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Number



ANTICHRIST

the Pope of ROME:

O R,

The Pope of Rome is Antichrist.

Proued in two Treatises.

- In the first Treatise,*
1. By a full and cleere definition of Antichrist, taken from Scripture onely.
 2. *By a plaine application of euery part of his definition agreeing onely with the Pope.*
 3. By the weaknesse of the Arguments of *Bellarmino, Florimond Reymond*, and others; which they bring to proue the contrary. All which are heere plainly and fully answered.

- In the second Treatise,*
- | | | |
|---|-------------------------|----------------------|
| } | <i>By a Description</i> | 1. Of his Person. |
| | | 2. Of his Kingdome. |
| | | 3. Of his Delusions. |

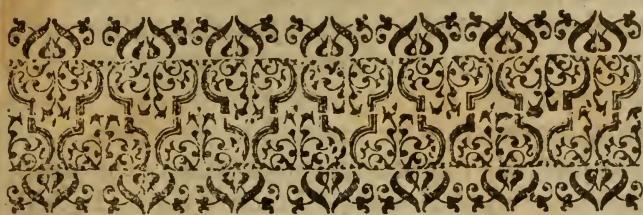
In all which, the great Questions and Doubts about Antichrist, are pithily and briefly handled, yet fully and amply cleered.

By *Tho: Beard*, Doctor in Diuinity, and Preacher of Gods Word in Huntingdon.

Curse ye Meroz (said the Angell of the Lord:) Curse ye bitterly the Inhabitants thereof, because they came not to the helpe of the Lord, to the helpe of the Lord against the mighty. Iudg. 5. 23.

Printed by Isaac Iaggard for Iohn Bellamie, and are to be sold at his Shop at the three golden Lyons in Cornhill, neere the Royall Exchange, 1625.





TO THE RIGHT
Honourable, and Right Reuerend
Father in God, I O H N Lord Bishop
of Lincolne, Lord Keeper of the Great
Seale of England, One of his Maiesties
most Honourable Priuie
Cancell.

Right Honourable,

22. Apr. 1623.
pag. 923.



Elian reports, that when
Diogenes saw certaine *Rho-*
dian Gallants gorgeously
attyred, hee laughed, and
said, *Hic nihil est prater fa-*
stum: and after seeing cer-
taine *Laconians* in base and
fordide apparrel, *Et hic* (said
he) *alius fastus est*. So it may bee thought a kinde
of pride and vaine-glory, to thrust forth many
Bookes in this scribling Age. And again, for such
to put forth none that are best able, and that against
the common Aduersarie, may bee thought to pro-

ceede from another kinde of pride. In the first
 kinde peraduenture I may be taxed, for I haue now
 the second time presumed to batter the walles of
Babel with the best Engines of my poore store, not
 thinking much to be reputed in some sort vaine-
 glorious, so I might any wayes aduance the truth,
 and be profitable to the Church of God. To adde
 somthing into her Treasury, though but two mites,
 was commended in the poore Widdow, and shall
 not (I hope) bee condemned in a poore Minister.
 The Iesuities and Romish Priests, multiply Bookes
 and Pamphlets against vs, and our Religion, not
 shaming to load vs and our iust cause, with impu-
 dent lyes and slanders; these their *pie fraudes* (as
 they terme them) being the pillars of their church:
 and shall not wee encounter them at theyr owne
 weapon, and *vim vi pellere*, set book against book,
 though not *numero* (for therein they haue the van-
 tage of vs) but *pondere*, equall to their best: (I speak
 of the *Triarij* of our Church, and not of my selfe,
 being conscious to mine owne weakenesse.) But
 why do I presume to write of Antichrist, after so
 many worthies of our side, that haue handled this
 subiect, and so many differences in opinion, con-
 cerning the person of this Man of sinne? Heere I
 appeale to your Lordships fauourable censure. It
 is a point vndecided in our Church, and therefore
 I tooke it lawfull for any one to give his opinion
 therein without preiudice to the truth: One esteemeth
 that the Pope is not Antichrist; another, that
 he is: *Abundet unusquisq, in sensu suo* (saith the A-
 postle:) so, all is wel, so all be to edification, & pro-
 por-

portionable to the analogie of Faith. For my part, I am fully perswaded, that the Pope and no other, is the Antichrist, and so shall be perswaded, vntill I see a contrary determination of the church, which I will be alwayes ready to subscribe vnto. The Bishop of *Spalato*, when in his Booke he came to this question about Antichrist, passed it ouer with a reference to other learned writers, which I no sooner saw, but I fore-deemed that which after came to passe, that he had *animum reuertendi Sodomam*: but God forbid I should haue the least such thought of many that demurre as much in that point as he did. Neither neede I bee any more ashamed to second those worthies that haue written of this Subiect, with great diligence and Learning, then the Poet *Syagrus* was to write the Troian warre after *Museus*, *Orpheus*, and *Homer*; for they wrote as *Origen* saith *Plato* did his bookes, *ad Doctos & eruditos*: I, *ad captum vulgi*: they scholastically and logically, to conuince the Aduersary, I *dianoetically* and discoursiuely to confirme the friend: and peradventure somewhat more may be found in this discourse then in any of them; as a child vpon a gyants shoulder may see further then the gyant himselfe. As for the argument, I chose it the rather, because in all other Controuersies, the contention betwixt vs is, as that was betwixt the Romanes and *Pyrrhus*, *Vter imperaret*: but in this as betwixt them and the Carthaginians, *Vter esset*: for if this foundation bee razed, the whole building of Popery must needs fall to the ground: and if it stand firme, what colour can we haue for our so peremptory and exact separation?

But

But in regard of your Lordshippes manifold and weighty busineses of State and Church, I forbear any further speech: onely I humbly intreat a pardon of my boldnesse, in presuming to dedicate this Booke to your honourable protection; which to do two reasons moued me: One, that your Lordship is a knowne and renowned Protector of Religion and Learning: and a second, because you are my Diocesan, and so it is your Lordships right by bond of dutie.

The Lord of heauen that hath aduanced you on earth, protect you with his grace in your honour, and at length inuest you with an exceeding farre greater honour in his kingdome. Thus prayeth he that is

Your Lordships in all Reuerence

and Obseruance:

THO: BEARD.



The Præface.



Ext unto the knowledge of our Lord and Sauior Iesus Christ, there is nothing so necessarie, as the true and solide knowledge of Antichrist, the cruellest enemy to Christ and his members. For, as except wee know Christ, we cannot either put our affiance in him, or obey his word, and so obtaine saluation by his meanes; so, except we know Antichrist we can neuer beware of him, nor resist him, nor fight against him. Besides, as it is a notorious iniurie and outrage, to call any one by the name of Antichrist, or to fyre from him, he being not so; so it is a palpable flattery unworthy a Christian, to honour, reuerence, and adore as a God on earth, him whom we ought to detest and abhorre, as the most pernicious Organe of the diuell.

*Now, that Antichrist ought to come into the World, there is no controuersie among Christians: but vvhoe, and what kinde of man this Antichrist should bee, sa-
leth*

leth into great variety and diuersity of opinions. For the most Ancient Doctors which wrote before the time of his reuealing, exprest themselves with so many doubts, repugnances, and light coniectures (as it ordinarily falleth out in the unfolding of Prophecies) that a man may easily perceiue thereby, that they meant not that their opinion should be receiued as certain and vndoubted truths. As also, the lustre, authoritie, and brightnesse of the Church of Rome, especially at that time when the cheefe glory of their Bishops was this; to shedde their blouds for the confession of Christ, so dimmed and dazeled their eyes, that they could not perswade themselves, that such a Monster should one day establish his Tynanny, in so flourishing a part of Christes Kingdome.

As touching those that came after, and could more cleerely discern the markes by the which he is painted out by the Spirit of God in holy Scripture: some of them haue confessed and divulged him to the world. Others carried with the current of the inueterate opinion of the authority of the Church of Rome, haue not onely confessed the truth, but also banded themselves against it, with all their force. Albeit that God notwithstanding these clouds of darknesse, and the furie of Antichrist, which ruined all that durst open their mouth against him, raised vp alwayes certaine holy men, who neglecting their owne liues, gaue glory to God, and discovered the impostures of this Sonne of Perdition: insomuch, that since diuerse centuries of yeares, it hath pleased the Lord to manifest more fully his abominations, by the preaching of the Gospell.

But as this excellent benefite amongst all those that

To the Reader.

we receive from God in this decrepite Age of the world, ought to be prized and acknowledged in all respects; so there are verie few which regard it as they ought. Some by their negligence, suffering the Empire of Antichrist to be repaired where it was abolished: Others, by their miserable dissentions, opening a way for this Wolfe, to enter into the Sheepe-fold of Christ: And others, by gathering together all their dexteritie and quickenesse of fraudes, sophismes, and lies, labouring to upholde his seate from falling. For to this purpose serue the new writings of those that endeavour to make the world beleue that Antichrist is not yet come, to the end, to lull men asleepe vnder his tyranny. And therefore as these men employ all their diligence to maintaine the life of this Beast, against whom all ought to arme themselves: So ought the true Seruants of God, Riffely to bend themselves both with voyce and pen against him, for the glory of their master Iesus Christ.

It is true, that there a sort of men too politicke and timorous: who otherwise being sound of Religion, yet thinke, that truth may be sufficiently taught, and error confuted, without making any mention of Antichrist: a kinde of people which require of vs another manner of discretion in the execution of our charges, then was vsed by the Prophets and Apostles, and which consider not how great imbecility is in man, and how easie hee is to be transported into error, especially then when it creeperh in vnder the maske and appearance of Holinesse & Meekenesse: and therefore how needfull it is to be pressed to the quicke, that hee may bee retained constant in the profession of the truth: and in a word, that regard not what dutie of obedience they owe to the Commaunde

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ment of God, made to vs all, Apoc. 18, 6. For what a tyrannous part would it bee, to hinder those that know and see the Wolfe, from making an outcry against him? What a lazinesse to spare him, that spareth and careth not for the ruine of so many soules, which hee holdeth Captiue? Nay, so farre it is, that faithfull Teachers ought to hold their peace, that they ought rather with full throat to cry out, and unite their Veines with that which resounded from heauen; Come out of her my people, that ye bee not partakers of her sinnes: for her sinnes are ascended vp vnto heauen, and the Lord doth remember her iniquities. And albeit no man should answer to our cry, yet at least wee should deliuer our owne soules from death, and carry this witnes in our consciences, that we haue not held the trueth in vniust silence, to the danger of soules, which Christ hath bought with the price of his blood.

This is that which causeth this Treatise to come forth into publike, that they which yet know not Antichrist, may at length know and detest him: and they which both know and detest him, may bee confirmed in their knowledge, and encreased in their detestation; and so hereby may make more account of the benefits of Christ, and be more rauished with his loue. For the more wee know and detest Antichrist, the more are we enamored with Christ, and long for his comming, and desire the full reuelation of his glory. So that such as do not with all their heart abhorminate this Man of sinne, let them vaunt of themselves what they will, yet are they farre estranged from true piety, and that holy zeale, which made Dauid to say, Psal. 139. 21. 22. Lord, should not I hate them that hate thee? and shall I not bee offended

offended at them that rise vp against thee? Yes, I hate them with a perfect hatred, as if they were my enemies. Now if this plaine confession doeth further enrage Antichrist against vs, & it come so to passe that we must seale it with our blood, we shall be thrice happy: for then, shall we be receiued into heauen, there to sing a'owd this blessed song; Aleluiah, saluation, glory, honour, and power be to our Lord God: for his iudgements are true and iust, because hee hath taken vengeance of the great Whore, which corrupted the earth with her Fornication, and reuenged the blood of his Seruants from her hand.

Apo. 19, 1, 2.

The method which shall be obserued in this Treatise for more facility, is this. The first part shall containe the definition of Antichrist, drawne out of holie Scripture: The second, shall bee an application of this definition to the Pope, by certaine proofes. And the third, shall resell the opinion of the Romish Doctours touching Antichrist:

For the rest, I protest that my intention is not to offend mens persons: I onely desire to destroy error, according to the gift of Grace giuen me of God, and to labour the reuealing of the kingdome of Antichrist, in what person soeuer I meete withall. And in that I conceale my name, it is not in apprehension of any feared censure, which shall be alwaies most acceptable to me, if it proceede from the Spirit of Charity, which ought to guide the hearts and hands of Christians. But I haue alwayes bene of opinion in this subiect, that truth hath more force, being all bare and naked, then shadowed with the names of men. And if after the labour of so

To the Reader.

many learned men, that haue illustrated this matter,
and whose footsteps I haue purposely followed, there bee
found some clearing by this Treatise, as I hope will bee
to them that shall take the paines to reade it through,
and especially the third Part; I desire, that the glorie
thereof may bee rendred to GOD alone, who will right
soone make knowne to the world by the comming of
his Sonne, the utter abolition of him, whom he
bath already so cleerely discovered
by the Torch of his
Göspell.

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A SYNOPSIS of this whole Booke.

The first Treatise translated out of French, containeth three parts. } The definition of Antichrist by the holy Scripture.
 } Secondly, an application of the definition to the Pope.
 } Thirdly, a refutation of the opinions of Romish Doctors touching Antichrist. In which

are seaven Questions discussed.

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| <ol style="list-style-type: none"> 1. Whether Antichrist be one singular person, or no, Pag. 38. 2. Whether Antichrist be come, or no; wherein <i>Bellarmines</i> six marks are examined. 3. Out of what Nation Antichrist should grow 4. Of the seate of Antichrist. 5. Of the continuance of Antichrist. 6. Of the battailes of Antichrist. 7. Of the destruction of Antichrist. | <ol style="list-style-type: none"> 1. The preaching of the Gospell through the whole world. 2. The destruction of the Roman Empire. 3. The coming of <i>Enoch</i> and <i>Elias</i>. 4. The great persecution of Antichrist. 5. Antichrists durance. 6. The end of the world. |
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The Conclusion touching the name of Antichrist, with a Recapitulation.

The second Treatise added to the former, containeth so three parts.

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| <ol style="list-style-type: none"> 1. A Description of Antichrists person. 2. A Description of Antichrists reigne. 3. A Description of Antichr. delusions. | <p>By his Name, Chap. 1.
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ANTICHRIST

the Pope of ROME,

O R

The Romane Antichrist.

The First Treatise.

*The definition of Antichrist by the holy
Scriptures.*



THE name Antichrist is not extant in the whole Scripture, saue in the Epistles of S. John, and it is taken in two senses. For either it signifieth in generall all those that in any sort calling themselves followers of the doctrine of Christ, doe contradict the same, and vnder the name of Christ, oppose themselves against him, and destroy his Doctrine, whether it be wholly, or in part. Thus it is taken in the second Chapter of the first

B

Epistle

Epistle of *S. Iohn*, when hee sayeth, that *there were alreadie many Antichrists*; and that he is Antichrist that denieth the *Father and the Son*. And in his second Epistle, *Many Seducers* (saith hee) *are entred into the world, which confesse not that Iesus Christ is come in the flesh; such an one is a seducer, and an Antichrist*. And such are those, which either heere-tofore, or at this day haue erred either touching the Person, or touching the Office of our Lord Iesus Christ. But in particular, it is taken for that grand and famous aduersarie of Christ, who by a speciall prerogatiue is called the Antichrist, and to whom all the other former Antichrists serued as fore-runners to make way for him, and open him a passage into the Church, by that change and alteration which they haue already brought to true Religion by their errors.

2 Thes. 2, 3. 4
Apoc. 11, 7. &
13, 1. & 17, 5.
& 19. 20.

It is of this Antichrist properly so called, that Saint *Iohn* speaketh in his first Epistle, 4. chap. 3. verse. To whom are giuen diuerse other Titles in the holy Scripture, as the *Son of Perdition*, the *Man of sinne*, the *second Beast*, the *Whore*, the *Mother of Fornications*, and suchlike: and concerning whom we are at this day in debate with the Factors of the Church of Rome.

Now marke that which the Scripture reports in few words concerning him, which I will explaine and proue in euerie part afterwards: to wit, that Antichrist shall bee a certaine man stirred vp by the efficacie of Sathan; one in number at one time, but yet varying by succession and subrogation: who shall make profession of the name of Christ, though in effect he wholly opposeth himselfe to his Doctrine, shall haue his kingdome in the great Citie which reigneth ouer the Kings of the earth: shall exercise a double power, one spirituall, another temporall: shall carry himselfe in the Church of God, as if he were God: working signes and miracles, but false and lying: shall be an Idolater, Ambitious, cruell, full of all filthinesse, reucaled in the last times, and finally shall be fully destroyed by the glorious comming of our Lord Iesus Christ.

The person.

1. We say, that Antichrist is a *Man*: conformable to that

that of the Apostle, who calleth him a *Man*, 2. Theff. 2. 3. We adde, that this *Man* is one in number, at one time, but varying by succession; because the Scripture attributeth vnto him, things which cannot agree to one onely man. For the Apostle telleth vs, that this *Mystery of Iniquitie* was in working in his time: to whom accordeth Saint *Iohn* when he saith, that *he was euen then in the world*. And yet the same Apostle sheweth, that he shall continue to the end of the world, and shall bee abolished by the presence of *Christ*; both which cannot be truly spoken of any one man. Whereunto we may adioyne this, that that reuolt whereof the Apostle speaketh, and of which *Antichrist* shall bee the head, is not a worke of one or few yeares. Therefore we conclude, that this *Antichrist* shall indeede be alwayes one onely person in number, reigning ordinarily: but that this person shall be changed from time to time for the continuation of the order. Euen as in a Monarchy, one onely at one time hath the dominion, who comming to faile, death seizeth the liuing (as the ordinary phrase speakes) and the next heyre taketh his place in the kingdome: or at least, another is surrogated into the deads roome by a new Election, as in the Empire. But the Apostle speaketh of *Antichrist*, as of one sole person, and not as of many, because all these *Seducers* shall haue but one end and ayne, to wit, to reigne at their pleasure in the Church: so they shall maintaine their tyranny by one meanes, to wit, by false doctrines, and by false myracles.

2. The Author and Architect of *Antichrists* kingdome, is *Sathan*. For the Apostle saith, that his comming shall bee by the efficacie of *Sathan*: and in another place, hee calleth the doctrine of *Antichrist*, the doctrine of *diuels*. In the *Apocalipsc* it is said, that the *Dragon* shall giue his power to the *Beast*. And that the great *Babylon* is the habitation of *Diuels*, and the resort of euery uncleane spirit. The which God will suffer in his iust iudgement, to the end, that all those may perish, which receiued not the loue of the truth, that they might be saved; and that they might be damned which beleened not

2 Theff. 2, 7.

2 Theff. 2, 7.

1 Iohn 4, 3.

The Author.

2 Theff. 2, 3.

1 Tim. 4, 1.

Apoc. 13, 4.

Apoc. 18, 2.

2 Theff. 2, 11,

12.

The Religion.

2 Thess 2, 8

Apoc. 13, 11.

Chrysost. hom.
48. in mat.*the truth, but tooke pleasure in iniquitie.*

3. That he shall be a Christian in name, but indeed shall oppose himselfe to the doctrine of Christ, appeareth by that which the Apostle sayth, *That hee shall sit in the Temple of God.* And Saint Iohn, that *the second Beast*, that is to say, Antichrist, *hath two hornes like those of the Lambe. but speaketh as the Dragon.* Whereunto may be referred that exclamation of S. Chrysostome: What is it that Antichrist shall not attempt, doing the works of Christ, and performing the offices of Christians before Christians? To signifie, that Antichrist shall serue himselfe of the name of Christ, to fight against Christ, and vnder that faire pretext, introduce his owne pernicious Traditions amongst Christians.

The habitatiō.
Apoc. 17. 9.

4. It cannot be denied, that Rome is pointed out to bee the place of Antichrists habitation, seeing S. Iohn telleth vs, that the whore is seated vpon seuen hills, which hath expresse relation vnto Rome, called by the Ancients *ἐπιδάραρος*, *septi-collis*, a City situate vpon seuen hills. Witnesse this Verse amongst infinite others:

Prophets.

Septem vrbs aliu iugis, toti quæ præsidet orbi.

The high City on seuen hills, reigning ouer the whole world.

Tertul. aduer.
In i. aduers.
Marcion lib. 3.Apoc. 17. 1.
15, 18.

Which also is called Babylon, as succeeding to the ancient Babylon in idolatry, pride, couetousnesse, and extreme cruelty against the Saints. And thus was it expounded by Tertullian long agoc. For to what else can that bee applyed, which is declared by S. Iohn, that *this Whore is set vpon many waters; which are so many Peoples, Multitudes, Nations, and Tongues.* And what is that great Citie that reigneth ouer the Kings of the earth, but Rome, in ancient time the Emperresse of the world? Yea, if wee looke to the locall scituation of Rome, wee shall finde it in effect built vpon many Waters: for it is built vpon Tyber, into the which (besides Fountaines and sinall Brookes) two and forty Riuers discharge themselues: Besides that, Rome was replenished in eucry part, with Bathes, Fountaines, and Conduite-pipes,

to serue not onely for the necessity, but also for the curiosity and lasciuiousnesse of the dwellers therein.

5. His double power; one spirituall, another temporall, is signified vnto vs by that which *S. Iohn* saith, *That the second beast had two hornes*; that is to say, a double power: according to the ordinary manner of speaking in holic Scripture, where a horne is taken for power, as may appeare in many places of the prophesie of *Daniel*. For this cause hee foretelleth, that this same Beast shall exercise all the power of the first Beast, that is to say, of the Romane Empire: and yet calleth him the false Prophet, which is a spirituall acculity. Like as in Ancient times the Emperours themselves assumed to them not onely the dignity Royall, but also Pontificall, calling themselves *Pontificis Maxima*, Soueraigne high-Priests. But aboueall, this Spirituall Power is manifestly deciphered by *S. Iohn*, *Apoc. 9. 1. I saw a Starre, that fell from heauen on the earth, and to it was given the Key of the bottomlesse pit: and it opened the bottomlesse pit, & a smoke arose out of the pit, as the smoke of a great Furnace: and the sun and the aire were darkned with the smoke of the pit: & out of the smoke of the pit, issued forth Locusts on the earth: and to them was given power like vnto the power which Scorpions haue on the earth.* And after, speaking of these Locusts, he sayth, that they had ouer them for their King, the Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*, that is to say, Destroying. For wee know, that the Spirit of God is accustomed to designe Bishops and Pastours of the Church by the name of Angels, *Mat. 3. 1. Apoc. 3. 20.* and of Starres, *Apoc. 1. 20.* So that this Starre falling from heauen, denoteth out a Bishop or Pastour, abandoning the preaching of heauenly doctrine, and reuolting from the purity of the Gospell. The key is a spirituall power of binding and loosing, as is manifest by the wordes of our sauour Christ, *Mat. 16. 19.* And the bottomlesse pit is a profundity of thicke and abominable darkneses, fraudes, errors, and superstitions. So that this Bishop arrogating to himselfe the key of the bottomlesse pit, that is to say, an

The power.

Apoc. 13, 11.

absolute power, to teach, decree, and establish at his pleasure all sorts of errors, without the authority of holy Scripture, is by good right called the King or the Angel of the bottomlesse pit, in Hebrew *Abaddon*, and in Greeke *Apollyon*, that is to say, destroying: which is the same title that the Apostle giueth vnto Antichrist, calling him *the sonne of perdition*.

6. That he shall carry himselfe in the Church of God as if he were God; the Apostle teacheth when he saith, *That he shall sit in the Temple of God, carrying himselfe as if hee were God*. For by the Temple of God wee cannot heere vnderstand any thing else but the Church, which is the true Temple, and the house of God: seeing that the Temple of *Ierusalem* hauing bene destroyed by the *Romanes*, must neuer bee reedified according to the prophecy of *Daniel*. And as touching this sitting whereof the Apostle maketh mention, it doth not simply signifie a situation of body, as if he should onely haue place, and sit in the Church: but also power and dominion after the manner of holy Scripture. As when God the Father saith to his Sonne, *Sit thou at my right hand*; the Apostle expounds it thus: *That hee must reigne, till he hath put all his enemies vnder his feete*. And in the same sense it is, that *Babilon* her selfe swollen with vsupportable pride vaunteth herselfe in these words; *I sit being a Queene, and am no widow, and shall see no mourning*. Where in few words shee glorieth of foure prerogatiues which are so famous at this day: to wit, of her Seat or Chaire, her Royall authority, her Succession, and perpetuall durance.

7. Touching Antichrists Miracles and what they shalbe, we haue the Apostles expresse testimony: *That his coming is by the efficacy of Sathan, in all power, and signes, and lying wonders*. Whereunto accordeth that which is spoken by *S. Iohn*, *Apoc. 13. 13*, and *16. 14*. *Concerning the spirits of deuils* issuing out of the mouth of the false Prophet, and working wonders before the Kings of the earth.

8. His Idolatry is represented by that wine of fornication, wherewith the great whore shall make drunke the Inhabitants of the earth: as an insatiable Strumpet, that with her

2 Thess. 2.

Diuine honours.

2 Thess. 2, 4.

1 Tim. 3.

Dan. 9, 26, 27.

Psal. 110, 1.

1 Cor. 15, 25

Apoc. 18, 7.

Miracles.

2 Thess. 2, 9.

Idolatry.

Apoc. 17, 2.

her Sorceries and Loue-potions enflameth her louers. And this according to the instance of holy Scripture, which oftentimes calleth Idolatry by the name of Fornication; as when the Prophet *Esay* cryeth out: *How is the faithfull City become an harlot?* And the Lord vpbraideth his people, that they had employed the Gold and Siluer which hee had giuen them, to the making of themselues Idols: with the which they had committed fornication. The Spirit of God teaching Idolatry by this name, not onely for that it is a perfidious treachery against the true Spouse of our soules: but also because ordinarily it is accompanied with all outward filthinesse, and vnbridled luxury; as was to bee seene in the ancient *Babylon* of the East, and is foretold of the Westerne spirituall *Babylon*, the seate of Antichrist.

Esay 1, 21.

Ezech, 16, 17

Ambition.

Psal, 82, 1.
Apoc, 13, 12.
Apoc, 13, 15.

Vid. Bonha.
Aret. & alios
in Apoc.

Cruelty,
Apoc, 17, 6.

Impurity.

Discovery,

2 *Thes*. 2, 6, 8

9. His ambition hath heretofore bene notoriously discovered, and is most euident in this; because hee must exalt himselfe aboue all that is called God. For if he listeth vp himselfe against God, how will hee spare Kings and Magistrates, to whom the Scripture also giueth the title of Gods? And also in this, that he shall vsurpe the power of the first beast in his presence: that is to say, the dominion of the Empire, in the view and knowledge of the Emperours. Besides that hee shall take to himselfe authority to giue a soule to the first beast: that is to say, to authorise and confirme the new Emperours substituted by him in the roome of the old, whose election hee holdeth voyd without his approbation.

Cruelty,
Apoc, 17, 6.

Impurity.

Discovery,

2 *Thes*. 2, 6, 8

10. Antichrists cruelty is figured by the woman made drunke with the blood of the Saintes and Martyrs of Iesus Christ.

Cruelty,
Apoc, 17, 6.

Impurity.

Discovery,

2 *Thes*. 2, 6, 8

11. And his impurity, by the names of *Sodome* and *Egypt*, and of *Babylon*. *Apoc*. 11. 8, and 14. 8. and 19. 2. 3.

Impurity.

Discovery,

2 *Thes*. 2, 6, 8

12. That hee ought to be reuealed and affebled in the last times, by the preaching of the Gospell: may bee proued first by that of the Apostle, *Then shall this wicked man be reuealed in his time, whom the Lord shall consume with the spirit of his mouth.* For what is this spirit of Christs mouth, but the

Impurity.

Discovery,

2 *Thes*. 2, 6, 8

Psal. 33. 6.

the word of the Gospell? The which the Lord hath drawne out of darkenesse into light in these last times: as when the Prophet saith, *That the Heavens were made by the word of the Lord, and all the host of them by the breath of his mouth.* And when *Esay* saith, *That God will smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips.* And when the Sonne of God denounceth against these that follow the doctrine of the *Nicholaitans*, *That hee will fight against them with the sword of his mouth.*

Esay. 11. 4.

Apoc. 2. 16.

Apoc. 14. 3.

Apoc. 17. 17.

Apoc. 14. 6. 7.
8. 9.

Secondly, it may be proued by that which *S. Iohn* speaketh concerning the fall of *Babylon*, and the reuolt of those very same from her, which had giuen the kingdome to the beast: who conceiuing hatred against her, shall make her desolate and naked. For albeit that in all ages euer since the conception and birth of Antichrist, God hath raised vp faithfull witnesses that haue courageously set themselues against his abominable idolatries and corruptions: notwithstanding so it is, that the principall dissipation of his kingdome is reserued till the last times. The which is plainly represented in the Apocalypse, by those three Angels; one of which carrying an euerlasting Gospell, calleth men to the feare of God, because the houre of his iudgement was come. Another proclaimeth and publisheth the fall of *Babylon*. And the third, aduertiseth men of the wrath of God, against all them that shall worship the beast and his image; or take his marke on their forehead, or in their name. To the which three Angels, two other are ioyned with like denunciations. Chap. 8. For what are all these Angels, but the true Doctors and Teachers of the New Testament; who publishing with a loud voyce in the Church the Gospell of the eternall Son of God, dispose men to the obedience thereof, and arme them with the sword of Gods word to the destruction of Antichrist.

Destruction.

2 Thess. 2.

Lastly that the totall destruction of this man of sin is reserued till the glorious comming of the Lord Iesus Christ, the Apostle declareth when he saith, *That he shall abolish him by the brightnesse of his comming*: to which answereth very fit-

fitly the representation of *S. Iohn*, That the beast, and the false Prophet, that is to say, the troupe of Teachers, Priests, and Supporters of Antichrist; (for the word *false Prophets* is thus taken collectiue, as wee vse to speake in schooles, for all the false Prophets, and Seducers, which shall authorise and vp-hold the doctrine of Antichrist;) shall bee cast aliue into the Lake of fire and brimstone, there to bee tormented day and night for euermore. And the residue of his followers shall be slaine with the sword of the mouth of him that was mounted vpon a horse: that is to say by this sentence, *Goe ye cursed into everlasting fire*, pronounced by the mouth of the Son of God, represented by *Saint Iohn* as a Monarch triumphing in iudgement ouer all his enemies.

I might adde heere many other qualities by which the sonne of perdition is marked out in holy Scripture, and also amplifie those which are recited. But I suppose that the matters fore specified, being out of all controuersie amongst spirits not contenti-ous, are sufficient to make this beast to be knowne to the claw, and to lead vs by his footsteps vnto his den.

C

The

The Second Treatise.

The Application of the definition of Antichrist to the Pope of Rome.

THis is a Maxime receyued of all, that when the definition and properties of any thing belong to a Subject, then the name also; and all that is thereby signified belongeth to the same Subject. So that if wee make knowne that all that which wee haue reported out of holy Scripture concerning Antichrist, do properly and singularly agree to the Pope of Rome; no man can deny, but that he is properly that Antichrist, whose communion wee ought with all our heart to detest, at least if we desire to be receyued into the communion of Iesus Christ.

But when we say that the Pope is Antichrist, and that Rome is his seate, we doe not meane that all those that haue bene Bishops of Rome since the Apostles times haue bene Antichrists: we would in no case wrong those holie Lights which haue shined bright in it in the primitiue Ages, when this Church was set forth vnto others, as a rare example of holinesse and purity, in doctrine, and manners, and constancie of martyrdome: But this is it wee asseigne, that all the Popes of Rome, since the time that Antichrist hath bene reuealed, and begun his kingdome, are this very Antichrist of whom we haue before discoursed: And that Rome is the seate of Antichrist, since the time that it began to warre against the Saints. And if any demand when that time was; we answer, that it was then when Pope *Beniface* the third obtained of the Emperour *Phocas*, a murderer of his Master, the title of vniuersall Bishop or head of all Churches. But after a singular manner, when the Popes to the end to establish their spirituall tyranny, serued their turnes more furiously with the temporall sword against Kings and Nations.

About the
yeare. 605.

About the
yeare. 1073.

The Pope is a
singular man,

That cal-
leth himſelfe
Christs vicar.

Heb. 7. 23.
24.

*Bel. de sum
Pontif. lib.*

Rom. 7. 4.

1. Cor. 11. 2.

1. First, hee is a man that by a continued order and succession, reigneth ouer many people, nations, and languages.

2. He vaunteth himſelfe of the title of a Christian, yea hee calleth himſelfe the Vicar of Iesus Christ: he reteyneth the sacred Bible, and those that at this day shew themselues as the principall instruments of his kingdome, ambitiously take to themselues the title of the society of Iesus; but in very deed, he is wholly contrary to Christ and his doctrine. To Christ: for he robbeth him of his principall Offices, as of the head of the Church, the Prince of Pastours, the Soueraigne High-Preist: an office which cannot bee attributed to any, saue to him that liueth for euer, yet he arrogateth it to himſelfe, not forbearing the very name of the husband and spouse of the Church, though it be so, that the names which are giuen vnto Christ to signify the strait vnion & coniunction betwixt him and the Church, as those of the head and spouse are incommunicable. For what creature is there, which without blasphemy can assume to it selfe in respect of the Church that which is the property of a head, to wit, to reigne ouer the body, to gouerne it, and to giue sense, motion, and life to euery member thereof? If amongst men any man should name himſelfe the husband of a woman, whom hee knew to be coupled to another husband by lawfull mariage, should he not giue to the true husband of that woman matter of iea- lousie, and iust cause to reuenge by all meanes such a lawlesse attempt? And dare any mortall man, in this sacred mystery of the coniunction of the heauenly spouse Iesus Christ with his Church, open his mouth in blasphemy to parragon him- selfe with Christ, in calling himſelfe with him the Churches Spouse, without considering that a crime of that nature must needs be abhorrible before God and the Saints? Sure the Apostle would not haue vs ioyned to any other husband, saue to him who by his infinite loue giuing himſelfe to death for vs, is risen againe, to the end that wee might beare fruite vnto God, and for this cause he thus speaketh to the *Corin- thians*. *I am ieaious of you with a godly ieaiousie: for I haue appropriated you to one onely husband, that I might present you*

as a chaste virgin unto Christ. As for other Titles which are referred to the Ministry, by the which Christ worketh effectually by his Ministers, as are the titles of a Pastour, or Doctor, they may well be communicated vnto others: but yet this cannot be either Soueraignely or Vniuersally ouer the Church. But as S. Cyprian hath well said, *It is but one Bishopricke, whereof a Portion is solidly assigned to euery Bishop.*

*Cyprian de simp-
plic. pralat.*

As touching Doctrine, hee vterly ouerturneth that; for not to speake of those ancient Hereticall Popes, *Liberius* an Arrian, *Honorius* a Monothelite, *Anastasius* a Nestorian; or of others that haue erred in the principall Articles of Christian Religion, as *Iohn 22.* thinking amisse of the soules immortality: the bare and onely comparing of the doctrine of Christ and his Apostles, with that which is at this day receiued in the Papacy, shall determine this matter.

But destitute
his Doctrine.

For first, as touching the Scripture, Iesus Christ declarereth, that the Commandement of God is made of no effect by the traditions of men; and that God abhorreth that is offered vnto him, *Mat. 15. 6. 7. 8.* On the contrary, the Pope teacheth that traditions ought to be embraced with equal affection of piety, as the word of God, and the holy Scripture.

*Concil Trid.
Sess. 4.*

Saint Paul calleth the Gospel the power of God to all that belcene, *Rom. 1. 16.* and sayth, *That the whole Scripture is diuinely inspired, and is profitable to teach, conuince, correct, and instruct according to righteousness, that the man of God may be perfected and fully instructed to euery good worke. 2. Tim. 3. 16. 17.* But the Pope teacheth, that the Scripture is imperfect, ambiguous, a leaden rule, a nose of waxe, obscure, the booke of Hereticks, the cause of errors: read the Treatise of Cardinall *Peron* touching Traditions, or of the vn sufficiency of the Scripture: and *Bellarmino De verbo Dei*; and *Charron* in his three verities, with others.

As concerning sinne, the Scripture teacheth vs that Originall sinne is a vicious habit, cleauing so close to our Nature, that it cannot bee vterly destroyed, no not in the Regenerate, so long as wee liue in this world. From whence pro-

ceedeth that complaint of the Apostle: *That he was led captiue to the law of sinne which was in his members*; in such sort, that he crieth out by way of complaint, *O wretched man that I am, vvhohall deliuer mee from the body of this death?* But the Pope teacheth, that the guists of Nature remained sound and entire in man after his fall, and that Originall sinne is nothing but a priuation of that iustice which ought to bee in Nature. In breefe, that this sinne is wholly washed away by Baptisme, in such sort that there remaineth not any thing in the Regenerate which may properly be called sinne. *Concil. Trid. Sess. 5. and all the Scholasticall Doctours.*

*Concil. Trid.
sess. 5.*

Rom. 7. 7.

Deut. 27. 26.

The Apostle affirmeth in expresse wordes, that concupiscence is sinne, because the Law sayth, *Thou shalt not conet.* The Law I say, that pronounceth euery one accursed, *That continueth not in all things* that are written in it to doe them. But the Pope denounceth *Anathema* to him that shall call Concupiscence properly sinne in the Regenerate. *Concil. Trid. Sess. 5.*

The Scripture saith absolutely, *That the wages of sinne is death, Rom. 6. 23.* and that he that faileth in one point of the Law is guilty of the whole. *Iam 2. 10.* But the Pope denieth that death is the wages of all sinne: but declareth, that there are veniall finnes as well as mortall.

Touching Freewill: the Scripture teacheth vs, *That the very wisdom of the flesh is enmity against God. Rom. 8. 7.* and, *That the Naturall man perceineth not the things that are of the spirit of God. 1 Cor. 2. 14.* and, *That all the imaginations of mans heart, are nothing but euill continually. Gen. 6. 5.* So that in our flesh dwelleth no good. *Rom. 7. 18.* But the Pope quite contrary teacheth, that there remaineth in man after his fall a natie faculty to cooperate with God by Freewill, for the disposing of himselfe to the great Iustification. *Concil. Trid. Sess. 6. and all their Doctours.*

Touching Iustification, wherein consisteth the principall foundation of our saluation; there is no whit lesse repugnance: For first, the Scripture maketh the efficient cause of our Iustification and Saluation to be God alone, according

to the good pleasure of his Will, his Mercy, and Eternall purpose in Iesus Christ, *2 Tim. 1. 9. Ephes. 1. 5, and 2. 4, 5.* But directly contrary the Pope saith, that there that is in man a certaine preparation vnto Iustice, by the which hee disposeth himselfe to his Iustification by the naturall strength of his Freewill, so that hee is able to merit of God, *Ex congruo*, of congruity, as they speake. Secondly, the Scripture propoundeth vnto vs for the materiall cause and foundation of our Iustification, the onely obedience of our Lord Iesus Christ, *Rom. 4. 16.* and Christ himselfe is called our Righteousnesse, *Ier. 23. 6. 1 Cor 1. 30.* and we are said to bee made the righteousnesse of God in him, *2 Cor. 5. 21.* But the Pope maketh the materiall cause of our Iustification to be the soule of man wherein righteousnesse is inherent, as in it proper subiect and seat, whereunto they referre the dispositions of Freewill; by the which (they say) a man doth acquire the giift of Iustification. Thirdly, the Scripture teacheth that the formall cause of our Iustification is the free imputation of the righteousnesse and satisfaction of Christ, which wee apprehend by Faith, and by that meanes are reconciled vnto God. *Rom. 4. 24, 25. & 5. 10.* whence it commeth, that the Scripture so often affirmeth that we are iustified by Faith, *Rom. 3. 24. 25. &* that not onely in respect of the beginning of our Iustification, but also of the consummation and finishing thereof, which is eternall life and saluation. *Rom. 1. 16. 17.* But the Pope in opposition to the Spirit of God, denounceth *Anathema* against whomsoever shall say, that wee are iustified by Faith alone, or that wee are iustified or formally made iust by the Iustice of Christ, by which hee hath merited for vs. So that hee placeth the formall cause of our Iustification in an inherent quality in our selues, and in our owne Iustice.

The Scripture teacheth, that the saluation of all Beleeuers in our Lord Iesus Christ is certaine and assured. *Rom. 8. 37. 38.* euen to that, that he which doubteth, can obtaine nothing of God. *Iam. 1. 6.* On the contrary, the Pope denounceth *Anathema* against him that shall say, that wee ought to beleeue without doubting that his sinnes are forgiven, and calleth

*Concil. Trid.
sess. 6. c. 6. 7.
Bel. de Iustif.
lib. 1.
Biel. in sensent.
19c.*

*Concil. Trid.
sess. 6. c. 7.
Bel. de Iustif.
lib. 1. cap. 2.*

*Concil. Trid.
sess. 6. can. 9.
10. & cap. 7.
Bel. de Iustif.
lib. 2. cap. 2.*

*Concil. Trid.
sess. 6. c. 9. &
can. 13.*

leth this confidence of the remission of our sinnes vaine, and farre from piety.

The holy Scripture witnesseth, that it is impossible to fulfill the Law, and consequently that we ought not to hope for saluation, or righteousnesse, by the obedience which we render vnto the Law. *Rom. 8, 3. Gal. 2, 16. Act. 15, 10.* But the Pope denounceth *Anathema* against him, that shall affirme that a man cannot perfectly keepe the Law of God. Yea more, he not onely teacheth that a man may performe the Law, but also doe something more then the Law requireth. Whence spring their workes of Supererogation, and their treasures of Indulgences mentioned in the Councell of *Trent*. And whereas they deny, that that great worke of Supererogation, which the Sonne of God added by his death to the actiue obedience which hee rendred to God for vs to the Law, is imputed vnto vs for righteousnesse: yet he dareth notwithstanding affirme, that the workes of Supererogation of the Saints are imputed vnto vs, by his Iubilees and indulgences: and by this meanes robbing Christ of his Glory, he giueth it to his Idols.

Saint *Paul* placeth amongst the doctrines of deuils, the prohibition of marriage, and the commandement to abstaine from meates. *1 Tim. 4, 1, 2, 3.* and calleth the abstinence from meates and the distinction of dayes, *Shadowes, Rudiments of the world, and Doctrines of men. Col. 2, 16, 17, 20, 22.* In all which things a power of inheriting with God, is placed by the Pope.

The Scripture saith that marriage is Honourable amongst all men, *And the bed undefiled, but that Whoremongers and Adulterers God will iudge. Heb. 13, 4.* But the doctrine of the Pope s, that it is better for a Priest to be a Whoremaster, then to bee married. Yea, some of them is not ashamed to say, that the vse of married women ought to be common, as well as of the ayre and of the Sunne.

In summe, it would bee a subiect of no small Treatise, such as we intend this shall be, but of a great volume, to rehearse at length al doctrines of the Papacy, touching Images, fained-Gods,

*Concil Trid
sess. 6. cap. 12.
7^a Can. 18.*

*Concil Trid
sess. 21. cap. 2.*

*Lignis.
Eckins.
B. l. de monach.
lib 2. cap. 30.*

Canf. 12. p. 1.

Gods, Indulgences, Purgatory, and a number such like things, which are directly contradictory to the word of God.

3. Now if any desire, to vnderstand how Sathan hath bestirred himselfe and wrought in the establishing of the Papall kingdome, let him read that which is written by Cardinall *Benna*, concerning those Popes which reigned after *Siluester* the second: or if he will, *Platina* the Popes Secretary: and he shall soone see how many Popes gaue themselves to the deuil, that they might obtaine this dignity of a worldly Prince; that I may not stusse this Treatise with a recital of their wretched liues.

4. That the Pope hath his seate at Rome, there is none so ignorant that knoweth not: for albeit it hath bene sometimes transferred to another part, as to *Anignon*: neuertheless this happened but seldome, and that out of order. And that Rome for the compasse of many ages, doth in manners answer vnto that *Babylon* which is figured in the Apocalipse. I make all them Iudges, that haue either read the writings of *Petrarch*, and *Bocace*, with the Satyrs of *Ariosto* and others, or haue with their owne eyes beheld the debauchements, and delights of the Popes Court. Witnesse he, who speaking of Rome biddeth it adiew in this Distick,

*Roma vale, vidi, satis est vidisse, reuertar,
Cum leno, meretrix scurra, cynedus ero.*

O Rome farewell, I haue thee seene, & that's enough for me: I will returne, when bawd, whore, knaue, buggerer I meane.
(to bee.

Yea not so much as the Author of the glosse vpon the Decretalls but speaketh of it in as plaine termes. *Rome* (sayth he) *founded by theenes, retaineth yet the seedes of her beginning.* For it was called *Roma*, as if one should say, *Rodens manus*, gnawing hands: whereupon he cited this verse which out of Latine loofeth it grace.

Roma manus rodit, quos rodere non valet, odit.

D

Rome

He is accompanied with the efficacy of Sathan.

Hath his seate at Rome.

Glos. 1. de El. is
m. 6. c. fundam.
m. pr.

Rome gnaweth hands, and those she cannot gnaw,
With hatred she pursues, and keeps in aw.

Hath both a
spirituall and a
temporall po-
wer,

*Extra de Ma-
ior. et obed. c.
vñā Sanctam.*

*Thom. de regni
Princip. lib. 5.
cap. 10.*

*Bel. de Pontif.
lib. 5. cap. 6. et
7.*

*Gregor. epist.
lib. 7. ep. 1.*

*Ambro. in orat.
cont. Auxent.*

5. The Pope challengeth to himselfe a double power, one Spirituall, another Temporall; which to be so, Pope Boniface laboureth to proue after a most impudent manner. *In this Power (saith hee) there are two Swords, the Spirituall and the Temporall, which wee are taught by the words of the Gospell: for where the Apostle said, behold two Swords beere; that is to say, in the Church, our Saviour Christ doth not answer them thus, These are too many, but, It is enough. And certainly he that denyeth the Temporall sword to bee in the power of S. Peter, doth not well consider the wordes of our Saviour, when hee saith, Put up thy Sword into thy sheath. In breefe, the Pope doth so openly lay claime to the Monarchy of both powers, Spirituall, and Temporall, that the Author of the Bookes intituled, The government of Princes, which are amongst the Workes of Thomas Aquinas, calleth the Pope both King and Priest, As our Lord and Saviour Iesus Christ. And Bellarmine who in this point is so modest that he minceth the Popes temporall Soueraignty to Indirectly: yet affirmeth that hee hath power to change Kingdomes, by taking them from one, and giuing them to another. And whereas the ancient Christians did not put in practise this power, in desposing Nero and Dioclesian persecuters, Iulian the Apostate, Valens the Arrian, and such like, it was (saith hee) because they had not in their hands sufficient Temporall forces, though they wanted not the right to doe it. Farre from the modesty of Gregory surnamed the Great, who speaking of the Lumbards that were Arrians said, If I that am their servant would haue intermedled with the death of the Lumbardes, at this day the Nation of the Lumbardes, had had neither King, nor Duke, nor Count: but because I feare God, I feare also to meddle with the death of any man. And of S. Ambrose, who in encounter to the barbarous Gothes saith: My teares are my weapons: such are the defences of Priests, otherwise I may not, I cannot resist. In fine, as this Boniface the eight was*

was not sparing of words to authorize his vsurpation, so hee was no lesse audacious, to represent the same in ceremonies and deeds. For it is recorded, how in that great Iubile, which he celebrated in the yeare 1300. he sets forth himselfe the first day in his Pontificall habite, giuing his benediction to the people: and the next day, came forth adorned with a crowne, and the Imperiall vestiments, causing a naked sword to bee carried before him. Breefly, to this vsurped power, appertaineth that pretended donation of *Constantine* so often brought vpon the stage by the Popes: the which *Laurentius Valla* a Senatour of *Rome* so plainly conuinceth of falsity. And an *Italian* Poet sendeth to the country of the Moone together with the almes which are made for the dead: and *Roulands* wit, answerable to that Elogie which the Scribe that wrote the originall copy now kept in the Vaticane Library, in letters of gold, added thereunto in his barbarous gibbridge.

*Quam fabulam longi temporis mendacia fluxit,
A fable which an old aged lye hath forged.*

6. The Pope also sitteth in the Church: for he braggeth of nothing more then of his seat and chaire: neither is his manner of gouernment designed ordinarily by any other word then by *sitting*: inso much, that when they count the yeares of their Popes, they say he sate so long in the Apostles seat. In brecfe, they fight and contend for nothing so much as for the pretended chaire or seate of *Saint Peter*, directly contrary to the manner of speaking vsed in holy Scripture, whereby the ministers and seruants of God, yea the Angels themselves, are sayd *stand*, to stand, and wayte before God, as seruants before their master to receiue his commandements, and not to be set as they raigned and commanded. Thus the Pope sits in the Church, and that he sits as if hee were God, appeareth by his vsurpation of the name, the power, and workes of God: from the name of God, which he sayth was giuen him by *Constantine* the Emperour, hee concludeth that he cannot

*Laurent. Valla
de falsocredita
et emanata
Constant. dona-
tione.*

*Arist. Cant.
34*

Carrieth him-
selfe in the
Church as if
he were God.

*Dist. 98. cap.
satis. eviden-
ter.*

*De Elect. cap.
fundam. in
sexto.*

*Esay. 9.
In proem
Clem.*

be iudged by any power; because God cannot bee iudged by men. And so also the glosse speaketh, that the Pope is not man, but calleth him *admirable*, which is the title of the Son of God: The Pope, Papa (saith it) is called *admirable*, from the interiection *Pape*, which signifieth admiration, and indeed hee is *admirable*, for he holdeth the place of God upon earth: which made the English Poet in his late poesie to say,

————— *Tu maxime rerum*
Nec deus es, nec homo, quasi neuter es inter utrumq.
O thou that art the greatest of all things create,
Art neither God nor man, but twixt both situate.

*Extr. ne sede
vacante. C. si
fratrum.*

*De concess.
prob. C. pro-
posuisti.*

*G. off. sub. fin.
Extr. cum in-
ter. Dist. 19.
C. Romano-
rum.*

*G. solita de
maioris et
obed.*

As touching power, he himselfe sayeth: That God hath committed vnto him the rights of the heavenly and earthly Empire: In the Councell of Laterane he suffereth himselfe to be titled, the *Lyon* of the tribes of *Isaie*, the roote of *Dauid*, the *Sauour*, &c: and in the 16 Session of that Councell, hee permitted that sentence, which is proper to the Son of God, to be attributed vnto him: *All power is given vnto me, both in heaven and in earth*. The glosse saith, that he can make any thing of nothing: It calleth him, *Dominum deum nostrum papam*, our Lord God the Pope. Hee assumeth to himselfe the power to giue authority to the word of God: The old and the new Testament (saith he) ought to bee receiued, not because they are in the volume of Canonically writings, but because the holy Pope *Innocent*, seemeth to haue decreed that they should be receiued. It is strange to see what sport hee maketh with the holy Scripture, for the establishing of his earthly Soueraignty. God (saith he) hath made two great lights in the firmament of heaven, the greater to rule the day, and the lesser to rule the night: both great, yet one greater then the other: God therefore for the firmament of heaven, that is, for the vniuersall Church, hath made two great lights: that is to say, hath ordayned two dignities, the authority Pontificall, and the power Royall: but that which beareth rule over the day, that is in spirituall things, is by farre the greatest: and that which ruleth over

caruall things, the lesse: Insemuch that we may acknowledge as much difference betwixt Popes and Kings, as there is betwixt the Sunne and the Moons: Where the glosse addeth, that according to *Ptolomy* the Sun exceedeth the Moone in greatnesse, seuen thousand seuen hundred forty foure times. So that it is no wonder, if Pope *Alexander* durst set his foote vpon the Emperours necke, lying prostrate on the ground, vtering withall this verse of the 91. *Psalme*, *Thou shalt walke vpon the Basitisk and the Asse, and the Lyon and the Dragon shalt thou tread vpon*; seeing he debaseth them so low ynder his Holinesse. Thus we read in the booke of ceremonies, *That the Pope on the night of Christs nativity, blesseth a sword, and then giueth it to some Prince, in signe of the infinite power giuen to himselfe*, according to that sentence of the Gospell, *All power is giuen vnto me both in heauen and earth, and hee shall reigne from sea to sea, and from the floods to the worlds end*. Further, besides all this, the Pope by Canonization maketh Saints at his pleasure, as the Romane Senate vsed in former times to make Gods. And that which is aboue all, albeit it be God onely that throneth and dethroneth Kings, as affirmeth the Prophet *Daniel*, and reigneth ouer the kingdomes of men, and bestoweth them on whom he pleaseth, and that it belongeth to him onely to write with his finger, *Mene, Mene, Tekel, Vpharfin*, as he that only doth calculate kingdomes, and weigh them in the ballance, and dispose of them: neuerthelesse, the Pope arrogateth this power and authority to himselfe, to depose Emperours and Kings, to change Kingdomes and States, and to bestow them where he list: as is not onely apparant by the challenge made by himselfe in his decrees, but also by the manifold examples recited by Cardinall *Bellarmino* at large hercof. So that it is most probable that the Legate that came not long since into *France*, to induce that forme of practise into that kingdome, which was practised vpon the kingdome of *Nauarre*, was assisted by him, and had taken place, if God (who is the protectour of Kings and kingdomes against all iniust powers) had not turned aside this blow by his mighty hand. Now we

Lib. 1. Cere-
mon. c. onrif.
C. 7.

Dan. 5. 25.

Bel. de sum.
Pontif. lib. 5.
C. 3.

say further, that the Pope exerciseth his tyranny in the Church of God: for albeit that the Papacy beneither the true Church, nor a sound member of the same: neuerthelesse there was once a true Church in that place where the Pope hath now established his seate, and as yet to this day the name remaineth, and certaine traces and footsteps thereof, as well by the Sacrament of Baptisme, which God hath still preserved therein, as by the holy Scriptures which are there receiued, and by the pure doctrine of the Trinity still professed and maintained by them.

Worketh lying miracles,

7. Concerning miracles, we may find an infinite number registred in the liues of their Popes: but such I dare say, that a man may easily know in what shop they were forged. Thus wee read, that the Sepulcher of Pope *Siluester* the second (who was promoted to the Popedom by diabolical Arts, and dyed at the same time that was defined vnto him by the diuell) giueth certaine signes of the death of other Popes, either by a clattering of bones heard in the graue, or by some sweate and moysture which it casteth forth. *Gregory* the seuenth, formerly called *Hildebrand*, cast the Sacrament of the Lords body into the fire, that hee might haue thereby some diuine answer or signe against the Emperour *Henry* the fourth. The same *Hildebrand* (saith Cardinall *Benno*) when he listeth would shake his sleeves, and thereout cause to issue sparkes of fire; and by these, and such like miracles, as by certaine markes of his sanctity, abused the eyes of the simple people. And when as the diuell could not openly persecute Christ by the Pagans, hee laboured fraudulently to subuert the name of Christ by this false Monke, vnder the habite and appearance of Religion. *Bennet* the ninth, giuing himselfe to the sacrifices of diuels in woods and Forrests, made women to runne after him, and to bee inamored of him by his Magicall Arts. *Gregory* the sixth, as *Platina* reporteth, being sicke of that sicknesse whereof hee dyed, called to him the Cardinals, and reprimanded them for that, in I know what enuy they found fault with those things which hee had holily and iustly done: And to the end (saith he) that you may know after

Benno Cardin,
in *vita* *Hildebrandi*.

Benno, *ibid*.

Platina in *ys-
ta* *Gregor*, G.

after I am dead, whether I haue done well or euill, set my body within a Church, the doores fast lockt, and if the doores open of themselues by the onely will of God, iudge me worthy of Christian sepulture; but if it happen otherwise, cast my body where you will, as being damned together with my soule. Which request of his, the Cardinals obeying, the Church doores opened of their owne accord, with a great wind, that suddenly arose: and so his body was buried within the Church, not without great adiration & opinion of his holinesse. And yet this *Gregory* the sixt, was one of *Hildebrands* Masters in the Art of Magick, as is recorded by *Beno.* And it was he to whom *Bennet* the ninth had sold the Papacy for ready money: which notwithstanding hee was constrained to quit and giue ouer by *Henry* the fourth: as also two other like pernicious Monsters, *Bennet* the ninth, and *Siluester* the third. But what need I to heape vp together a long Roll of such particular miracles of Popes, seeing all those which we finde in their golden Legends, the Chronicles of *S. Francis*, and the liues of their Saints, were forged by the idle spirits of lazie Monkes, to no other end but to authorize the Pope and his doctrine against the diuine truth of hoily Scriptures.

8. The Idolatry of the Pope is no whit lesse palpable then his former qualities; for hee not onely communicateth the worship of God to the Saints, and in a speciall manner to the blessed virgin *Mary*, whom sometimes they make equall to the Sonne of God, by exemption from all sinne, and anone lift her vp aboue her Sonne, when they thus cry vnto her: *Shew thy selfe a Mother, and by the right of motherhood command the Redeemer.* And when they exalt her euén to the throne of the Diuine Maiesty, calling her the *Queene of Heauen*, the *Queene of Angels*, and say, *that the Heauen, the Earth, the Ayre, and the Sea worships her, and that her power and her mercy are infinite.* But that which is more abominable, he diuideth the honour of God, with dead bones, with Relicks, and Images; yea, and with men, whose actes giue iust cause to presume, that they are rather tormented in hell, then

Is an Idolater.

Concil. Trid.
sess. 25, dec. 2.
Ibid sess. 5, art.
5. et sess. 5. can.
25.
Maries pater:
imp. at paris.
an. 1602: fol.
34, 69, 82, 90,
95, &c.

Concil. Trid.
sess. 25, dec. 2.

Athan. Apolog.
1: de fuga sua.

Epiphanius. hares.
76.

Gelas. C. sancta
Rom. Dist. 15.
Baron. in mar.
tyrolog. Roma.

Oserius conc. de
sanct. Cathar.
Legend. Auea.

Council. Trid.
sess. 13. cap. 5.

then glorified in heaven: or with Idols that neuer were, and consequently are by their owne definition true and absolute Idols. For what shall we say of *S. George* whom the Church of Rome inuocateth and adoreth amongst the holy Martyrs? of whom notwithstanding *S. Athanasius* witnesseth, that he was a wicked man and an Arrian Heretick, who being sent for by the Emperour *Constantius*, by force of armes seized vpon the Bishopricke of *Alexandria*: who afterwards being put to death by the Pagans in the time of *Julian* the Apostate, and his body burnt, and ashes scattered in the winde, not for the confession of the name of Christ, but for the outrage and violence which he had committed in his charge, as writeth *Epiphanius*; neuertheless was by some held for a Martyr, and the History of his Martyrdom committed to writing by his hereticall followers, as both Pope *Gelasius*, and after him *Baronius* acknowledge: which last faith, that all the story of the actes of this *George*, was nothing else but a Fable and inuention of the *Arrians*. And yet this is that *George*, the iron of whose Lance is vaunted of to bee kept amongst the adored Relicks at Rome. What shal we say also of their *S. Katharine*, so famous amongst the Virgins of the Romane Kalender; so that they place her next in ranke to the Virgin *Mary*: whose legend notwithstanding, is no better then a pure Fable? For where did we euer read of a King *Costus* that raigned at *Alexandria*, whose daughter they make her to be, or of an Emperour *Maxentius* in that Country, by whose iudgement they say, shee was put to death? I know well that they thinke to escape this blame of Idolatrie by answering, that they referue onely vnto God the worship of *Latria*, and affoord vnto Creatures that onely of *Dulia*. But this is a vaine and deceitfull starting hole: for they ascribe this worship of *Latria* which is proper onely vnto God, not onely to the Sacrament of the *Eucharist*; the which in a more then Pagan superstition they carry about in their Processions to be adored as God, and cause it to march before the Pope, as the *Persians* carried fire, which they held for God, before their Kings: But also to the Crosse of Christ,

Christ, and this Image thereof, whether in Wood, or in Stone, or in any other matter : Directing their speech and prayer vnto : as to himselfe that was, as sayth their Thomas : according as may be heard and seene in that Hymne which they vsually sing vnto it : *O crux, auespes unica, hoc passionis tempore, auge p̃ys iustitiam, reisc̃q̃ dona veniam.*

Thom. 8. m. p.
3. 9. 25. art. 4.
et Caiet. Ibid.

All hayle, O crosse, our only hope in this our time of passion, Encrease good men with righteousness, to sinners grant re-
(mission.

This is as the Idolaters persons reprobued by the Prophet *Jeremy* vsed to doc; *To say to a peece of wood, Thou art my Father, and to a stone, Thou hast begotten me.*

Ier. 2. 27.

9. The ambition of the Pope maketh it selfe sufficiently knowne by the excessive honours which hee requireth of Emperours and Kings : if wee will beleeue the Canon *Constantinus*. The great Emperour *Constantine* holding the bridle of Pope *Siluesters* Horse, serued him as his Lackey or Footboy. *Platina* writeth, that *Pepin* one of the Kings of France hauing kissed the feet of Pope *Stenen* the second, performed the same office vnto him, which *Constantine* had done before to *Siluester*. In the booke of the Papall Ceremonies it is ordayned, that all men of what degree or dignity soeuer, when they come before the presence of the Pope, doe three times bend their knees before him, with distance of place obserued for each curtesie, and kisse his feete : and that Kings and Emperours hold his stirrop, when he either inounteth or lighteth from his horse, & lead his Horse by the bridle. And if he must leaue his Horse, then that the Princes and Emperours carry him on their shoulders; and that they hold the Bason when hee washeth before meate, and bring in the first Messe to his Table. In breefe, he sheweth no reuerence to any of what quality or dignity soeuer he be: onely hee listeth himselfe vp a little to kisse the Emperour. So great is his pride, that when the Emperour *Frederick* presented himselfe to hold the stirrop of Pope *Adrian* the fourth, and mistaking his office, held one for another; the Pope was so

He is ambitious.

D. 8. 96. C.
Constantinus.

*Platin. in vita
Stephan. 2.*

*Ceremon. Pon.
rific. lib. 3.*

incensed hereat, that this fault was like to haue cost the Emperour full deere; although hee excused his errour by this, that hee was not as yet so well expert in that seruice, as in time he might be. A title of this high ambition is to be seene in that picture which Pope *Innocent* the second caused to be set vp in the Temple of *Laterane*, which represented the Pope sitting in his Pontificall Chaire, and the Emperour *Lotharius* kneeling at his feete, and receiuing from him the Emperiall Crowne, with these two Latin verses.

*Rex venit ante fores, iurans prius urbis honores,
Post homo fit Papa, sumit quo dante coronam.*

See the Ecclesiast. History of Nich. Vignier.

But his ambition will more clearly appeare, by the ceremonies which are obserued at the Coronation of Emperours, as they are recorded by an Author that liued about the yeare 1300. The manner (saith he) how Emperours were consecrated and crowned, was this: The Pope hauing taken an oath of the Emperour that was to be, vpon the staires of the porch of Saint *Peters* Church, that hee will faithfully defend the Church, and that which belongeth to it, maintaine right Iustice, and fully and intirely restore all the possessions of *S. Peters* patrimony, and the Church of *Rome*, if any thing bee taken from it. Then the Emperour and the Empresse, are conducted by the Pope into the Church, where during the Masse, which is celebrated with great solemnity, the Pope annoynteth first the Emperour, and then the Empresse, with the accustomed formall words. Then sitting in his Pontificall Chaire, hee holdeth the Crowne betwixt his feete, which the Emperour and the Empresse bowing downe their heads, lift from his feete: and presently the Pope striking the crowne with his foote, casts it on the ground, off from the Emperours head; in signe that hee hath power to depose them againe if their merits require. And then (in like manner) the Cardinals that stand round about, take the Crowne and set it with great reuerence vpon their heads. But how should a man better represent their ambition, then by the words of their

their owne flatterers? These bee the speeches of a Bishop, a chiefe officer to Pope Paul the second. What should wee thinke (saith he) of this Soueraigne Bishop, that possesseth the place of the true God on earth, who is lifted vp to the fulnesse of power, to the throne Apostolick, to the top of all honours? From whom as from their fountaine, issue all riuers, as branches from a tree; who is not onely established for humane Principality, but also for Diuine: not onely for command ouer mortall creatures, and men; but also ouer the Angels: not onely to iudge the liuing, but also the dead: not onely in earth, but also in heauen: not onely to rule ouer Christians, but also Infidels. And to make short; who is ordained and eleuated by the Soueraigne God, in his place, to the same Dignity, Iurisdiction, Vniuersall power, and Soueraigne principality, ouer all the whole world: of whom it is written in Iob, that before him tremble those that beare vp the world, and that the Kings of the earth, and the Tyrants thereof are no better then a laughing stock in his presence: and that he imbraceth all power, and as the Scripture speaketh, Hee is alone and there is no second. And againe, of him it is written, Thou art alone and there is none with thee: and againe, Mighty above all the mighties of the world: to whom (as witnesseth the Prophet) appertaineth Iustice, Power, and Empire: and whom Dauid signified, when hee said, To him is giuen power, and the kingdome, and all people and tongues shall serue him. Thus this man enhancing the Popes dignitie by one degree after another, at last proueth by Varro, Cicero, Aristotle, S. Dionysius, and S. Ierome, that all order of things would perishe, if there were not such a soueraigne High-Priest, whom hee not onely preferreth before stammering Moses (so impudently hee termeth him) and before Aaron, but before Iesus Christ himselfe, whom hee robbeth of this prerogatiue, to offer vp himselfe in sacrifice for our sinnes, and attributeth it to his Papall Idoll.

10. Concerning his Cruelty. Who can recount without horreur, the sauge cruelty which Popes haue exercised one towards another? Pope Stephen the sixt, in a more then Neronian fury, hauing caused the body of Pope Formosus to

Rodoricus, Zamorent episcop.
Cast. Ilanet
Referend. p.
Paul. 2. in secul vit. human.
L. 2. C. 4.

Is full of cruelty.

*Platina in vi-
ta. Stephan. 6.*

*Id. in vita
Sergi. 3.*

*Benno in vita
Gregor. 7.*

*Ser. Six Quint.
de Henrici 3.
morte. habit.
11 Sept. an.
1189 in Anti-
sixto.*

bee drawne out of it's Sepulcher, and to bee deuested of the Pontificall ornaments, cominanded it to be burned amongst the Laicks, hauing first caused the two fingers of the right hand to bee cut off, which are vsed principally in the consecrating of Priests, that they might bee throwne into Tiber. Bnt Pope *Sergius* the third, desirous to carry the prize of cruelty in this very subiect, caused the same body of *Formosus*, to bee drawne againe out of it's graue, eight yeares after his death : and cutting off his head, as if hee had bene aliue, cominanded his body to be cast into Tiber, as vnworthy of buriall. Six Popes died of poyson within the space of 13. yeares, by the practice of *Hildebrand*, afterwards Pope, by the name of *Gregory* the seucnth : So that vntill he himselfe was aduanced to the Popedome, all in a ranke were poysoned, by his familiar friend *Brazutus*, as saith *Benno*. This is the same *Hildebrand*, that would haue murdered the Emperour *Henry* the fourth, in *S. Maries Church* in Mount *Auentine*, if God had not defeated the blow by the death of him, whom hee vsed as the instrument of his villany. By whose example Pope *Sixtus Quintus* learned in our time to plead in fauour & commendation of the Assassins of Kings, as is manifest by that Oration which he made in the Consistory of Cardinals, in praise of *Iames Clement* the murderer of *Henry* the third King of *France* : whose act, with a mouth full of blasphemies, he dareth compare with the worke of our Redemption. It is not vnknowne also, how poore *Celestine* was handled by *Boniface* the eight, when by his cunning practice he was deposed from his Papacy. In brieft, there would be no end, if I should set forth all the murders, assassines, and bloody warres, caused and raised vp by Papall Schismes. And what sorts of cruelties (I pray you) haue they not made knowne to the world, then when they banded themselues against the Emperours, either for the defence, or encrease of their Tyrannicall power? What mischiefes haue they not procured, when they armed the West against the East, vnder pretence of recouering the Holy-Land? What butcheries did they execute vpon those who were called

Waldenses,

Waldenses, by their Croyfadoes? And if we will draw neerer to our owne times, haue we not seene all the Riuers of this Kingdome, stayned with the blood of those that made profession of the truth of the Gospell, shed by the instigation and solicitation of the Popes? Principally since the sending of that braue sword by Pope *Paul* the fourth, to King *Henry* the second, which was as it were an ominous presage of the fury of Gods wrath which he meant to powre down, as well vpon the King and his Linage, as vpon the whole Kingdome. As in very deed, since that time, there hath nothing bene seene but miseries, calamities, ciuill and forreyne warrs, famines, maladies, and other scourges of Gods diuine Iustice, that haue followed and doe still follow, one in the necke of another euery day. If any say, that all Popes haue not bene thus transported with cruelty, blood, and butchery; I confesse as much: But yet, as he is no lesse cruell that poysoneth with Sugar, then he that poysoneth with Gall: so neither are they lesse cruell that hale poore soules to eternall perdition by a counterfeite shew of sweetnesse, then they that throw them headlong thereinto by force and violence. Yea, rather they are more dangerous, that comming in sheeps clothing, insinuate themselves more easily into mens mindes, then they that openly shewing themselves to bee wolues, make men suspicious of them by their behauiours.

II. The examples of the impurities of Popes, are registered by all those that haue written their liues & gests. It is not vnknowne, how they permit publick whoredome, and draw at *Rome* a great reuenue from the Stewes. What neede we to speake of this, when as that infamous kind of impurity which is against nature, and incestuous copulations, cease not to reigne and rage amongst them? *Nicholas* of *Bebrach* borne in the City of *Erphord*, hath certified the world by publick writing, that being at *Rome* in the time of Pope *Martine* the fourth, (whom the Popes flatterers notwithstanding number amongst the most holy of the ranke) hee was solicited by him, to yeeld himselfe to serue him as his *Ganimede* in his pleasures. *John* the 13 was deposed from

E 3

his

An. 1556.

Full of impurity.

Eutiprandus.

Plutina.

Guicciardine.

his Papacy by a Synode of Bishops assembled by the authority of the Emperour *Otho*, for being a murderer, a Church-robber, a periured, and incestuous person, and guilty of Whoredome, Idolatrie, and Inuocation of diuels. And in the end this monster (so *Platina* calleth him) being surprized in the act of Adultery, was killed by the womans husband whom hee abused. Pope *Alexander* the sixth, abused his owne daughter *Lucretia*, and had concurring with him in this incest, his two sonnes: It was this *Lucrece* vpon whose Tombe a certaine Poet writ this notorious Epitaph,

*Conditur hoc tumulo Lucretia nomine, sed re
Thais, Alexandri filia sponsa, nurus.*

In summe, that I may not heap vp together too many of their Villanies, that which was spoken of one of the Popes, agreeth to the most of them.

Mathew Paris, of Innocent the fourth

Eius auaritia totus non sufficit orbis :

Eius luxuria meretrix non sufficit omnis.

Reuealed in these last times.

Lib. de unitat. eccles. conseru.

Pet. de vineis lib. 1. epist. 31.

12. Now, after that many Kings and Princes had complained of the excessiue tyranny, insatiable auarice, and damnable debauchments of Popes, as *Henry* the fourth, that reproched *Gregory* the seuenth, *To teach without the Doctrine of Christ, and to speake without the truth of Christ: and as Antichrist to be exalted in his owne heart, and to say, I am God, and am set in the chaire of God, to be a murderer of bodies and soules: And the Emperour Frederick* the second, who in one of his Epistles directed to all the Prelates of Christendome, calleth *Gregory* the ninth, *the Father of discord and desolation, the great Dragon that seduceth the world, Antichrist, a second Balaam, the Angell rising out of the bottomlesse pit, hauing viols full of bitterness, to hurt the Sea and the earth: And that the Waldenses had scattered the true religion, in France, Germany, Italy, and other places: teaching amongst other points, that the Church of Rome, was the whore of the*
Apocalypse,

Apacalyse, *Babylon* mother of fornications, and that the Pope was the head of these errors: And after that, also many good men, too much affected to the errors of their times, and dazled with the brightnesse of the Papacy, were notwithstanding constrained to cry out against the Court of *Rome*, and to paint forth in liuely colours the abominations thereof: as *S. Bernard*, *Peter Belsensis* Archbishop of *Roan*, the passages of which Authors, are elsewhere to be scene at large: And *Arnulphus* Archbishop of *Lyons*, who for this cause was put to death at *Rome* vnder Pope *Honorius* the second: I say, after all these, many there arose that passed a great deale further; for *Michael Cescnas* generall Priour of the Gray-Friers, in the time of *John* the 21. or 22. wrote directly against the Pope, and called him Antichrist, and the Church of *Rome*, with her Prelates, the whore of *Babylon* made drunke with the blood of the Saints: said that there were two Churches, one of the wicked which is flourishing, where the Pope reigneth; the other afflicted, which is of the faithfull. About this time, or litle after, liued the renowned *Italian* Poet *Dante*, who in his 19. Sonnet of Hell, saith (speaking of Pope *Nicholas* the third) that it was hee, of whom the Euangelist *S. John* intendeth to speake, vnder the name of the Whore which sitteth vpon many waters, with whom the Kings of the earth committed fornication. The same Poet in his sixt Sonnet of Purgatory, maketh this complaint, That *Rome* had once the shining torch of two Suns, which made the most ignorant better to vnderstand, both the things of this world, and of God: But that now the one hath banished the other, the sword being ioyned to the Pastorall staffe, so that they cannot well goe together, the one not standing in awe of the other. If any beleue not this (saith he) let him iudge the tree by the fruite, and he will confesse, that since the Church of *Rome* confounded in her selfe the two powers, she is growne to all wickednesse, and destroyeth with herselfe the Commonwealt of Christians. About the yeare 1281. *Mathew Paris* borne in *Bohemia*, composed a large Volume concerning Antichrist, wherein he labourth

to

Ex. Relat. Iacob de Riberia.

Bernard ser. 3 in Cant.

Pet. Belsens. epist. 25.

Platina in vita Honor. 2.

An. 325.

Vide Iacob. de Milnia lib. de auent. Antichristi. 1321.

to proue, that he was already in the world, and that the Pope was he : adding amongst other reasons this one, because according to his ordinances, men worshipped the Saints as Saviours, and their Images and relickes in stead of Iesus Christ. A Chanon of the Citty of *Prage* in *Bohemia*, called *Militsius*, a Doctor of Theologie, preached in the time of Pope *Gregory* the eleuenth, that Antichrist was already in the world, and that he reigned visibly in the person of the Pope, Cardinals, Bishops, Monkes, and other Ecclesiasticall persons, who not teaching the truth, by their ambition and negligence, made the Church desolate, filling it with temporall riches, and despoyling it of spirituall. Insomuch, as hauing gained to himselfe many Auditors and Disciples, the bruite hereof came to the eares of Pope *Gregory*, who excommunicated him. About this very time, *Wicleffe* began in *England* to preach the pure doctrine of the Gospell, against the traditions of the Church of *Rome*, not sparing it in his writings any more then the rest had done. This man was followed by many others, as by name, by *John Pourney* an Englishman, who writ a Commentary vpon the Apocalypse, where he calleth *Rome* the diuels Brothel-house, & the Church of *Rome* the Whore of *Babylon*. Then came *John Hulse* after the year 1400. who greatly promoted this doctrine, and lost his life together with *Ierome* of *Prage* for the confession thereof, at the Council of *Constance*. This was about that time when Pope *John 23.* hauing caused the Croyfado to be published for the maintenance of warre intended against *Ladislaus* King of *Naples* : when it came to be divulged at *Prage*, certaine of the people cryed out with a loud voyce, that the Pope was Antichrist, who ordained a Croyfadoe against Christians : which persons were presently clapt vp in prison, but the people arising in Armes, demanded them to be deliuered and set free, and when they were appeased by the Council, with promise of assurance of their liues, and so returning to their houses, the prisoners were secretly put to death. But their death was discovered by the blood that ranne vnder the prison doore : whereupon, the people running againe together,

tooke

Aeneas Silvius
Hist. Bohem.
cap. 35.

tooke away their bodies by violence, and wrapping them in linnen clothes, carried them through all the Churches in the Citty, crying: *These are the Saints that haue deliuered their bodies to death, for the testament of God.* Also about this time *Manfred* of *Versellus* a *Iacobin* preached publicly, that Antichrist was in the world. Hereof *Iames* of *Misy* wrote a booke, as did also *Theodorick Vries* an *Augustine* Frier. *Peter Clarke* an Englishman maintained publicly the same doctrine, for which cause being chased out of England, he retired into *Bohemia*, where he composed a booke against the Synagogue of Antichrist, and in the end was burned for the same, *An.* 1433. Yea euen diuerse of those that finely adhered to the Church of *Rome*, yet in those times were constrained to reprove an infinite number of errours and abuses that raged in that Church: as *Peter* of *Ally*, or of *Alliaco*, Cardinall of *Cambray*: *Gerson*, *Clemangis*, and others that liued about that Age: Insomuch as the foresaid *Clemangis* is bold thus to speake vnto her: *What thinkest thou of the Prophecy which is in the Apocalyps? dost thou not beleue at least that it is directed against thee in some part? Thou hast not so lost thy shame together with thy understanding, that thou wilt deny it: Regard it therefore, and read the damnation of the great Whore that sitteth upon many waters: and therein behold thy goodly deeds. And a litle after: It is long since thy monstrous pride, not being able to uphold it selfe, began to fall, though slowly and by little and little: and hath not thy ruine bene perceined by many? But at this day it tumblesh headlong to destruction, like a swift torrent towards the Sea.* *Laurentius Valla* a *Romane*, declaimeth in his time most bitterly against the Pope after this manner: *That hee practised in the commonwealth not onely that which Verres & Caelure, or any other notorious theefe durst not: but also made trafficke of things Ecclesiasticall, & of the holy Spirit: such as Simon Magus would haue detested.* About the yeare 1440. *Roger Ouley* Priest was strangled with certaine others in the prisons of *London*, and the Dutchesse of *Glocester* banished for the doctrine of *Husse*. A Prouinciall Frier of the order of the

Hister. Eccles. Nichol. Vignier.

Fascicul rerum extendarum.

Clemang. tract de ruina et reparatione ecclesie.

Laurent. Valla declar. de eminentia Constantini dominatione.

Baleus Constantini.

Nichol de Cu-
ja in sum.

Balaus et for.
ex dictionario.
theologico
Tho. Gacoig-
nij. & ex Lec-
lando.

Mendicants preached in the yeare, 1454. that the Church of Rome was that Whore mentioned in the *Apocalyps*. Reynold Peacock Bishop of Chichester in England, defended both by word and writing the doctrine of *Wiclese*, and for the same by the rest of the Bishops, declared an Hereticke. Baptista Mantuan, in the yeare 1464. wrote his Eclogues, wherein he painteth out in most liuely and elegant colours, the corruptions of the Pope, Prelates, and Court of Rome: as may witnesse these verses amongst many other.

————— Petriq; domus polluta fluente,
Mac rescit luxa (nulla hic arcana reuelo,
Non ignota loquor, liceat vulgata referre:
Sic vrbes populiq; ferunt, ea fama per omnem
Iam vetus Europam) mores extirpat honestos:
Sanctus ager scurris, venerabilis ara cynadis
Seruit, honorande diuūm Ganimedibus ade;
Quid mirantur opes recidinaq; surgere tella?
Thuris odroati globulos, et cinnama vendit
Mollis Arabs, Tirij vestes: venalia nobis
Templa, sacerdotes, altari, sacra, corona,
Ignis, thura preces, cælum est venale, Tuscq;.

In English thus.

Saint Peters house defiled with filthy lust
(I speake not secret, nor things vnknowne tell,
But such as Europes people needs know must)
Doth languish fore, and Vertues all expell:
The sacred field with Ruffians is replete,
And holy Altars are with knaues beset:
The Temples to the holy Saints deuoted,
Doe serue as Stewes for vncleane *Ganimedes*.
Yet rich they are: no wonder to be noted,
For Arabs druggs, and Tyrus silkes out-spreads,
By sale whereof they purchase riches store,
But Romish wares are farre in number more.
Heere Temple, Altars, Priests, are to be sold,
With Incense, Prayers, Heauen, and God, for gold.

In the yeare, 1498. *Ierome Sauanarola* a Iacobin at Florence, was burned by the solicitation of Pope *Alexander* the sixt, for calling the Pope Antichrist, and condemning his excommunications. Vpon the Iubilee of which Pope, which fell on the yeare 1500. were made these verses.

*Pollicitus cælum, Romanus et astra sacerdos,
Per scelus et cædes, ad Stigia pandit iter.*

The Romane Priest, of heauen that promise made
To others : is himselfe to hell conuayde.

The *Waldenses*, though they were persecuted on euery side, yet by thir publicke writings, and particularly by that confession of their Faith which they presented vnto Princes, the forme whereof we haue in that which they addressed vnto *Vladislaus* King of Bohemia, An. 1508. declared what iust cause they had to separate from the Church of Rome : and how farre they were from those errors, which their aduersaries wrongfully charged them withall.

So that King *Lewis* the twelfth, vnderstanding by report the demeanours of those of *Merindoll* and *Labriers*, against whom certaine Cardinals and Prelates desired to incite him : swore that they were more honest then himselfe, or the rest of his people. And presently after, the King by the consent of the Prelates of his Realme caused a Councell at *Lions* to be called against Pope *Iulius*, and money to bee stamped, which should bee currant through the whole kingdome, bearing this inscription on the one side, *Lud. D. G. Rex Franco. Dux Mediolani*: and on the other side, *Perdam Babylonem* : that is, *Lewis the twelfth, by the grace of God, King of France, Duke of Millaine. I will destroy Babylon.* At the last, in the yeare 1517. vnder Pope *Leo* the tenth, followed the preaching of Indulgences, for full remission of finnes, and deliuerance out of Purgatory, and obtaining of the kingdome of heauen, by all those that should giue a certaine summe of money for the purchase of the said Indulgences, & haue crimes soeuer they had committed. Which gaue occasion to

*Charles de
Moulins lib. de
Monarch.
Franc.*

*Arnoulp de se-
ron. in consi-
nat Paul
semily.*

*Nichel Vignie
histo Ecclesi-
ast.*

Martin Luber a Doctour of Diuinity, and of the order of the *Augustine* Friars to oppose himselfe against so shamelesse a Merchandize, and to demonstrate by the word of God, that the Pope is very Antichrist. Wherein he was followed afterwards by a great number of learmed men, whom God vsed in this last Age as Instruments to reforme the Church aswell in *Germany, England, Scotland, Denmarke*, as in *France* and other Countries. In whose steps all they ought to tread, whom God hath called to the gouernment of his Church, to reueale more and more the Sonne of perdition, and to discouer his filthinesse, if they will not be reputed Cowards in the defence of the truth, and traytors vnto Christ.

13. There remaineth then no more, but that possessing our soules in patience, and perseuering constantly in the profession of this truth, what persecution soeuer Antichrist may raise vp against vs for the same, we expect in the end that hee shalbe vtterly abolished, by the brightnesse of the comming of our Lord Iesus, who assureth vs, that he will come quickly. Yea come Lord Iesus.

And lastly shal
be destroyed
by the glori-
ous comming
of Christ Ie-
sus.

The

The Third Treatise.

*Containing a Refutation of the opinions of the
Romish Doctours, touching Antichrist.*

Hitherto I haue sufficiently discouered by Diuine testimonies, what kinde of person Antichrist ought to be, and by so plaine demonstrations, proued who it is in the world that is to be acknowledged to be he, that no man can choose but vnderstand and comprehend the same. Neuthelesse, seeing this Antichrist wanteth not his defenders and vpholders, that labour by all meanes to heale his wound, and hinder the fall threatned against him by the Spirit of God: therefore to the end that in this controuersie no scruple may remaine, I will with as great breuity as the purpose of this writing will permit, resolue whatsoeuer either the Iesuits or any other shall produce to the contrary. Now all that they say touching Antichrist, may in few words bee reduced within the compasse of this Definition, the particulars whereof shal be refuted in the same order, as hath bene obserued in the two former parts. They say therefore that Antichrist shalbe one onely singular man, *who is not yet come: but shall arise out of the tribe of Dan, and be circumcised, and receiued of the Iewes for their Messias, and shall reigne in Ierusalem three yeeres and an halfe, and fight against many Nations, and at length attempting to mount vp into heauen shalbe slaine by Christ, on the Mount of Oliues.* Now out of this Definition arise these seuen questions to be discussed. First, whether Antichrist must be one singular person. Secondly, whether hee be come or no. Thirdly, of what Nation Antichrist shall be borne, and what Religion he shalbe of. Fourthly, of his seate. Fifthly, of his durance. Sixthly, of his battailes. And seuenthly,

*Bel. de sum.
Pont. lib. 3.*

*Perer. lib. 5. in
Dan.*

*Remon. lib. de
Antichrist.*

of his end and destruction.

1. *Question.*

Whether Antichrist be one singular person or no.

When the Romish Doctours say that Antichrist shalbe one singular person, they doe not meane as we doe, that hee is one onely person at one time, which varieth and changeth by succession and subrogation: but that he shall be one person alone, that shall continue but a certaine time, and shall haue no successour. The which *Bellarmino* laboureth to proue by fve passages of Scripture.

1 *Objection.*

The first passage is in the first Chapter of the Gospell by *S. Iohn. v. 43.* *I am come in my Fathers name, and ye receiue me not, if another shall come in his owne name, him you will receiue.* Now this text (saith he) is to bee vnderstood onely of Antichrist, as witnesse, *S. Chrysostome. S. Ambrose, S. Augustine,* and others.

Answer.

Our Sauour Christ doth not speake heere of Antichrist alone, but of all those that shall come in their owne name, and not in his: that is, not being called of of him, albeit they shroud themselues vnder his name. As when he saith in another place, *Take heed that no man deceiue you, for many shall come in my name, saying I am Christ: that is (saith Maldonate the Iesuite) as if he had said, whosoever he be that shall come in his owne name you will receiue him, so is your iudgement depraued: So that it is more fitting that wee interpret it not onely of Antichrist, but also in generall of all false Prophets, which run without sending: for this was the ordinary fashion of the Iewes, to receiue them rather then the true Prophets. The Fathers also whom they alledge, when they apply this vnto Antichrist, exclude not other false Prophets: but on the contrary, vnder him comprehend all others. Repl. I but (say they) Iesus Christ opposeth man to man, and person to person; as therefore, *Christ was but one person,* so also Antichrist shalbe but one person. *Answer.* Christ opposeth heere person to person: but yet a certaine person to an vncertaine, an indi-*

uiduall

*Bel. de sum.
Pont. l. 3. c. 2.*

Mat. 24. 4.

*Maldon. in
Iohann. c. 5.*

uiduall singular, to a common indefinite: for elsewhere hee saith, *many shall come in my name, saying I am Christ.* Repl. But Christ saith, that Antichrist shall bee receiued of the Iewes for their *Messias.* *Ans.* This is false, our Sauour saith simply: *If any one come in his owne name, you will receiue him:* but hee doth not say, you will receiue him for your *Messias.* For neither receiued they thus all the false Prophets that came vnto them. Repl. But all the false Prophets came in the name of another, but our Sauour speaketh heere of one that shall come in his owne name; that is to say, shall acknowledge no other God but himselfe. *Ans.* This interpretation is false, *Maldonate* saith farre better, *That our Lord Iesus aduertiseth vs of one and the same thing both heere and Mat. 24. 2. And that there is no contrariety when hee saith there, that they shall come in the name of Christ, and heere that they shall come in their owne name: for there to come in the name of Christ, is falsly to say that he is Christ, and sent of God, though hee be not: and heere to come in his owne name, is to come without being sent of God.* And to the end that we may oppose not onely a Iesuite to a Iesuite, but also a Iesuite Cardinall, to a Cardinall Iesuite, *Tolet* thus interpreteth this passage: *Hee (saith hee) shall come in his owne name, that shall haue in truth no Diuine vertue: but shall maliciously faine himselfe to be sent of God, as the Sonne of God. Like as the false Prophets came in their owne name, because they were not truly sent of God. And this is that which hee now saith, if any one come in his owne name, that is to say, not being truly sent of God, nor hauing the power of God: but faining himselfe such by his owne malice.* In breefe, as *Maldonate* saith very well: *where a sentence may bee understood generally, we must not restraine it to one particular, least wee set limits and boundes to the holy Spirit by which Iesus Christ spake.*

*Maldon. in Ioh.
5. 43.*

*Tolet. in Ioh.
cap. 5.*

*Maldon. in
Mat. 25. 5.*

2. Obiection.

In the second Chapter of the second Epistle to the *Thessalonians*, the Apostle speaketh of Antichrist as of one singular person, for he useth the definitiue or demonstratiue Article

ticle when hee speaketh of him : ὁ ἀρχόμενος τὴν luxptias, ὁ ὄντας τὴν ἀπώλειαν. *The man of sinne: the sonne of perdition.* For according to *Epiphanius* his rule, the Greeke Articles' restrain the signification of names, otherwise common, to one certaine and particular thing.

Answer.

We agree to all this : for Antichrist shalbe alwaies one singular person, one in number, one in seate, and one in power ; as is to be seene in a Monarchy, or rather tyranny. But this one person shall vary by succession, albeit this Maxime of *Epiphanius* is not alwaies true, as may be obserued in *Mat. 12.35. Luke. 4.4.* and many other places, where the Article doth not demonstrate some one particular person.

3. Obiection.

When *S. Iohn* speaketh of Antichrist so properly called, he addeth the Article, and yet he addeth it not when he speaketh of Antichrist in common: to signifie that Antichrist properly so called, shalbe one singular person. *As ye haue heard (saith he) that Antichrist shall come, euen now are there many Antichrists. 1. Iohn. 2, 18.*

Answer.

We consent that this Tyrant is alwayes one at one time : but yet hence it doth not follow, that many doe not succeed one another in this seate of Apostacy. And indeed if this Article demonstrate one certaine person and no more, let them point vs out one which hath beene from the age of the Apostles, and must continue to the end of the world. For *S. Iohn* saith: *Every spirit that confesseth not Iesus Christ to be come in the flesh is not of God: and this is the spirit τὸ ἀντιχρίστου of Antichrist, of whom you haue heard said, that hee shall come, and he is now already in the world. 1. Iohn 4.3.* Now if this Article τὸ, demonstrateth one certaine person: how many Ages must this Man of sin continue alieue, whom notwithstanding (they fanfie) shall endure but three yeares and an halfe?

4. Obiection.

In the seuenth, eleuenth, and twelfth Chapters of *Daniel*, Antichrist is not called a Kingdome, but one certaine King, who

who of the ten Kirgs which he shal finde in the world shal destroy three, and also bring vnder subiection the seuen others. And *Calaine* himselfe confelleth, that *Antiochus* was a figure of Antichrist. Whereupon it followeth, that seeing *Antiochus* was one singular person, therefore Antichrist shal be also one singular person.

Answer.

The Prophet *Daniel* doth not onely not call Antichrist a Kingdome, but he also doth not so much as call him a King; for these Texts do not speake of Antichrist, but of *Antiochus epiphanes*: as is apparent by the Commentaries and Annotations of *Francis Iunius* vpon *Daniel*, as also by that which is written by *Scaliger* in his sixt booke of the Emendation of times: And if we shall referre allegorically vnto Antichrist that which literally is meant of *Antiochus*, euery one knoweth that no sound argument can bee drawne from Allegories. Howsoeuer it be, the consequence is not necessary, that seeing *Antiochus* the figure of Antichrist was one onely singular person, therefore Antichrist himselfe must be so too. For a figure doth not alwayes in euery part answere to the truth; otherwise our Sauour Christ should not bee one singular person, seeing hee was figured by many Sacrifices, and Priests in the Old Testament.

5. *Obiection.*

Saint *Iohn* in the thirteenth and seuteenth Chapter of the *Apocalyps*, speaketh of Antichrist as of a King, that shall come in the time of ten other Kings, and whose reigne is determined by three yeares and an halfe, as in *Daniel*. So that as *Daniel* speaketh of one certaine King, so doth also *S. Iohn* in the *Apocalyps*.

Answer.

This consequence is friuolous; seeing *Daniel* speaketh not at all of Antichrist, as we meane to proue: and besides, doth it follow, that because *S. Iohn* representeth Antichrist as one King, therefore he must needs bee one singular person? The Prophet *Daniel* representeth the Kingdomes of the *Persians*, and *Medes*, and *Babylonians*, by seuerall Beasts,

and yet there is none so blockish as to conclude, that therefore these Kingdomes are no other then singular Persons, or Kings. As touching the three yeares and an halfe, during which they affirme Antichrists kingdome shall endure, wee shall haue fit occasion to speak heereafter, and therefore here passe it ouer in silence.

It remaineth now that I should heere giue satisfaction to some testimonies of the Fathers which they vse to produce for this purpose. But they that haue cast but their eyes neuer so little vpon the writings of the Ancient Fathers, shall find them to haue so, as it were, groped in the darke, about this matter, that it is hard to draw out of them any solid conclusion. For some of them haue thought that *Nero* was the Antichrist, who should rise againe before the end of the world, or at least should bee preserued aliue till then, and be reuealed and reestablished in his kingdome: which opinion was taken from the Author of those verses which goe vnder the name of *Sybilles*: as is to bee scene in the fift booke of the *Sybilline* Oracles. Others haue beene of opinion, that he should bee the diuell who should appeare in humaine shape, and faigne himselfe to bee borne of a Virgine. Others haue thought that he should be begotten of a woman by the Deuill. *S. Ierome* affirmeth, that he should be a man in whom the Diuell did inhabite corporally. *Papius*, *Iustin Martyr*, *Lactantius*, and others, referre the comming of Antichrist, till after the resurrection of the Saints. For they say that after Sixe Thousand yeares accomplished, all the Saints shall rise againe out of their graues, and that our Lord Iesus shall descend vpon the earth, and reigne with them in great glory and abundance of all things for the space of a Thousand yeares. In such sort (saith *Lactantius*) that the earth shall then display her fruitfulnessse, and of it owne accord bring forth all abundance and plenty, that the Rocks and Mountaines shall sweat Honey, the Rivers run with wine, and the ouer-flowing floods shed forth Milke. In breefe, that there shall be such an Age, as the Poet's fantasied of an Age of Gold, during the which the Saints should marry and beget Children like to themselves

*Suspit. Sener.
lib 2. hisfor.
fac.*

*Hippolitus
Martyr.*

*Lactant. lib.
7. cap. 24.*

selues in holinesse: But that after the expiration of these Thousand yeares, Sathan should be vnbound and let loose, and raise vp a greuous persecution against the Elect, by the meanes of Antichrist, and that after that should follow the generall iudgement. This opinion hath found heere tofore such strong Defenders and Abettors, that *S. Ierome* albeit he doth not approue it, yet dares not condemne it: and *S. Augustine* confesseth, that hee had beene sometimes of that minde. In summe, looke how many heads, so many differing opinions shall wee finde, as it cometh ordinarily to passe in matters propheticall and farre remoued. Albeit in the midst of these doubts, the Ancients haue manifested, that by that which they spoke concerning Antichrist, they neuer intended that he should absolutely bee but one singular person: but rather an estate and gouernment, as witnesseth *S. Augustine* when hee saith: *That diuerse doe not thinke: that by Antichrist is to be vnderstood the Prince alone: but all his whole body in generall; that is, all the multitude of his adherents together with their Prince. And in another place (he saith) that the Whore and the Beast are one, and the same thing; to wit, the whole body of the wicked fighting against the Lambe, and all the true Babylon.* To which agreeth *Rupertus*, when he affirmeth, *That the Beast* (by which he meaneth Antichrist) *and the Dragon are all one, to wit, the Deuil with his bod; that is, with all the congregation of the wicked.* And *Lyra* saith, *That the Beast is the vvhole body of the wicked.*

So then by this that hath bene said, is vtterly ouerthrowne one of their Arguments whereby they labour to proue that the Pope is not Antichrist; namely, because Antichrist must be one singular person, and the Popes haue beene many in number. For we auouch cleane contrary; that seeing Antichrist must be one indiuidual person at one time, but varying by succession, and that the Pope is such a person: therefore there is no let heereby, but that he may be truly Antichrist, forasmuch as this marke fitly agreeth vnto him, together with all the rest, as we haue already proued before.

Hieron. in Ierem. lib. 4.

Aug. de ciuit. D. 1. l. 6. 7.

Idem. ibid. lib. 20. cap. 19.

Aug. hom. 13. in Apoc.

Ruper. com. in Apoc. l. 8.

Lyra in Apoc. 17.

2. Question.

Whether Antichrist be come, or no.

The Romish Proctours, to the end to make men beleeue that the Pope is not Antichrist, auerre and maintaine that he is not yet come, neither shall come vntill about the end of the world, the precise time whereof cannot bee knowne. For the prooffe hereof, they produce six reasons, which *Bellarmino* calleth demonstrations: for say they, the holy Ghost giueth vs six markes or signes of the coming of Antichrist: of which two goe before Antichrist, to wit, the preaching of the Gospell through the whole world, and the destruction of the Romane Empire: two accompany him, namely the preaching of *Enoch* and *Elias*, and an extreme persecution, by the which all the publick seruice of God shall cease: and two shall follow him, to wit, the destruction of Antichrist after three yeares and an halfe, and the worlds end, none of all which markes are as yet arrived, therefore Antichrist is not yet come.

First marke: the preaching of the Gospell through the whole world.

*Viegas in Apoc.
cap. 13. sect. 17.*

Remond cap. 8.

The Scriptures (say they) beare witnessse, that the Gospell shall be preached through all the world, before the last persecution, which shall be raysed up by Antichrist: Mat. 24. 14. and this Gospell of the kingdome shall bee preached in all the habitable earth, in witnessse to all Nations; and then shall the end come. Now this Prophecy was not accomplished about the yeare 500. or 700. where some fix the time of Antichrists coming: nor in the time of *S. Bernard*, whither others referre it: nor is yet fulfilled in our time; for euery day new Countries are found out both in the East and West, where there is no signe or token of the preaching of the Gospell. It followeth therefore, that Antichrist is not yet come.

Answer.

It is a false supposition, that the holy Scripture should glue vs for a signe of the coming of Antichrist, that the Gospell should bee preached throughout the whole world; for there is not so much as one word heereof in the holy Scripture.

Scripture. For that speech of our Sauour Christ alledged out of *S. Mathew*, doth no wayes ayme at any such thing; forasmuch as hee speaketh not of the vniuersall persecution, which shall bee stirred vp against the Christian Church by Antichrist: but of a particular persecution, by the which, the Nation of the *Iewes* should be oppressed, and the Temple destroyed, as it came to passe about fife and thirty yeares after the death of our Lord Iesus Christ: God in the meane while, hauing before this desolation of the *Iewes*, gathered together his Church out of all Nations of the world by the preaching of the Apostles, as is manifest in the booke of their Acts. And as *S. Paul*, *Rom. 10.* saith, *That their sound was gone out through all the earth:* and *Col. 1.* *That the Gospell was come into all the world.* Now this will easily appeare if we rightly consider the Text of the Gospell: for when the Apostles had shewed vnto our Sauour Christ the goodly buildings of the Temple, hee saith vnto them: *See you all these things? of a truth I say vnto you, that there shall not bee heere left a stone vpon a stone that shall not be cast downe, Mat. 24. 2.* Whereupon our Sauour sitting vpon the Mount of *Oliues*, his disciples said vnto him, *Tell vs wh. n these things shall come to passe, and what shall be the signe of thy comming, and of the end of the world:* which Question standeth vpon two parts: First, concerning the destruction of the Temple, and secondly of the signes of the comming of the Sonne of God, and of the end of the world. Now our Sauour answereth distinctly to each part of the question, and that according to the order wherein it was propounded: And so hee handleth the first part touching the destruction of the Temple vnto the 22. verse: and from thence to the end of the Chapter, hee speaketh of the end of the world, which is the second. Now that which the Iesuities here alledge, is the 14. verse, which appertayneth yet to the first question: and therefore when our Sauour saith, *That after the Gospell shall be preached to all Nations, then the end shall be;* hee vnderstandeth not the worlds end, which is called in this Chapter *οις το τελευτα*, the consummation of the world; but the end

of the Temple and Common wealth of the *Jewes*, whereof he had said in the sixt verse, *All those things must come to passe, but the end shall not be yet*, to wit, *the end of Ierusalem*. And thus *Euthymius* following *S. Chrysostome*, and *Theophilact* them both, expound the place. Secondly, admit that by the end should be meant the end of the world, as *S. Ierome* and others haue taken it : yet it will not follow, that the preaching of the Gospell to all the world must go before the coming of Antichrist, as they pretend, but onely before the end of the world. In breese, if wee should consent to that (which is not true) that this persecution whereof our Sauiour Christ speaketh, should bee the last persecution stirred vp by Antichrist (as they would haue it,) yet would they bee farre from their reckoning : for, that the Gospell be preached throughout the whole world, before Antichrist attempteth his great and last persecution, is one thing : and that this be done before the coming of Antichrist, is another ; and yet this is the foundation which they lay : but a false and weake one, God wot. For the Apostles tell vs, that in their time Antichrist was already come, and was in working, but he was not yet reuealed, nor stirred vp this great persecution. Besides all this, when Christ saith, That the Gospell shall bee preached through the whole world, hee speaketh not of all the world, considered simply and vniuersally in it owne latitude, but comparatiuely, in conference with the boundes of *Iudea* and *Israel* ; wherein the preaching of the Gospell had bene lockt vp, as it were, vntill his ascension into heauen. Or as *Maldonate* speaketh, this was but an Hyperbolicall manner of speaking, by the whole world, signifying the greatest part of the world. For at that time (saith he) when *Ierusalem* was destroyed, there was scarce one Region to be found of those that were then discovered, wherein the voyce of the Gospell had not sounded. And that which is more then all this, I say that it is a false pretence of theirs, that there are any quarters or countries of the earth, either in the East or West, wherein no signe of the preaching of the Gospell is to be found. For all those that write of the new-found world,

and

1. Iohn. 4. 3.
2. Thess. 2.

Maldon
Mat. 24. 14

and such Countries as are dayly discovered, doe verify the contrary. For they affirme that in *India* there are many Christians which say that they received the Gospell by the Ministry of *S. Thomas*, and these admit Baptisme, and receive the Lords Supper vnder both kinds, and execrate the doctrine and manners of the Iesuites: In such sort, that in the yeare 1567. as in the City of *Cochim*, not farre from *Calecut*, an Armenian Bishop exhorted the Christians that pretended to follow the doctrine of *S. Thomas*, to beware of Popish superstitions: and that one *Melchior Carnerius* a Iesuite, instilling himselfe the Bishop of *Nicea*, opposed against him: the Iesuite had bene oppressed with darts discharged against him by the *Indians*, had he not saued himselfe by flight into the land of *China*, which bordereth vpon *India* on the East, amongst the idolatrous *Pagans*, where hee was miserably buried. Neuerthelesse, euen here also are occurrent I know some shadowes of ancient Christianisme, expressed by certaine pictures which they retaine. For they haue an Image with three heads, which heads looke towards one another, and in the same three faces of one God, which they say are of one intelligence and will. In like manner, they haue the Image of a Woman, holding a Child in her armes, who they say was a Virgin both before and after her Child-bearing. They confesse the immortallity of soules, and beleue that there are rewards for iust men, and eternall punishments for the wicked after this life.

In *America*, the Religion is wholly *Pagan*: but yet altogether vnlike to that of the Ancient *Gentiles*, and such as giueth probable coniecture, that Christianity hath bene before time there preached. For *Peter Martyr* saith, that towards *Darien* there are certaine *American* Priests, that Baptize infants of a yeare old, casting the water in crosse vpon their heads, with certaine ceremonies and speeches, which the *Spaniards* vnderstood not. And *Iohn de Lery* doth report of those of *Brasil* that they beleue the immortality of soules: and that at a certaine time discoursing with them about the true seruice of God, the creation of the world, the fall and reparation

paration of mankind, and such like points of Christian doctrine: when they had heard him attentively and with admiration, for the space of two houres, at the last one of the most Ancient of them, thus answered: That they had heard of their Ancestors, that a great while since, there was a certaine man that was bearded and clothed as wee are, which preached vnto vs these things. But when their Fathers would not giue credite vnto him, then another came after him, that gaue them the sword, which they vse as a Symbol of malediction, and that euer since, there hath beene nothing but warres and dissentions amongst them. These are manifest tokens of the publication of the Gospell in those Countries, and of the contempt which they made thereof. All which things may encline vs easily to iudge, that no man can pretend that the Gospell hath not bene preached through the whole world, and consequently that Antichrist is not come, according to this Maxime.

And thus this subtilty of wit, is not a demonstration, but a dreame, too feeble to be opposed to this Diuine truth, that assureth vs that Antichrist was in the world in the Apostles time; and to experience, which so many Ages haue already had of his Tyranny.

*The second marke: the totall destruction of the
Romane Empire.*

The second marke and fore-runner of Antichrist, is the totall subuersion of the Romane Empire: *That as Christ came into the world, when this Empire was at the period of his greatness: So Antichrist should come, when it should bee utterly ruined, and at it's lowest ebbe.*

Answer.

It is an idle fancy and imagination, that the ruine of the Romane Empire should precede the coming of Antichrist, seeing that he was already in the world in the time of the Apostles: as the Spirit of God speaking in holy Scripture doth assure vs. Yet let vs heare their grounds vpon which they build this *Chimera*.

The Prophet *Daniel* (say they) in the second Chapter of his

*Bel. de Rom.
Pon. if. 163. 3.*

*Remond. de
Antich. cap. 9.
Viegas in Apo.
cap. 13. sect. 17.*

his Prophecy, describeth the succession of the principall kingdoms of the world, to the end thereof, by a Statue whose head of Gold signified the kingdom of the *Assyrians*, brest of Siluer the Empire of the *Persians*, belly of Brasse that of the *Greekes*: and feete of Iron, the last Empire of the *Romanes*: and by the ten toes that are on the feet, are vnderstood ten Kings, which should diuide amongst them all that which this great Empire had possessed. And in the seuenth Chapter, he representeth the same, by the ten hornes which issued out of the head of the fourth Beast, which also was signified by those ten hornes, that is to say, ten Kings spoken of by *S. Iohn* in his *Revelation*, Chapter 17.

This interpretation of the fourth Beast for the Romane Empire, is repugnant both to the end, euents, and sequels of the Prophets words: who by this Beast vnderstandeth the Kingdom of the *Seleucides*, by the which the *Iewes* had bene grievously vexed, after the reigne of *Alexander* the Great, as *Iunius* most learnedly hath declared vpon the second and seuenth Chapters of *Daniel*. And it is also certaine, that *Daniels* Prophecy doth not extend to the worlds end, but onely to the coming of Christ in the flesh: whose Kingdom was to be established eternally, as may be gathered out of these words: *And in the time of these Kings, the God of heauen shall raise up a Kingdom, which shall neuer be dissolved, and this Kingdom shall not be transferred to another people: but it shall break in peeces and consume all these Kingdomes, and shall be established eternally. In somuch, as thou hast seene that a stone is cut out of a Mountaine without hands.* And this the Iesuite *Pererius* is constrained to avow in expounding these words, *a stone cut out without hands*, albeit otherwise he interprets by this fourth Beast the Romane Empire. Neither is *Bellarmino* himselfe repugnant to this interpretation, when he confesseth, that the Prophet *Daniel* in his seuenth Chapter speaketh literally of *Antiochus Epiphanes*, which is the little horne, that pulled vp the three first hornes of the tenne of the fourth Beast. As touching *S. Iohn*, his words are so farre from prouing that which they pretend, that they

R,

Daniel.2.
44.45.Pererius com. in
Isa. lib. 2.Bel. de Rom.
Pont. l. 3. c. 2.

H

rather

rather supply vs with a strong argument for the prooffe that Antichrist is come: Seeing that not onely the Romane Empire hath bene dismembred into many kingdomes, which are subsisting at this day: But also these kingdomes haue giuen their power and authority to the Beast, and submittit themselves to the Pope, who assumeth to himselfe the power to change and dispossesse them at his pleasure. If any desire to see the enumeration of these ten Kings, which receiued their power at the same time with the Beast, he shall finde them particularly designed in their writings, who haue at this time commented vpon the *Reuelation*.

2. Ob.

You know (saith the Apostle) speaking of Antichrist, *what it is that withholdeth him, that he may be reuealed in due time, for already this mystery of iniquity is on foot, enely he that holdeth let him hold 'till euil's hidden, donec e medio fiat, that is, untill he be taken out of the way: and then shall this wicked one be reuealed.* This passage is by most of the Ancient both Greek and Latine Fathers, interpreted of the Romane Empire, and for the same cause they vsed to pray vnto God in his Church, for the preseruacion of this Empire, because they knew; that when this Empire should be ruined, great calamities were ready prepared, and like to fall vpon the Church.

Resp.

This text doth no wayes proue, that the Romane Empire must be vtterly destroyed; whatsoeuer the Ancients hath said to the contrary: for we are no more bound to belecue them in this point, then in that which they affirme touching the kingdome of Christ vpon earth, for a thousand yeares after the resurrection: nor that this destruction must forerunne the comming of Antichrist. On the contrary, it rather makes faith that Antichrist was in the Apostles time. For as touching these words, *'till euil's hidden, untill hee be taken out of the way,* they doe not inforce an entire abolition of the Romane Empire, no more then when the Apostle complaineth, that the *Corinthians* had not sorrowed, to the end that the incestuous person might be taken out of the way, *ὡς ἐξαρῶν ἐκ τοῦ κόσμου.* 1. Cor. 5. verse 2. Now he meaneth not that he should

should be put to death, or vtterly destroyed : but onely that he should be cast out of the Church. Inlike manner, if we take these words : *he which holdeth let him hold, till he be taken out of the way*, to be vnderstood of the Romane Empire, (which notwithstanding all admit not) yet who can let vs from interpreting them thus ; *untill such time that he be taken out of the midst of Rome* ? That is to say, untill the Emperours translating the Imperiall seat to some other place, and quitting Rome, doe by little and little giue place to Antichrist, to establish there his tyranny. For in truth, when the Emperours forsook *Italy*, they opened a wide doore for the Popes dominion : who afterward came to be reuealed by his effects, to be that man of Sinne, spoken of by the Apostle to the *Thessalonians*. And if we will giue any credit to the Oracles of the *Sybils*, the Romane Empire should haue bene destroyed before that time : for they describe the durance thereof, by the number of yeares collected from the numerrall letters of the City of *Rome* in the Greeke tongue, in these words.

Τρι δὲ τριακῆς ἑταί καὶ πτακοῦκοντα καὶ ὀκτώ
Πληροῦσι λυγρὰ βαιῶτα, ὅταν σὺ δὲ μοῖρῃς ἤσῃ
Μοῖρᾷ, βιαζομένη, τὴν ἑνομα πληροῦσαι.

Sibill. Orac.
l. 6. 8.

That is in English:

*When thrice three hundred, forty yeares and eight
Then shalt fulfill : then loe the Destinies,
Thy utter ruine haue decreed streight,
Accomplishing thy name : which thus implies.*

For the number of the word *Rome*, is 948. taken in this sort according to the value of the Greeke letters.

ρ	_____	= 100
ω	_____	= 800
μ	_____	= 40
η	_____	= 8
		948

And in very deed, to speake properly the Romane Empire ended at the death of the Emperour *Decius*, when *Gal-*

his successour made it tributary to the *Goths*, which it neuer was to any Nation before. Now this happened in the yeare 1003. since the foundation of *Rome* : which amount by five and fifty yeares, onely the terme set downe by the *Sybill* : who designed this time after this manner, to place the end of the *Romane Empire*, at the beginning of that of the *Goths* : by whom the City of *Rome* was at last taken, ruined, sackt, and burnt in the 410. yeare of our Lord Iesus Christ, vnder the conduct of *Alaricus* their King, and in the time of *Honorius* the Emperour : which was the true decline of the *Western Empire*, and the way making to the kingdome of *Antichrist*. As also plainly appeared soone after in the yeare 418. when was held a Councill at *Carthage*, wherein Pope *Zozimus* caused to be propounded by his Legats a Canon, which they affirmed to haue bene agreed vpon at the Councill of *Nice* : whereby it was decreed, that the Bishops of all Prouinces might appeale to *Rome*, and that the Bishop of *Rome* might either take knowledge of their causes himselfe, or commit them to the decision of whom he pleased. But this pretended Canon was found counterfeite, after that the originall copy of that Councill was fetcht of purpose from *Constantinople*, and looked into : so that the Bishop of *Rome* was disappointed of his desire : and it was decreed, that whosoever of the *African* Clergie should appeale beyond the Sea, should be deposed : as is to be seene by the Acts of the Councill, and by the Epistles which were written thereof to Pope *Boniface*, and his successour *Celestine*, which *Celestine* had receiued into communion one *Appiarinus*, excommunicated by the Church of *Africa*. So that this was the first introduction which the Pope made into his soueraigne Primacy, vntill such time, that at length his tyranny was fully disclosed, and authorized by the Emperour *Phocas*. Albeit otherwise we see by the 13. Chapter of the *Reuelation*, that both these Beasts, to wit, the *Romane Empire*, and *Antichrist*, should subsist together. Seeing that the second Beast shall exercise the power of the first in his presence, and shall cause the earth, and them that dwell therein,

to worship the first Beast. In summe, the Apostle saith, *that this Sonne of perdition was withheld or kept backe*; he was then extant; for that cannot be withheld which is not. He saith, *that the mystery of iniquity did then worke*; he must then needs be: for what operation can there be, by that which is not? He saith, *that he must be reuealed in his time*: he was then, before he was reuealed. And thus this pretended demonstration vapoureth away into smoke, and cannot hinder, but that this remaineth as an inuincible truth, *that Antichrist is come*, and that it is he whose seate is, where heretofore was the seate of the Romane Empire.

*Third marke: the comming of Enoch
and Elias.*

The third marke which they giue of Antichrists comming, is the retorne of *Elias* and *Enoch*, who (say they) must come into the world, to oppose Antichrist, and to preserue the Elect in the faith of Christ, and to conuert the *Iewes*, which fable they labour to vnderprop by these ensuing testimonies of holy Scripture.

Mal. 4. 5. *Behold I goe to send vnto you Elias the Prophet, before the comming of the great and fearefull day of the Lord: and he shall turne the heart of the Fathers to their Children, and the heart of the Children to their Fathers, least I come and smite the earth, as it were with an Interdict.*

S. Ierome writing vpon the fourth Chapter of *Malachy*, answereth for vs, that the *Iewes*, and Iudaizing Heretikes, imagined that *Elias* should come, before *inquisition suum*; that is, the comming of their Messias: Whereupon it was, that this question was propounded to our Sauour Christ in the Gospell, *Wherefore say the Pharisees, that Elias shall come?* To whom he answereth, *Indeed Elias shall come, and if you will beleene me, he is already come, vnderstanding by Elias Iohn Baptist.* Thus *S. Ierome*. And in truth, our Sauour *Mat. 11. 14.* saith expressly, *that Iohn Baptist was the Elias that was to come*: And *Mat. 17. 12.* *that Elias was come already, but that the Iewes knew him not.* And to the end that no man should doubt of whom it was he spake: The

*Bel. de Rom.
Pont. Perer.
in Dan.
Remond. 19.
Vieg. in Apoc.*

1. Ob.

Resp.

Euangelist addeth, that the disciples perceiued, that he spake vnto them of *Iohn Baptist*: whereunto also aptly accord the words of the Angell to *Zacharias*, *Luke*, 1. 17. *That Iohn Baptist should goe before the Lord in the spirit and power of Elias, to turne the hearts of the Fathers to the Children, and the disobedient to the wisdom of the iust men, that he might make ready a people prepared for the Lord.* But the Iesuities guided (as it seemeth) by a different spirit from our Sauour Christ, in the explication of Prophecies, thus reply.

Repl. It is manifest that *Malachy* speaketh of the last coming of our Sauour Christ, inso much that he calleth it, *The great and terrible day of the Lord*: and after addeth these words: *least I come and smite the earth with an Interdict*: that is, least coming to iudge the world, I condemne all the Rebellious.

Resp. It is certaine, that there is a double day of the Lord: one of his first coming, by the which he calleth the Elect to saluation: the other of his last coming, by the which hee gathereth to himselfe those that are saved, and brings them into his kingdome. Neither doe we gaine say, but that both the one and the other, may be vnderstood in this place: to wit, that the Prophet hauing promised the first coming of Christ, doth threaten them with the last, which should not be conuerted by the first. But howsoeuer it be, this is certaine; that the sending of *Elias* is referred by the Prophet, to the first coming of Christ: and not to the second. 1. Because these words here, doe answer to them, *Chap. 3. 1. Behold I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seeke shall speedily enter into his Temple*: which can possibly be applyed no other wise then to the first coming of Christ. 2. Because it is said, *That hee shall conuert the hearts of Fathers to their Children, and of Children to their Fathers*: which both the Angell and *Zacharias*, inspired with the spirit of Prophecy, *Luke* 1. referre to his first coming: and the matter it selfe beareth witness thereunto. 3. In briebe, the same is euident by that which the Prophet addeth: *Least I come and strike the earth with anathema.*

anathema: which is as much as if he should say, least I be constrained to hasten my second coming, and cause them to seele the rigour of my Iudgement, if they conuert not vnto me by the tryall of my mercy in my first coming. For as touching the word which is translated *fearfull* or *terrible*, it signifieth also honorable, or venerable, as it is translated by *Tremellius*, & *Iunius*. And albeit those words, *fearfull*, or *terrible*, should be retained in the text, yet this hindereth not, but that this place may be well referred to the first coming of our Sauour Christ. For though this coming, be the desired time and the day of saluation to the Elect; yet it is fearfull and terrible to those that in a blinded fury reiected him: according to that which old *Simeon* said to the blessed Virgine, *Luke. 2. 34.* *That he is appointed for the fall and rising againe of many in Israel, and for a signe which shall bee spoken against.* Neither indeed can it be denied, but that this day was terrible to the *Iewes*, as well in regard of their blinding and hardening, as also by reason of the great calamities which followed their rebellion. For was not their Land truly smitten as it were by *Interdict*, when *Ierusalem* was destroyed, sackt, and burnt, by *Titus* and *Vespasian*, and the whole Common-wealth of the *Iewes* utterly razed and destroyed? Hence it is, that *Rupertus* expounding this text, saith, *That he dares not certainly define any thing concerning the coming of Elias into the world: forasmuch as many hold, that he must come in his proper person: and others, amongst whom S. Ierome, deny it.*

Repl. 2. When our Sauour Christ saith: *That Iohn Baptist is Elias that should come, he meaneth that (according to their iudgement) that Iohn Baptist promised by the Prophet Malachy, is Elias; but not literally, but allegorically, and that the true Elias shall come at the end of the world.*

Resp. This interpretation is so farre from truth, that on the contrary, our Sauour plainly intendeth, that *Iohn Baptist*, was truly he, according to the letter, that was promised by the Prophet *Malachy*: but that by allegory he was called *Elias*, because he came in the spirit and power of *Elias*, as the

*Bel. de Rom.
Pont. lib. 3. c. 6.*

*Remond. cap.
48.
M. ldon. in
Mat. 12.*

*Riberus. in
Apoc. c. 11. art.
12.*

2. Ob.

Resp.

the Angell witnesseth. And doubtlesse this manner of speaking cannot seeme strange to those, that are neuer so little exercised in the reading of the holy Scripture, no more then this promise which God maketh to his people, *Ier 30. 9.* Strangers shall serue themselves no more of thee, but they shall serue the Lord their God, and Dauid their King, whom I shall raise up vnto them. And *Ezech. 34. 23.* I will raise up a Shepheard ouer them, euen my seruant Dauid: I will be their God, and my seruant Dauid shall be a Prince among them. The same promise is repeated, Chap. 37. and in diuerse other places: and yet notwithstanding no man euer thought that Dauid was to come in his proper person.

Ecclesiasticus speaking of *Elias*, Chap. 48. 9. 10. saith thus, *Thou wast taken up in a whirlwind of fire, and in a Chariot of fiery horses: thou art appointed to pacifie the wrath of the Lord, at the demonstrations of times, to gather the hearts of the Fathers vnto the Children, and to restore the Tribes of Iacob. Enoch* (saith the same Author) *was pleasing to God, therefore was he translated into Paradise, to bring repentance to the generations.* *Ecclus. 44. 16.*

The booke of *Ecclesiasticus* being not of *Canonicall* authority, cannot conuince vs against the authority of Christ, who expressly ouerturneth this interpretation of the Prophet *Malachy*, as *Iansenius* him selfe is constrained to confesse. This comming then of *Elias*, was an aged opinion among the *Iewes*, as may be gathered out of the Dialogues of *Iustine Martyr*, against *Tryphon the Iew*: wherein *Tryphon* is bold to say, that he knew not whether the *Messias* was borne, or no: but admit he were, yet that he could haue no power vntill *Elias* were come, who should annoynt him, and proclaim him to the people. And therefore it is no maruaile, if the Sonne of *Syrac* a *Iew*, were transported with the same beliefe. But it is a great shame that Christians, instructed by the mouth of Christ him selfe, should so lightly entertaine these *Iewish* dotages, onely disguised with an other colour. As touching the other passage of *Ecclesiasticus*, they alledge it falsly: the words in the Greeke are these:

Εὐαχ ἡγοῖσιντο κληροῦνται καὶ μὴ εἶναι ἰδέντες αὐτὸν ὡς ἦν. That is word for word: *Enoch pleased the Lord God, and was translated for an example of repentance to the generations.* Now how serues this to proue, that *Enoch* shall come at the end of the world, because he was transported by God, to be an example to men? And if we should retaine these words, *to the end to giue repentance to the Nations*: yet this must be vnderstood, to be done by example onely, and not by his personall comming.

Our Sauour, *Mat. 17. 11.* saith, *that certainly Elias must come and restore all things.* Now that this is to be vnderstood of *Elias* in his owne person, appeareth (say they) by 3. reasons. First, because *Iohn Baptist* was already come, and had finished his course, and yet neuertheless Christ saith, that *Elias* shall come. Secondly, because the Apostles speake of the same *Elias*, whom they had seene in the Mountaine. And thirdly, because it is said, that he shall restore all things, which neither *Iohn Baptist*, nor any other did.

This is a wrong interpretation of our Sauours words: for the sense is this. As our Sauour Christ had forbidden his Apostles to tell vnto any man, the vision which they had seene in the Mount, vntill such time as hee should bee risen from the dead: they presently receiued an opinion, that Christ should shortly after dye, and rise againe, and then enter into his kingdome. But because this seemed to contradict the order established by God himselfe, according to the Prophecy of *Malachy*, wherein it is foretold, that *Elias* must precede his comming; therefore they propound their doubt to be resolued of him: *wherefore then say the Scribes, that Elias must come first*: to wit, before thou risest againe, and entrest into thy kingdome? Now our Sauour Christ answereth them, first by concession: *of a truth Elias shall come first, and restore all things*: that is, as *Maldonate* expounds. *It is true that Elias must come: It must be that Elias come: the Scribes teach you this truly and well.* For we must note that our Sauour Christ doth not say, *ἐλίας μέντοι ἔρχεται*, *Elias shall come*, to the end that they might expect his comming till

3. Ob.

Resp.

some other time : But *ἐλίας μὲν ἔρχεται*, *Elias* commeth, in the present tense. As when *Hered* enquired of the Priests, *πὲρ χριστοῦ γινώσκουσιν*, where is *Christ* borne ? that is, where should he be borne ? And when the *Iewes* said, *we know well from whence this man is, but when Christ shall come, no man knoweth from whence hee is*, *ὅτι οὐδὲς γινώσκει πότεν ἔσται*, that is, no man must know whence he is. Afterward he unfoldeth the true meaning of the Prophecy, shewing that it ought not to be vnderstood of the person of *Elias* the *Thisbite*, but of *John Baptist*, whom the *Iewes* knew not to be *Elias*, but had done vnto him what they would ; inso much as they consented to the cruelty of *Hered* exercised towards him : whence hee concludeth, that he himselfe also should be handled in like manner by them, as *John Baptist* had. It doth not therefore follow, that though the Apostles had spoken of that *Elias* whom they saw in the transfiguration of *Christ*, that his answer to them was of the same : but rather he reuoketh them from their error, to the true vnderstanding of *Malachies* Prophecy, and declareth, who was the true promised *Elias*, to wit, hee that was already come. As concerning those words, *he shall restore all things* ; they are nothing but a Paraphrase of the words of the Prophet *Malachy*, saying : *That he shall turne the hearts of the Fathers to their Children, and of the Children to their Fathers* ; which was accomplished in *John Baptist* : for otherwise, it properly appertaines to none but to *Christ*, to restore all things : as being he, by whom it pleased the Father to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in heaven, and things in earth. *Col. 1. 20.*

4. Ob.

Bel. de Rom.
Pont. l. 3. C. 3.

Apoc. 11. 3. *I will give power to my two witnesses, that they shall prophecy a thousand, two hundred and threescore dayes, being cleathed in sackcloth.* Which that it is to be vnderstood of *Elias* & *Enoch*, appeareth (say they) by that which *S. Iohn* saith, that they must be slaine by Antichrist, and that their corpes shall lye in the streets of *Ierusalem*, without sepulture : and after three dayes & an halfe shall rise againe and mount vp into heauen, the which neuer happened yet to any man.

Saint

Saint *Iohn* speaketh not in this place either of *Elias*, or of *Enoch*, or of *Ierusalem*: so that to proue that hee speaketh of *Enoch* and *Elias*, because they must bee killed by Antichrist, is to proue the question by that which is in question. This then is a prophecy, which must be vnderstood prophetically and spiritually, as saith *S. Ierome*, and not literally, for the number of two. For as demandeth *Rupertus*; Shall the Lord of the Prophets, and the Author of prophetes haue but two witnesses? Shall not all the Apostles and Martyrs, not to speake of Confessors, be his witnesses? Certainly this speech is great, very graue, and of immeasurable weight in the mouth of the Almighty: that though many, yea, innumerable witnesses, yet he pronounceth that there are but two, and contenteth himselfe with that number which is sufficient by Law: for the sacred Law admitteth at least the number of two Witnesses. And if there be no more it contenteth it selfe with so few. I will giue then (saith hee) to my two Witnesses, that they shall prophecy: Which may be fitly thus vnderstood; as if hee had said, When thou shalt haue measured the Temple of God, and the Altar: that is to say, when thou shalt haue stretched forth and scattered abroad the limits of the Christian Faith, as it is meete, with thy Reede, that is, with the authority of the Euangelicall scripture, I will not suffer that there shall bee want of Witnesses, to testifie that thou hast thus written for me. For albeit I haue written, and that truely, that many shall be called and few chosen; yet there shall neuer be so few Elect, neither shall charity grow so cold by the overflowing of iniquity, but that the truth of the Gospell shall finde at the least two Witnesses. By all which speeches, as also by the whole current of his discourse, he sheweth vs that this number must not bee restrained to two alone: but that the Spirit of God would giue vs to vnderstand, that though the fury of Antichrist laboureth to choake the truth, yet God will neuer suffer that there shall be wanting so many witnesses as are necessary both to confirme the truth, and condemne falshood. *S. Augustine*, and *Beda* vnderstand by these two Witnesses, The two Testaments, the Old, and the New. And indeed both their number,

Resp.

*Hieron. ep. ad
Marceli, de
quinque qu.
nou. testa.
Rupert. lib. 6.
in Apoc.*

*Aug. hom. 8.
in Abc.
Beda in Apoc.*

and their office, and all the circumstances of the text doe not vnfitly accord thereunto. As amongst others *Iohn Napeir* maketh knowne vnto vs in his reuelation of the Secrets of the Reuelation.

5. Ob.

Ribera the Iesuite in his Commentary vpon the twelue small Prophets, writeth to this opinion of the coming of *Enoch* and *Elias*, the vision of the two Oliue Trees mentioned in the prophecy of *Zachary*, Chap. 4. 2. because in the *Apocalyps* they are called Oliue Trees and Candlesticks. And *Victorinus Martyr*, and others writing vpon the *Apocalyps*, declare thatt he two Oliue trees in the *Apocalyps*, are the same that are spoken of in the Prophet *Zachary*.

Resp.

We confesse that *S. Iohn* hath relation vnto the words of the Prophet *Zachary*, and consequently that the two Oliue Trees may receiue the same interpretation in both places. But yet withall we affirme, that these two Oliue Trees, or these two sonnes of the Oyle which stand before the Lord of all the Earth, as the Angell speaketh, are no other in true sense, then the perpetuall and ordinary instruments, by the which the Lord preserueth to his Church, his Grace, Peace. and Light: to wit, either the two Testaments according to Saint *Augustine*, and venerable *Bede*, that like good Oliue Trees furnish vs continually with spirituall Oyle in our Lampes, to bee ready prepared for the coming of our Brigegroome: or all true Pastors of the Church, who being instructed by these two Testaments stand before the Lord of the whole earth, and conuert men to his obedience by the preaching of the Gospell. As *Ribera* himselfe is in conclusion compelled to expound it in generall of the Preachers of the Gospell in his Tropologic vpon this Text.

6. Ob.

Now because the holy Scripture doth so little fauour their imaginations: they borrow the authority of the Fathers to vphold them. All the Fathers (say they) with one common consent teach, that *Elias* and *Enoch* shall come to fight against Antichrist.

Resp.

Admit this were so, yet we might answere in one word:
that

that as we haue learnt to know Christ by the Scripture, so also doe we learne to know Antichrist. All that is alledged out, or beside Scripture (saith S. *Ierome*) may as easily be reiect'd, as it is alledged. But yet I say further that it is false, that there is such a consent of the Ancients touching the coming of *Enoch* and *Elias*, as they pretend: for wee haue already heard how S. *Ierome* remitteth this opinion to Iewes and Heretikes: and if at any time he maketh mention thereof, as vpon the seuenteenth Chapter of Saint *Mathew*, it is not in his owne name, but in the name of another.

Lactantius nameth neither Antichrist, nor *Enoch*: but onely maketh mention of a certaine great Prophet, which God should send towards the end of the world, that should be put to death by a certaine King borne in *Syria*, who should cause himselfe to be called and adored as God. *Hippolitus Martyr* contents not himselfe to make onely *Enoch* and *Elias* to rise vp against Antichrist, but hee associates vnto them S. *Iohn* the Euangelist, who he supposeth is not dead, but transported into the earthly Paradise, there to abide with *Enoch* and *Elias* vntill the time of Antichrist. *Aretas* writing vpon the last words of the tenth Chapter of the *Apocalyps*: *Thou must prophecy againe to many people, Nations, and tongues*; saith, that many in regard of these words are of opinion, that Saint *Iohn* is still liuing, and shall come towards the end of the world with *Elias* and *Enoch*, and shall with them be put to death by Antichrist. *Peregrinus* confuteth the conceit of *Victorinus*, who in stead of *Enoch*, putteth in *Ieromy* for a companion to *Elias*: as well as Abbot *Ioachim* who accompanieth him with *Moses*; as doth also S. *Hilary* according to the report of *Viegas*. *Theodore* saith, that *Elias* shall preach after Antichrists death. In summe, the difference betwixt the Fathers touching this point, is no lesse, then is at this day amongst the Romish Doctors about the same: for some say, that *Elias* and *Enoch* shall come, which is the most common opinion. But *Maldonate* affirmeth, that S. *Iohn* writeth so euidently in the eleuenth of the *Apocalyps*, that *Elias* and *Moses* shall come.

*Lactant. lib. 7.
cap. 7.*

*Peregr. in Dan.
lib. 15.*

*Maldonate
Mat. c. 17.*

*Viegas in Apoc.
cap 11.*

That no man can deny it not onely without rashnesse, but also without impudency: with whom consent in opinion, *Arboreus*, and *Gagneus*, as *Viegas* relateth. *Ambrosius Catharinus* is reprehended by *Pererius*, because he adioyneth to *Enoch* and *Elias*, *Iohn* the Euangelist. In breefe, euery one speaketh heereof according to his owne sense, as it ordinarily falleth out to them that loue rather to grope in the darke, then to walke in the light of the holy Scriptures.

7.Ob.

*Bel. de Rom.
Pont. lib. 3. c. 6.
Perer. in Dan.
lib. 9.*

*Remond. de
Antich. c. 46.*

Finally, that nothing may be forgotten that seemeth any wayes, though neuer so little, to countenance this dreame, they adde to their precedent allegations, this reason following: That seeing *Enoch* and *Elias* are yet aliue, there can no other reason be giuen thereof, but that they are preserved aliue, to the end, that a little before the consummation of the world, they should beare witnesse of the truth of *Christ* against *Antichrist*: the which *Remondus* amplifieth with patheticall exclamations, on this manner. For what other counsell (saith he) hath the Father of Nature reuersed the order of Nature? Wherefore hath he in these two so abridged the power of death, if not to preserve them aliue for some great enterprise? And what greater enterprise could there be, then to resist the unsupportable impiety of *Antichrist*?

An idle consequence, *Enoch* and *Elias* liue; therefore they shall come to fight against *Antichrist*. As if God had not other reasons of his wonders, then that which these fellows imagine in their feeble braine. The Fathers haue searched out other reasons of the transportation of *Enoch* and *Elias*, then his imaginary preservation to combate with *Antichrist*. *Tertullian* saith, that they are examples of our future immortality. *Irenaeus*, that they are pledges of our rapturing vp before our Lord *Iesus Christ*, and that these bodies wherewith wee are weighed downe in this earthly life, shall not hinder vs from ascending into heauen. But not to seeke other reasons, it sufficeth vs that God hath assumed them to himselfe after this manner, for the publicke edification of the Church, and the making their preaching fruitfull: for it is not vnknown how the world in the time of *Enoch* was corrupted and de-

*Testul. de Resurrex. carn.
Irenaeus lib. 5.
cap. 5.*

generated

generated from it ancient purity into all manner of impiety; which *Enoch* did most exactly reprove by his prophecy, as appeareth by the Epistle of *S. Iude*. God therefore by this extraordinary raiſement of his person, would as it were by a publicke ſeale, confirme and approve the doctrine of his ſervant: to the end, to moue men to repentance, and to yeeld obedience to his preaching. Whence it is that *Ecclesiastus*, whom they alledge, ſaith, that *Enoch* was transported for an example of Repentance to the generations: that is to ſay, to men not of the latter Age of the world. Albeit this example profiteth vs alſo, by beholding the excellent fruite of his faith, as it is ſet downe. *Heb. 11.5.* but vnto men of his owne age: for if he had beene taken out of the world after the manner of other men, they would not haue thought that he had beene pleaſing vnto God, and ſent from him. But when God ſtretched forth, (as I may ſo ſay) the armes of heauen to ſnatch him vp to himſelfe, doubtleſſe the moſt blockiſh that liued, could not but be aſtoniſhed at ſo ſtrange a Miracle. We affirme the ſame concerning *Elias*. In breefe, to thinke that *Enoch* and *Elias* were preſerued aliue to come againe to dye in the time of Antichriſt, is repugnant both to holy Scripture, and to reaſon. To holy Scripture, for it abſolutely pronounceth, That *Enoch* was taken away that hee might not ſee death, *Heb. 11.5.* And to reaſon: becauſe by this transportation they were changed, and this change is an entire exemption from the power of death, as witneſſeth the Apoſtle, *1. Cor. 15.52.53.1. Theſ. 4.17.*

4. Marke

The great perſecution of Antichriſt.

Ordinarily (ſaith *Remondus*) The laſt euills are the extreameſt: they that are in a Feuer, feeke the laſt fit moſt violent. This poore Church which lyeth ſicke, conſumed in fleſh and beauty, by reaſon of the violent fits which it endureth; is not yet in it Chriſt: (theſe are his owne words.) The laſt fit which it ſhall haue, ſhall exceede all the reſt before: the rigour of the cold ſhall be more ſharpe, and the fierceneſſe of the heate more violent and burning, and the thicke bearing of the

*Remond. lib. de
Antich. cap.
43.*

New words
fit for new
Doctrines

pulſe

*Bel. de Rom.
Pont. l. 3. c. 7.
Perer. in Dan.
lib. I 5.
Vieg. in Apoc.
13. sect. 17.*

pulse redoubled. In the end he concludeth, That there shall be a greater persecution then euer was in the Church. With whom are consenting all the others, that write of Antichrist. For Antichrist in such sort (say they) that there shall not bee any more any publicke seruice or ceremonies of Religion, or Sacrifices: none of which wee see arriued in our time; therefore Antichrist is not yet come.

Answer.

Leauing to Physitians to iudge whether the Aphorisme of *Remondus* be Hypocraticall: we simply deny, both that Antichrist must abolish all publicke seruice and ceremonies of Religion, and also that he hath not already abolished the true seruice of God, so farre forth as is fore-prophecied of him. For seeing that he must sit in the Temple of God, and haue two hornes like vnto the Lambe: how can it bee, that hee should abolish all the ceremonies and seruice of God? He shall indeed Interdict, and hath already long agoe interdicted as much as in him lay, the true seruice of God, and the holy Ceremonies instituted by Christ. Witnesse, that in the holy Supper, he hath cut off the Cup against the expresse commandement of our Sauour, *Drinke yee all of this.* And in stead of the Sacrament which was instituted by Christ, for the confirmation of our Faith by the commemoration of his death: hath deuised a sacrifice not onely for the quicke and the dead, but that which is most abominable; for the diseases of Men, of Horses, of Hogs, to auert tempests, and stormes in the ayre, and infertility of the earth, and in breese, for all other necessities of this life. But let vs see, how they proue that Antichrists persecution shall be the most greuous that euer was, and that hee shall abolish the whole seruice of God.

I. Ob.

Math. 24. 21. it is said, *That there shall be great persecution, such as hath not bene the like since the beginning of the world, vntill this time, nor yet shall be.* Which words (saith *Remondus*) are referred by all the Fathers of the Church to the time of this persecution: and the abomination whereof the Euangelist speaketh, shall be the same Antichrist, as saith *Tertullian.*

We

We haue already heeretofore declared, that our Sauour Christs purpose in this place, is not to speake of Antichrist, or of the end of the world. And in truth, if this persecution whereof he heere speaketh, were immediately followed with the end of the world; to what purpose should he say: *That there hath not bene the like affliction since the beginning of the world, nor shall bee?* For if the worlds end must follow immediately after Antichrists destruction, it is so farre, that there should be any such like affliction afterwards, that there can be no affliction at all, of what sort soeuer. As for the abomination of desolation, it can no more then the other, be referred vnto Antichrist for the reasons fore specified. *Maldonats* interpretation is much more agreeable to this passage, to wit, that the abomination of desolation, is nothing else but the abominable and horrible desolation of the City of *Ierusalem*: as is also expounded by *S. Luke* in these words: *When you shall see Ierusalem envircd with armies, know that then the desolation is neere at hand, Luke. 21. 20.* To signify that the desolation foretold by the Prophet *Daniel* should then truly be fulfilled: after the which, they should not expect any more restauration of the City, as it had bene after other precedent desolations,

Apoc. 10. 28. it is said, that at that time Sathan shall bee let loose, and consequently (saith *S. Augustine*) this persecution of Antichrist shall bee so much more greuous, then all that went before, because the cruelty of Sathan being vnbound, is greater then when he was bound. Now we haue had no experience of any such cruelty, since the yeare sixe hundred or a thousand of our Sauour Christ. For what is that persecution, which they affirme to haue bene exercised against such as haue withdrawne themselves from the obedience of the Pope, in comparison of the persecutions of *Nero*, *Domitian*, *Decius*, *Dioclesian*? Seeing that *Damasus* writeth in the life of *Marcellus*, that in one month vnder the Emperour *Dioclesian* were slaine seuentene thousand Christians? And *Eusebius*, that the prisons were so stuffed with Martyrs, that there was no roome for Malefactors.

Resp.

2. Ob.

*Bel. de rom.
Pont. l. 3. c. 7.
Aug. de ciuit.
lib. 20. c. 8. 75
2.*

Resp.

It is true, that we read in the Apocalyps, *that the Dragon should be bound a thousand yeares, and at the end thereof be let loose.* But it also true, that whether we take the beginning of these thousand yeares from the birth of our Saviour Christ with *Aretas*, and *S. Augustine*: or from the destruction of *Ierusalem*, with others: or whether we referre it to the time of the Emperour *Constantine*, about the 300. yeare of Christ, when God began to giue peace and refreshment to his Church, after the former persecutions: alwayes these thousand yeares of Sathans imprisonment shall be accomplished, and this grieuous persecution of Antichrist shall beginne, either in the time of *Gregory* the seuenth, about the yeare 1073. or of *Boniface* the eight, towards the yeare 1300. For since that time, what hath bene seene but horrible butcherries and most cruell persecutions against the Saints of God? And to say that these persecutions are not to be compared to those of *Nero*, *Domitian*, *Decius*, *Dioclesian* is most true: for those were onely corporall persecutions, but these both spirituall and corporall: those were executed by fits and distinct distances of time, and continued not, but for the space of certaine moneths and yeares: but these endured many Ages together. Those tooke away certaine thousands of Martyrs: but these, innumerable multitudes. And to the purpose, *Damasus* numbred vp seuentene thousand Christians, that were slaine in one month vnder *Dioclesian*. And *Bellarmino* reckoneth amongst the valiant acts of the Church of *Rome*, that an hundred thousand of the *Albigenses* were slaine in one day, vnder Pope *Innocent* the third. Not to represent here the execrable Massacres executed for the cause of Religion, in *France* and the Low Countries: So that, so farre is it, that this Prophecy should make vs expect the coming of Antichrist, that it constraineth vs to acknowledge that he is already come, and hath exercised a long time his tyranny, not in secret, but in the open view of the world.

3. Ob.

From the time that the daily sacrifice shall be taken away (saith the Prophet *Daniel*) and the abomination of desolation shall be set vp, there shall be a thousand two hundred and ninty

*Bel. de not.
Eccles. cap.
vltimo.*

ninty daies: ſignifying thereby, that the publick ſervice and ſacrifice of the Church, ſhould vtterly be abolifhed & ceaſe, by the perſecution of Antichriſt: as both *Irenæus*, *S. Ierome*, and others expound the place. Whence they deduce three concluſions. Firſt, that Antichriſt is not yet come. Secondly, that the Pope is not Antichriſt, ſeeing he hath not taken away the daily ſacrifice of the Church, but rather hath adorned it with all manner of honours. And thirdly, that they that oppoſe themſelves againſt the Pope, are the fore-runners of Antichriſt, ſeeing they hold nothing in ſo much abomination, as they doe this daily ſacrifice.

The Prophecy ſpeaketh neither of Antichriſt, nor of the ſervice and pretended ſacrifice of the Chriſtian Church: but of *Antiochus*, and of the daily ſacrifice of the Iewiſh Church: For from the time of the prophanation of the Temple, and ſetting vp the abominable Idoll of deſolation vpon the Altar of the Lord, by the commandement of *Antiochus Epiphaneſ*, vntill the purification and dedication of the ſaid Temple by *Judas Machabeus*, enterpaſſed a thouſand two hundred and ninty daies, as *Scaliger* in his book of the Emendation of times hath notably diſcouered. So that the Allegoricall expoſitions of this Prophecy, cannot make any thing for the confirmation of this dreame: eſpecially ſeeing it hath bene before maniſeſted, that it is againſt reaſon, to make men beleue, that Antichriſt muſt cauſe the ſervice of God to ceaſe. It is ſufficient, if vnder the ſhadow of Gods ſervice, he ſhall bring in his abominations, and make ſemblance of worſhipping Chriſt, and honouring his Sacraments, ſhall deſtroy them of all efficacy and ſauing profit: as may be obſerued more particularly in the Maſſe: wherein vnder the pretext of offering a ſacrifice to God, it hindereth vs from receiuing from him, that which he offereth vnto vs: and by an imaginary ſacrifice, abolifheth the truth of the Sacrament inſtituted by Chriſt. In which regard, we conclude three things directly oppoſite to thoſe three concluſions of *Bellarmines*: to wit, Firſt, that Antichriſt is not only come, but that he is alſo reuealed, ſeeing inſtead of a Sacra-

Reſp.

*Scalig. de
Emendat. tem-
por. lib. 6. pag.
547.*

ment he inposeth vpon the Church a sacrifice. Secondly, that the Pope is this Antichrist, forasmuch as he ordaineth this sacrifice, maintaineth it about all things, and graceth it with all kinds of honour. Lastly, that it is so farre, that we who detest with all our hearts this sacrifice, are fore-runners of Antichrist; that rather we are euery one, according to the guift of Gods grace, the instruments of the mouth of Christ, by whom he prepareth the destruction of Antichrist: as on the other side, they that employ their tongues and pens, for the maintenance of this sacrifice, are the miserable instruments of Sathan, that shall be consumed with the sword of the mouth of the Sonne of God, when the Beast and the false Prophet shall be cast into the Lake of fire and brimstone.

Apoc. 19. 21.

Their fift demonstration, is drawne from the durance of Antichrist, whereof I shall speake afterward in due order: as also of the sixt, which is touching the end of the world, immediately (as they say) following the destruction of Antichrist after three yeares and an halfe, to the end I may not interrupt the order of the proposed questions, according to the definition giuen of Antichrist.

3. Question.

Out of what Nation Antichrist shall grow, and
of what Religion he shall be.

Epist. Leonis 9.
ad Michael.
Episc. Constant.
cap. 25.

There is a very remarkable discourse, in an Epistle of Pope Leo the ninth, to Michael Bishop of Constantinople, where he saith, that the report was, that those of Constantinople, being accustomed to behold Eunuches sitting in the Patriarchall seate, at the last aduanced thereunto a woman. A fine inuention, to make to vanish by this trick the memory of Pope Ioue, by diuerting this infamy vpon Constantinople, where all know that neuer any such thing came to passe. The like they doe in this subiect: for to the end that the true Antichrist may not be knowne and acknowledged, they cast out a rumour, that he shall be a Jew; that men in this vaine expectation, may sleepe vnder his tyranny. The diuell herein doing like a crafty Captaine, who giuing the assault to one side of the Citty, makes a false alarm on an-
other

other to amaze the Inhabitants, and hinder them from repairing the breach. It is then a received opinion in the Church of *Rome*, as a tradition from all antiquity : that Antichrist shall be borne in *Babylon*, of the Tribe of *Dan*, and the Nation of the *Hebrewes* : and that he shall be circumcised, and observe the Sabbath; their proofes are fetcht either from holy Scripture, or from reason.

Gen. 49. 17. *Dan shall be a Serpent by the way, and an Adder in the path. The neighing of his horses (saith Ieremy) was heard from Dan, and all the Country was moved with the noise of his horses.* And in the seventh of the Apocalyps, where the Angell marketh out the twelue thousand Elect of euery Tribe of *Israel*, there is no mention of the Tribe of *Dan*; in hatred of Antichrist (as they say) the which conceit they fortifie by the interpretation of many of the Ancients vpon this place.

These are not proofes, but coniectures, without all weight or probability : whereupon *Bellarmino* is constrained to say, that these passages can haue no force in this respect; seeing the Prophecy of *Iacob* speaketh of *Sampson*, and that of *Ieremy* of *Nabuchodonosor*, not of the Tribe of *Dan*, or of Antichrist, as *S. Ierome* hath vnderstood both the one and the other. And as touching the Apocalyps, he saith : *That it is not well knowne why the Tribe of Dan is omitted, seeing Ephraim is also, which was one of the greatest Tribes of Israel.* But he is deceiued, in thinking that *Ephraim* is omitted; seeing he is comprized vnder the Lynage of *Ioseph*, as the Iesuite *Pererius* hath well obserued : howsoeuer, it is certaine, that the Tribe of *Dan* was not omitted in hatred of Antichrist, as some of the Ancients haue coniectured : but rather because this Tribe was of long time reuolted from the seruice of the true God : whence it is, that in the first booke of the *Chronicles*, where all the other Tribes are counted, there is no enumeration made of this Tribe. And besides, if this pretended Antichrist, were to bee of the Tribe of *Dan*; how should he be received of the *Iewes* for their Messias (as they would haue it) seeing the *Iewes* expect their Messias, out of

Perer. in Dan. lib. 15. Vieg. in Apoc. cap. 13. sect. 3.

I. O b.

Perer. in Dan. lib. 15.

Resp.

Perer. in Dan. lib. 15.

the Tribe of *Juda* from the posterity of *David*? For this cause, *Bellarmino* disclaimeth these allegations, and thinketh to finde more forcible demonstrations, that Antichrist shall be a *Jew*, and bee receiued of the *Jewes*, in these Texts that follow.

2. Ob.

*Be. de Rom.
Pont. lib. 3. c. 12.*

*Vieg. in Apoc.
cap. 13. sect. 3.*

I am come in the name of my Father (saith the Saviour of the world) *and you receive me not, if another come in his owne name, him you will receive, Iohn. 5. 43.* And that which the Apostle speaking of Antichrist, saith, *2. Thess. 2. 10. That he shall come in all efficacy of deceite in those that perish, because they receiued not the love of the truth that they might be saved.* Now to whom doth this agree better then to the *Jewes*, who would not receiue our Lord Iesus Christ? And thus *S. Ierome, Irenaeus, Hippolitus, Theodoret, Sulpitius Severus*, and others expound.

Resp.

We haue already before declared, that the text in *S. Iohn*, doth not ayme at Antichrist in particular: neither is that of the Apostle any more particular touching the *Jewes*, but enlargeth it selfe to all those that shall not beleue the truth, whether they be *Jewes* or *Gentiles*: as also the Apostle himselfe seemeth to make cleare, when he addeth, *To the end that all they may be damned, which haue not beleued the truth, but haue taken pleasure in iniquity.* Where it is to be noted, that the Apostle doth not vse the preterperfect tense as *Bellarmino* subtilly disputeth, to signifie that he speaketh of those onely that had not beleued the preaching of Christ and his Apostles: but the indefinite tense, which participateth the signification both of the time to come, and past. For if he intended onely those that had reiected the preaching of Christ, how could they be punished in their persons, by the efficacy of Antichrist, if hee come not till towards the end of the world; as they imagine? As touching the Fathers: wherefore should we be more enforced to receiue their opinions, then *Bellarmino*? who in this very subiect of the generation of Antichrist, refuteth *S. Augustine*, or *Rebarnus* (as he would haue it) that affirmeth that Antichrist shall be borne of a Virgin, by the operation of the diuell: and *Hippolitus Mar-*

*Be. de Rom.
Pont. lib. 3. c.
12.*

tyr

tyr that faith, that he shall bee the diuell himselfe, who of a false and counterfeit Virgin, shall receiue false and counterfeit flesh: And *Origene*, that teacheth that certaine Angels haue bene incarnate: And *Sulpitius*, or rather *S. Martine*, that holdeth, that he shall be *Nero*? In breese, it were an apparant iniustice, to constraîne vs to admit as a diuine truth, that which the Fathers propounded onely by way of coniecture, and that often against both the truth and themselues. And in truth, if the Fathers had vndoubtedly beleued that Antichrist ought to bee a *Iew*, and reestablishe Circumcision, the Sabbath, and other Iewish ceremonies: how came it to passe, that *S. Augustine* expounded this passage of the Apocalyps after this manner: *The Beast had two hornes like vnto the Lambe, (that is to say) the two testaments of the Lambe, like vnto the Church: and hee spake like the Dragon, (that is to say) presented himselfe vnder the name of Christianity like a Lambe, to spread abroad secretly the venime of the Dragon.* For to what purpose was the new Testament, for the redifying of the Temple of *Ierusalem*, and the establishing the Iewish policy, and ceremonies of the Law, Circumcision, and the Sabbath? I adde further, to what end should Circumcision, the Sabbath, and Legall ceremonies be; if Antichrist must abolish all the publick seruice of God, as these men presuppose?

Touching reason. They say that Antichrist will doubtlesse ioyne himselfe to those first, that will receiue him: now none are so fitly disposed to receiue him as the *Iewes*, who expect their Messias as a temporall King, which King shall be Antichrist: for the *Turke* hath his *Elnabi* arriued more then nine hundred yeares since. The Idolater, Infidell, and Pagan, neither looketh for, nor belecueth any such to come. The Christian, that calleth himselfe reformed, is of the same mind: They imagine that he is already come, and that it is he that warreth against them euery day. None expecteth him with horror and apprehension of danger, but the Catholike, who trembleth and quaketh at the feare of his coming, and the very remembrance thereof. For (as *Aristotle* faith)

*Aug. hom. 17.
in Apoc.*

3^{Ob.}

*Bel. de Rem.
Pont. l. 3. c. 12.*

*Remond. lib. de
Antich. cap. 16.*

faith) the certainty of a thing to come, changeth the nature thereof, and maketh it of future, present. Conclude : therefore Antichrist shall be a Jew.

Resp.

Chrysost in
Mat. hom. 49.

Aquin. in 2.
Thess. cap. 2.

In many words, there is oftentimes, much leasing and vanity; we deny that Antichrist shall be the Messias which the poore deceived *Jewes* expect as yet, neither can the contrary euer be proued. Antichrist must sit in the Temple of God: Not in the Temple of *Ierusalem* (saith S. Chrysostome) but in the Temple of the Church. In the Temple of God (saith Aquinas) that is to say, in the Church: forasmuch as many of the Church shall receiue him. Or as S. Augustine saith: He shall sit in the Temple of God (that is) he shall haue principality and domination, as if hee with his messengers were the Temple of God: which indeed is fulfilled in them: for according to their owne rule, the Church recideth in the Pope and his Cardinals. They then that are in the Temple of God, that is, in the Church, whether they be *Jewes* or *Gentiles*, are they that are more fitly disposed to receiue Antichrist, then the *Jewes* that are out of the Church. And what fitter disposition I pray you could Antichrist finde, for his reception into the Church, then this doctrine, that sendeth ouer his comming to the end of the world, against the expresse word of God? We doe not then any longer looke for this Sonne of perdition as one to come, but we are assured that he is come, and reioyce and giue glory to God, that he hath begun to execute his iustice vpon the great Whore. But they that yet crouch vnder the yoke of the Papacy, are doubly miserable: for they are fettered in the shackles of Antichrists tyranny, and yet they beleeue it not, but expect his comming with horror and feare, in stead of labouring to come out of *Babylon*, according to Gods commandement. It is vaine therefore, and idle, that they say, that none of their Popes hath bene a Jew, either by Nation or Profession: and that the *Jewes* haue not receiued him for their Messias, and therefore that he is not Antichrist: seeing it is no better then a meere dotage, that Antichrist must be a Jew, and accepted of the *Jewes*.

Bel. de Rom.
Pontif. 3, c. 2.

1. Repl. They reply: That Antichrist shall deny Iesus to
be

be Christ: who is a lyar, but hee that denyeth Iesus to bee the Christ? This is Antichrist, that denyeth the Father and the Sonne. But the Pope doth not deny Iesus to be Christ.

R. Iesus may be denied to be Christ, either ouertly or couertly, by mouth or by deed: Thus the diuell in many places of the Gospell, confesseth that Iesus was the Christ, the holy one of God: and yet what is his heart more set vpon, then the ruine of this doctrine? In like manner, the Pope confesseth with his mouth that Iesus is the Christ, but he denyeth the same, when by necessary consequences he destroyeth the truth of his humane nature: ascribing vnto him an vncircumscribed body, which may be inuisibly in many places: a body consequently, that is no body, according to this maxime of *S. Augustine: Take away the spaces from bodies, and they shall be no where; and because no where, therefore not at all existing.* Or when he robs him of his office, and destroyes his benefit to vs: His office, by assuming to himselfe the title of Head and husband to the Church, and communicating his intercession with the Saints: His benefit, in giuing part of the glory of our saluation to our merits, which wee owe entirely to the merit of him, *That dyed for our sinnes, and rose againe for our iustification:* and so the Pope is truly and properly the very true and proper Antichrist.

2. *Repl.* They reply secondly, that Antichrist shall name himselfe God, and caule himselfe to be worshipped as God: and that in such sort, that he shall permit no other God to be worshipped, whether true or false, nor any Idols to bee retained: according to these wordes of the Apostle, *2. Thess. 2. 4. That he opposeth and lifteth vp himselfe against all that is called God, or which is worshipped, seating himselfe as God in the Temple of God, and deporting himselfe as if hee were God.* But the Pope acknowledgeth one God; the Father, Sonne, and holy Ghost: calleth himselfe the seruant of God, and worshippeth (as the reformed say) Idols. Therefore the Pope is not Antichrist.

Resp. *S. Chrysostome*, excellently expoundeth this passage of the Apostle: *He saith not (saith he) calling himselfe God,*

Chrysost. hom. 3. in 2. Thess.

*Theophil. in
2. Thess. 2.
Athanaf. sine
vulgar. in
2. Thess. 2.*

but labouring to shew himselfe as God: for he shall doe magnificent workes, and performe admirable miracles. Theophilact, and whosoever was the Author of those Commentaries attributed to S. Athanasius, affirme as much. He saith not (say they) calling himselfe God, but shewing himselfe, that is, striving to make himselfe acknowledged as God: for he shall performe both workes and wonders exceeding great, to deceive the world. So that the Apostle meaneth not, that he shall openly name himselfe God, but that by his workes hee shall constrain himselfe to be so acknowledged, and shall vsurpe a diuine power and authority. Now, who can deny but that this accordeth fitly to the Pope; if he consider that which we haue proued in the second part of this Treatise, sect. 6? As touching Idols, the Pope indeed condemneth them in word, but yet establisheth them vnder the name of Images. In summe,

*C. sicut vnire
Excess. prelat.
in Gloss.*

*Restituit Papa solus, deponit et ipse,
Diuidit ac vnit, eximit, atq; probat:
Articulos soluit, synodumq; facit generalem
Transfert, et mutat, appellat nullus ab illo.*

That is to say, the Pope of his owne sole authority, reestablisheth, disposeth, vnith, diuideth, exempteth, and approueth or reiecteth all writings, yea euen those that are diuine. He breaketh the Articles of faith, he giueth authority to a generall Councill, he translateth, and changeth, and none may appeale from his sentence. Could a man say more, and in fewer words, either to proue that he calleth himselfe God, or to declare himselfe to be Antichrist? For it is to no purpose to say, that the Pope pronounceth not these words, *I am God*: seeing there is none of these particular heads of doctrine, which the Glosser doth not proue by the Papall Constitutions.

3. *Repl.* There remaineth one difficulty, touching the miracles, wherewith Antichrist is to accompany his doctrine: for not to mention their strange tales, like to the juggling trickes

trickes of the old Romanes, wherewith *Remondus* puffeth vp the 27. Chapter of his Antichrist; *Bellarmino* obieſteth, that *S. Iohn*, *Apoc.* 13. giueth vs three ſorts of miracles of Antichriſt: 1. *That he ſhall cauſe fire to deſcend from heauen.* 2. *That he ſhall make the Image of the Beaſt to ſpeake.* And 3. *that he ſhall counterſeite himſelfe to be dead and riſe againe:* Whence it followeth (ſaith he) that the Pope is not Antichriſt; foras much as none of the Popes, euer ſained himſelfe to be dead, and to riſe againe: none of them, nor of their miniſters, made fire to deſcend from heauen, or the image of the Beaſt to ſpeake.

Reſp. The two former ſorts of miracles, are indeed attributed to the ſecond Beaſt, that is, to Antichriſt, *Apoc.* 13. But as for the third, it is a dotage or dreame, whereof *S. Iohn* maketh no mention at all. He ſaith indeed: *That it ſhall be permitted to this ſecond Beaſt, that is, to Antichriſt; to giue life to the image of the Beaſt: which hauing receiued a deadly wound, doth yet liue.* But this Beaſt thus wounded is the Romane Empire, at that time when it was diſmembred into diuers Kingdomes, and in a manner wholly deſtroyed by diuers Nations, that tooke vp Armes againſt it: as may eaſily be gathered out of *Apoc.* 17. The Pope therefore then gaue life, to the image of this Romane Empire, when he recouered it from it's ruine in *Charlemaigne*; giuing vnto him, the Name, Title, and Authority, (as they themſelues brag) of the Romane Emperour. Whence it is, that the Popes require alſo of theſe new Emperours, the oath of obedience and fidelity, as vnto their Lords and Superiours. So that it is eaſie by conſequence to vnderſtand, what it is, *To make the mage of the Beaſt to ſpeake:* to wit, to giue authority to theſe new *Ceſars*, to command as Emperours: which they haue not, vntill ſuch time as they be crowned and conſecrated by the Pope. As touching the fire which they make to deſcend from heauen, at leaſt in ſhew and appearance, although their Legends furniſh vs with ſufficient examples thereof; and particularly of *S. Anthony*, one of the experteſt and nimbleſt of their Saints, for the managing

Sabell. Enead.
7.

Platin. in vita
Sergij. 3.
Legenda Beati
Thoma.

Promptuar
Discipul. de
miracul. B.
Mariae, exemp.
42.

of fire : neuerthelesse it seemeth more fit, to referre it to a spirituall intelligence, to the fire of excommunication, where-with they haue oftentimes enflamed the Empire, Kingdomes, and Common-weales, and so terrified Kings and Princes, that they haue bene forced to cast themselves at their feet, and to submit their neckes vnder the yoke of their insolencies : as were the Emperour *Frederick*, and *Francis Dandalus* Duke of *Venice* : who suffered himselfe to be chained like a dog, and to eate his meate with the dogs vnder the table of a Pope. Albeit, neuerthelesse it is a wonder, that *Bellarmino* should deny, that either the Pope or his ministers, euer caused an Image to speake : seeing this is one of the most ordinary miracles, that are found in their Legends. Thus we read, that the Images saluted the body of Pope *Formosus*, being drawne out of Tyber by fishe men. Thus the Crucifix approued the third part of *Thomas* his summe, and said vnto him : *Bene scripsisti de me, Thoma : Thou hast written well of me Thomas.* But hearken to an example which is worth the reciting. A certaine Gentleman called *Theophilus*, being fallen into great pouerty, and thereby brought into dispaire, gaue himselfe to the diuell, with abiuration of his Baptisme, of God, and of the Virgine *Mary* : which abiuration, he wrote with his owne blood, and it was sealed with the diuels signet : but a while after, this poore *Theophilus*, repenting himselfe of that he had done, prostrated himselfe most deuoutly before the image of the Virgin *Mary*, imploring her helpe with teares and weeping : who as alwaies mercifull and gracious, tooke pittie on him, and pardoned him : but the image of Iesus Christ, which was in the armes of the Virgin, as being offended would not heare, but turned his face backward : which the image of the blessed Virgin perceiuing, laid the image of her Sonne vpon the Altar, and went to finde out the diuell with *Theophilus*, whom she restored into the fauour of God againe ; and commanded the diuell to render vp vnto him the writing of his abiuration. Who then can deny, that the images of the second Beast speake? Notwithstanding, *Bellarmino* is to be pardoned for

for this fault, seeing peradventure he feared, least out of the words spoken by an image, to Pope *John* the eight, *Papa Iohannes tu paries : Pope John thou shalt bring forth a Child* : some should conclude against him, that the successor of *Leo* the fourth, in the Papall See, was a woman. In brieft, nothing hindereth, but seeing the miracles of the second Beast, doe appertaine to the Pope ; that wee may conclude hence also, that the Pope is Antichrist : seeing by *Bellarmines* owne confession, by the second Beast, is meant Antichrist.

4 *Question.*

Of the Seate of Antichrist.

We haue declared in the first part of this Treatise, That *Rome* must be the seate of Antichrist : and not onely the City of *Rome*, but the *Romane Church* ; forasmuch as he must sit in the Temple of God, that is, in the Church. But our Adversaries differ in their opinions concerning this matter. The opinion of *Remondus*, forced by diuers lively proofes of holy Scripture is this : *Whether this Princesse of the Citties of the world must in time to come, be the seate of Antichrist, is a thing unknowne, and written onely in the booke of Gods infallible præsience : We know not what he hath ordained thereabout, nor whether the vicious situation thereof at that time shall transchange it into another Ierusalem.* And a little after, he rendreth a reason of this speech : *For although (saith he) that this City be the seat of the Church ; yet neuerthelesse, it is not exempted from the strokes of Fortune. It is composed and cymented of no other mold and mettall, then was Troy, Thebes, and Carthage, great Romes corruall, whereof scarce the first foundations are to be found.* But yet for all this, he denieth that Antichrist, must either reside or preside in the Chaire of *S. Peter*, and in the *Romane Church* : directly contrary to the opinion of *S. Bernard*, who in his 125. Epistle thus speaketh, *The Beast of the Apocalyps, to whom is given a mouth uttering blasphemies, and power to warre against the Saints, possesseth S. Peters Chaire, as a Lyon prepared for his prey.* For albeit, he speaketh not of Pope *Innocent* the second,

but of *Peter de Luna*, who by force had intended himselfe into the Pontificall seate, yet he declareth that whether it be by fraude or by force, Antichrist may sit in *S. Peters* Chaire. Others perceiuing how hard it is to separate the City of Rome, from the Church of Rome, which is therefore called *Romane*, because it appertaines to Rome, and that in what place so euer wee constitute the Pope, without possessing Rome, his Church cannot be the *Romaine* Church; finde it more safe to say, that *Ierusalem* and not Rome, shall bee the seate of Antichrist, the Temple of *Salomon*, and the Throne of *Dauid*, not the Temple of *Saint Peter* and Papall Chaire, which they thinke to extort by these Texts of holy Scripture.

Saint Iohn, *Apocal.* 11.8. witnesseth, that *Elias* and *Enoch* shall fight against Antichrist in *Ierusalem*, and there bee put to death by him, and that their dead bodies shall lye in the street of the great City, which is spiritually called *Sodom* and *Aegypt*, where our Lord was crucified. Thus *Aretas* (say they) and all others interpret this Text: neither can it be denyed. For what City is that, but *Ierusalem*, wherein our Lord was crucified?

It is false, that all interpret this text of *Ierusalem*. *Saint Ierome* interpreteth it of the world: *S. Augustine* saith, In the places of the great City, that is to say, in the midst of the Church. *Beda* expounds it, of the whole society of the wicked, called (saith hee) spiritually *Sodom* and *Aegypt*, that is, dumbe and darke, as hauing neither the light of Faith, nor the voyce of Confession. *Rupertus* vnderstandeth it after the same manner, For the City or Communality of all the wicked, whereof *Ierusalem* was but a part. *Lyra* expounds it, of the Congregation of the faithfull, in the time of the *Patriarch Arthemi*, infected with the *Eutichian* heresie. *Berthorius* the Monke thinks that the world is thereby meant. In breese, *S. Ierome* speaking of this Text, giueth this aduice: Touching *Enoch* and *Elias* whom the *Apocalyps* saith, must retorne and die, this is no time to dispute thereof, seeing all that booke must be vnderstood Spiritually, as I suppose: or if we follow our carnall interpretati-

on,

I. Ob.
Bel. de Rom.
Pont. l. 3. c. 13.

Ribera in
Apo. c. 11. art.
20. & 21.

Resp.
Hieron. ep. ad
Marcell.
Aug. hom. 8.
in Abce.
Beda in Apo.
Rupertus in
Apo. 6.
Lyra in Apo.
Berthor lib.
34. in Apo. in
Apo.

on, wee must receiue the Iewish Fables : That the Temple of Ierusalem shall be built againe, and so sacrifices offered in the Temple : and that the Spirituall seruice being put downe, carnall Ceremonies shall succeed in place thereof. Finally, as by the holy Citty in this very Chapter is not meant one particular towne, but the whole Church of Christ vniuersally scattered through the world : So through this Citty with the places thereof, signifieth principally Rome the seate of Antichrist, as she is painted out vnder this name, *Apoc. 17.* yet it is also to be vnderstood of all other Citties, Lands, and places of the world, that submit themselues vnder Antichrists yoke. And as the Poet hath vpon other purpose said, *That other Nations haue their bounds and limits, but that Rome is onely bounded by the whole world :* So we say that this great Citty is nothing else but the whole world that shall adhere vnto Antichrist. And in very deed, it is not found in holy Scripture, that Ierusalem is euer called the great Citty.

Ouid.

And as touching these words, *where our Lord was crucified,* they must be taken after the same manner, as Sodome and Ægypt are, to wit, spiritually, as Saint Iohn speaketh. For as Rome is Sodome for impurity, and Ægypt for tyranny : So our Sauour Christ is heerein crucified euery day as well in his members, as by the contempt of his Gospell and Grace. For as much as they that reiect the Gospell preached vnto them without repentance, doe as farre as in them lyes, crucifie againe the Sonne of God, and expose him to reproch, *Heb. 6.6.* Besides the Sacrifice of Iesus Christ, which they brag to offer vpeuery day, wherein Christ must needs bee respected as crucified : whereunto I might adde, that he was crucified vnder the Romane Empire, and by *Pompey Pilate* a Romane Magistrate.

In the seuenteenth of the *Apocalyps* it is said, that the ten Kings, that shall share amongst them the Romane Empire, and vnder whose reigne Antichrist must come, shall hate the Whore clothed with Scarlet, that is to say, Rome; and make her desolate and burne her with fire. How can Rome then bee the seate of Antichrist, if at that time it must be desolated and destroyed?

This

2. Ob.
Behold Rome.
Pont. lib. 3. cap.
12.

Resp.

Apoc. 17. 17.

Ibid. Apoc. 7.
15.

Bel. Ibid. c. 13.

Hieron. ad
Marcel. vidu-
am.

This Obiection is compounded of many falsities. The first, when it setteth downe as granted, that Antichrist shall come vnder the reigne of these ten Kings: for the Apostles tell vs that he was already come in their time. Another, when it affirmeth, that these ten Kings shall diuide among themselves alone the Romane Empire: whereas Saint *Iohn* saith, that the Beast, which is Antichrist, shall partake with them in this diuision. *They shall take* (saith hee) *upon them power as Kings, at the same time with the Beast.* Last, when it coniectureth that these ten Kings shall destroy the Whore as soone as they shall enter vpon their reigne: whereas S. *Iohn* on the contrary sheweth vs, that they shall first accord with the Beast, and shall haue one Common Counsell with him, and giue vnto him their Power and Authority, to fight against the Lambe: but at the last that they conceiuing a deadly hatred against the Whore, shall make her desolate, and burne her with fire. So that out of such premises can be drawne no other then a false conclusion. But let vs returne this supposed truth of his interpretation, and that euen against himselfe: for seeing this Whore which shall bee destroyed by the ten Kings which shall bee in the time of Antichrist, is Rome: it cannot be meant of Rome Pagan, as he would, but of Rome Christian. For Rome was not Pagan since the time of the Emperour *Constantine*: and yet in their opinion Antichrist must not come till a little before the end of the world. And certainly the Ancient Fathers plainly declare, that they did not vnderstand this, but of Rome Christian. *I thinke* (saith S. *Ierome* speaking of *Iudea*) *that this place is more holy then the rocke of Tarpeius* (that is to say Rome) *which hauing bene so often stroken with Thunder from heauen, hath manifested that it hath displeased the Lord. Reade the Apocalyps of S. Iohn, and consider that which hee reporteth of the woman clothed with Scarlet, of the blasphemy written in her forehead, of seven Mountaines, of many waters, and of the end of Babylon. Come out of her my people* (saith the Lord) *least yee partake of her plagues. Weigh also that which is written in Ieremy: Fly from Babylon, and saue euery one his soule:*

soule: for it is fallen, great Babylon is fallen, and made a habitation of diuels, and a resort of euery uncleane spirit. And to the end that no man should thinke he speaketh of Rome Pagan, he addeth: That in truth there is the holy Church, there the trophées of the Apostles and Martyrs, there was the faith preached by the Apostles, there the Christian name hauing trampled Paganisme vnder foote, aduanceth it selfe aloft: But there is also the power and ambition, &c. And what remained more I pray you? But that addressing his speech to Rome, he saith vnto her with Petrarch: Thou art in truth the very same, whom the Euangelist saw in spirit: the very same I say, and not another, who art set upon many waters. In another place the same Author speaketh thus. When I conuersed in Babylon, and was an Inhabitant of the purpled Whore; I purposed to discourse, something of the holy Spirit, and to dedicate the intended booke to the Bishop of that Citty. But behold, that Pot which is to be read of in Ieremy, after the staffe on the North side, began to be inflamed: and the Senate of Pharises made an outcry, neither was there one Scribe that counterfeited: but all the faction of ignorance conspired against me, as if a combate of Doctrine had bene propounded. Therefore incontinently I returned to Ierusalem, and reuised the lodging of Mary, with the Den of our Saviour, after the Cottage of Romulus, and the Lupercalls of the Wolves. Where we see expressly, that he calleth Rome; euen Rome Christian (for he speaketh principally, of the Bishop and Clergy thereof) both Babylon, and the Whore clothed with purple. If they reply, that admit it be so: yet Rome Christian shall be destroyed by Antichrist, and therefore is farre from being his seate: We answer, that this supposition is false, and contrary to that which S. Iohn speaketh, *Apoc.* 17.

Their third obiection, is drawne from the words of the Apostle, 2. *Thess.* 2.4. which are these: *Euen to be set in the Temple of God.* For though *Anselme* expoundeth the Temple of God for the soules of the faithfull, then when they are seduced by Antichrist: And S. *Augustine* vnderstandeth that Antichrist shall affirme himselfe to be the Temple of God,

Hieron. in praefat. lib. Dydymi. de spirit. sancto.

3. Ob.

the true Church. And *S. Chrysostome* taketh it for Christian Churches, which Antichrist shall subdue to himselfe. Neuerthelesse, the more common, more probable, and more literall interpretation (saith *Bellarmino*) is, that by the Temple of God, is meant the Temple of *Salomon*.

Resp.

S. Chrysostomes interpretation is true : and that of *Bellarmino* vtterly repugnant to the Prophecies of holy Scripture, which speake thus : *That the Temple of Ierusalem shall not be built againe. Dan. 9. 27. Mat. 24. 2.* which Prophecies were long after verified, vnder the Emperour *Iulian* ; who going about to reedifie *Ierusalem*, in fauour of the *Iewes*, and in hatred of Christians, the foundations were turned vpside downe, by terrible fire bursting violently out of the earth. And *Galatinus* the Monke proueth by the Ancient *Thalmudists*, that there shall neuer be any building of a third Temple : Howbeit *Bellarmino* labourereth to proue his interpretation by reasons, and thus he speaketh.

Am. Marcell.

*Ga'at. de
Arcan. Cathol.
veris lib. 5.
cap. 10.*

Repl. First, Christian Churches (saith he) are neuer called the Temple of God, in the new Testament. Secondly, the most Ancient Fathers, both Greeke and Latine, did not call the places of Christian assemblies, by the name of Temples. Thirdly, this is the common exposition of the Fathers : as of *Irenaeus*, *Hippolytus Martyr*, *Cyrril*, *Hillary*, *Ambrose*, *Sedulius*, *Damascone*. Fourthly, they that say that he shall sit in the Church, ioine neuerthelesse thereunto the Temple of *Ierusalem* : as *Chrysostome*, *Theodoret*, *Theophilact*, *S. Augustine*, *S. Ierome*, *Oecumenius* alone, and he the latest in time of all the rest, denieth that Antichrist shall haue his seate at *Ierusalem*.

2. Cor. 6. 16.

Resp. The first reason is manifestly false : for, *what agreement* (saith the Apostle) *is there betwixt the Temple of God and Idols ? For you are the Temple of the living God :* Now he speaketh all this to the Christian Church at *Corinth*. He that *ouercommeth* (saith *S. Iohn*) *I will make a pillar in the Temple of my God, Apoc. 3. 12.* that is to say, in the Church, as *Beda* expounds it. And in the 11. Chapter, a reed is giuen to *S. Iohn*, to measure the Temple of God, that is to say : intel-

*Beda in Apoc.
cap. 3.*

intelligence to Prophecy of the estate of the Church of God: or as S. *Augustine* saith: *To number the Church and prepare it against the last day*: for the Temple of *Jerusalem* was not then in being. The second reason is foolish: for wherefore should the Apostles, and the Doctors, that immediately followed them, giue the name of Temples to the places where Christians assembled, seeing they had not as yet any Temples, as *Bellarmino* auoucheth? The third reason bindes vs not against the Scriptures: and our Aduerſaries do often also reiect the Fathers in this argument. As for those Fathers, that ioyne the Temple of the *Iewes*, with the Church of Christians; they speake figuratiuely, and meant thereby no other thing, but that Antichrist should sit in the Christian Church, which is collected and compounded of both *Iewes* and *Gentiles*, as we also affirme. So that *Occumenius* doth not contradict them at all, but onely interprets their meaning. And to purpose, what can be more cleare, then that which *Theodore*t writeth vpon this place of the *Theſſalonians*? He calleth (saith he) *the Temple of God, the Churches wherein Antichrist shall rauish to himselfe the first seate, to make himselfe acknowledged therein as God*: For how could a man more liuely and punctually designe, not onely the Church in generall, but also the Church of *Rome* in particular; the Bishop whereof was ordinarily stiled, *The Bishop of the first seate*?

*Aug. hom. 8.
in Apoc.*

5. Question.

Touching the continuance of Antichrist.

It was not without the singular prouidence of God, that the Ancient Doctors, whose learned labours serue as yet to this day for the Churches behoofe in the vnderstanding of the holy Scriptures, haue neuerthelesse bene so vncertaine in this matter of Antichrist, as hath bene noted before, that there is nothing resolute in their writings. For hereby it must come to passe, that the myſtery of iniquity should aduance it selfe, and yet be concealed, vntill the time of his reuelation appointed in the Councell of God. As therefore the Fathers were deceiued in the precedent questions, so are they

they also in this : for the most of them hold, that the continuance of Antichrist, is limited to the compasse of three yeares and a halfe. And the Iesuites finding that this error serueth greatly to perswade simple people, who with shute eyes vse to receiue the opinions of Antiquity, that the Pope is not Antichrist: arrest themselues very stiffely therein, and strue to colour the same, with these reasons that ensue.

1. Ob.

*Bel. de Pont.
Rom. lib. 3.
cap. 8.
Remond. cap.
44.*

It may be gathered (say they) out of the seuenth, and twelfth Chapters of *Daniel* : and out of the twelfth of the *Apocalyps* : that the continuance of Antichrists reigne, shall be three yeares and a halfe: for these texts say, that he shall continue, a time, times, and halfe a time : by one time, signifying a yeare; and by times, two yeares; and by a moyety of time, halfe a yeare : and so *S. Iohn* explaineth it, when he saith; that Antichrist shall reigne forty two moneths, and that *Elias* and *Enoch*, shall preach 1260. daies; which are precisely, three yeares and a halfe.

Resp.

These places of the Prophecy of *Daniel*, speake not of Antichrist, as I haue proued before : neither can they be applied vnto him, but by Allegories, which are no demonstratiue prooffe, in cases of controuersie : neither is that *Apoc.* 12. 14. any whit more to the purpose, for he speaketh of the Dragon, not of Antichrist : of the Christian Church gathered onely out of the *Jewes*, and not of the Church of the *Gentiles*: and of the persecution of that time, not of that which shall be in the last times : as the whole course of the text beareth witness. For it is there related, that after the space of a time, times, and halfe a time, the Dragon cast out a flood of water against the woman to take her away : but that the earth hauing swallowed vp the flood, the Dragon enraged, went to make warre against the others, which are of the seed of the Church. So that he stirred vp the first Beast, to whom he gaue his power. *Apoc.* 13. 2. And finally, the second Beast, which is Antichrist, *Apoc.* 13. 11. which maketh it as cleare as the Sunne, that *S. Iohn* speakes not of Antichrist, in the twelfth Chapter. The true intendment then of this Text is, that when the Dragon had no power against the

the Church, bringing forth that male Child, whereof mention is made, in the precedent verses; our Saviour Iesus Christ, being gloriously risen from the dead, and exalted vp into heauen, then he set himselfe to make warre with the Woman, which had brought forth this male Child, that is, the Church of the Iewish Nation, out of the which our Saviour Christ was borne according to the flesh: and to the which the Euangelicall grace being first offered, was after dispersed through all the Nations of the world, by the preaching of the Apostles. *But two wings of a great Eagle were giuen to the Woman, to the end she might flie before the Serpent to her place:* that is to say, that this Christian Church of the Iewish Nation, accompanied with vertue from aboue, and diuinely aduertised, escaped from this first assault of Sathan, and was preferued from the common ruine of *Ierusalem*, by retiring her selfe into the Citty *Pella* beyond *Iordan*, where God had prepared for her a place of retreat, as in a Desert and separated Angle; as *Eusebius* reports the story in his third booke. For this is a similitude taken out of *Deut. 32. 11.* where the Lord saith: *That as the Eagle stirreth vp her nest, fluttereth over her young, spreadeth abroad her winges, gathereth them, and beareth them on her winges: so the Lord doth lead his.* In that place then was this Woman nourished; for a time, times, and halfe a time: that is, for the space of three yeeres and an halfe, which are comprized from that famous and last reuolt of the *Iewes*, which happened in the twelfth yeere of *Nero*, vnto the full and absolute destruction of the Citty, for so much time passed till the sacking of *Ierusalem*; as may be gathered out of *Iosephus*, and other Authors, which plainly report, that before the reuolt, there were heard many diuine presages and predictions: amongst which, that is very memorable, that during the feast of Pentecost, there was not onely heard a great noyse in the Temple, but also a voyce vnderstood by many, speaking out of the Sanctuary, and saying: *Let vs depart from hence.* This interpretation I follow the more willingly, because it accordeth well with that manner of speaking, which is vsed by the

*Ioseph. lib. 7.
cap. 12.*

Prophet *Daniel*, Chapter 7. and it is vnderstood literally of three yeares and a halfe. As also those seuen times which must passe ouer *Nabuchodonozor*, whilst he should be out of his Kingdome, cannot signifie any other but seuen yeeres: besides that, it preuenteth a great number of obiections, which our Aduersaries are wont to make against all other expositions. As touching the 1260. daies, or 42. moneths, they no waies concerne this time: for euen for this cause it hath pleased God to vse diuers sorts of numbers, to signifie, that they are diuers Prophecies. So that 1260. daies, are not three yeeres and an halfe, but 1260. yeeres: after the which, God let loose the reines of Antichrist to fight more furiously against the Saints, and to ouercome them, as it is said, *Apoc. 11. 17*. The which came to passe about the time of *Boniface* the eight, and the yeeres of our Lord 1300. And this according to the ordinary custome of the Prophecies, where a day signifieth a yeere, as *Numb. 14. 34*. According to the daies wherein you spied the Land, a yeere shall be counted for every day: and forty yeeres you shall beare the punishment of your iniquities And, *Ezech. 4. 6*. Thou shalt beare the iniquity of the house of *Iada* forty yeeres, I haue giuen thee a day for a yeere; I say one day for one yeere. A text by which the Iesuite *Ribera*, laboureth to proue, that these three daies and an halfe, during the which the dead bodies of the two Prophets inentioned *Apoc. 11*. ought to lye in the streets of the great Citty, signifie the pretended three yeeres and an halfe of Antichrists persecution. But what can be more expresse to proue this, then the Prophecy of *Daniels* seuentie weekes, which cannot be referred to the time of our Lord Iesus Christ, vnlesse we take daies for yeeres? as doe also *Galatinus*, *Pererius*, and other interpreters of *Daniel*.

S. Iohn Apoc. 20. saith, that the vnloosing of the diuell must be but for a short time. And our Sauour Christ himselfe affirmeth: That if these daies were not shortened, no flesh should be saved. How can it be then that the kingdome of Antichrist should last 1260. yeeres? Or how are these daies cut short, if they endure about a thousand yeeres? In summe,

Christ

Galat. de
Arca. Cathol.
verit. lib. 4.

2. Ob.
Bel. de Pont.
Rom. lib. 3. cap.
8.

Remondus cap.
48.

Christ preached but three yeares and an halfe: it is not therefore fit that Antichrist should continue longer.

All this is from the purpose. For the continuance of Antichrist is one thing, and the continuance of Antichrists persecution another. Antichrist began to be in the time of the Apostles, as hath beene often declared: but his persecution began after a thousand yeares; whereof is spoken in the *Apocalyps*, and hath beene handled of vs before. This is therefore a bad conclusion: the persecution of Antichrist shall last but a small time, (for this is the meaning of Saint *Iohn* by the loosing of Sathan,) therefore Antichrist himselfe shall continue but a small time. Besides, this small time, must be vnderstood figuratiuely, and in comparison to him, before whom a thousand yeares are but as one day; as Saint *Peter* speaketh, 2. *Peter* 3. 8. Touching the words of our Sauour Christ, *That if these dayes should not be shortned, no flesh should be saved: but for the Elects sake they shall be shortned*: they make nothing to this matter in hand, as hath beene already declared. Hee speaketh (saith *Euthymius*) of the dayes of the warre and siege of Ierusalem, saying, that if these were not abbreuiated by diuine dispensation, no flesh, no person, to wit, of the Iewes, should be saved, that is, escap. death, and remaine aliu. For all had bene dead both those that were within, and those that were without: the one by Famine, the other by the Pestilence or Sword, and all sorts of deaths. So greatly was the fury of the Romanes incensed against all the Iewes: and that even against those which were disperfed through the world. Now, he calleth the faithfull that were among the Iewes, the Elect, for whose sake the warre ceased the sooner, to the end they might not perish with the Infidels: but rather that some part of the Infidels might be saved by them: that no man might say that this was sent of God for their cause which had beleeued in Iesus Christ: But rather, that on the contrary, those that remained aliu, seeing that all that beleeued in Christ were preserued from that destruction, they might vnderstand thereby the true cause, and know certainly, that not onely these perish not, as not partaking with the incred-

ulity

Resp.

*Ribera in
Apoc. c. 1. num.
54. 55. 56.*

*Euthym. in
Mat. cap. 57.*

*Theophil, in
Mat, cap. 24.*

dulity of those that were dead, but also that in that they themselves were preserved, was for their sakes. Which agreeth very well with that which hath beene said before, touching the preservation of the beleeuing Iewes in the Village of Pella. Theophilact expounds it after the same maner. There shall be (saith he) an intollerable affliction : for the Romanes shall command that none be pardoned. But God, for their sake, that should beleue amongst the people, or that had already beleued, doth not suffer all of them to be put to death, he shortned therefore these afflictions and this warre : for if the warre had beene reinforced and continued, all those that were in the Village had bene famished. And as if he meant quite to ouerthrow the opinion of our Aduersaries, he addeth : Some (saith he) understand these dayes of Antichrist ; but they are not so to be understood, but of the taking of Ierusalem : for that that pertaineth to Antichrist beginneth at these words. If any say unto you, behold here is Christ, or he is there, beleue him not. What could be spoken more directly for the confutation of this Obiection, and cleare demonstration who is the true Antichrist? Namely, hee that affirmeth that Christ, whom the Scripture assureth vs to be in heauen at the right hand of his Father, is really and substantially a morsell of Paste in a Cuboord, in a Box? Touching the consequence from the time of our Sauour Christs first preaching, to bee applied to Antichrists continuance, it is too slender a coniecture to be ballanced in so weighty a matter, where we seeke not after mens dreames, but the truth of God testified in his word. And therefore this imaginary terme of three yeares and an halfe doth not hinder, but that the Pope may be the true Antichrist, and that the fift demonstration whereby they labour to proue that Antichrist is not come, is false and erroneous.

6. Question

Of the battayles of Antichrist.

Although they of the Church of Rome that haue written of Antichrist adioyne this question to the rest, rather to trouble and amaze simple people, with the terror of I know
not

not what vncouth and fearefull words (as they terme them,) then to make them to vnderstand the truth, which they study to obscure with their shadows: neuerthelesse, that I may not leaue any thing of moment behinde vntouched; I will also confute that which heerein shall serue to carry any shew of difficulty. They say therefore, that Antichrist after hee hath conquered the Kings of *Egypt*, *Libia*, and *Ethiopia*, and possessed their kingdoms, being become Monarch of the whole earth, shall make warre against Christians throughout the whole world, with an innumerable army which is called *Gog*, and *Magog*: none of which things agreeing to the Pope, they conclude that he is not Antichrist. But because they know that men will not belceue them on their word, they endeaour to make diuers passages of Scripture to serue to their purpose.

The Prophet *Daniel* in his seuenth and eleuenth Chapters, auoucheth that Antichrist shall possesse the Treasures of *Egypt*, and passe through *Libia* and *Ethiopia*. Thus Saint *Ierome*, *Lactantius*, *Ireneus*, and others expound: insomuch as Saint *Chrysostome* affirmeth, that Antichrist shall bee the Monarch of the world, and succeed the *Romanes* in the Empire, as they succeeded the *Grecians*, and the *Grecians* the *Persians*, and the *Persians* the *Egyptians*. Now the Pope hath not subdued the kingdomes of *Egypt*, *Libia*, and *Ethiopia*, nor calleth himselfe King or Monarch of the world: he therefore is not Antichrist.

These Texts speake of *Antiochus Epiphanes*, as hath bene shewed before, and is confessed by *Bellarmino*: And the contrary exposition thereof by *Ireneus* and *Lactantius*, do not any more force vs, then that which they giue touching the thousand yeares of Christs reigne vpon earth, with the *Chilists*: As for that which Saint *Chrysostome* saith, that the kingdom of the *Romanes* shall be invaded by Antichrist; and that he shall be Monarch of the world; neede not seeme strange, if wee more neerely consider, what the Emperour is at this day, and what the Pope. *Theodoret* of *Niema* Historian representeth them in these words. *It is suffici-*

Remond. cap.
17.18.

Bel. de Pont.
Rom. l. 3. c. 16.

1. Ob.

Resp.

The. de. r. c.
Niema.

ently scene (saith hee) of what Magnificence the Empire of Rome in Germany is: for there is found there one Archbishop or Bishop, that hath twice asmuch Renueue as the King of the Romanes receiveth from all his Land: and some secular Prince that possesseth more Land: then the Emperour doth. And if we looke vnto Rome or Italy, it hath bene in truth in former time the seate of the ancient Empire: But now the Emperour hath nothing but the bare title thereof: Spaine, France, Hungary, Sicily, and Italy, are subiect to their particular Princes, and not to the Emperour. And yet in these Countries is to be scene the image of the ancient Empire: for there was in ancient time a Gouvernour of the Gaules who had many Diocesses under him; So now there is also a Primate of France, that hath many Diocesses under his iurisdiction. And as in former times the Gouvernours that commanded in the Garrisons of Spire and Wormes, acknowledged him for their Superiour that was at Mentz: So at this day the Bishops of these Citties are subiect to the Archbishop of Mentz. In brieft, as all these Gouvernours acknowledged the Emperour, and performed vnto him an Oath of fidelity and allegiance; so all these Archbishops and Bishops doe the same to the Pope. But what say I? the Bishops, yea, Kings, and Emperours do him Homage. Now (saith Blondus) the Princes of the world adore and serue one perpetuall Dictator, to wit, the Pope the successor not of Caesar, but of the fisher S. Peter. Now all the world reuerenceth in Rome, next to the Pope, the Senate of Cardinals. Yea more, in al Europe sendeth to Rome yearly tributes, either greater then those of time past, or at least equall vnto them, when all Townes repaire to the Pope to take from him their sacerdotall benefices. Can any man desire more Authentick titles of the Papall Monarchy? Hee himselfe affirmeth that hee hath a Soueraignty ouer the Empire, and That it being voyd, he succeedeth in his roome. So that in right heereof, he declareth for a nullity whatfoeuer is done by the Princes without his aduice. He saith, That the Christian Emperours ought to submit their executions to the Prelates Ecclesiastick. And that hee is the owner of the Royall Crowne and Dignity in all the West.

Antichrists

Blondus lib. 5
Roma Rest. ro.

C. Pastoral. de-
re Iudic. in
Clementes de
Apellat.

C. 51. Imperat.
D 96.

Antichrists great Scribe in his *Antipapasse*, discoursing of the Popes Crowne, which they call *Regnum*, relateth this passage out of Pope *Innocent*. The Bishop of Rome beareth a Crowne in signe of his Royalty, and a Mitre in signe of his Pontificary: but more often the Mitre, because the Pontificall dignity is greater then the Imperiall. And in another place: The Church hath bequeathed unto me: a most precious and inestimable dowry, and hath endowed me with many spirituall, and temporall graces: so signifie, that first she hath given me a Mitre, and for the last a Crowne: the Mitre for my Prelacy, and the Crowne for my Kingdome: making me the Vicar of him who is the King of Kings, and the Lord of Lords. Did not Boniface the eight, write thus Imperiously to a French King? We would haue thee to know, that thou art subiect vnto vs, as well in temporall as spirituall matters. Pope Pius in his second Epistle to *Mahomet* the Turkish Emperour, promisetht that if he would turne Christian, and succour him in the necessities of the Church, in recompence of this benefit, he would make him Emperour of the *Greekes*, and of all the East, as in former time his predeceffours had for the same reason, giuen the Westerne Empire vnto *Charlemaigne*. And was it not by vertue of the same power, that Pope *Alexander* the sixt, gaue the East and West *Indies*, to the Kings of *Spaine* and *Portugall*? And what I pray you was *Bellarmines* intent and ayne, in those bookes which he wrote about the translation of the Empire, when it was transported first from the *Greekes* to the *Frenchmen*, and after from the *French* to the *Saxons*, and that onely by the authority of the Pope: but to demonstrate the Popes Soueraigne Monarchy ouer the world, by vertue whereof, he translaterh Empires and Kingdomes at his pleasure? To deny then, that the Pope doth not succeed in the *Romane* Empire, and is not Monarch of the world, and so consequently the true Antichrist, is strongly to close our eies against the light of truth.

Apoc. 20. When the thousand yeeres shall be accomplished, *Sathan* shall be loosed out of prison, and shall come forth to se-

C. Constantino
D. 96.

Remond in his
Antipapa
chap. 20.

Histor. of
France.

Pius 2. epist.
396.
Bel. de transla.
Inyer. l. 1. c. 6.

Bel. in fran-
cisco pes. de
Gomera.

200.

Bel. de Pont.
Rom. lib. 3.
cap. 17.
Remond. cap.
18.
Vieg. in Apoc.
cap. 20. sect. 1.

duce the Nations, that shall be upon the foure quarters of the earth; Gog and Magog, and shall assemble them in battle, the number of whom, is like the sand on the Sea shore, &c. The like Prophecy is found, *Ezech.* 38. Now Gog signifieth Antichrist, and Magog his Armie, to wit, the *Scythians*: none of which can agree vnto the Pope, and therefore he is not Antichrist.

Resp.

The Prophecy of *Ezechiel*, by the testimony of *Theodoret*, had it's accomplishment, before the coming of our Lord Iesus Christ, in those persecutions which were stirred vp against the *Iewes*, by the *Seleucides*, that reigned in *Asia Minor*, and in *Syria*: in that part whereof which is called *Cœlosyria*, is situate the City called by the Greekes *Hierapolis*, and was builded by the *Scythians*, so much renowned, by reason of that prodigious *Atargatis*, or *Derreto*, which was there adored, and was called *Magig* by the *Syrians*, as witnesseth *Pliny*. For after that *Ezechiel* in his thirty seuenth Chapter had Prophecied of the deliuerance of Gods people out of the Captiuitie of *Babylon*, by the figure of the resurrection from the dead; and their full restauration at the coming of the Messias: he commeth afterwards, by a kind of Anticipation, which is ordinary amongst the Prophets, as is apparant both in *Daniel*, and *Jeremy*, to declare the diuers calamities which should befall the people of God, before the coming of the Messias; principally by the adioyning Nations: and the iudgements of God against all his enemies, which he comprehendeth vnder *Gog* and *Magog*. As touching the place in the Apocalyps, it is diuersly interpreted: but assuredly there is no question, but that the Spirit of God doth therein represent vnto vs, how Sathan being after a thousand yeeres let loose, shall doe all his vttermoſt endeouours to hurt the Church of God, and arme against it all the Nations of the world, euen the most strange Nations; and amongst them *Gog* and *Magog*. But the greatest difficulty is, what *S. Iohn* vnderstandeth by these names of *Gog* and *Magog*. Almost all interpreters, both Ancient and Moderne, agree in the interpretation of *Gog*; and

*Theodor in
Dan.*

*Pliny lib. 5.
cap. 23.*

and take it for Antichrist: but there is a difference in the application of times and persons. For they of the Church of *Romes* side say, that this Prophecy shall not haue it's accomplishment but at the end of the world: whither also they turne ouer the coming of Antichrist. Our men affirme on the other side, that it hath bene accomplished euer since the time of *Boniface* the eight, when those bloody warres were stirred vp betwixt the East and the West, vnder pretext of recouering the holy Land. So that by *Gog* they vnderstand the Pope, as the secret enimie of the Church: and by *Magog* the Turke, an enimie open and professed: Herein according well with the Romish Doctors, that take *Magog* for the *Scythian* Nations, amongst whom are the Turkes. And in truth, if euer Sathan seemed to bee let loose to fill the world with blood and slaughters, it was at that time: and if euer he made a breach into the fields of the Saints vpon the Church of God, it was since that time that the Turkes fleshed and enraged against Christians, rauished out of their hands those two flourishing Empires, *Trebisonde* and *Constantineple*, inuaded twelue Kingdomes, tooke twelue hundred Citties, not to count Islands, that professed the Christian faith, and that which he gaineth euery day, in *Hungary* and else where. But howsoeuer this be most certaine true, and sufficient to shew how much damage the Church of Christ ha' h receiued by this Romane Antichrist, who hath bene the firebrand and inciter of all these bloody warres: Neuerthelesse, I am of opinion that by *Gog*, cannot be vnderstood Antichrist properly: For *S. Iohn* saith, *That Sathan shall go forth to seduce the Nations that are vpon the foure corners of the earth: Amongst the which, he nameth Gog and Magog.* Now who will say that Sathan commeth forth to seduce Antichrist, that hath bene so long before seduced? And least any shoul. reply, that he shall come forth to seduce Antichrist, not simply, as if he were not already seduced; but to this end and respect, to cause him to raise Armies, and begin warres; the holy Ghost manifestly distinguisheth, betwixt the Nations seduced, and Antichrist, when he saith: And

Bapt. Egnat.

the duell which shall seduce them : to wit, those Nations which are vpon the foure corners of the earth, and by name, *Gog and Magog*, was cast into a Lake of fire and brimstone, where is the Beast and the false Prophet : That is to say, Antichrist, and the whole band of false Prophets. For this cause I had rather vnderstand simply by *Gog and Magog*, the Empire of the Turkes, which being out of the bounds of Christendome, warred against the Church, and tore it in peeces euery day, especially since the warres of Christians in *Asia* : and the rather because the situation of those *Mahometane* Nations agreeth well with the Prophecy of *Ezechiel* : then to offer violence to the Text, to make it fall vpon the Pope, whom the Scripture doth in other places sufficiently discover to be the true and very Antichrist. So that in what sense soeuer this passage of *S. Iohn* be taken, it maketh nothing for that which our Aduersaries pretend.

7. Question.

Touching the destruction of Antichrist.

As the Romish Doctors set forth the birth of Antichrist, with variety of inuentions : so do they also his death and destruction. *Remondus* painteth him out after a marueilous fashion, falling backward at the voyce of Christ, descending from heauen with the same Crosse in his hand, whereupon he was crucified. And afterward, better aduising himselfe, he attributeth this discomfiture not to the voyce of Christ, but to *S. Michael*. The eldest of the Angels (saith he) the chiefe Captaine and Colonel of the Armies of Iesus Christ, who shall serue vnder his name of *Michael*, as a watch-word in this battell against Antichrist, and shall slay him with his hand, for which cause the Apostle saith (these are Remonds owne words) that God shall slay him with the Spirit of his mouth : that is to say, according to the opinion of our Maisters, Iesus Christ shall truly slay Antichrist by authority : But *S. Michael* shall kill him with his hand, as his Minister and Executioner. *Esay* prophesied long agoe hereof, when he saith That he shall smite the earth with the rod of his mouth, and with the Spirit of his lips shall he slay the wicked. But what an absurd

*Remondus cap.
50.*

cap. 51.

Esay. II. 4.

furd consequence is this? Christ shall slay the wicked with the Spirit of his lips, *Ergo*, he shall slay him by his minister *S. Michael*. The contrary is rather true, he shall slay him with the spirit of his lips, therefore not by *S. Michael*. If you vnderstand not by *S. Michael*, him of whom mention is made in *Daniel*, to wit, the Sonne of God himselſe, who is indeed the true *Michael*: for who is there that can be named equall vnto God, but he alone? *who being in the forme of God, thought it no robbery to be equall vnto God, Phil. 2. 6.*

Bellarmino prosecuting his sixt demonstration, wherein he laboureth to demonstrate that Antichrist is not yet come, induceth many passages of Scripture, to proue and verifie, that the end of the world shall follow incontinently after the destruction of Antichrist: wherein this is most remarkable, that albeit he produceth that speech of the Apostle, 2. *Theſſ. 2. 8. The Lord shall consume him with the spirit of his mouth, and abolish him with the brightnesse of his coming*: neuerthelesse, he affirmeth that Christ our Lord shall not come, till forty five daies after the death of Antichrist: with whom accordeth *Pererius* writing vpon *Daniel*: for if Antichrist must be destroyed by the spirit of Christs mouth at his glorious coming; how can it be that he should dye forty five daies before the coming of Christ? In brieſe, not to stay longer vpon this point, we grant vnto them, ttha Antichrist shall continue till the end of the world, though effebled and weakned day by day, by the preaching of the Gospel; and that his vtter destruction shall not onely be a little before the end of the world, but together with it. But we deny that his coming into the world, shall not precede the end thereof, any more then three yeeres and an halfe, as they would perswade vs against the authority of the Apostles, and the experience of so many Ages.

As touching the place where Antichrist must be destroyed by the Sonne of God, they say it shall be vpon the Mount of Olyues, where he shall set vp vnto himselſe an Altar in the highest top of the Mountaine; and for prooffe thereof, they al-

*Beld de Pons,
Rom. lib. 3. cap.
2.*

*Perer. in Dan.
lib. 15.*

Remond. cap.
49.

Perer. in Dan.
lib. 5.

Dan. 11. 45.

Remond. cap.
49.

alledge this passage of the Prophet *Daniel*. *He shall place his Tabernacle at Apadno, betweene the two Seas, on the glorious and holy Mountaine, and shall ascend to the top thereof.* Which *S. Ierome* hath interpreted of the Mount of Olyues, and expoundeth this word *Apadno*, his palace. So that the meaning is, that Antichrist shall fix his Tabernacle and his Palace, or Throne, betwixt the two Seas, to wit, the dead Sea, and the Mediterranean, betwixt which two Seas *Ierusalem* is situate. Thus they. But if we marke the speech of the Prophet *Daniel*, as it lyeth word for word according to the Hebrew truth, translated by *Arias Montanus*, it will make nothing for this purpose; these be the words. *He shall plant the Tabernacle of his palace betweene the two Seas in the noble Mountaine.* Now the Prophet speaketh of *Antiochus*, who seeing himselfe assayled on the East side, by the *Parthians*, and on the North by the *Romanes*, determined to settle his Court in *Indea*, for the better taming of the *Iewes*: by reason whereof, he committeth *Antiochus* his sonne to *Lissias*, with a moyety of his forces and Elephants, to the end that he might addresse himselfe against *Indea*, and destroy all the inhabitants thereof, and diuide their Land by lot amongst strangers: whilst in the meane while, he himselfe directed his course into *Persia*, to receiue the tributes of other Countries. But if any will needs referre this Prophecy to Antichrist; where can a more expresse text be found for the Pope, who hath his seate in *Rome*, betwixt the *Tyrrhenian* and *Adriaticke* Seas? And so the discourse that *Remondus* maketh, will not vnsit the purpose, that the Father of lyes delighteth alwayes to set vp his Idolatries in mountaines: but yet he shall spend his oyle, and lose his labour in vaine, in the discourse which he maketh of oyle, and of the Mount of Olyues, to build therein the imaginary Tombe of this Antichrist.

Touching the name, and the number of the name of Antichrist.

I thought here to set a full period to this Treatise: but that I may not leaue it limping in any point, I will enlarge it with

with a short remonstrance of the name of Antichrist, wherein I will content my selfe to represent barely, the most probable opinions of those that haue written thereof, without the refuting the Aduersaries, who confesse, that they haue nothing certaine touching this matter.

S. Iohn, Apoc. 13. telleth vs, that the second Beast, that is, Antichrist as all interprete, Caused that all, little and great, rich and poore; bond and free, should receiue a marke in their right hand, and in their forehead: and that none should buy or sell, if he had not this marke, or the name of the Beast, or the number of his name: Here is wisdom, he that hath understanding, let him count the number of the Beast: for it is the number of a man, and his number is six hundred, sixty, and six.

Hence are sprung vp diuers interpretations of this name and number, as well amongst Ancient as Moderne writers. For some take the word *name* simply and properly: others vnderstand both this word, and the whole sentence figuratiuely. Amongst those that haue taken this word in a simple and proper signification, the most receiued opinion is of them that take the name *ΛΟΓΙΣΜΟΣ*, for the name of Antichrist, seeing the number of 666. is precisely contained therein, as may appeare by this figure ensuing.

λ	30
α	1
τ	300
ε	5
ι	10
ρ	50
ο	70
σ	200
666.	

For the Greekes diuiding their Alphabet into three rankes or classes, designe all sorts of numbers after this manner.

α	1	ι	10	ρ	100
β	2	κ	20	σ	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ς	6	ξ	60	χ	600
ζ	7	ο	70	ψ	700
η	8	π	80	ω	800
θ	9	ς	90	ϑ	900

In imitation of which Greeke Alphabet, the Latines haue deuised the like in Latine letters. *A* 1. *B* 2. *C* 3. *D* 4. *E* 5. *F* 6. *G* 7. *H* 8. 19. *K* 10. *L* 20. *M* 30. *N* 40. *O* 50. *P* 60. *Q* 70. *R* 80. *S* 90. *T* 100. *V* 200. *X* 300. *Y* 400. *Z* 500. Now as the Greeke brings forth the word *αντιχριστος*, so the computation being made by the Latine Alphabet brings forth the title of this Treatise in French *l'Antechrist Romaine*, which also makes 666. which indeed is nothing but the explication of the name *αντιχριστος*, as may be seene in this table.

<i>L</i>	20	<i>R</i>	80
<i>A</i>	1	<i>O</i>	50
<i>N</i>	40	<i>M</i>	30
<i>T</i>	100	<i>A</i>	1
<i>E</i>	5	<i>I</i>	9
<i>C</i>	3	<i>N</i>	4
<i>H</i>	8		
<i>R</i>	80	666.	
<i>I</i>	9		
<i>S</i>	90		
<i>T</i>	100		

Now they vnderprop this interpretation of the number of Antechrists name, vpon *Irenæus* a Martyr, who affirmeth, That by the witnesse of those that saw *S. Iohn*, and by the teaching of reason, the number of the name of the Beast, according to the Greeke computation, by the letters therein contained, shall

be six hundred sixty six. And albeit *Irenaeus* doth not wholly resolve vpon the name *Λατίνος*, which notwithstanding hee saith is very probable, seeing the last Empire was thus called; yet experience doth at this day more strongly confirme it: for besides that, this name, is the name of a man, and that it agreeth not onely to the second Beast, but also to the first, to wit, the Romane or Latine Empire: and that it hath iustly this number, of 666: The Pope whom I haue already proued to be Antichrist, answereth very fitly to this name, when he ordaineth that all the seruices and mysteries of his Church be performed in the Latine tongue, and enioyneth that all persons of what quality soeuer, make their Praiers, heare their Masses, their Vespers, and their Matins in the language of the Latine Beast, whether they vnderstand them or no. He also holdeth for suspect and corrupted, the Hebrew and Greeke originals of the old and new Testament, and will haue the Latine translation, though neuer so barbarous and lame, as onely Authentick.

As touching those that take this name and the whole sentence figuratiuely: some vnderstand both by the name and number, the time when the kingdome of Antichrist began. For as the name, is a brieue definition, or description of some things by which it is knowne what it is: so this number 666. doth affoord vs asmuch: for it leadeth vs right to the time wherein Antichrist the sonne of perdition openly discouered himselfe to be such. For whether we calculate this number since the pollution of the Temple of *Ierusalem* by *Pompey* the Great, to the reigne of the Emperour *Phocas*: or whether we reckon it from the natiuity of our Sauour Christ, or from the Emperour *Domitian*, when *S. Iohn* wrote the Apocalypse; we shall finde that thereby is iustly designed, the time when the Pope began to establish his vsurped seate: for in the time of *Phocas*, the Pope began to stile himselfe the Head of all Churchies, or the vniuersall Bishop. And about the yeere 666. after the natiuity of Christ, reigned *Constantinus* the Father of *Constantine* the Bearded, who freed the Pope from the power and command of the Emperour: and

Iren. lib. 5 cap.
50.

as some beare witnesse, gaue him al o the City of Rome, or at least the rights whereby he layeth claime thereunto. And about the yeare 666. after Saint *John* had written the *Apocalyps*, liued Pope *Steuens* the second, who was the first that caused himselfe to be caried vpon mens shoulders, and that translated the Empire of the Greekes to the French Nation, and the Kingdome of France from the race of the *Merowes* to *Pepin*. In recompence whereof, he receiued that which is called in *Italy* the *Exarchate*, which serued him as a Ladder to mount vp to that foueraigne Dominion which he hath obtained since. Whercunto agreeth very well that which *Irenaeus* affirmeth touching the meanes of comming to the true knowlegde of this number 666. For he saith, *That tbe faithfull knowing the number 665. denounced by the holy Scripture to be sure and certaine, doe first expect the diuision of the kingdome, (that is to say of the Romane Empire) vnto ten Kings: and after those ten reigning and beginning to aduance their estates, and to enlarge their kingdome: he that shall come vnerpected and in a sodaine, vsurping the kingdome, and shall terrify the former Kings, hauing a name containing this foresaid number, this man doubtlesse shall manifest himselfe to be the abomination of desolation.* Now to what time may this bee better referred, then to that when the Romane Empire being rent in peeces, and dismembred in so many places, by the *Gothes*, *Lombards*, *Vandalles*, and other Nations, the Pope in the meane while enriched himselfe with the spoyles of this Empire, and vsurped in a maner all the power and authority thereof ouer these other Nations by his spirituall tyranny?

Others that expound also this whole sentence figuratiuely, say; that by these words, *the Marke, the name of the Beast, and the number of his Name*, are to bee vnderstood the diuers degrees, by the which this Beast doth captiuate men vnto his seruice, to employ them in the traffick and negotiation of his Indulgences, Dispensations, Excommunications, and other actions of his tyranny. And so by the *Marke*, they vnderstand the Clericall ordination and tonsure: by the

name,

Name, the sacred Orders, by the reception whereof they participate with the name of the Beast : and by the *Number of the Beast*, the knowledge of the Cannon Law, and Papall decrees whereby they obtaine, as it were in number, all the Power, Faculties, and Myſtery of the Beast; for in them is contained the number of his Name. And this is that which *S. Iohn* affirmeth, when he ſaith, *That here is wiſedome*: as if hee ſhould ſay, it is eaſie to haue the Marke, or the Name of the Beast: for this contingeth to the moſt ignorant: but in the Number of the Beast, is wiſedome: none but ſuch as are wiſe, and haue vnderſtanding, and are called illuminated Doctors, can attaine vnto it. For as there are three ſorts or degrees of the knowledge of any thing: one common and confuſed, which is gotten by ſome marke, that is, by ſome image or protraiture of the thing: Another more particular, and more cleare, ariſing from the name: And the third moſt certaine, when we vnderſtand the full eſtate of a thing, and haue as it were by number, all the faculties and meanes thereof: As when it ſaid, *That God bringeth forth by number the army of the Creatures, and calleth them all by their names: and that he counteth the number of the Starres, and calleth them all by their names*: So the firſt kind of this knowledge belongeth to them that are rude and ignorant; the ſecond, to thoſe that are more aduanced in vnderſtanding; and the third, to them that are perfect: and as *Saint Iohn* ſpeaketh, *that haue wiſedome*. So that this third enfoldeth the two other degrees, and the ſecond, containeth the firſt: but not on the contrary; and therefore he that hath the laſt hath alſo the two others, and he that hath ſecond, hath the firſt. For this cauſe *Saint Iohn* attributeth this wiſe and perfect man in Antichriſts negotiation, the number of 666. to ſignifie three degrees of one quality, by three degrees of one number: for the number of ſixe is a perfect number, and ſignifying perfection, the which either ſimple, or multiplied by ten, or by an hundred, *Alwaies producelh the fruit of one and the ſame perfection*: as witneſſeth *Beda* vpon this place. Whence it was, that *Boniſace* the eight, vanteth the perfection of the

*Eſay 40.26.
Pſal. 147.4.*

worke of his Decretals by the number of fixe, in these words: *We haue ordained that this booke which ought to be ioyned to the other fixe, of the volume of the Decretals, be called the fixt, to the end that this same volume, this last being thereunto adioyned, comprehending the number of fixe, which is a perfect number, may produce a perfect forme of practise, and a perfect discipline for maners.* Which saying of his, is nothing but an expresse Paraphrase of that which Saint Iohn saith, *That in this number consisteth wisdom and understanding.* And so this interpretation is the same with that of Venerable Bede vpon this place, who affirmeth, *That the marke of the Beast is the mystery of iniquity which hypocrites vnder the name of Christ, receiue in their maners and profession. And thus none may buy nor sell, if he haue not the name of the Beast, or the number of his name: that is,* (saith he) *if he communicate not with him in his fraude and decen: onely this exposition distinguisheth more particularly, that which hee propoundeth in a more generall and confused manner. Wherein this interpretaion hath this ouer and aboue, that it cannot be denyed, that the Beast doth not giue, imprint, maintaine, and cherish this marke, as the witnesse of his most inward and affectionate Freinds.*

If any desire to haue a more full sight of these things, he may carry. his eyes to others that haue at large written thereof. It sufficeth vs, that hereby we haue made the indagation of these things easie, and demonstrated, that in what sort soeuer wee take this name and number of the Beast, it agreeth exceeding well to the Pope, and that in this title he is truly
Antichrist.

*A Summary recapitulation of all that hath bene
said, concerning Antichrist,*



Haue by Gods mercy, finished this Treatise touching the question so necessary of Antichrist: declared what the Scripture hath defined thereupon: : shewne how this agreeth to the Pope, and confuteth that which is by the Doctors of the Church of Rome alledged to the contrary. What remaineth more to make knowne this Man of sinne, this Sonne of perdition? What more visible markes can be represented, then those which we produce out of the holy Scripture?

First, *The spirit of God painteth out Antichrist as a man, whose succession shall continue in one seate.* And is not the Pope such an one?

Secondly, *That hee shall in shew make profession of the Christian faith: but in effect shall destroy it.* Is not the Pope seated in the Temple of God, where he would haue his Traditions to be receiued, in stead of Gods diuine word?

Thirdly, *That Sathan shall be the Architect of Antichrists kingdom.* And where hath Sathan more strongly declared his efficacy, then in the Papacy, wherein so many Monisters haue bene exalted to the highest dignity in the Church by his aide?

Fourthly, *That his seate shall be in the great City of Rome, situated vpon seven hills.* Doth not the Pope keepe his residence in this Tarpeion rocke?

Fifthly, *That he shall exercise the power of the Romane Empire, and of the false Prophet.* And why doth the Pope weare on his head a Crowne, like a King, and a Miter as a Bishop, if not to shew that he hath both the one and the other, Spirituall and Temporall power in his hands?

Sixtly, *That he shall carry himselfe in the Church of God as if he were God.* And doth not the Pope say that he cannot be iudged

iudged by men, forasmuch as God is not iudged of any?

Seuenthly, *That the comming of Antichrist shall be with signes and lying wonders.* Who can number by how many false reuelations, counterfeited Miracles, and fained apparitions of the dead, the Pope hath insinuated into the Church his false religion?

Eightly, *That Antichrist shall be an Idolater.* Now the Papacy is a world of Idolatries.

Ninthly, *That he shall be ambitious.* And is not he so, that tumbleth downe the Crowne of Emperours, and treadeth vpon themselues with his feet?

Tenthly, *That the great Whore shall make herselfe drunke with the blood of the Saints and Martyrs of Iesus.* And haue we not seene Kingdomes and Countries filled on euery side with bloody Massacres, by the sollicitation and mediation of Popes?

Eleuenthly, *That the seate of Antichrist must be a Sodome and a Babylon for impurity.* And doth not Petrarch call Rome at his time, the Fountaine of Dolours, and the Schoole of Errors, the Temple of Heresie, Babylon, and the Shop of Fraudes?

Twelfthly, *That Antichrist must bee revealed in the last times.* And who that is not blind seeth not in this light of the Gospell, that the Pope is truely the Man?

Lastly, *That Antichrist shall be wholly destroyed by the brightnesse of Christs comming.* So albeit the Popes Kingdome day by day goeth to ruine, England, the greatest part of Germany, Denmarke, and other Countries being reuolted from his obedience: and that at last Rome must be consumed with fire, as is prophecied, *Apoc. 17.* neuerthelesse, his entire and full destruction is reserued to him that shall destroy the whole Empire of Sathan, and by his glorious comming shall right soone cast him with the false Prophets into a Lake of fire.

But it may be, the Obiections that are brought against this Assertion, doe eclipse this truth thereof: let vs heare them therefore. First, *Antichrist (they say) must be one singular person.*

person. This is true : and so is the Pope ; as there is but one Monarch in one Kingdome, who being dead giueth place to his successour. Secondly, *Antichrist is not come.* This is false, as hath beene sufficiently proued before. Thirdly, *The Gospell must be preached through the whole world, before the comming of Antichrist.* This is a dreame : and besides, is not their sound gone into the whole earth, and their words to the end of the world, saith the great Herauld of the Gentiles, speaking of the Apostles ? Fourthly, *The Romane Empire must be wholly destroyed before his comming.* A vaine fanisie : for Antichrist is now already in the world, saith Saint *Iohn* of his time : and the second Beast shall exercise the power of the first, in his presence (saith he) in another place. Fifthly, *At least Enoch and Elias must first come, and be put to death before Antichrist.* But our Sauour Christ said, that *Elias* was already come : and the Apostle in the Epistle to the *Hebrewes* saith, that *Enoch* was transported that he might not see death. Sixthly, *The persecution vnder Antichrist must be such, that the whole seruice of God shall be abolished, and the ancient persecutions shall be nothing in comparison thereof.* And doe we not see it fulfilled at this day, that the true seruice of God is banished in euery place where the Pope hath an absolute Dominion ? And that in stead of a Sacrament instituted by Christ, is substituted a Sacrifice which taketh away all the efficacy of Christs Sacrament ? And who can compare the ancient persecutions, with this vnder Antichrist ? They were onely corporall, this is both spirituall and corporall : they of short continuance, this for many ages ? Seventhly, *But Antichrist shall be a Iew, both by Nation and Religion* A meere fable : for he must sit in the Temple of God, that is to say in the Church, saith Saint *Thomas*. Eighthly, *Antichrist will deny that Iesus Christ is come in the flesh* And is not this to deny him, to ascribe vnto him ; an vncircumscribed body, a body, and no body, as the Pope doth ? Ninthly, *Antichrist shall condemne Idols.* So doth the Pope by word of mouth, but hee establisheth them indeed vnder the name of Images. Tenthly, *Antichrist shall cause fire to*

descend from heaven. The Pope with his thunder of excommunications setteth on fire Empires, and Kingdomes. Eleuenthly, *Antichrist shall cause the image of the Beast to speake.* The Pope boasteth that of his owne onely authority he gaue the Empire to *Charlemaigne*, and in himselfe maketh the Beasts image to speake, when he giueth Lawes to Kings and Princes. Besides vnder his Dominion they report, that sometime one Image hath spoken, another hath sweate, another hath moued, and all to authorize his Idolatrie. Twelfthly, *Antichrist shall fixe his seate in Ierusalem.* A false tale: for he shall rauish to himselfe the cheefe seat in the Church, to wit, the Bishoppricke of Rome, there struiuing to make himselfe to be acknowledged as God, saith *Theodoret*. Thirteenthly, *He shal reigne but three yeeres and en halfe.* A iest: for he was in the world in the time of the Apostles, and shall bee abolished by the brightnesse of Christs last coming. Fourteenthly, *Antichrist shall make himselfe Monarch of the whole earth with an innumerable army, called Gog and Magog.* The Pope doth more: for without an Army he subdueth Kings, maketh them to bow to his feet, by the terror onely of Excommunication: And as for *Gog and Magog*, they are to be referred to another purpose. Lastly, *Antichrist shall erect his Tabernacle betwixt the two Seas vpon the Noble Mountaine.* And doth not the Pope place his Throne in Rome, situate vpon seuen Mountaines, betwixt the *Tyrrhene* and *Adriatick* Sea? What more? Both the name and number of the name of Antichrist agreeth most fitly vnto the Pope.

What greater and clearer reuelation can a man desire of the Sonne of perdition then this is? And therefore you O Kings and Princes, how long will yee suffer your selues to be made drunke with the Cup of his Fornication? Will you not kisse the Son least he be angry, and so yee perish in this way, when his anger is kindled but a little? You are they that haue giuen your power and authority to the Beast, to fight against the Lambe: but it is you also, that must hate him and eate his flesh. And why doe you delay the doing hercof? Hath not the light of the Gospell sufficiently discovered the fraudes

fraudes of this Man of sinne? Hath not the Spirit of Christs mouth which bloweth in so many places, already discomfited him in the most eminent places of his kingdome? Doe you expect that he shall be abolished by the brightnes of the comming of him, whose Trumpet soundeth already in our eares, *Behold I come quickly?* And what more worthy glory, can you ioync to the Lawrels, then to purge the Temple of God, as did good King *Iosias*? And if this King of Kings, this great Protector of your Scepters, doe assist you in your affaires, what happinesse may you looke for, where not your owne cause, but the cause of the Omnipotent is in hand, who calleth all Men together with you, to render unto *Babylon*, as she hath done, and to pay her double according to her workes? For albeit her thunder-clappes doe at this day astonish men: yet she must fall, and be made an habitation of Devils, a resort for vncleane spirits, and a receptracle of cursed birds: When as they that shall obtaine victory of the Beast, and of his marke and number of his name, hauing the Harpes of God in their hands, shall sing praises vnto him night and day, for cuerlasting.

Now the Father of lights open the eyes and the hearts of Kings, Magistrates, and people, to the end that giuing place to the word of God, they may know, and acknowledge Antichrist, and detesting his yoke, may submit themselves to the yoke of Christ: to whom with the Father, and the holy Spirit, be Glory, and Empire eternally, Amen.

Finis. Deo laus.



ANTICHRIST

the Pope of R O M E :

OR,

The Romane Antichrist.

The First Part.

CHAP. I.

Of the name of Antichrist.



He name Antichrist, is a Greeke word, compounded of the preposition *ἀντι*, and *χριστος*; now *ἀντι* hath three vsuall significations in Greeke Authors: for either it signifieth contrariety and opposition, as in *χριστος, ἀντικείμενος, ἀντιπῶς, ἀνταγία*: or equality, as *ἀντιχειρ, ἀντιπῆς*, or substitution & vicegerency, as *ἀντιπῶτος, ἀντιβασίλευς*. In al which

significations, it properly agreeth to the Pope, and to none else: for all Heretikes are enemies vnto Christ, and so are

Iewes.

Jewes and *Turkes*; and *Mahomet* made himselfe equall vnto Christ, or rather superiour: for he acknowledged Iesus Christ to be a Prophet sent from God, but himselfe a greater Prophet. But none of those affirmed themselves to be Christs Vicar generall vpon the earth, as the Pope doth: and therefore he is the true and proper Antichrist. For he is both a secret enimie vnto Christ, as is proued in this Treatise, and marcheth himselfe in equall dignity of power with Christ, and also stileth himselfe, *Vicarius Dei generalis in terris*.

2. The word Antichrist is vsed onely in the Epistles of *S. Iohn*, and in no other place of holy Scripture, and it is taken in a twofold signification: either generall for all that are enemies vnto Christ, or particular for that great enimie, which *S. Paul* calleth the man of sinne. 2. *Thess.* 2. 3. In the first sence it is vsed by *S. Iohn*, 1. *Iohn*. 2. 18. and 22. and in his second Epistle verse scuen: and in the second sence he vseth it. 1. *Iohn*. 4. 1.

3. By which it is apparant, that all the enemies of Christ and his Church, are in the generall acceptation of the word, Antichrists. Now the enemies of Christ and his Church, may be diuided into two rankes, as they are by the holy Ghost himselfe, *Acts*. 4. 25. 26. to wit, *Jewes* and *Gentiles*. Touching the *Jewes*, who can expresse the rage and fury, wherewith they haue banded themselves against our Sauour Christ and his Church? The Scripture declareth with what malice they persecuted Christ himselfe whilst he liued amongst them, euen vntill they had brought him to the most shamefull and cruell death, crucifying him betwixt two theeues, and preferring *Barrabas* a murderer before him, as if he had bene the greatest malefactor in all the world: and also how after his resurrection, they persecuted his Apostles. But if we consult Ecclesiasticall and Ciuill Histories, we shall finde, that they haue not ceased euer since to shew their malice to the very name of Christ, in their murdering Christian children, and especially Carpenters sons, in despite of Iesus the sonne of *Ioseph* who was a Carpenter:

in poysoning Riuiers and Springs, and raising seditions in Cities, with many other horrible enormities. But, as they haue encreased in malice against Christ, so Gods vengeance hath followed them vnto this day : For after that horrible desolation of their prime City and whole Nation, by *Titus* and *Vespasian*, they againe reuolted and committed most fearfull outrages vpon Christians, and all others in *Lybia*, *Aegypt*, *Cyrenia*, *Cyprus*, and *Palestina*, till they were againe, first by the Emperour *Traiane*, and then by *Adrian* his successor, so disperied, destroyed, and torne in peeces, that till this day, they durst neuer lift vp their hands in publique against the Church : yea by a most seuered edict of the Emperour *Adrian*, (which *S. Ierome* writing vpon the first Chapter of *Zephaniah* maketh mention of) they were prohibited euer to enter into their owne Country ; and so they are vagabonds and runnagates vpon the earth as *Cain* was, without Prince, Common-we alth, or Gouvernement. And since me thinkes I see in *Cain* a notable representation of this rebellious Nation : for he slew *Abel* the iust ; so they, the iust One, the Lord of life, the Sonne of God : he was made a vagabond vpon the earth, and so are they : but yet as he had a marke set vpon him by God, that none should slay him, so haue they ; for God hath so marked them by his secret prouidence, that though they be hated of all men, yet they are not vtterly destroyed, nor mixt with other Nations by mariage, or any other ciuill or religious combination, as other stragling Nations haue bene. And that for two causes as it may seeme: one, that the vengeance of God might be still visible vpon them, for the confirmation of the Christian faith : and the other, because God hath appointed a time of their conuersion, and reception into mercy; as the Apostle plainly sheweth, *Rom. 11. 26*. These then are the first sort of Antichrists, as the Captaines and ring-leaders of all the rest.

4. The second are the *Gentiles*, which may also be diuided into two rankes : first, such as are not of the Church, as were the persecuting Emperours and Potentates in the Primitive

initie Church, during the ten famous persecutions, by which millions of Christians were cruelly slaughtered, for the profession of the Christian religion, prophesied of, *Reuel.* 12. 13. and 13. 1. 2. And the Mahometans particularly described by *S. Iohn. Apoc.* 9. 14. &c. And secondly, such as are within the Church, to wit, Heretikes, Hypocrites, and all notorious wicked persons: all which are, if not profest, yet expresse enemies to Christ; and therefore *Tertullian* calleth *Marcion* Antichrist, and *S. Ambrose* calleth the *Arrians* by the same name: and *S. Augustine* vpon *1. Iohn.* 3. affirmeth, *That so many periuured persons, adulterers, drunkards, vsurers, and such like, as are in the Church, so many Antichrists are in it, because they deny Christ by their workes.*

5. But properly and particularly, the name Antichrist, is to be appropriated to the great Aduersary of Christ, described by *S. Paul.* 2 *Thess.* 2. and by *S. Iohn*, in the 13. Chapter of the *Reuelation*, by the second Beast: and in the 17. and 18. Chapters in the same booke. Of whom, all the other were but fore-runners, and in whom all the heresies, impieties, and cruelties of the former, were collected together, as into one center, as *Irenaeus* long agoe foretold; and by whom a tyrannicall Monarchy should be set vp in the Church, pretending the Vicegerency, and vsurping the place of Christ himselfe. Of this great Antichrist, we confesse, that *Antiochus Epiphanes* was a figure, but yet so, that all the things that are spoken literally of *Antiochus*, are not to be applied vnto him. Another type and figure of this Antichrist, was *Nabash* the *Ammonite*, who would make no league with the Inhabitants of *Iabesh Gilead*, but vpon condition, that all their right eies should be bored out: which is exactly fulfilled in the Kingdome of the Pope, by taking from the people the holy Scripture, and so leauing them in miserable blindness: for what is this else, but to pull out their right eies? But aboue all the rest, he is most notably represented, by that foolish shepheard in the Prophet *Zachary*, Chap. 11. 16. 17. *For loe, I will raise vp a shepheard in the Land, which shall not visit those that be cut off, neither shall seeke the*

*Tertull. contra
Marcion. lib. 3.
cap. 8.
Ambrose. de.
fide. lib. 2. c. 4.*

*Irenaeus. lib. 5.
cap. 29.*

young one, nor heale that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and teare their clawes in peeces: war to the Idoll shepheard that leaueh the flocke, the sword shall be upon his arme ana upon his right eye, his arme shall be cleane dried vp, and his right eye shall be viterly darkned.

A notable Prophetickall discription of this great Antichrist, and is so applyed by S. *Ierome*, in his Commentary vpon that place. And he is fitly called an Idoll shepheard, to signifie that which S. *Paul* affirmeth, in the second to the *Thessalonians*, that he should shew himselfe in the Temple of God as God, exalting himselfe as an Idoll to be worshipped, and adored euen by the Princes of the earth: but that he shall be consumed by the breath of the mouth of Christ, which is that sword of the Spirit, spoken of *Ephes. 6. 17*. And of this great Antichrist, *quis esset*, who it should be, is all the controuersie betwixt vs and the Church of *Rome*: they affirming that he is yet to come; and we, that he is already reuealed, and sitteth in *Babylon* spiritually vnderstood.

6. But concerning this word Antichrist, thus properly vnderstood, we are further to obserue, that it is sometimes taken for the whole body of the Antichristian kingdome, and sometimes for the head of the body. In the first sense, it is vied by S. *Paul*, when he calleth it an Apostacy or defection, and the Mystry of iniquity. *2. Thess. 2. 3.* and is expressed by S. *Iohn*, vnder the name of a cruell Beast, and of *Babylon*, and many waters, *Apoc. 12. 11.* and *18. 2.* and *17. 1.* In the second sense it is taken by S. *Paul. 2. Thess. 2.* where he is called the Man of sinne, the Sonne of perdition, and ἐναντίας, the Aduersary, and by S. *Iohn* ὁ ἀντιχριστος the Antichrist, καὶ ἰσχυρὸς, and *Abaddon*, and ὁ ἀπώλες, the destroyer.

7. The seuerall periods of this Antichrist, are five. First; his birth, in the time of the Apostles. *1. Iohn. 4. 1.* Secondly, his growth, which was from the Apostles times, till the reigne of *Phocas* the Emperour, in the yeare 607. Thirdly, his reigne, which was from the time of *Phocas*, till about the yeere, 1517. wherein he commanded in the world as a King,

and no man durst gainsay his power. Fourthly, his reuealing, which beginning in the yeere 1517. proceedeth by degrees, and increaseth till the coming of Christ to iudgement. Fifthly, his destruction, which is begun by the preaching of the Gospell, and shall be finished by the coming of Christ. 2. *Theff.* 2. 8.

CHAP. 2.

Of the number of his Name.

1. **A**S the manner of Traytors is, vnder pretence of the Kings name and authority to raise forces, seize vpon Cities and Castles, and send forth Edicts and Proclamations, but all against the King himselfe, that they may depriue him of his Throne, and set vp whom they list in his roome : So doth Antichrist vnder the name and authority of Christ, aduance himselfe against Christ, and in pretence that Christ is in body absent from his Church, draw vnto himselfe by a sacrilegious vsurpation the gouernment thereof. For this cause the Spirit of God minding to arme the faithfull against the subtilities of this hypocriticall enemy, propoundeth vnto vs a certaine name comprized vnder the number, 666. by which rightly vnderstood, we might attaine to the true knowledge of him.

2. The Text in the Apocalyps is this, *That no man should buy or sell, but he that hath this Character, or the name of the Beast, or the number of his name : here is wisdom, let him that hath vnderstanding count the number of the Beast, for it is the number of a man, and his number is. 666.* Where by the character, the name of the Beast, and the number of his name, in all probability is meant one and the same thing. So *Haymo*, *Sixtus Senensis*, *Alcazar*, and others vnderstand it : and thus the latter is still the exposition of the former : as if a man would know what is meant by the character, *S. Iohn* saith by way of exposition, *Or the name of the Beast* : and what by the name of the Beast, he addeth : *Or the number of his*

his name. And so the character of the Beast seemeth to be nothing else, but the name of the Beast, containing the number, 666.

3. By the Beast whose Character, name, and number, is here designed, is not to be vnderstood Antichrist himselfe, who is figured out by the second Beast, *Apoc. 13.* but the first Beast, whose authority Antichrist doth vsurpe, and causeth it to be adored, and erecteth an image vnto it, and imposeth the name thereof vpon all men: as is plaine, *Apoc. 13. 12.* that is, the Romane or Latine State (for so the first Beast signifieth) the last head whereof, is Antichrist.

4. It is said to be the number of a man, either because a man by reason and vnderstanding may finde out the mystery thereof: or because it is an obuius and vsuall name amongst men: as *Esay. 8. 1. The pen of a man:* and *Apoc. 2. 1. 17. The measure of a man;* that is, such a pen and measure as are in vse by men: or lastly, because the name of the Beast, containing this number, is also the proper name of a man. Which way soeuer it be taken, it is all to one effect, for the sense of the Text.

5. This number, 666. is diuersly interpreted by expositors of the Text, and that principally two waies; either mystically, or literally. The mysticall expositions are foure. First, some vnderstand it of the time wherein Antichrist began to reigne and reueale himselfe. Secondly, of the certaine degrees, by which this Beast doth captiuatize men to his seruice and homage; both these are expressed by the Authour, and therefore I forbear to speake of them any further. The third interpretation, is by a certaine Lawyer called *Caryon*, in his *Anatomy of Antichrist*, Chap. 21. who speaking of this subiect, saith; that it is a fashion of speech taken from the Greekes & Latines, in the censuring or numbering their Citizens: for there was saith he a twofold catalogue or numeration of them: The first, *census nominis*, which euery Citizen was bound to giue vnto the Censour: the other, a declaration of the estate and reuenue of euery Citizen, whereby they were ranked in their seuerall degrees: and so that *S. Iohn* like

a Censour setteth downe, first the name, and secondly the demeanes of the Beast, which is 666. talents of gold yeerely coming in. And this (saith he) is the number of the reueneue of this mystery, arising from his damnable trafficke of soules, answering in greatnesse to that of rich *Salomon*, of whom it is said, that there came in vnto him euery yeere, 666. talents of Gold; which amounteth to betwixt fve and six millions, an Hebrew Talent auayling in worth eight or ninthousand Crownes, or six score pounds of Gold, as both *Epiphanus*, and *Budens* affirme. The fourth mysticall interpretation, is that of *Anselme* Bishop of *Canterbury*, in his Commentary vpon the Apocalyps, Chap. 13. who saith, by the number of six, which is the first perfect number, is meant those, that in the state of Mariage, doe after their measure fulfill the Commandements of God, and so are in the lowest degree of perfection: and by 60. which is formed of six and ten multiplied together, those which stand in the middle degree of perfection by their excellent graces and vertues, who though they come short of the third, yet doe farre exceede the former: but by the six hundred he saith, are to be vnderstood, such as are in the highest degree of perfection, as Monkes that keepe the integrity both of body and spirit. Now of these three degrees, the first bring forth fruite six fold; the second, sixty fold; and the third, an hundred fold: and that the Disciples of Antichrist shall preach, that none can be saved, except he bring forth one of these measures of fruites.

6. Of all these mysticall interpretations, not one cometh any thing neere to *S. Iohns* intention: for touching the first, seeing *S. Iohn* saith expressly, that it is the name of the number of the Beast, it can in no probability be referred to the number of the time, either of the beginning, or of the continuance of Antichrist. And for the other interpretations, besides many difficulties that encounter them in the Text, this is one principall: that is, there are diuers kindes of numbers, both amongst the *Hebrewes* and *Greekes*, some mysticall and Euangelicall, and others vsuall and ordinary, as *Scaliger* well noteth: so to put a difference betwixt these, the holy

holy Scripture setteth downe certaine markes of distinction, whereby they may be discerned. And for this cause *S. Iohn* to shew that this number is not to be taken mystically, or cabalistically, but literally and vsually, setteth this note vpon it, that it is ἀριθμὸς ἀνθρώπου, that is, ἀνθρώπινος, a humane name, or a name ordinary amongst men: for it is not τὸ ἀριθμὸν with the article, as if it were the name of a certaine man, but ἀριθμὸν, without the article, by which signification, mysticall and cabalisticall interpretations are excluded.

7. The literall interpretation of this number is (as all agree) by some certaine name, the letters whereof, exactly containe 666. by computation, and neither more nor lesse. For as the *Hebrewes*, so the *Greekes* in imitation of them, in stead of figures vse Alphabeticall letters for computation. Now this number of the name of the Beast, some compute by the Hebrew, and some by the Greeke Characters: by the Hebrew, because the Reuelation was made to *S. Iohn* being an Hebrew, and therefore most likely in the Hebrew tongue, as most familiar vnto him, and that he translated it out of the Hebrew into the Greeke: and this they say is apparant, both by the sundry Hebraisines commonly vsed in this booke, and by the Hebrew names therein yet contained, as *Abaddon*, *Harmageddon*, *Gog*, and *Magog*: and by the so ordinary repetition of the number of seuen, all which fauour of the Hebrew language. And they that will haue it expressed by Greeke Characters, giue this reason; because the Reuelation was written in Greeke, and sent to the Greeke Churches, which last opinion is most probable.

8. In Hebrew we finde three words containing this number and all of them fitting the present state of Antichrist, as we take it. The first is רומייה *Romieh*, that is *Romana*, or *Romanus*, for Nounes collectiues with the Hebrewes, as *Inim* obserueth, are taken promiscuously in both Genders: and if they were not, yet the Feminine termination agreeth aswell to the purpose, because this number is not the proper name of Antichrist, but of the Romane state, which afterward is described by the name of a woman, and an harlot,

Apo. 17. and *18.* The second is a Latine name written in Hebrew letters, because the Latines doe not vse their letters for numerall notes, as the Hebrewes and Grecians doe, and this they say is *רומי*, *Romimus* : the knowledge of which name, deuote and learned *M. Fox*, obtained (as he saith) of God by earnest prayer. Both these names doe fitly agree to the Antichristian State, for the Empire is still called the Romane Empire; and the Pope, the Romane high Priest or Bishop, and their Church the Romane Church; as if Roman and Catholike were all one, as *Baronius* affirmeth, and the Popes subiects, Romane Catholikes; all which things shew the agreement of these names, to the thing they are to expresse. The third is *מסה* *Missa*, the Masse, wherein is couched together as it were in one bundle, wel-nigh all the mysteries of Antichrists kingdome.

9. In Greeke, there are found out many names that containe this number. *Irenaeus* an Ancient Father and Scholler to *Polycarpus*, whom *S. Iohn* ordained the first Bishop of *Smyrna*, propoundeth three *ἰουδαίς, λατινῶν, γραικοῖς*, of the first whercof he affirmeth nothing: but the second (he saith) is very likely and probable, because it is the name of the great and last Kingdome, out of which Antichrist was to sprout. But the third he resteth most vpon, *ut maxima fide dignum*; as most worthy of beliefe. But by *Irenaeus* his leaue, we may rather resolue vpon the second *λατινῶν*, and that for two reasons specified by *Irenaeus* himselfe: one, because it is the name of the first Beast; and the other, because Antichrist is to impose that name vpon all men. But any one of the three doe fitly agree to the Romane Antichrist. For first, touching the name *Euanthas*, it is asmuch in signification, as happily flourishing; and what estate in the world is more flourishing, in power, riches, and stately buildings, multitude of attendants, delightfull Gardens, and Meadows, delicacy of meates, and all other things, that may serue either for pompe or pleasure, then the State of the Romane Pope? There is not any thing in this world, either delightful to the eies, or desirous of the heart of man, which he and his Cleargy enioyeth
not.

not. Their Palaces surpass in statelines the goodliest Mansions of Kings, and Princes, and their Pompe is farre greater then any of them. For this cause, *Pelitian* obserueth in the second Epistle of his first Booke, that Rome in their ancient Sacrifices was called by a secret name *Anthus*, which is as much in effect, as *Eunthas*, happily flourishing. Secondly, the name *Titan*, is one of the names of the Sunne, whom both the *Grecians* and *Barbarians* made an Idoll, and worshipped, and carryeth with it an ostentation of reuenge. And is not the Pope such an Idoll? Hee is carryed aloft vpon mens shoulders, like the Goddesse *Pessennia*, with the Sacrament carryed before him like the *Persian* fire: all sorts of men fall downe and worship him as a God vpon earth, and kisse his feete. And that he may not want the name of this Idoll, hee calleth himselfe the greater light that ruleth the day, to wit the Church; that is, *Titan*, or the Sunne, and the Emperour the lesser, to rule the night, to wit, the Layty. And as the Moone is subiect to the Sunne, and not the Sunne to the Moone, so Emperors and Kings are subiect to him, and not he to them: and as farre as the Sunne doth exceede the Moone in greatnesse, so farre doth the Papall power exceede the Imperiall: and as it is impossible for the Sunne to depend vpon the Moone, so it is for the authority of the Pope to depend vpon the Emperour: and as the Sunne is the Father and Lord of all the Planets, so is the Pope of all Temporall dignities: and as all the Planets receiue their light from the Sunne, so doe all Bishops their power and authority from the Pope. And lastly, as the Sunne receiueh his light from the first mouer, and communicateth the same to all the rest of the Starres: so the Pope deriueh his power immediately from God, and dispeneth the same to all the members of the Catholike Church. And as for the vengeance which this name *Titan* also importeth, who can doubt but that it fitteth him in this respect to an haire, that considereth with what Gyant-like violence hee hath assaulted Kings and Princes; sometimes with the thunder-bolts of his Excommunications, wherewith the greatest were wont to be terrified,

fied as with lightning from heauen, sometimes with open and bloody Warres, and sometimes with secret Massacres, and treacherous designements: thus making as it were the earth to quake, and the stoutest and greatest hearts to tremble at his threats. Most fitly then by these two names wee haue a most liuely picture of this Man of sinne: and yet I confesse they are not so grounded vpon the holy Scripture, as that we dare fully rest vpon them.

10. The third name is *λατινός*, which is the most probable and likely of all the rest; though *Irenaeus* holds it not so. For first, the letters of that name exactly containe the number, 666. namely, if it be written with the Dipthong *ei*, and and not with a single *iota*, as the Iesuites caull it ought to be, and so would infringe the credit of this name, because the letters doe not agree with the number. But *Irenaeus* that knew the Greeke tongue better then they, and also wrote in Greeke, writeth it with the Dipthong, and not with a single *iota*. And whereas speaking of *πῆρας*, hee qualificeth it thus; *Simodoper ei scribatur*, that is, if it may bee written by the Dipthong *ei*; comming to *λατινός*, he maketh no qualification, but taketh it for granted that it ought to be so written. And this learned *Scaliger* obserued in his *Animaduersiones* vpon *Eusebius Chron*: that the Greekes vsed to turne the letter *iota* into the Dipthong *ei*, when it went before a *N*, as *Αντινετο*, *Σαββετο*, *Λατινετο*, insomuch, that it was not onely not a fault so to write, but a fault not to write so. Secondly, it cannot be doubted, but that by that Beast with seven heads and ten hornes, *Reuel.* 13. and 17. is meant the state of the Empire and City of Rome: now the seventh head which is Antichrist, is one of the heads of this Beast, and therefore must needs haue the same domination with it; that is, Latine or Romane, as the other fixe were called, especially by the Greekes, who called it ordinarily by this name, *The Latine Empire* and *Emperour*. Thirdly; it is also certaine, that during the time of the Latine or Romane Empire, Antichrist could not discouer himselfe: but that which was the obstacle of his comming being remoued, then he was to spring out of

of the ruines thereof, and so must needs succeed him in the same place and authority: but the Empire of Rome is long agoe taken out of the way, there remaining nothing thereof now but a bare title without being. And the Pope hath vsurped all the power and authority thereof into his hands, as also the City it selfe, and therefore why should wee doubt but that the name Antichrist is *Latine*; and so that the Pope is he without all question? Lastly, that he may plainly declare that this name belongeth properly vnto him, and none else, he imposeth this name vpon all that depend vpon him: his Church is called the Latine Church, so is the Apostolicall Sea: the publick Liturgie is commanded to bee Latine: so Prayers, Bulles, Indulgences, Masses, Vespers, Mattens, Decrees, Pleas, all *Latine*; yea, the holy Scripture it selfe by the Decree of the Counsell of *Trent*, is not authentically, but in Latine. And that which is most obseruable, this publick seruice in the Latine tongue, was (as *Wolphius* sheweth) brought in and obtruded vpon the whole Church, by Pope *Nicollan* precisely in the yeere, 656. which is the number of the name of the Beast in the *Apocalyps*. Did not *Irenaeus* then ayne neere to the marke, when he propounded *Λατίνος*, as very likely to bee this name? Who if he had liued at this day, and scene all these things before named, especially the diuision of his Roman Empire, and the Papall vsurpation, would not haue giuen it out as a probable coniecture, but as an assured and vndoubted truth.

Recendis lect.

11 There are diuers other names found out, or rather deuised by sundry Authors, which in the Greeke Characters make this number; as *ἵππολυτος* of *Hippolitus*, which is *Nego* in Latine; *ἀειμναιος* of *Aetibus*, that is, *illustis famous*; *βικτωρ*, *Victor*, a Conquerour; *κακὸς ὁδηγός*, *prauus dux*, a wicked Guide; *πάλαι εὐαγγελιστής*, *vere nocens*, truly hurtfull; *παλαι εὐκαρὸς*, *olim inuidens*, enuying of long time; *ἄμνος ἀδίκος*, *Agnus nocens*, an hurtfull Lambe; *ἀντιπάλαιος* of *Primasius*, that is, *contrarius*, an Aduersarie; *ἐκκλησία ἰταλική* the Italian Church; *θεὸς ἐμὲ ἐπὶ γαίῃ*, *I am a God vpon earth*: with diuers other like; out of all which, *Bellarmino* concludeth, that because the

word *λατινός* in Greeke, or *רומני* *Romanus* in Hebrew, doe not onely comprehend this number, but manie other names besides, therefore this cannot bee the name signified in the Apocalyps. But wee are to vnderstand; first, that some of these names doe not iumpe with the number, as *ἀρνίον*, and *λαμπτήρ*; and secondly, that some do properly appertaine to the Pope, and to the Church of Rome; as *Καὶ οὗτος ὁ δὴμος ἄδικος, αἰσχυρὸς, ἐκκλησία ἰταλική, διὸς ἔμμε ὅτι γὰρ*; yet thirdly, that none of them represent the name of the former beast which *λατινός* doth, and therefore are in no sort to be accepted, as nothing agreeing to the purpose of that Prophecie: for if any name would serue the turne, an hundred such like were easie to be deuised by the wit of man.

12. As for those names inuented by the learned Papists, onely of purpose to disgrace our Religion, they fauour so much of malice and ignorance, that they deserue no other confutation, but derision and contempt: such are these ensuing: *Martin Lauter*, for *Martin Luther*, if the Latine letters be accounted for numbers after the Greeke computation, this is *Lindans* deuise: but *Genebrard* will haue it to bee *Lulther* for *Luther* being written with Hebrew characters. *Bellarmino* hath deuised *Dabid Churein*, for *Dauid Chirraus*; and *σαζινης* for the Country wherein *Luther* was borne: all which are ridiculous, and farre vnbecoming the grauity of such learned men, were not their eyes blinded with malice. By as good reason we might conclude, that *Paulus Quintus* was Antichrist, because the Anagram of his name is thus, *Quis tu? an Lupus?* And his title which hee takes to himselfe, *Vicarius Dei generalis in terris*, containeth in the numerall Letters thereof iust the number 666. as may appeare by this computation of them: or that euery Pope since they tooke vpon them the title of the head of the Church and vniuersall Bishop, is Antichrist: Otherwise as *Walter Bruite* diuers hundred yeeres since affirmeth, these words, *Dux Cleri*, make the same number of 666. but these Cabalistical conceits, are rather flasties of ouer-flowing wits, then sound traces of true iudgement.

12 The name *Latins* then, is of all the most probable vpon which wee rest, vntill it shall please God to reueale another vnto vs: for Antichrist must bee the head of the Roman state in generall, but so farre forth as it is Latine: the Mother City whereof is seuen hilled Rome. For this name *Latine* is that by which the East and Westerne Romanes were distinguished, the Westerne calling themselves indeed Romanes, yet by the Greekes were called alwaies Latines for distinction sake.

CHAP. 3.

Of the Character or Marke of Antichrist.

1. A Character is a marke or synboll of difference by which one thing is knowne from another; thus Merchants by certaine Seales and Markes vse to distinguish their Wares, and Grasiers their Cattle and Sheepe, and Captaines their Souldiers; as *Ishmael* the *Persian Sophi* distinguished all his followers that held of *Haly*, whom they pretended to bee the true successour of *Mahomet*, from the Turkes, that were of a contrary opinion, by a red Ribbon on their Hats. The word is deriued from *χαρασσω* or *χαράττω*, which signifieth to imprint, or ingraue a marke vpon a thing: and so Character signifieth a marke, or note imprinted. And it is taken either literally, or metaphorically; literally as before, and metaphorically as in *Demosthenes*, *καὶ αὐτὸς ἐμυλῶν ὁ τῆς ψυχῆς χαρακτήρ ἐστιν*, that is, *In the speech is seene an image of the minde*: more particular for a forme or peculiar fashion of speaking, called of *Tully* *Forma dicendi*: and so also *Forma* or *Character viuendi*, *A fashion or maner of liuing*, consisting in outward Rites and Ceremonies, as it is vsed, 2. *Machab.* 4. And lastly, it is vsed for the description of a thing, whereby it is distinguished from another, as *Tully* affirmeth in his *Topicks*. These different acceptations of the word, shew plainly, that the Papists who restraine the word to some corporall and visible marke to bee imposed by Antichrist vpon his

followers, doe manifest wrong vnto the holy Ghost, restraining that to one strict sense, which should bee left at large.

2. There be sundry opinions touching this Character of the Beast what it should be. *Bullinger* thinketh it to be Vnction of *Chrisme*, wherewith all Christians living vnder the obedience of the Bishop of Rome, are signed in the forehead. *Bullinger. ser. 61. in Apocal. Theodorus Bibliander* in his *Chronology tab. 10.* saith, it is nothing else but the outward profession of the Romane faith, without which the Papists affirme, that a man cannot be a true Catholike. *Chyrenus* would haue it to be the Oath, which is imposed vpon all for their obedience to the Church of Rome. Others thinke it to be the Vnction sacerdotall, by which an indeleble character (as they say) is imprinted vpon all that take those sacred orders: and some againe to be nothing else, but the superstitious carriage of Popish ceremonies of the Romish Church, as worshipping of Images, creeping to the Crosse, adoring the Sacramentall bread, and such like. *Hippolitus* the Martyr (if he bee not counterfeit) saith, that this Character is nothing else, but not to vse the signe of the Crosse, but rather to detest and abolish it, which is a priuatiue marke, and therefore no marke at all: for a Character is a positiue impression. *Primasius, Beda* and *Rupertus* thinke, that the Character of Antichrist shall bee certaine letters, wherewith the name of Antichrist shall be written: but this opinion *Bellarmino* himselfe confuteth. *Ribera* in his Commentary vpon *Apoc. 12. 13. 14. and 34. 35.* hath two opinions concerning this Character, the one that it should bee a certaine marke in Antichrists priuy Signet, wherewith hee should seale all his Decrees, Edicts, and Letters after the maner of Kings and Princes, and probably coniectureth, that this may bee the picture of a Dragon, as the Romane Emperours carried an Eagle in their Signet and Ensignes: but hee little thought that this coniecture would touch some of the Popes, and *Paulus Quintus* by name, who bore Dragons in their Armes. But not resting vpon this, his second coniecture is, that it should bee the name wherein

Antichrist most glorieth; abridged in a certaine figure, and this he supposeth out of one *Aubertus*, who tooke it (as he saith) from *Primusius*, might well be the name of Christ, or the Messias: which Antichrist should stile himselfe by. This figure is thus expresseed by him, as is set downe in the margin, which if it be so yet fitly agreeth to the Pope, who glorieth in the name of Christs Vicar, and vseth, or rather abuseth all kinde of crosses to most horrible Idolatry: and therefore *Napieur* vpon the Apocalyps, saith; that these very crosses thus abused in the Church of *Rome*, are the true markes of the Beast. Lastly, *Bellarmino* with more modesty then the rest, thinketh, that Antichrist shall haue a positiue visible marke, which he will imprint vpon all: but what marke this shall be, cannot be knowne, till Antichrist himselfe be come.



3. *Bellarmino* proueth out of the words of the Text, that this Character is but one and not many: for the Scripture (saith he) speakes alwaies of it, and of the name, and of the number of the name, in the singular number; and therefore that they speake absurdly, that bring in a multiplicity of workes: whereunto we consent, that the Character is but one: and yet it hindereth not, but that which is *unum specie*, or *numero*, one in kinde or number, may notwithstanding haue many parts and branches: As the body of a man is one, and yet hath many members: a tree is one, and yet hath many branches: the Church is one, and yet hath many parts: so is this Character one, and yet may be diuided into many sections and parts, which so that they proceede from one roote, and tend to one end, doe no waies hinder the vnity of this Character. And so though in generall, this Character of the Beast be common to all Antichrists followers, yet some may be marked with one branch of it, and some with another, according to their quality, being in effect all but one and the same. For as the Character of Christians is but one, to wit, their subiection to Christ, and their spirituall communion with him, as the onely Head and Spouse of the Catholike Church: yet this one hath many parts, and is ei-

ther inward or outward: the inward Character of a Christian, is faith working through loue, with which they that are indued, are sealed vnto saluation, and knowne onely vnto God. The outward, is partly in the forehead by profession of this faith, and partly in the right hand, by liuing according to the rules of that profession, and partly in the participation of the Sacraments, to wit, Baptisme, and the Lords Supper, which are the badges of Christianity. So the Character of Antichrists followers, though it be but one in *specie*, yet it is partly inward, and partly outward: the inward may well be accounted that implicate faith of the Papists, whereby they beleeuue whatsoeuer the Pope and the Church of Rome beleeueth, or propoundeth to be beleeced, though they know not what it is: and the outward, is either in their forehead, by open profession of the Romane faith, or in the right hand, by liuing according to the superstitious traditions of the Church; or iastly in both, by receiuing the Popish Sacraments, and putting more confidence in them for their saluation, then in those Sacraments which Christ himselfe ordained. And thus *Lyranus*, *S Augustine*, *Primasius*, *Richardus De sancto Victore*, *Haymo*, and diuers others of their owne side, expound the phrascs of the forehead, and right hand, *In fronte per professionem, in manu per operationem*.

4. This marke of the Beast then being one in *specie*, and yet diuided into many branches, may well be considered two waies: either as common to all that are subiect to Antichrist, or particular to such as buy and sell. This distinction is plaine in the Text, *Reuel. 13. 16. 17.* And he cauſeth all both ſmall and great, rich and poore, free and bound, to receiue a marke in their right hand, and in their fore-heads: this is the common marke, and then followeth in the Text: And that no man might buy or sell, ſaue he that had the marke: which is the particular marke, plainly distinguished from the former, by the coniunction copulatiue (*and*) whereby all Papists binde themſelues in obedience and ſubiection to the Pope, and the Church of Rome, without which it is

not

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9.*

not lawfull for any to make profession of the Christian faith, without the imputation of Heresie, or Schisme at least. And this marke seemeth to be imprinted foure severall waies principally. First, by the Sacrament of Baptisme according to their vie. Secondly, by their supposed Sacrament of Confirmation and Chrisme. Thirdly, by soleimne oath and attestation. And lastly, by customary superstition, and practise of the Romish Ceremonies.

5. Concerning Baptisme they themselves teach and asseme, that therein is contained a secret and implicate oath of obedience to the Pope, which is a kinde of hidden Character: thus *Mathaus Tortus*, or rather *Bellarmino* page. 51. and *Augustinus Triumphus*. q. 22. art. 4. ad secundum. And this Character I thinke to be imprinted according to their doctrine by the Popish Ceremonies, wherewith that holy Sacrament is adulterated, Creame, Oyle, Salt, Spittle, and many other such apish trumperies, which Christ, and his Apostles, and the Primitive Church neuer heard of, but are part of those counterfeit drugs, that are fetcht out of the Whore of *Babylons* box: and so whereas in holy Baptisme, we receive the Character of Iesus Christ, they are thereby marked as slaues vnto Antichrist, which is a most horrible profanation of that most Sacred mystery. For should that which is the marke of our obedience to Christ, be made a marke of our obedience to Antichrist? Are men therefore baptised into Christ, that they should serue Antichrist? But thus it becommeth Antichrist to doe, therefore we need not wonder at it.

6. In their supposed Sacrament of Confirmation, which they blasphemously preferre before Baptisme, for they teach, that a man is not a full and perfect Christian, though he be baptized, till he be confirmed by the hands of the Bishop, and that a man is not a Christian till then. I say in this Sacrament, an apparant marke is printed on the forehead of the Confirmed by the Bishop, with their hallowed Chrisme, in forme of a Crosse: and this they say is so necessary, that he cannot be a Christian, *qui confirmatione episcopali non fuerit*
chris-

*Bellarmino cate-
chismus.*

chrismatus : that is, not marked with *Episcopall* Confirmation. Yea *Bellarmino* directly affirmeth, that by confirmation, another marke is imprinted vpon the soule then by Baptisme, by which a true Christian shall be discerned from an Infidell *apud inferos*, that is, *amongst the dead, or in the gates of hell.* This then is another way whereby men receiue the marke of Antichrist, when with such superstition, and an opinion of necessity, they vse this Popish Cereinony, of which I doubt not but there is and may be an holy vse in the Church of God ; but so, that it be first purged from these superfluities.

7. The third is by protestation and oath, whereby all from the highest to the lowest, Emperours, Princes, Bishops, Clerkes, with all that take any degree in schooles, or vnder-take any publick office in the Common-wealth, or that being priuate persons, are suspected to disagree from the doctrine of the Romish Church, are constrained to sweare allegiance and fidelity to the Pope, as to the supream head of the Church. And this Character is imprinted both in their forehead by solemn attestation, and in their right hand by laying it on a booke : and the reason hereof is this, because they hold it of necessity to saluation, for euery creature to be subiect to the Bishop of *Rome*. And that we may see this in particular, the Emperour before he can be Crowned and confirmed by the Pope, taketh two solemn oathes, one at his entrance into the City of *Rome*, to preferue the ancient and vsuall customes thereof, and the second in the Chappell of the Virgin *Mary*, called *S. Mary* amidst the Towers, where he sweareth himselfe a Liege-seruant to the Pope, and that he will protect and defend him, and the Church of *Rome*, in all the necessities and vtilities thereof : then he must be couered with a surplesse, and receiued amongst the Canons of *S. Peter*, as a Canon and Brother, as if he were not capable of the Imperiall dignity, vnlesse he were enrolled into the orders of the Beast : then one of the Cardinall Bishops, accompanied with two Deacons, leadeth him in to the Altar of *S. Maurice*, where he is annoynted on the right arme and
shoul-

Shoulders in forme of a Crosse, with the exorcised Oyle of the *Catechumes*, and before his Coronation, the Pope giueth to the Emperour kneeling before him a Sword and an Apple into his right hand, and a Scepter into his left. In fine, after his Coronation, the Emperour waiteth vpon the Pope at saying of Masse as a sub-deacon, and deliuereth vnto him the Chalice, and a plate with Hostes, and water to mixe with the wine. This is the order of the Emperours Coronation: wherein what doth he else, but receiue vpon him the marke of the Beast, seeing all these Ceremonies are both the inuentions of the Pope, and serue to no other end, but to tye him to his obedience? The like protestation of obedience to the Pope and Church of *Rome*, is made by all such Princes as are subiect to the Papacy at their Coronation, as Histories doe abundantly testifie. The Oaths that Bishops take at the time of their consecration, is notorious and famous, when neuer mentioning God, nor Iesus Christ, nor his word, they onely sweare that they will be obedient to the Pope, defend the Royall rights of *S. Peter*, entertaine his Legates, maintaine and augment the Rights, Honours, and Priuiledges of the Church of *Rome*, and visit either personally, or by their Legates, the Apostolike Sea, once in three or foure yeeres, together with many other particulars: which Oath is to be seene at large, in the Pontificall, in the Chapter of the consecration of Bishops: and who seeth not, that it is not an oath of a Pastour of the Church, promising obedience to God and his word, but of a vassall to the Pope, as to his feudall Lord, and Soueraigne Prince? In summe, the generall Oath that all take, is set downe in the Bull of *Pius Quintus*, vpon the forme of Oath from the profession of their faith, wherein is expressly contained, the new Romish Creed, consisting of twelue new articles, equall to those twelue of the Apostles Creed, wherewith, as with a manifest Character, all the Romanists are stamped, and that by the decree of the *Tridentine* Council.

8. The last way of imprinting this Character, is by the superstitious practise of the Popish Ceremonies, as namely,

the celebrating of Festivall daies ordained by the Pope, hearing of Masse, fasting in Lent, and other enioyned times, abstaining from flesh on Fridaies, and Saturdaies, shriuing to a Priest at Easter, partaking the Sacrament vnder one kinde, creeping to the Crosse, falling downe before an Image, putting ashes on their heads on Ashwedensday, and whipping themselves on good Friday, with an hundred more such vaine trumperies, which were neuer commanded by God, and wherein notwithstanding they place the perfection of a Christian life.

9. As touching the particular marke : that is proper to them that buy and sell in the Church, as the words of the Text doe plainly shew : now if this buying and selling be referred to outward and ciuill commerce betwixt man and man, as some suppose, yet it fitly agreeth to the Romane Bishop, who prohibiteth all such commerce with those that are not subiect to the Church of Rome. Thus Gregory the seventh, alias Hildebrand, counselled William the Conquerour; *Ne aliquem in sua potestate aliquid emere aut vendere permitteret, quem Apostolica sedi inobedientem deprehenderet*, that is, *That he should permit none to buy and sell in his Dominion, whom he found disobedient to the Apostolike See.* Alexander the third, in *Synodo Turonensi*, caused the very Decree to be made, that no dwelling place or succour should be afforded to such as withdrew themselves from the subiection of the Pope. *Sed nec in venditione et emptione aliquis cum ijs communio habeatur.* So it was also decreed in the Laterane Council, against the *Albigenses*, *Ne quis eos in domibus, vel in terra sua tenere vel fouere, vel negotiationem cum ijs exercere presumat.* The like is to be found in the Bull of Martine the first, against the errors of Wicleffe, and Husse : and in the Bull of Paulus the third, against King Henry the eight and his subiects, *Ne permittantur contractus inire, negotiationes et merchantias quaslibet exercere, &c.* And no maruell if they forbid to buy and sell those that haue not this marke, seeing they goe so farre, as to dissolue the bonds of nature and humanity : as that an Heretike may lawfully be

spoiled

Bertold. Con-
stant. Append.
ad Herman.
Contractum.
1084.

Gulielm. New-
brig. rerum
Anglic. lib. 2.
cap. 15 et lib. 3.
cap. 3.

spoiled of all goods : a Father may disinherite an Hereticall sonne : and a sonne may likewise deny obedience and maintenance to his Father : a Catholike wife, is not bound to yeeld beneuolence to an Hereticall husband; subiects are not tyed to obey their Hereticall Prince, but may rise vp against him and depose him. These are their owne proper doctrines, printed, maintained, and propugned by them. And who is an Heretike with them, but he, be neuer so Orthodox, whose faith doth not conspire in euery point, with the faith of the Pope, and the Church of *Rome* ? This Prophecy then in this literall signification of buying and selling, doth so fit the Pope and his Church, that it may seeme rather to be an History, then a Prophecy. Neither is *Bellarmines* exception any thing worth, that the *Jewes* in *Rome* vnder the Popes nose, are permitted to buy and sell: for this Prophecy is plainly to be vnderstood of Christians, and not of the *Jewes* or Infidels.

10. But if we vnderstand it spiritually, of the trafficke of soules, then is the case more cleare : for is not Merchandize made of soules of men in the Church of *Rome*, and doe they not sell them at a very low rate? Witnesse their Dispensations, Pardons, Masses, Trentals, *Agnus deis*, holy Graines, with a number more such like fopperies, which they exchange with men for the price of their soules. And who are the traders in this Mart ? But onely they, that haue receiued the marke of the Beast, who buy them for things of nought, and sell them againe to the diuell for worse then nought. Of this trafficke of soules, *S. Peter* prophecieth, *2. Pet. 2. 3.* That there should arise vp in the Church false teachers, who thorough couetousnes should with fained words make merchandize of mens soules: that is, prostitute the people of God vnto Sathan, and change the truth of God into gainefull fables. These Merchants are all the Cleargy of the Papacy, who in their Sacrament of order, receiue the marke of the Beast. This is most apparant, by consideration of the manner of the ordination of their whole Cleargy, from the least vnto the greatest. The smaller orders, are these foure: Porters, Le-

ctors, Exorcists, and Acoluths. The Porters at their ordination, receiue from the Bishop the keyes of the Church into their right hand : The Lector receiueth a booke, as also doth the Exorcist with his right hand : and the Acolutha a Candlestick with the candle put out : and by these seuerall ceremonies, they receiue the markes of their order, as is plainly described in the Romane Pontificall, *Fol. 6. 7. 8. 9. &c.* But before all this, they receiue their first tonsure, the Bishop cutting off the end of their haire in foure places : to wit, on the forehead, behinde, and by the two eares. The greater orders are three : Subdeacon, Deacon, and Priest. The Subdeacon receiues the Character of his order, by touching with his right hand the booke of the Epistles, as the Deacon doth by touching the booke of the Gospels. As for the Priests, after that the Bishop, with some other Priests assisting, haue imposed their hands vpon his head, which is an Euangelicall custome ; he then annoynteth both his hands with sacred oyle, and then presenteth vnto him a Chalice with wine and water, and a plate with an Hoast in it, which he receiueth in his fingers, touching withall the plate and the edge of the Chalice, and by this action (say they) is the marke of this order inprinted vpon him. The like may be obserued in the higher dignities of the Cleargy, Bishops, Archbishops, Metropolitans, Cardinals, all which, after their solenne oath of subiection to the Pope, as to their Leige-Lord, are really characterized with many markes and ceremonies. As Bishops, at their consecration with holy oyle, put on the crownes of their heades, & vpon their hands a Crosier staffe, a booke, a ring, two torches, two loaves of bread, with two vessels of wine, a Miter all besprinkled with holy water, and a paire of hallowed gloues. All which ceremonies, as they are not to be found in the booke of God, so they can be counted nothing else but the Beasts markes. As for Archbishops, Primates, and Patriarches ; though they be chosen and consecrated, yet they may not execute their authority, till they haue received from Rome a *Pall*, *Pallium*, which *Pallium*, or *Pall*, is a little narrow cloake made of white wooll,

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hallowed by the sepulchres of Saint *Peter* and Saint *Paul*, and after kept by the Subdeacons till it be purchased of the Pope with a great summe of money. And this is their marke, without which they can neither buy nor sell in this Babylonish Faire. He that would see at large the foolery of this superstitious ceremony, let him read *Durand* his *Rational. Diuinis lib. 2. cap. 17.* and the booke of Sacred Ceremonies. *Lib. 1. sect. 10. cap. 5.* The character of the great Cardinal, is a red Hat with long Tassels, by which they are knowne to be pillars of the world, (as their name in their fond conceit importeth,) and are made not onely the great Counsellors of State to the Apostolicall Chaire, but euen partes and members of the great Bishop himselfe.

11. Pyall this that hath beene spoken it is cleare, that all these diuers orders of the Cleargy; receiue the marke of the Beast; both in the forehead by an outward profession, and recognition of their subiection to the Pope; and in their right hand, by a ctual obedience: neither haue they onely the marke, but also the name, and number of the name: for as the name most likely is *λατίνος*, containing also the number; so all that are of these orders must bee *Latines*, that is, be skilfull in the Latine tongue, without some knowledge wherein they would be vnfit for this negotiation, wherein all their trading is in Latine. And therefore the Councell of *Trent* doth require, that the very first orders are not to be conferred vpon any, but such as haue some skill in the Latine tongue. I conclude then, that Saint *John* hath set downe nothing touching the marke of the Beast, which doth not fitly agree to the Pope and his Cleargy.

CHAP. 4.

Touching the seate of Antichrist in generall.

1. **T**He seate of Antichrist (that is, the place where hee shall reigne and sit) is to be considered two wayes:

First, at large, secondly, more peculiar and proper. His Seate at large is described, 2. *Theff.* 2. 3. 4. to bee in the Temple of God: and his proper and peculiar Seate is marked out, *Reuel.* 17. 18. to be the great City with seuen hils, which ruled then ouer the Kings of the earth. And these two different considerations, doe fall into each others: for therefore hee is said to sit in the Church of God, because he sitteth in the City with seuen hils, which taketh vpon her selfe the name of the Catholike Church: and therefore in the City with seuen hils, because in the Church.

2. By the Temple wherein Saint *Paul* saith Antichrist shal sit, cannot be meant the Temple at *Ierusalem*, as some of the Fathers haue imagined, and the Papists accurately defend, as most fit for their Antichrist, which they suppose to arise out of the nation of the *Iewes*; and that for three reasons. First, because the Temple of *Ierusalem* was a type and a figure of the Church of Christ, and therefore as other types and figures did, so ought it to cease at the coming of the body and the truth: and therefore when the Church was gathered out of the *Iewes* and *Gentiles*, that Temple was to haue an end; they then that expect the restoring of the Temple, with the same labour expect the restoration of the *Iewish* Ceremonies. For as the Tabernacle which *Moses* erected, which was a type of the Church Militant, ceased at the building of the first Temple; so that Temple both in the first and second institution which was a type of the Church triumphant, was to cease and yeeld to the spirituall Temple which is the Church, wherein is represented both the Church Militant and Triumphant. Secondly, it cannot be vnderstood of the Temple of *Ierusalem*, because it was foretold both by the Prophets and Christ himselfe, that the second Temple being once laid waste, should neuer be reedified againe. *Daniel* saith plainly, that the abomination of desolation should continue to the end, *Dan.* 9. 27. that is, to the consummation and end of the world, as both Saint *Ierome*, *Theodore*t, and *Origen* expound the words. *Esay* also according to Saint *Ieromes* interpretation prophesyeth
of

of the same vtter and irrecoverable destruction. Chap. 25. 12. And so doth *Jeremiah*, Chap. 19. 8. 11. where he saith, *I will breake this people and this City as one breaketh a Potters vessel that cannot be made whole againe.* Which words, saith *S. Ierome* cannot be meant of the *Babylonian*, but of the *Roman* captiuitie: for after the captiuitie of *Babylon* the City was againe restored with the Temple; but after the destruction by *Titus* and *Vespasian*, it was neuer to be restored. But Christs prophecy is most pregnant of all the rest, both *Luke. 19. 44.* where he saith, *That one stone shall not bee left upon another, that shall not be ouerthrowne.* And Chap. 21. 24. *That Ierusalem shall bee troden downe of the Gentiles, untill the time of the Gentiles shall be fulfilled:* that is, till the end of the world, as *Saint Chrysostome* in his second Oration against the Iewes expounds it. Thirdly, the euent in experience sheweth the truth of all this: for the Temple hath bene oftentimes attempted to bee reedified: first by the counterfeite *Messias*, *Barchochebas* vnder *Hadrian* the Emperor: secondly, in the time of *Constantine* by the Iewes: and thirdly, by *Iulian* the *Apostate*, who deputed vnto that worke *Alipius* of *Antiochia*, and furnished him with all prouision necessary for the accomplishing thereof. But as *Saint Chrysostome* speaketh, *They knew not that they went about an impossible thing*, the Lord from heauen by a fearefull earthquake and reuenging flames, with miraculous crosses fixed in their gannents disappointed their purpose, and made them will they nill they to surcease from their worke. *Iulians* scope with the rest of the Iewes was to conuince Christ our Saviour as a lying Prophet: but they themselues were thereby conuincd of horrible impiety, blasphemy, and apostacy, against the Son of God. Adde heereunto the consent of *Chrysostome*, *Origen*, *Cyrill* of *Ierusalem*, and *Ierome* with others, that the opinion of restoring the Temple is to bee numbred amongst Iewish Fables.

3. Neither by the Temple of God can we vnderstand any other materiall Temples built of Linc and Stone, as if Antichrist should chuse one of them to make his seat in, and from thence

Chrysost. orat.
2. contra Iulian-
os.

Orig. tract. 29.
in Mat. *Cyrill*
in *Ruffin*
lib. 1. cap. 37.
Hier. in ad
Marcellam.
Suzomen. lib.
5. cap. 18.

thence to exercise his dominion ouer the rest. For God dwelleth not in Temples built with hands: and these places are called Temples and Churches, not for their structure and building, but by reason of the assemblies of Gods people in them, to offer vp spirituall sacrifices of Prayer and praise vnto God: so that wheresoeuer Gods people assemble together to pray vnto God, and to praise his name, and to heare his Word, and to receiue the Sacraments, there is the Church, though in the caues of the earth, or any other priuate place, as was in times of persecution: neuerthelesse, if we vnder stand materiall Churches, yet we say with Saint *Hilary*, that euen in these Antichrist shall sit, *Potestate regiminis, non actu presentie corporalis*, that is, *By the power of rule, and not by corporall presence.*

*Hilar. hb. contra
Arrian. et
Auxent.*

4. But by the Temple of God is meant the Church militant, which Saint *Peter* calleth a Spirituall house, built of liuely stones, that is Christian soules. 1. *Peter*. 2. 5. this Saint *Paul* calleth the House of God, 1. *Tim*. 3. 15. answerable to that of the Prophet concerning the Temple of *Salomon*; *My house shall bee called an house of prayer to all Nations.* It is a wonder that *Bellarmino* should bee either so ignorant, or impudent to affirme, that in the Scripture of the New Testament, by the Temple of God is neuer vnderstood the Christian Church, but euermore the Temple of *Ierusalem*: whereas the contrary is most apparantly true, as 1. *Cor*. 3. 16. *Know yee not that yee are the Temple of God?* where he speaketh to all those in the Church of *Corinth*, that call vpon the name of the Lord *Iesus Christ*, as is plaine in the first Chapter of the same Epistle, and second verse. Againe, 1. *Cor*. 3. 17. *The Temple of God is holy, which are you,* and 2. *Cor*. 6. 16. *You are the Temple of the liuing God:* and *Ephes*. 2. 20. 21. *And yee are built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the cheife corner stone, in whom all the building fitly framed together, groweth to an holy Temple in the Lord.* So *Apoc*. 3. 12. *He that shall overcome I will make him a pillar in the Temple of my God, &c.* With what face then can *Bellarmino* auouch, that neuer in the New Testament

Testament, is meant the Church, but alwaies the Temple of *Ierusalem*. And the reason of this appellation is euident; that seeing the Temple of *Salomon*, called the house of God, and house of prayer, was a type or figure of the Church of Christ, therefore by an vsuall Metonymy in holy Scripture, the Church of Christ is called the Temple of God, and the House of God, and that not onely in the New Testament, but also in the Old, as *Zachar. 2. 8. Esay. 14. 1. Ier. 23. 8. and 31. 15.* And though some of the Fathers are against this interpretation, as *Irenaeus* who sucked this error, as some others, from *Papias* a man coetane with some of the Apostles, yet too much giuen to superstitious opinions which he broached in the Church as Apostolicall traditions, as all know; yet the most of them are for it; as Saint *Ierome*, *ad Algas. q. 11. In templo Dei vel Hierosolymis ut quidam putant, vel in ecclesia ut verius arbitramur.* Saint *Augustine* *de ciuitate Dei lib. 10. cap. 19. In templum Dei sedet, tanquam ipse sit templum Dei quod ecclesia* *Chrysostomus* in *2 Thess. 2. Sedebit in templo Dei, non Hierosolymitano, sed adeo in ipsis ecclesijs.* The very same is affirmed by *Oecumenius* the follower of Saint *Chrysostome* in his Commentary vpon *2. Thess. 2.* and by *Theodore* on the same place; and by *Primasius*: *Aquinas* also inclines to the same opinion, and so doth *Zuarez*, whose plain censure is this: *Hic sensus errorem non continet, sed potius probabilis est.*

5. The words in the Greeke are *ἐν τῷ ναῷ*, which may receiue foure seuerall interpretations. First, *In templo*; secondly, *Supra templum*; thirdly, *Tanquam templum*; and lastly, *Contra templum*; euery one of these hath it Authour and Fautors; but which way focuer they be taken, all fitly agree to the Pope. For first, he sits in the Church, that is, in that which they falsely call the Catholicke Church, wherein without question there are hidden many true members of the true Church. Secondly, he sits in it not as an ordinary member thereof, but as the head thereof, and so exalts himselfe aboue it, as the head is aboue the members; and this the word, *Sit*, doth emphatically declare: for to sit is nothing

else but to reigne: and to shew that none but the Pope is this Antichrist, whereas Kings are said to reigne and not to sit; Popes are said to sit, and not to reigne, as if they would verifie this prophecy to the letter. Thirdly, he sits in the Church, *Tarquam templum*, as the Church, according to S. *Augustine*, for he alone sometimes, as when it is said, *Papa est tota ecclesia virtualiter*; and sometimes ioyntly with his Cleargy, vsurpe vnto themselues the name of the Catholicke Church, excluding not onely all others from that title that hold not with the Pope, but euen their owne Laity also, as if they were the onely people and heritage of the Lord. Thus saith Saint *Augustine*, *Sedet in amicum*, signifieth, *velut amicum*, As a Friend; and the Scripture saith in like maner: *Esto mihi in Deum protectorem & in locum refugij*, that is, Be, O God, as my protector and place of refuge. Lastly, he sits against the Church, though he pretend neuer so much the title of the Church: For did euer Wolfe so hauocke the flocke of sheepe, as the Pope doth the soules of men by his damnable and pernicious doctrines? So then, we need not seeke Antichrist in the old wals of *Babylon*, nor among the ruines of *Ierusalem*, nor amongst the Turkes and such as are strangers to Christianitie: but we must seeke him in the bowels of the Church, and amongst them that vaine themselues the onely Catholicke Church of Christ.

6. It is a most friuolous and absurd exception, that the Iesuites take against this, namely, that if the Pope whom we auerre to be Antichrist do sit in the Church, then the Church of Rome is the true Church, and we in separating our selues from the communion thereof, Schismatikes, and Heretikes. For first, it is certaine that the Church of Rome was once the true Church of Christ, and famous for her faith and godlines. Secondly, that they still pretend themselues to be the onely Catholicke Church. And thirdly, we confesse, that they are still a Church, though wonderfully corrupted and depraued, as a sicke body that hath no soundnesse in it, but yet still holdeth life, for it hath in it the sound doctrine of the Trinity, and Christian Baptisme, with all the Articles of the Faith. But

they

they haue added heereunto many fearefull Idolatries and grosse corruptions, and so are like a masse of mettall where- in there is some Gold, but more Tinne, Copper, Brasse, Lead, and Drosse. The vniuersality of the name of the Church stretcheth it selfe to all that are dipped with the wa- ter of Baptisme, and any waies profess Christ: but of this body some parts are more sound, other languish with disea- ses, and some againe are surprized (though yet breathing) with deadly Symtomes, and with death it selfe: of this latter kinde is the Church of Rome, which is possessed with a mor- tall sicknesse, euen neere vnto death, from the crowne of the head, to the sole of the foot. Now are we departed from the Church, because we renounce her corruptions? Do we for- sake the whole masse, because we abandon the drosse, and o- ther mixt mettals, and retaine onely the Gold? Doth a man therefore forsake his Country, because he flyeth from one City infected with the plague, into another wherein the aire is purer within the same dition and dominion? This is so ab- surd a conclusion, that it needs no refutation. Fourthly, there is no doubt, but that in the midst of this corrupt Church, there are many true members of the Church of Christ, who hate the abominations of the Scarlet Whore, and though se- cretly, yet sincerely worship God in spirit and truth. And lastly, after the same maner is the Church, wherein Anti- christ sitteth: as the Jewes were the people of God, when they had defiled themselues with most filthy Idolatries: nei- ther are we more to bee accounted Schismatikes for our se- paration from this Synagogue of Satan, then the godly were among the Jewes, who obeying the admonitions of the Prophets, separated themselues from the society of those wicked Idolaters.

7. Saint *Augustine* writing to this purpose, vpon the first Epistle of Saint *Iohn*, tract. 3. approueth this exposition; For (saith he) *all Heretikes and Schismatikes went out from a- mongst vs; that is, went out of the Church: but they could not goe out if they were of vs: and therefore before they went out, they were not of vs: and if before they went out they were not*

of us, then many are within and not gone out, and yet are Antichrists. And Occumenius vpon the same Epistle of Saint Iohn rendreth a reason why it is said, that the Antichrists are sprung out of the Church, to wit, to the end (saith he) that they might bee accounted worthy of credit with them whom they should seduce, as comming from the Disciples, and preaching the word of God, according to the intention of their Master. Which reason doth so much the more agree vnto the great Antichrist, by how much that his seduction stretcheth it selfe to more, and therefore hath need of greater appearance to be Christs Disciple, that the poyson of his deceit, might more powerfully worke into the hearts of men. And therefore seeing the Pope doth more proudly vaunt himselfe of the name of Christ and the Catholike Church, then any other Heretikes haue done: it cannot be doubted, but that this marke of Antichrist doth more properly agree vnto him then vnto any other.

CHAP. 5.

Touching the particular seate of Antichrist.

I. **T**He proper and peculiar seat of Antichrist, is not *Ierusalem*, as some Papists contend, nor yet the City of the deuill opposit to the City of God, nor yet *Rome* Pagan, as it was before *Constantine*, as others; nor yet *Rome* desolated and ruined at the end of the world, as a third sort auerre: but the City of *Rome* whilst it beares the name of Christian, and pretends it selfe to be the Mother of all Churches, and the place of Saint *Peters* Chaire. Not *Ierusalem*, because that City and Temple was so destroyed, that they are neuer againe to be restored, as hath beene proued: neither is it either probable or possible, that Antichrist in the space of three yeeres and an halfe, which is the time assigned vnto him for his reigne, should build so famous a City and a Temple to reside in. And therefore by that great City spoken of, *Reuel. 11. 8.* in the streets whereof it is said, that the dead

dead bodies of the two witnesses should lye, cannot be meant *Ierusalem*, which is no where in the new Testament called the great City, but *Cinitas Romana, the City of Rome*, whose center being at that time in *Italy*, spread it selfe by the circumference almost ouer all the world : and is fitly called *Sodome* for the filthinesse therein committed, wherein that vnnaineable sinne of *Sodome* is not onely practised, but euen commended and approued, a Cardinall of theirs hauing written a booke in praise thereof: And *Egypt*, for the cruelty and idolatry: and in this City it is truly said, that the Lord was crucified, not onely in his members, but euen in a Province and kingdome thereof, which all *Iudea* was at that time.

2. Not the City of the diuell, and multitude of wicked men : for if the Whore be so to be vnderstood, then the waters whereon she sitteth, which the Angell interprets to be peoples, multitudes, and Nations, are not the City of the diuell, nor yet the Kings that committed fornication with her. For the same cannot be both the place and person that sitteth on the place. If then the Whore of *Babylon* sitteth, that is, reigneth ouer the multitude of the wicked, then she cannot signifie the same multitude her selfe. Besides, if all the inhabitants of the earth, whose names are not written in the booke of life, be the multitude of the wicked, *Apoc. 13. 8.* and this multitude doe follow and adore the Beast, *Apoc. 13. 3.* then if this multitude be the Beast it selfe, it must needs follow, that the Beast should follow and adore it selfe, which is most absurd. Some of our Aduersaries perceiving this contradiction, doe of themselues reiect this interpretation. *Remond* in his 26. Chapter de *Antichristo*, saith plainly, that by the Whore of *Babylon* is meant the City of *Rome*, confirming the same by the authority of *S. Augustine*, *Orosius*, and *S. Ierome* : *Bellarmine* condescendeth to the same opinion, and so also doe *Ribera*, and *Viegas* two other Iesuites.

3. Nor *Rome* Pagan vnder the heathen Emperours: For first, this distinction of *Rome* Pagan and Christian, is meere Sophisticall and absurd. For *S. Iohn* in the *Apoca-*

lyps, speaketh of one onely *Rome*, and that from the period of his owne time, till the vtter ruine and destruction thereof. *Apoc. 17. 16.* Now what a folly is it to dreame of two *Romes* together, when as he speaketh expressly but of one? Secondly, the City of *Rome* was neuer but one and the same, wherein first the Pagan Emperours reigned, which *S. Iohn* representeth by the first Beast: and then after them, Antichrist, which is the second Beast, or at least the seventh head thereof. In both which times, notwithstanding the persecutions raised against them, there liued, and still do liue, many godly Christians. And therefore it is false which some of them asseigne, that *Rome* is not the same that it hath bene, being descended from the seuen mountaines, where all their stately Palaces were erected, into the field of *Mars*: as if it were not situate in the same place where Ancient *Rome* was, and therefore not the same City, with that which is spoken of in the Apocalyps. For as *Rome* in the time of the Emperour *Claudius*, vnder whom Mount *Auentine* was taken within the compasse of the walles, is not another different City from that which was in the times of the Kings and Consuls, when the circuite was farre lesse: So that *Rome* which is at this day, is not another from that which was in the time of *S. Iohn*, though the compasse of the wals be farre lesse, by a thousand and two hundred paces, as *Onuphrius* reporteth. And for the field of *Mars*, whither they say the City is descended; it was in the reigne of the Emperour *Aurelian*, that the plaine was enclosed with in the wals, and yet so enclosed, that none of the seuen Mountaines were left out; though the buildings began to be more frequent in this plaine. For after the sacking of the City, by the *Gothes* and *Totilas*, when the third part of the wals were ouerthrowne, *Bellisarius* and *Narses* reedified them againe, and well-neere in the same place, and vpon the same foundations, which after were enlarged by Pope *Leo* the fourth, by taking in Mount *Vaticane*, as *Blondus* asseigneth: So that it cannot be denyed, but *Rome* is the same at this day, which it was in the age of *S. Iohn*, albeit in regard of the great ruines thereof, it may be much

Onuphr. comment. Reipub. Rom. lib. 1.

Blondus Roma Insula lib. 1.

much changed in the buildings and edifices. All this is confessed by the Iesuite *Ribera*, writing vpon the 14. Chapter of the Apocalyps, *art. 43.* For he acknowledgeth, that it is for situation one and the same City still, which being soiled with so many foule impieties, must one day be purged with fire: and that many in *Rome* at this day by their names and Genealogies, doe boast themselves to be descended from the Ancient Romanes; and though they be not so descended, yet by ioyning themselves vnto them, and making vp but one ioynt body of a Common-wealth, and following their foot-steps of wickednesse, they are to be reputed the same Citizens and Children of those vngodly parents, though not by nature, yet by imitation, and so are liable to the same plagues and punishments which were denounced against them: thus *Ribera*. And therefore *Bellarmines* distinction of *Rome* Pagan, and *Rome* Christian is friuolous; for *Rome* hath euer bene, and is, but one and the same, wherein there euer were from the beginning of the preaching of the Gospell to them, both Christians and Pagans; and this *Rome* as it might in some sense be called the purpled Whore, vnder the dominion of the first Beast, so it doth much more continue to be, vnder the dominion of the second Beast. Neither doth it follow from hence, that Antichrist should therefore reigne in the time of *Nero*, and *Domitian*, and other persecuting Emperours, though his mystery began then to worke, according to *S. Paul*, 2. *Thess.* 2. For *Rome* is not onely named the Whore of Babylon, in regard of the second Beast, which is Antichrist; but also in regard of the first, the Romane Emperours. Thirdly, if *Rome* Pagan be the seate of Antichrist, then *Rome*, & not *Ierusalem*, is his seate; and then Antichrist is already come, vnder the Heathen Emperours, both which they themselves most stiffely deny. Fourthly, if the whole state of the Romane Empire, be figured out by the Beast with seuen heads; whereof the sixt was the Emperours, and the seuenth Antichrist, as is confessed by most (though the name of the whole Beast be also attributed to Antichrist, in the same Chapter by *S. Iohn*;) and if *S. Iohn* describes the state of the whole

whole Beast, not seuering one part from the rest : then it must needs follow, that that City which was the seate of the Emperours, must also be the seate of Antichrist. Fifthly, if *S. Iohn* had meant to represent vnder the type of mysticall Babylon, *Rome* Pagan, he would not haue described it as it was to be vnder the eight King, namely Antichrist, who is called the eight, and yet is said to be one of the seuen, but as it was vnder the sixth head, to wit, the Emperours : neither would he haue said, that it should ascend out of the bottomlesse pit, seeing that was already ascended, and in a most flourishing estate. Sixthly, *Rome* is described by *S. Iohn* as it was to be a little before the last and finall destruction thereof, *Apoc.* 18. 21. 22. 23. and as vnder the reigne of Antichrist : but in the time of the heathen Emperours, Antichrist was not come by their owne confession, neither hath it bene yet vtterly destroyed, though it was grievously sacked, spoiled, and defaced, by the *Gothes*, yet it remaineth still a famous City. It is impossible then, that *S. Iohn* should represent *Rome* Pagan, wherein neither of these were performed. Seuently, *S. Iohn* speakes of *Rome* in that estate which it was in, after the desolation of the Empire, it being diuided amongst ten Kings, who were to receiue their Kingdome together with the Beast, that is, Antichrist which can no waies agree to *Rome* Pagan, for *Rome* ceased to be Pagan before the dissolution of the Empire, and neither the Beast, nor the ten Kings had then receiued their dominion. Eightly, *S. Iohn* prophecying of the Whore of Babylon and her Idolatry, with the persecution of the Saints, is rapt with admiration, and calleth it a mystery : but if he had meant *Rome* Pagan what Prophecy, what mystery, what matter of admiration had bene therein? Could either *S. Iohn*, or the Saints, be ignorant of the Idolatry and cruelty of *Rome* Ethnicke, when they beheld them with their eies? Lastly, those things which are spoken of the Whore of Babylon, doe not agree at all to *Rome* Pagan, to wit, that the Kings of the earth committed fornication with her, and that the inhabitants of the earth should be made drunke with her wine. For ancient *Rome* did not al-

lure Louers vnto her by whorish enticements, but conquered them by politike wisedome, and warlike valour : neither did she impose her religion vpon conquered Countries, but rather receiued their religions into her selfe, so that (as their owne *Leo* affirmeth) she was subiect to the religions and errors of all Nations, all which is truly verified of *Rome* Christian.

*Leo de Petro et
Paulo. ser. 1.*

4. Nor lastly, *Rome* dissolued, ruined, and relapsed (as some of them say it shall be at the end of the world) but not whilst it professeth it selfe to be Christian : for who can tell that *Rome* shall reuolt into Paganisme ? Where learnt they this Prophecy ? I am sure, that this conceite hath no foundation in holy Scripture, no footstep in the monuments of holy Fathers, no testimony of Schoolemen, no consent of their owne writers; and lastly, no moments of reason to maintaine it. *Suarez*, *Alcazar*, *Iustinianus*, disallow it, and *Maluenda* that laboureth as much in this question as any, detests it as altogether incredible, and why should any then beleue their vaine and idle coniectures ?

5. Seeing therefore that none of these is the seate of this Man of Sinne, it must needs follow, that *Rome* Christian and Papall, is his proper Seate and Throne, which may be confirmed by this demonstratiue Syllogisme: Mysticall Babylon is the seate of Antichrist : but *Rome* Papall is mysticall Babylon : therefore *Rome* Papall is the seate of Antichrist. To this Syllogisme they can giue no sound nor solid answer, but are distracted into diuers opinions : Some of them granting the proposition, deny the assumption : others confessing the assumption, deny the proposition ; but neither of them bring any probable reason of their deniall : and therefore seeing they haue nothing to oppose reasonably against the premises, they must needs admit the conclusion, as the English Rhemists, in *Apoc.* 17. 5. in a manner do. For as *Nero* and other Emperours, which bore the figure of Antichrist, had their prime seate at *Rome* : so (say they) it is most likely, that the great Antichrist shall also sit at *Rome*. But that our argument may be vndeniable, it shall not bee amisse to

proue both the propositions severally by themselves.

6. That mysticall Babylon is the seate of Antichrist, may be proued by diuers reasons: I say mysticall Babylon, not the true Babylon in *Chaldea*, properly so called, where *Antiochus Epiphanes* reigned, who was the type of Antichrist: for the Woman in the Apocalyps, is said to haue the name *Mystery* written in her forehead, to wit, the great Babylon, the mother of fornications, & abominations of the earth, *Apoc. 17. 5.* plainly thereby shewing, that that Babylon whereof *S. Iohn* speaketh, must be mysticall. First, because the *Chaldean* Babylon was a type of this mysticall, and therefore as that was the seate of *Antiochus* the type: so this must needs be the seate of Antichrist himselfe. Secondly, that which is the seate of the Beast, must needs be the seate of Antichrist, for Antichrist is described to be the last head of the Beast, *Apoc. 17.* and sometimes by a *Synecdoche*, is named the whole Beast; but mysticall Babylon is the seate of the Beast, therefore also of Antichrist. Thirdly, because that which is the seate of the Whore, is also the seate of Antichrist, for the Whore and Antichrist are one and the same thing, by the confession of many learned Papists: but mysticall Babylon is the seate of the Whore, and therefore of Antichrist. Fourthly, the same that was the seate of the six first heads of the Beast, must needs also be the seate of the seuenth and last; but mysticall Babylon was the seate of the six first heads, to wit, Kings, Consuls, Dictatours, Decemviri, Tribunes, and Emperours; therefore also of the seuenth and last, which is Antichrist. Lastly, that City which in the time of Antichrist was to be the Metropolis of impiety, and mother of fornications, and abominations of the earth, where-with the Kings of the earth should commit fornication, and the inhabitants be made drunke with her poysoned cup, and which should be her selfe drunke with the blood of the Saints and Martyrs of Iesus, is without doubt the seate of Antichrist: but *S. Iohn* describeth mysticall Babylon to be such a City; and why should any doubt then, but that it is the proper seate of Antichrist?

7. Concerning the assumption, that *Rome* Christian is mysticall Babylon, may be proued by many arguments and reasons, but all may be reduced to this one head, - namely, that seeing the description of Babylon made by *S. Iohn*, *Apoc.* 17. doth exactly agree vnto *Rome* in euery point, therefore it cannot but be, that Babylon is there intended. But not to stand vpon euery particular, there are two notes in the description, which so euidently marke out the City of *Rome*, as there can be no place of doubting left: for they so properly agree vnto *Rome*, that they cannot be applyed to any other City of the world. The first is, *Apoc.* 17. 18. where the Angell telleth *Iohn*, that the Woman, to wit, the Whore of B bylon, is the great City, which hath dominion ouer the Kings of the earth: now what City had then, and long after, euen in the Christian state thereof, dominion ouer the Kings of the earth, but *Rome* onely? No man is so ignorant as not to know this to be true, none so impudent as to deny it. The second note is, that this Woman sitteth vpon seuen hills: and this is the situation of *Rome* at this day, for the wals of the City enclose seuen hills: to wit, *Pa'atine*, *Capitoline*, *Quirinnall Caelius*, *Esquiline*, *Vinnall*, and *Auentine*, and therefore it is called in Greeke, *Roma επταλοος*, and in Latine *Septicollis*, and to that end they held a Feast euery yeere, as *Plutarch* reporteth, called *Septimontium*, in honour of those seuen hills. *Propertius lib. 3. Eleg. 10.* concludeth both these notes in one verse.

Septem vrbs alta iugis, tori que præsudet Orbi.

Now from hence I thus conclude: that City which in the time of *S. Iohn*, had dominion ouer the Kings of the earth, and was situate vpon seuen hills, is mysticall Babylon. But *Rome* in *S. Iohns* time, had dominion ouer the Kings of the earth, and was situate vpon seuen hills; therefore *Rome* is mysticall Babylon. Hither I might adde the testimony of the Fathers, as of *Tertullian aduersus Iudeos et contra Marcion. lib. 3. cap. 12.* *Euseb. lib. 2. cap. 14.* *Hieron. in Esaiam. lib. 13. cap. 47. et ad Algas. q. 11.* *Victorinus Martyr in Apocalypsr. &c.* But *S. Augustines* witnesse shall serue for all the rest:

rest: he in his booke *de civitate Dei*. lib. 18. cap. 1. 21. 27. et lib. 16. cap. 17. calleth *Rome* the second Babylon, another Babylon, and the Westerne Babylon. Yea many of the Popish Doctors themselves, being overcome with the force of truth, confesse the same. As *Baronius*, Ann. 45. nu. 18. *Ribera* in *Apocal.* 14. 11. 27. 28. *Viegas* in *Apoc.* 17. com 1. sect. 3. *Bellar. de Rom. Pontif.* lib. 2. cap. 2. and lib. 3. cap. 13. &c.

8. The Rhemists in their Annotations vpon the 17. of the *Apocalyps*, distinguish betwixt the *Romane Church*, and the *Romane Babylon*. The Church (say they) in *Rome* was one thing, and *Babylon* in *Rome* another thing. *Peter* sate in *Rome*, and *Nero* sate in *Rome*; but *Peter* as in the Church of *Rome*, *Nero* as in the *Babylon* of *Rome*; thus they. And thereupon they inferre, that *Rome* Christian is not mysticall *Babylon*, and so not Antichrists seate, but *Rome* Pagan and Heathen. But this is a most idle conceite: for though it be true, that the Church of *Rome* was one thing, and *Babylon* in *Rome* another; yet they were both in *Rome*, and so mixt together, that *Nero* liued in the midst of the Church, though he was not of the Church, and *Peter* in the midst of *Babylon*, though he was not of *Babylon*. For if the faithfull were not in the midst of *Babylon*, why doth the voyce from heauen cry, *Come out of her my people*, &c. *Apoc.* 18. 4. Howbeit in Antichrists time, which was euer since *Boniface* the third (for then he first began to shew himselfe) till this day, the Church of *Rome* is depraued so, and corrupted, that there remaineth of it nothing but the bare carcase without life, it being fallen from the faith of Christ, to the idolatry and superstition of Antichrist. And therefore not the true Church of *Rome*, but *Rome* corrupted and Apostated, yet vaunting it selfe to be the onely true Church, is this mysticall *Babylon*, the mother of all abominations.

9. Yet the same Rhemists, in the place aboue named, with a fearfull and troubled breath confesse, that it may not vnfitly be deemed, that the great Antichrist shall haue his seate at *Rome*: this testimony was wrung from them by the

evidence of the truth: and it is strange that they should acknowledge so much, seeing else where they demonstratiuely conclude, that his seate should be at *Ierusalem*. Thus they say vp their owne voinit, and are driuen to auouch the same truth which elsewhere they impugn. But let them remember two things. First that which *Auentine* speaketh concerning the generall opinion of the Fathers of that Age, which was almost 700 yeeres agoe. They held that *Rome* then possessed by the Pope was *Babylon*, and that for this reason, because it vsurped Diuinity, equalled it selfe vnto heauen, and boasted that it was eternall, and neuer had, nor could erre. Secondly, the prophecy of *Sybill* who describeth Antichrist to bee a certaine King, adorned with a white Miter, and bearing the name of *Pontus*, with his seate neere vnto *Tyber*; in such plaine termes, that any man may easily know, that he is none else but *Pontifex Romanus*, the Romane Bishop, whose cheefe seate of residence is at Rome, vpon the banke of *Tyber*.

*Auent. Annal.
lib. 4.*

10. By the Beast in the *Apoc.* cap. 17. with seuen heads, and ten hornes, is painted out by the holy Ghost the state of the Romane Empire vnder the reigne of the last head, who is the eight, and yet one of the seuen, verse 11. Now this eight, is no other but the Pope of Rome, from the tyme of *Boniface* the third, vntill this day, and forward to the end of the world: for five heads of this Empire, or five of the prophcyed Kings were ceased before *Iohis* time. The sixt head which was of the Emperors, was then in being: the seuenth is to be vnderstood of the Romane Bishops and Patriarches, which was not then extant: (for though there were from the Apostles time alwaies Bishops of Rome; yet they were not heads of the Romane state, before the seate of the Empire was translated from *Rome* to *Byzantium*. Now the Text saith thus, this head must endure but a short time, that is, from the time that the seat of the Empire was translated into the East, vntill the vtter decay, and ruine of it in the West: from which time vntill the Papall kingdome was set vp by *Phocas*, it might well be said, that this head was, but is not,

and yet is, verse 11. *Was*, that is, vsurped an extraordinary state of government in the Church for a time; *Is not*, that is, ascended not to that height of pride which it after did: and *Yet is*, that is, continued in the same name and succession, though with greater tyranny and vsurpation. For after *Boriface* the third had vsurped the Monarchy of the Church; and *Gregory* the second and third, had wrung from the Emperor the Western portion of the Empire, and especially *Gregory* the seventh had rauished into his hands the vniuersall power of both Swords, styling himselfe the Pastor of Pastors, and the King of Kings; then was this head the eight in number, and yet one of the seven, because still the Bishop of Rome. And if they say that the Pope is but the seventh head, and that the eight is yet to come, which is Antichrist: they must remember that the seventh was to endure but a short time; but the Popes kingdome is not short, hauing continued these many hundred yeeres: out of all which it necessarily followeth, not onely that *Rome* vnder the Pope is *Babylon*, but also that the Pope himselfe is Antichrist, being the eight head of the Beast, and yet one of the seven.

11. The ten hornes, which by the Angels interpretation are ten Kings, that shall diuide the Romane Empire amongst them; and shall receiue their power as Kings at one houre with the Beast, doe plainly intimate the same thing. For whereas the Western Empire was dissolued, and the power thereof taken by the Pope from the *Constantinopolitan* Emperor, then these ten Kings possessed the Prouinces, and the Pope the City of *Rome* at one time: and whereas it is said, that first, with one consent they gaue their power to the Beast, and fought against the Lambe, but after being called out of *Babylon*, hated the Whore, and made her desolate and naked; what can bee more plainly spoken to shew, that which by experience at this day is verified, to wit, when those Kingdomes and Kings which at the first were slaues and subiects to the Pope, are now the greatest enemies vnto him? which prophecy is already in part fulfilled, and shall do doubt in short time bee fully accomplished. Hence it is
that

that *Bellarmino* compliaeth, that the Pope since the preaching of the Gospell, hath lost part of *Germany*, *Sueuia*, *Gothia*, *Noruegia*, all *Denmarke*, and a good part of *England*, *France*, *Heluetia*, *Polonia*, *Bohemia*, and *Pannonia*, he might haue added *Scotland* and *Ireland*. Now I demand whether the *Romane Empire* be not already dissolued, and diuided into ten Kingdoms at least, and whether it is likely that that relique and shadow of the *Romane Empire* which is now in *Germany*, shall be euer diuided into ten Kingdomes? And therefore if those ten Kings haue beene long since in the world, and doe still reigne, it must needs follow, that *Antichrist* is already come, and that *Rome* subiect to the Pope is the mysticall *Babylon* spoken of in the *Renelation*, and the seate of that Man of sinne.

Bel. de de Rom.
Pen. lib. 3. c. 21.

12. The description of the Whore doth as fitly confirme this truth: for *Rome* Papall may rightly be called a Whore: First, because she ioyneth her selfe to another Spouse then *Christ*, to wit, the Pope who stileth himselfe *Christs Vicar*, and the Spouse of the Church. Secondly, because she is guilty of Apostacy from *Christ*, and the Orthodoxall faith, whereby of *Bethel* she is become *Bethanen*, and of a faithfull City, an Harlot. Witnesse, besides a number of other things, those two Apostaticall doctrines spoken of by *S. Paul*, *1. Tim.* 4. 1. 2. to wit, the prohibition of marriage to certaine men at all times, and of ineates to all men at certaine times; which two the Apostle sets down as notes of that Apostacy. But principally she is called the Whore of *Babylon*, by reason of the horrible superstition and filthy Idolatry practised in her (which is nothing else but spirituall fornication before God:) as namely, in the worship of Angels, Saints, Images, Reliques, the Crosse, and the Eucharist, to all which she prostituteth her selfe as an Harlot, in a most filthy maner. Neither onely is she thus defiled her selfe, but as the Mother of Fornications makes drunke the inhabitants of the earth with the Golden Cup of her Fornications: for from her teats hath all the world suckt this poyson, and she braggeth her selfe to be the Mother and Mistresse of all other Churches, which she hath in-

infected with her witchcrafts.

13. Neither is it to be forgotten that Saint *Iohn* wondered when he saw this Whore, which he could neuer haue done, if he had meant *Rome* Ethnicke. For what wonder was it that Ethnicke *Rome* should worship Idols, and persecute the Saints of God? but this made him to wonder, that *Rome* famous for Christianity and Religion, should so degenerate from her ancient purity, that it should apostate from Christ, and become the Mother of superstition, and the seate of Antichrist: and to this may be applyed the name that S. *Iohn* saith, should bee written in the Whores forehead, *Mystery*. Which very name the Pope for a long time wore imprinted in his Miter, as the high Priest of the Iewes wore in his these words, *Holinesse to the Lord*. Now what doth this but signifie vnto vs, that God would haue the world to know, that in him is accomplished the mystery of iniquity, that is, Antichristianisme spoken of by Saint *Paul*. 2. *Thess*. 2. Adde hereunto for a conclusion, that the proud brag of the Whore, *I sit as a Queene, and am no widow, and shall see no sorrow*. *Apoc*. 18. 7. is taken vp and vaunted at this day by the Church of *Rome* with equall ostentation: for the Pope claimeth to be the perpetuall Spouse of the Church, and the Church of *Rome* to be the rocke against which the gates of hell cannot preuaile, and to be free from all possibility of erring, much more vtter falling from Christ.

14. For the conclusion of this subiect, by the great City spoken of *Reuel*. 11. cannot bee vnderstood any other then the City of *Rome*; which is therefore called spirituall *Sodome* and *Egypt*: *Sodome*, both by reason of the corporall and Sodomiticall vncleannesses there practised by meanes of the prohibition of marriage, as of the idolatry therein maintained and exercised, by which the Scripture compareth to Fornication: and *Egypt*, by reason of their tyranny vsed against Gods Saints, wherein the Popes haue farre exceeded the heathen Emperors. In regard whereof, *Petrarch* in one of his Epistles thus writeth: *All that which is reade either of the Assyrian or Egyptian Babylon, or of the Labyrinths, or of the*

the mad of *Auernus*, or of the infernall groues, is but a fable in comparifon of this hell. Heere is the builder of Towers, and the terrible *Nimrod*: heere is *Semiramis* with her quiver, the inexorable *Minos*, and *Radamanthus*; heere is *Cerberus* deuouring all, and *Pasiphae* prostituting her selfe to a Bull, with a double formed race, the *Minotaure*; the monument of an execrable last. In a word, thou shalt see whatsoener hath bene hideous, terrible, and confused and to spake all at once, this (meaning *Rome*) is the smoke of all wickednesse and impurity. Now it is well called the great City: for as the names of *Sodom* and *Egypt* properly taken, doe not onely signifie certaine particular Cities, but whole and entire Kingdomes, consisting of many Cities and Townes, as is most euident of *Egypt*, which is a most ample Kingdome, and of *Sodom* also, which was not the name of one City onely, but of a whole Realme; as is apparent, *Gen. 14. 2.* so this great City signifieth indeed principally *Rome*, the proper seate of Antichrist, but anagogically the whole society of Romish professors, with all Kingdomes and Cities that are subiect to the Popish yoke. Inlike maner as by the iudgement of *Anselmus* and *Kibera*, with diuers others, by the holy City which the Gentiles should trample vnder their feet, is meant the vniuersall Church of Christ disperfed ouer the whole world: and in this City it may well be said, that the Lord was crucified. For he suffered vnder *Pilate* a Romane Magistrate, and in a Prouince of the Romane Empire, which was then *Iudea*: and besides, it is manifest, that Christ was crucified two wayes, one in his owne person, another in his members: which distinction the Papists cannot deny: for both *Bellarmino* and *Baronius* report, that when Saint *Peter* was flying from *Rome* to saue his life, Christ Iesus met him, and being demanded of S. *Peter* whither he went; he answered, I come to *Rome* to be crucified againe: by which answer (say they) *Peter* vnderstood that Christ would be againe crucified in his seruant. Now according to this distinction wee say, that Christ in his person was crucified on *Mount Golgotha*, but in his members and seruants at *Rome*, as well in the person

of Saint *Peter* (if that history be true) as of many other Martyrs whose blood hath bene, and is dayly there shed for the testimony of the truth, and in other places by the Popes authority. Adde heereunto, that all such as reiect or prophane by their wicked liues the Gospell, are said by the Apostle to crucifie to themselves againe the Sonne of God, *Hebrewes* 6.6. Neither indeed, to speake properly, was Christ in person crucified in *Ierusalem*, but without the City on *Mount Caluary*, as the Apostle speaketh, *Heb.* 13.12. and that to fulfill the figure, *Leuit.* 16.17. That the bodies of those Beasts whose blood was offered by the High Priests for a sinne-offering, were burned without the Campe.

CHAP. 6.

More particular obseruations about the same subject.

1. The Doctors of the Church of *Rome* deriuing their opinion from Saint *Jerome*, apply that prophecy of *Daniel*, Chap. 11.45. (*Hee shall plant the tabernacle of his Royall Palace betweene the seas*) literally vnto Antichrist. Now though we know that this prophecy is literally to bee vnderstood of *Antiochus*, and of Antichrist onely Anagogically, of whome *Antiochus* was a type; yet it makes a good argument against them, that *Rome* is most likely to bee the seate of Antichrist, because it is situate betwixt two Seas, the *Tyrrhene* and *Adriaticke*, according to this prophecy.

2. In the seuenteenth Chapter of the *Apocalyps*, there is mention made of the great Whore, which name cannot more properly bee applyed to any thing then vnto the City of *Rome*: for the viual custome of the Prophets is, so to terme Cities corrupted in maners, and giuen to idolatry by the name of Whores. So *Ninueh* is by the Prophet *Michah*, Chap. 1.7. and by the Prophet, *Nahum*. Chap. 3.4. and *Ierusalem* by the Prophet *Esay*, Chap. 1.21. *How is the faithfull City*

City become an harlot? And therefore the Prophet *Ieremy* representeth the corruption of the Tribes of *Israel* and of the realme *Judah*, by two debauched or whorish women, Chap. 3. 6. &c. and *Ezekiel* amplifieth the same metaphor at large, Chap. 16. Now this name agreeth very fitly with the City of *Rome*, which was in ancient times painted like a woman gorgeously attired, to whom other women, representing the lundry Provinces of the *Romaine* Empire, came to offer their presents, as is to be seene in the booke intituled, *Notitia Imperij Romani*. Thus was *Rome* also painted, triumphing ouer the *Dacians*, and the picture thereof was to be seene in Marble in the Gardens of Cardinall *Fredericke Casius* in the yeere, 1549. *Ataulphus* King of the *Gothes* hauing taken *Rome*, and desiring to eternize the name of his Country, stamped a certaine coyne, wherein the City was figured like a woman, to whom Victory presented a Laurell branch with this inscription, *Memorie Gothia*. But a more excellent picture then al these, we read of in the time of the Emperor *Vaspasian*, where *Rome* is portrayed in the similitude of a woman, with an Helmet on her head, her armes naked, one halfe of her breast open, her thighes almost vncouered; holding in her hand a Scepter, and seated vpon seuen Mountaines, with the riuer *Tiber* running on the one side, and a Wolfe the Nurse of *Romulus* and *Rhemus* standing on the other. In the bottome was this inscription in great letters, *Roma*. Now this ordinary description of that City, being not likely to be vnkowne vnto *S. Iohn*, and being directed by the same Spirit by which the former Prophets spake, it cannot bee doubted but that hee followed the steps of the one, and alluded vnto the other in calling *Rome* the great Whore.

3. This woman is said to sit vpon waters, *Apoc. 17.1.* that is, to reigne ouer Kings, Peoples, Multitudes, Nations, and Tongues, as the Angell himselfe expoundeth it, verse. 15. and 18. Now as a seate is subject to him that sitteth on it, and serueth, vpholdeth, beareth, and giueth ease vnto him; and as the Maiesty of a Throne procureth authority to

Hubert Golt-
zius *l. rerum*
Antiquar. c. 3.

him that sitteth thereon, and striketh a reuerence into the beholders, in such sort that when it is void, men giue a certaine obeyſance vnto it: ſo al Kings, People, and Nations for a long time, ſerued, ſuſtained, and maintained by their greatneſſe and authority this Papall ſcate; the name whereof being deriued from *Saint Peter*, ſtrooke ſuch a terror into them, that they reuerenced the perſons for the ſcate ſake, and ſo this prophecy was myſtically fulfilled. And if thereunto we ſhall adde literally the topography and ſituation of the place, wee ſhall finde, that the City of *Rome* is ſituate vpon many waters: for it is built vpon the bankes of *Tiber*, into which Riuer, excepting al Fountaines, and petty rundlets, there diſcharge themſelues, as *Pliny* writeth, 42. Riuer, beſides the great number of Bathes, Fountaines, and Conduits, as are there to bee found, ſeruing not onely for neceſſity, but for pleaſure, ſo that euery way it is a City ſituate vpon many waters.

4. It is ſaid further, *Apocal. 17.2. That the Kings of the earth commit fornication with the Whore, and the Inhabitants were made drunke with the wine of her fornication.* Now, was there euer any City of the world, to which this might be ſo fitly applyed, as to the City of *Rome*, whether ancient or new? For touching ancient *Rome*, the abominable Idolatries both originall in themſelues, and deriued from conquered Nations practiſed therein, were innumerable. They worſhipped as Goddeſſes *Cloacina*, (that is, the Iakes and ſewer of filthineſſe) *Feare*, *Pallor*, *the Feuer*, &c. Worthy indeed for their impiety to haue their Gods alwayes preſent with them, *Acca Laurentia*, and *Flora*, two famous Harlots, were reckoned amongſt their adored Deities: and their Temples were no better then common Stewes, as *Minutius Felix* reporteth. The moſt of their Emperors with their wiues were conſecrated after their death, and made Gods, hauing Temples, Priests, and Sacrifices, appointed for them: as the Priests of *Linia*, *Drufilla* the wife of *Augustus*, and of *Domicilla* the ſiſter of *Titus* and *Domitian*; and to make vp the full heape of her idolatry, *Rome* it ſelfe was worſhipped of them as a diuine Godhead, as *Dion* reports: and had a

Minutius Felix in Octauio.

Dion in Augusto.

Tem-

Temple dedicated to her, as *P. Victor*, and *Onuphrius* report. In the treasure of Antiquity, written by *Hubertus Saltz*, we finde these two inscriptions deriued from ancient coynes, one in Greeke, ΡΩΜΑ ΘΕΑ: the other in Latine, *Dea Roma*, that is, *Rome a Goddesse*, whence are these excellent verses of *Prudentius* a Christian Poet:

Onuphrius
clerk. Roman.

*Delubrum Roma colitur, nam sanguine et ipsa
More dea, nomenq, loci seu numen habetur,
Atq, urbis, venerisque pari se culmine tollunt
Templa, simul geminis adolentur thura deabus.*

Which is thus in English,

*Rome like a Goddesse is ador'd at Rome,
With Image, Altar, Sacrifice, and Blood,
And by a change most wonderfull, whilome
A City, is become a God of wood:
Venus, and she, their equall Temples share,
And to them both, men incense daily bare.*

Where besides the deifying of the City, from the correspondence betwixt the worship which the Romanes performed to *Venus* and *Rome*, we may by good right conclude, that she is truly named by *S. Iohn*, *The great Whore*. But as touching new *Rome*, since the Papall seate exalted it selfe to the height of Antichristianisme, the spirituall fornications and idolatries, are so euident to the world, as no man can doubt thereof that hath his eies in his head. But of them more particularly in other places.

5. The apparrell of this great Whore, is said in the fourth verse, *To be purple and scarlet, beautified with gold, precious stones and pearler*. And were not the Roman Emperours so adorned? *Synesius* speaking to the Emperour *Arcadius*, describes their attyre at large, and so doth *Pliny*, with other writers more. But the Popes maruailously vaunt themselves in this colour, saying, that they receiued this priuiledge from great *Constantine*, to weare royall Robes, as *Gratian* reports, and *Durand* giueth reasons of their wearing Scarlet:

Synesius
in Basiliens.
Pliny lib. 22.
c. 19. 2.
Gratian disp.
98. C. *Constantinus*.
Durand Rationale lib. 3.
cap. 19.

*Sacrar. Cere-
moniar. lib. 1.
cap. 2.*

as namely : First, that they are ready to giue their liues for their sheepe, and therefore are clad in red. And secondly, as Scarlet is twice dyed, so their charity is exceeding great, both towards God and men. But if we desire to behold this Man of Sinne in his ruffe, attired in all points like the Whore of Babylon, obserue him as he is described in the booke of his owne Ceremonies, after this manner : *He that is new Elect to the Papall dignity, is presently disrobed of his old attyre, and covered with a garment of white wooll, with red hose and sandals, adorned with a golden Crosse, a red girdle with golden claspes, a red cap, a red rochet, a longe Aube, and Amusse, and a Stole behung with Pearles :* And after all these, they cast vpon him a red cloake of costly price, and a Mitre adorned with gold and precious stones. Could (I pray you) the Whore of Babylon be more fitly represented in the person of the Pope ? Their Cardinals also weare red hats, and seldome go forth, but clad in Scarlet. In a word, there is no colour so much in vse and affected in the Court of Rome, as this is ; all the seats of the Cardinals in the great Hall of the Pallace, are painted with red, together with the Armes of the Pope : all which doth not onely declare Rome to be the Whore of Babylon, but also doth signifie the blood that this Whore hath shed, and the shame that ought to possesse their faces, for her abominations. I conclude with that witty Epigram of learned Beza, touching this matter :

*Seminiros quicunq; patres radiante galero
conspicis, et rubra syrmat a longa toge :
Crede mihi nullo saturatas murice vestes
diuite nec cocco pilea rincta vides.
Sed qua rubra vides, sanctorum cade virorum
et mersa in fonti tota cruore madent,
Aut memor istorum qua calet crimina vestiri,
pro dominis iusto tacta pudore rubent.*

In English thus.

*When thou bebold'st the hats and sacred weeds
Wherewith the Romish Cardinals adorned be:*

Thinke

*Thinke not these garments dy'd, with purple seedes,
 Nor yet deriv'd from old Antiquity.
 The blood of Innocents, which by their hands is shed,
 Doth give unto their caps, this colour red:
 Or else the garments blush with open shame,
 For those fowle sinnes, which do their Lords defame.*

6. Againe, she is said to be full of names of blasphemy, *Reuel. 17. 3.* which to be apparantly verified of *Rome*, may appeare by the blasphemous titles which are giuen both to the City it selfe, and also to the Emperours and Popes thereof. To the City, they call it, *urbis sacra, the holy City: Urbs eterna, an everlasting City: Inuicta Roma, invincible Rome: Inuicta Roma eterna, Rome invincible and eternall: Conservatrix urbis sue, the preserver of it selfe* (for they made her a Goddesse as before.) In the time of *Maxentius* the Emperour, they represented *Rome* in this figure; A Goddesse sitting in her Temple, holding in one hand a Lance, and in the other a Globe, as the Queene and Lady of the whole world. And in the time of the Emperour *Probus*, she was painted also sitting in a Temple, hauing in one hand the Goddesse Victory, crowning her with a Crowne of Lawrell, with this inscription: *Rome eterna*, that is, to eternall *Rome*: what greater blasphemy can be spoken then this? The like titles they giue to their Emperors, as to *Iulius Caesar*, *Ιουλις Καίσαρ Θεος, Iulius Caesar a God, Deo Augusto*, to the God *Augustus*: yea they were not ashamed to affix the title of God, to most wicked and infamous persons, as *Adrian* did to his *Ganymede Antinous*. Neither doe the Popes come behinde the Heathen Emperours in these blasphemous titles, as when the Canonists call him, a God on earth, hauing fulnesse of power, an essence of the second intention, compounded of God, and man: pertaking both the natures of Christ, as being not God alone, nor man alone, but both. Neither doe their flatterers onely adorne them with these braue titles, but the Popes themselues approve thereof, as is euident by that triumphall verse made of *Sixtus* the fourth, at his entry into *Rome*, which he well approoved of.

*Oraclo vocis mundi moderari habenas,
Et merito in terris crederis esse Deus.*

Nay *Paulus Quintus* of late, and his Nephew the Cardinall *Burghesius*, caused euery peece of their plate to be marked with this inscription; *Burghesium eternitati dicatum*. But what doe I stand vpon these things, whereas he causeth himselfe to be worshipped as a God, with prostration of body, adoration, bussing of feete, exaltation of mens shoulders? &c. as one of their owne crue shain'd not to write touching *Paulus Quintus*: *quem n. minis instar vera colit pietas*; yea he takes vpon him to be omnipotent like God, as not to erre, to haue power to dispence with the Law of God; to be the first cause, and the cause of causes, &c. These, and a number more such like horrible blasphemies, are belched forth by them, against the God of heauen; and therefore *Rome* both Pagan and Papall, may well be said to be full of names of blasphemy.

8. In the Whores forehead is written the name, *Mysteri*, *Apoc. 17. 5.* to signifie, not onely that all that is spoken of her, ought to be vnderstood mystically and spiritually, but also that all abominations and idolatries, were to be presented to the world as diuine mysteries, and that this City hath gotten all her power and authority by the pretext of Religion, as *Minutius Felix* affirmed, *That superstition gaue, founded, and encreased the Empire to the Romans*. Hereunto may be added, that *Rome* had a certaine other mysticall name, which by their lawes might not be published and vttered abroad, and therefore *Valerius Soranus* was condemned to death, for presuming to divulge this mysticall name of *Rome* against the Law. And for this cause they had a Temple dedicated to the Goddesse *Angerona* the Goddesse of Silence, to whom they sacrificed about the twelfth of the Calends of February. This Goddesse was painted with her mouth couered, to signifie the vertue of silence, not onely in other things, but especially in this mystery: but hence also the name of the God to whose protection *Rome* was committed,

Minutius Felix in Octauio.

Pliny lib. 3.

cap. 5.

Solinus. Polyhist. ap. 1.

mitted, was kept secret and hidden (as witnesseth *Pliny*) for feare least being knowne, he should be called out of their City, and allured away by the prayers of their enemies, as the Romans were accustomed to entice vnto them by certaine charmes and exorcismes the Gods of other Cities which they besieged, promising them greater honours, and seruices at *Rome*, then euer they had before: Howbeit this name more fitly accordeth to this Whore vnder the Popes. For what is it, that eleuated them to that authority, which it once had ouer the whole world, but the opinion of Religion, as if it had engrauen in it forehead, all the mysteries of the Kingdome of heauen, to teach, giue, and sell them at his pleasure? yea, and to conceale them too, from the Lay-people, whose saluation (as they say) depended vpon the faith of the Church, which they ignorantly beleeued in all things, keeping them from searching the scriptures, and meddling with matters of faith, as mysteries onely appertaining to the Church, that is, the Romish Prelates. Besides that also, they had, and haue still at this day, certaine secrets in their Religion, which in no case may be communicated to the common people: To all which, if we shall adioyne the word, *Mysteri*, reported to haue bene vsually imprinted in the Popes Miter, as witnesseth *Iames Brocard*, and *Francis* the Monke, who beheld it with their owne eyes; what can be more cleare and euident?

9. When *S. Iohn* calleth this City Babylon, he speaketh not of Babylon in *Chaldea*, which at that time was vtterly deserted, by reason of the neighbourhood of *Seleucia*, as *Pliny* who liued about *S. Iohns* age, reporteth: nor of the *Egyptian* Babylon, to which the markes giuen vnto it in this Chapter, do no waies agree: but of a third; whereof the Ancient *Chaldean* Babylon was a figure, that is, *Rome*, as all writers for the most part do testifie. *S. Augustine* elegantly calleth, *Babylon the first Rome*, and *Rome the second Babylon*; and in another place he saith, *That Rome was built as a second Babylon, and as it were the daughter of the first*. And *Orosius* hauing treated of the correspondence and similitude betwixt *Babylon* and *Rome*, concludeth thus: *Rebuild a like*

*Pliny lib. 28.
cap. 1.*

*Jacob. Brocard.
in Apoc. 17.
Declarat.
Francisci
Monachi. in
Ecclesiæ ven-
des in 14. 28.
an. 1601.
Pliny lib. 6.
cap. 26.*

*Aug. de ciuit.
dei. lib. 18. cap.
2.
Ibid. cap. 22.*

*Orosius lib. 2.
cap. 2. 5. 3.*

*Tertull. aduer-
sus Iudaos. et
contra Marcion
lib. 3.*

*Hieron in pro-
log. lib. 6. Di-
dymi de spiri-
tu.*

*Bel. de Rom.
Pon. lib. 2. c. 2.
Baron. ad An.
45.*

*Rib. 12 in
Apoc. cap. 14.
Ludovic Vives.
in Aug. de
ciuit. lib. 18.
cap. 21.*

beginning of both Cities, like in power, like in greatnesse, like in time, like in goods and evils, but yet not like in issue or end. For the Empire of Babylon was then worne out, but that of Rome subsisted yet vnder the gouernment of Honorius. This opinion is also confirmed by Tertullian before them both, in these words : Thus Babylon in S. Iohn doeth beare the figure of the City of Rome, and consequently, both great, and proud in Empire, and the murderer of Saints. And S. Ierome alluding to this passage of the Apocalyps saith, *When I conuersed in Babylon, and was an inhabitant in the Harlot clad in purple, and lived after the Roman rights, &c.* The same is confessed by Bellarmine, Baronius, Kibera, the Rhemist, Ludovicus Vives, and others. The words of this last are worth marking : Though S. Ierome (saith he) in his Epistle to Marcella, calleth Rome Babylon, yet now it is deliuered from that odious name : For there is no confusion in her, but all things are distinguished and reduced unto certaine Lawes ; so that though there be a sale of all, yet nothing is done without law and proceesse, and a most holy right. Thus merrily he taunts this scarlet Strumpet, intimating in plaine termes, that seeing there is no confusion so great, as that which is established by Law, therefore Rome euen in this regard, deserueth the rather to be stiled with the name of Babylon, which signifieth confusion : and that worthily. For as Theophilus said of old Rome, that it was *επιτομή των διεθνών*, an abridgment of the superstition of all Nations which ran thither as into a common sewer : so may we truly say of new Rome, that there is a confused medley of all superstitions and Heresies, and not onely so, but of all Nations and Cities also, as Athenas writeth. *In the beauenly City Rome, are found enclosed all Cities : all Nations dwell there, Cappadocians, Scythians, they of Pontus, and innumerable others, so that it may well be named, the epitome of the habitable world.* So that as the name Babel, was giuen to the old City in the plaine of Shinar, by reason of the confusion of languages which was there made ; so worthily may it be giuen to this, wherein there is as great a confusion as there was.

10. And of what City can it be truly said, that it is situate vpon seuen hills, but of *Rome* only? For though they write the same of *Constantinople*; yet that City was not in being in *S. Iohns* time, and he describeth a City that was then extant: and besides, *Rome* onely of all the Cities in the world, was named *Civitas septicollis* in Latine, and *επτακολλος* in Greeke, by Ancient Poets and Historians: and in this it fitly resembleth ancient *Babylon*, which by the Oracle is stiled *επτακολλος*, a City of seuen letters, because the name *Babylon*, containeth so many; which seuen letters of *Babylon*, answer to the seuen hills of *Rome*: And because it is mysticall *Babylon*, what number is fitter to represent this mystery, then seuen? The Greekes called the true God *ιτεκεσπαιω*; that is, whose name consisted of seuen voyces or vowels, and it is to be scene in the booke of ancient Oracles, collected by *Iohn Opsepeus*: and that, either because the name of God might be gathered out of the seuen Greeke vowels, or because the name that God himselfe taketh vpon him to *Moses*, *Exod. 3. 14.* is composed of seuen letters *יהוה יהוה*, *or*, He that is, as *Ioseph Scaliger* obserueth. In Hebrew also the name *יהוה* consisteth of foure consonants, and three vowels, which in Latine is written with seuen entire letters: And indeed it would be tedious to relate the mysteries that are by ancient Authors found in this number. So that whether we take this number in a literall, or in a mysticall signification, it fitly sorteth with the City of *Rome*.

11. *Remond*, cap. 26. de *Antichristo*, speaking of *Harmageddon* the place where the battel should be fought for the false Prophet, that is to say, Antichrist, *Apoc. 16. 16.* doth stricke to encounter the name of *Geneua* in those words: but the Hebrew letters wherewith this word is written, do easily confute this malicious dotage, and plainly shew they care not what they say, so they may any waies disgrace our Religion. *Dancus* giueth vs a more probable interpretation thereof, when he fixeth it vpon *Rome*, because *Armageddon* signifieth in Hebrew (the word being read backward after the Hebrew manner) *The Subversion of Babylon*. And what is

*Scaliger de o-
menat tem-
pore.*

Rome

Hieron. adu. r-
sus Prouinian.
lib. 2.

Rome but haughtinesse, if it be conceiued in the Hebrew, as S. Jerome witnesseth : And if in Greeke, *strength*, well then may Rome be called *Armageddon*, The subuersion of highnesse, both for that she hath a long time subuerted many of the great Kingdomes of the earth, by her temporall first, and secondly, by her spirituall sword : and also for that she shall at last subuert her selfe by her owne greatnesse and pride. But yet to speake ingenuously, I take that the place is otherwise vnderstood, in a more simple and plaine meaning, which in a word is thus. *Har* in Hebrew signifieth, a Mountaine, and *Mageddon*, is the proper name of a City, situate in the land of *Canaan*, as we read, 1. *Kings*. 9. 15. from the mountainous situation of which City, ariseth the name *Harmageddon* : and of this City, those waters take their denomination, which are mentioned, *Iudges*. 5. neere vnto which, was that great Armie of *Iabin* vnder the conduct of *Sisera*, discomfited by an handfull of the *Israelites*, vnder *Debora* and *Barak*. Now vnto this defeate doth S. *John* seeme to allude, as to a most excellent figure and representation of those things which he intended to propound. For this King *Iabin* with his nine hundred Chariots of iron, and innumerable multitudes of souldiers, doth he not liuely represent the designes, leagues, and conspiracies of Kings, and people, fighting against Christ, vnder the banner of *Sathan* and *Antichrist* ? And what did *Debora*, a feeble and disarmed woman represent, but the Church of Christ, standing vallantly in opposition against all these assaults ? And why is the Mountaine of *Mageddon* assigned to be the place, wherein this combate is to be fought, rather then any other ? But to represent, that they that fight against the true Church, small in strength and number, in comparison of her enemies, shall haue the same issue of their battailes, as the *Canaanites* had against the *Israelites* : of the two Tribes of *Zabulon* and *Nephthali*m, neere vnto the waters of *Mageddon* where they were all slaine euen to one, as it is euident, *Iudg*. 4. 16. and *Iudges*. 5. 19. This I take to be the most probable interpretation of this Text : and the rather, because it is vsuall, to shadow out the proph-

cies of the deliuerances of Christs Church in the New Testament, by some famous deliuerance of Gods people in the Old Testament: as our redemption by Christ, by the redemption of the *Israelites* out of *Egypt*: the conquering of our spirituall enemies by Iesus Christ, by the ouerthrow of the *Madianites* by *Gideon*, *Isay. 9. 3.* the deliuerance of the Church from her enemies, vnder the name of the deliuerance of *Ierusalem*, *Zach. 12. 9. 11.* where is also expresse mention of this *Mageddon*, where the *Israelites* wept for King *Iosias*. But enough of this: the conclusion of all is, that there is nothing in the description of this Harlot, but fitly agreeth vnto *Rome*, not onely ancient, but moderne, which is named by an excellency of speech (*the City*) without any other addition, as Saint *Iohn* stileth it in plaine termes *ἡ πόλις, ἡ μεγάλη*, the City, the great, the Articles repeated importing so much.

CHAP. 7.

Of the growth and progresse of Antichrist.

THE Apostle, *2. Tim. 2. 17.* compareth the doctrine of Heretikes to the Gangrene, the nature of which disease is to fret by little and little, till at length it seize vpon the vitall parts, & so bring death to the body. So heresie doth not insinuate it selfe into the Church all at once, nor in a moment possesse the body thereof, but infesting the members by degrees, ere it be perceiued, disperseth it selfe through the whole body. This our Sauiour Christ himselfe affirmeth, *Mat. 13. 24.* when he saith, *That the enemy whilst men slept sowed his Tares*, that is, in secret and vnperceiued, according to that of Saint *Peter*, *2. Peter. 2. 3.* *That false teachers should with fained words priuily bring in damnable heresies.* And the Apostle speaking of Antichrist, confirmeth as much when he saith, *That from that time the mystery of iniquity began to worke*; *2. Thess. 2. 7.* to shew, that Antichrist should not come at one chop, so that hee might be descried, but
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should

should gaine footing by little and litle, till at length he seated himselfe in the Temple of God, and exalted himselfe aboue all that is called God : which may serue for an answer to them that require vs to designe precisely the time when Antichrist first seated himselfe at *Rome*, who was the first Pope that merited this title, what yeere hee liued, and what histories make prooffe thereof. For seeing this mystery of iniquity hath like a Canker or Gangrene, beene a long time wearing it selfe into the Church ; will it follow that no such euill was, because the beginning thereof cannot be determined ? How many diseases are there in the body, and those euen vnto death, the beginning and first causes whereof cannot be knowne ? Now is aman therefore sound, because he cannot tell when his disease tooke him ? Neuertheless, that our Aduersaries may not take this as an excuse of ignorance, I will clearely manifest the progresse of this Man of perdition, and deduce in breefe by certaine histories his growth and increase.

2. As therefore the holy Scripture describeth Antichrist by the name of a man; so it giueth vs iust occasion to obserue in him the like progresses and changes as are found in the life of a man. As therefore the life of a man is diuided into seuen principall periods or peeces, to wit, Birth, Infancy, Youth, Mans estate, Declining age, Old age, and Death : so Antichrist hath the same degrees and staires, from his first entrance into the world, vntill his finall end and dissolution. For it must needs fare with this Kingdome and Empire of Antichrist, as it hath done with all other Kingdomes and Empires of the world, which haue growne from small beginnings to a great height and strength, and after by litle and litle decayed againe, till they come to their finall ruine. This we may see clearely verified in the foure great Monarchies of the world, and all other great and mighty Kingdomes: yea, the mighty *Ottoman* Empire is not now so great and powerfull as it hath beene, but as it arose and sprang by litle and litle, and spread it selfe at last ouer the greatest part of the world; so we hope by the declinings thereof,

of, that it's death and ruine is not farre off. And concerning Antichrist, me thinks, Saint *Paul*, 2. *Thess.* 2. evidently discovereth all his degrees of his standing, both in his growth and fall. His Birth, when he saith, that he was euen then already come in his time, as Saint *Iohn* also affirmeth, 1. *Iohn.* 4. 3. His Infancy, when he saith, that the mystery of iniquity did already worke. His Youth, when he saith, that he could not be reuealed till that which withheld was taken out of the way. His Mans estate, when he saith, then shall this Man of sinne bee reuealed, and shall exalt himselfe aboue all that is called God. His Declining, when he saith, the Lord shall consume him with the spirit of his mouth, that is, with the preaching of the Gospell: and lastly, his Old age and death, when hee saith, that after his consumption he shall bee destroyed with the brightnesse of Christs coming. Of these degrees in order.

3. Antichrists birth was without doubt in the Apostles time, seeing Saint *Paul* saith, that the mystery of iniquity did then worke; and Saint *Iohn*, that Antichrist was already come into the world. Now hee could not come before Christ, for how could he then be Antichrist? Therefore it is an vndoubted truth, that he was borne in the Apostles time: and yet no man can expressely define in what yee re, moneth, or day he was borne; for his coming was into the Church as a disease into the body vnknowne and secret: neither can the place of his birth be determined, whether in *Rome*, or in any other City of the world. And as for *Rome*, wee are so farre from affixing the title of Antichrist to those holy Bishops that were first in *Rome*, that we confesse that the Church of *Rome* was then proposed to other Churches as a rare example of sanctity of life, and purity of doctrine, and constancy in martyrdom: yet howsoever it is impossible to determine either the time or place of his birth, notwithstanding that he was borne in the Apostles time, is so euident a truth, that he that will deny it, must withall deny the holy Scripture wherein it is plainly affirmed.

4. His infancy may well be thought to haue continued
from

from the Apostles age, vntill the first *Nicene* Council: for if we consider the historie of the *Romane* Bishops during those three hundred yeeres, we shall easily perceiue that presently after the Apostles, they began (doubtlesse beside their thought and intention) to prepare the way for Antichrist, who was to establish his throne in their seate, and that as well by offering a kinde of primacy aboue other Bishops, as by bringing in an intollerable number of traditions to darken the simplicity and purity of the Gospell: which will plainly appeare, if we receiue for trueth, Decretall Epistles ascribed vnto such Bishops of *Rome* as liued in the first Age of the Church, to wit, *Anacletus*, *Evaristus*, *Alexander*, *Sixtus*, *Higinus*, *Pius*, *Eleutherius*, and others: for what doe they all breath but the spirit of Antichrist? What doe they thunder out, but the primacy of the Church of *Rome*? What doe they beate vpon, but prohibitions of offending Priests in any sort whatsoeuer? And what doe they speake of, but of appeales to the See of *Rome*, and such like things? And all this at the time when prisons were full of Christians, and the streets ran with their blood. But howsoeuer these Epistles were counterfeited, as it is without doubt, yet certaine it is, that Pope *Victor* nourished this infant, and made way for his further growth, when he excommunicated all the Churches of *Asia*, and others, for not celebrating their Easter vpon Sunday, as did the Church of *Rome*: which deede of his, was sharply reprobued by many Bishops, and particularly by Saint *Irenaeus*, as *Eusebius* reporteth: so did other Bishops his successors, when they made no scruple to take cogniti on of the causes of such as were condemned by other Bishops, and arrogated the iudgement thereof vnto them. Which ambition of theirs, Saint *Cyprian* in an Epistle to *Cornelius* the then Bishop of *Rome*, reprehendeth most soundly and grauely, and proueth that euery one ought to be iudged where his crime was committed, and where both his witnesses and accusers might be present: and that to appeale to the Bishop of *Rome*, was nothing else but to abrogate the authority of other Bishops. So also did Pope *Zepherus*, when

Euseb. histor.
lib. 5. cap. 24.

Cyprian. lib. 5.
epist. 3.

he the first of all other tooke vpon him this title, *Pontifex Maximus, Episcopus Episcoporum, The cheefe Bishop, and Bishop of Bishops*, as *Baronius* confesseth. And thus did this wicked child play in his infancy, and yet shewing euen then most certaine presages of his future behaiour in the Church.

5. After the *Nicene* Councill, when peace was giuen to the Church, Antichrist came to the prime of his youth; and his pride and ambition grew to an higher stature and strength, mixed with more boldnesse and courage then before: for fearing no more any persecution from the Pagans, whose religion began by litle and litle to bee abolished, the Bishops of *Rome* began to lay more strong foundations of their projected primacy, vnder pretence of defending the sound doctrine of the Trinity. For, when as *Thanasius*, with *Paul* Patriarch of *Constantinople*, and other Bishops were banished from their Churches by the *Arians*, and retyred themselues to *Iulius* then Bishop of *Rome*, he receiued them, and wrote in their behalfe, letters to the Easterne Bishops full of pride and ambition: wherein he challengeth the right of calling generall Councils, the iudgement ouer other Bishops, and the appeales to the Church of *Rome*: which arrogancy of theirs, was greatly cherished and encreased by a Decree of the Councill of *Sardick*, which rather by prouision to remedy the troubles of that time, in regard of the *Arrian* Heresie wherewith the whole East was infected, then for a perpetuall right, permitted appeales to the Bishop of *Rome*: if at least this Decree of the Councill of *Sardick* be not counterfeited: seeing Saint *Augustine* acknowledgeth no Councill of *Sardick*, but hereticall. The same steps of pride were troden in by all the whole ranke of *Romane* Bishops of that Age, in so much that the Councill of *Meletis* was forced to giue stoppage thereunto, by forbidding all appeales to bee made beyond the Sea, vnder paine of being excluded from the Communion of the Churches of *Afric*: which caused Pope *Zozimus*, for the maintenance of the authority of his Sea, to produce the Decree of the pretended Councill of *Sardick*.

*Baron. Annal.
ad An. 216.*

*Epist. Iulij
Pape. tom. 1.
Concil.*

*Aug contra
Crescon. lib. 3.
cap. 34.*

*Con V. Mele-
tis. cap. 21.
tom 1. Concil.*

dick, which was said to be the same with that of *Nice*: but it was convicted of falshood by the Copies of the Council of *Nice* fetcht from *Constantinople*, and so his labor lost. This Council wrote vnto Pope *Celestine* the successor of *Boniface* about this falsification, and aduertised him not to bring into the Church (which ought to appeare as a light of simplicitie) *Fumosum typhum seculi*, *A smoky arrogancy of the world*. In like maner the Council of *Chalcedon* went about to bridle this height of pride in the *Romane* Bishops, when, notwithstanding the contradictions of the Legates of Pope *Leo*, it gaue an equall place of primacy in the Church to the Patriarch of *Constantinople*, and equall priuiledges of honour, with absolute iurisdiction ouer all the Metropolitans of *Asia*, *Pontus* and *Thracia*, and that by reason of the Imperiall seate which was then there planted, as the Bishop of *Rome* had before time beene exalted for the same cause. Hence forward the Patriarchs of *Constantinople* went alwaies in equipage with the Bishops of *Rome*, and retained the title of Oecumenicall as well as they: and the Church of *Constantinople*, was by the authority of the Emperors stiled, *Caput omnium aliarum ecclesiarum*, *Head of all other Churches*, as is euident by the writing of *Iustinian* the Emperor to *Epiphanius* Patriarch of *Constantinople*, and *Anthemius*, and *Meleminus*, and of the Emperor *Leo*, to *Stephen* Patriarch of the same place. So that in this Age, the Bishops of *Rome* ambitiously desired, and in a youthfull heate audaciously attempted that, which yet by no means they could absolutely effect and bring to passe. And though *Gregory* the great, whether by fained humility or otherwise, seemed to abhorre the title of Vniuersall Bishop, or Patriarch, which *Iohn* of *Constantinople* assumed vnto himselfe, calling him therefore the forerunner of Antichrist, and saying, that none of the Bishops of *Rome* euer vsurped this title: yet notwithstanding (if we will belceue *Baronius*) he forbore not in effect to take the same title vpon himselfe, when he saith in one of his Epistles, *That the Romane seate serued for a Watch-tower over the whole world, and sent out vnto all, new Constitutions.*

Baron. ad An.
1595.

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But I thinke this Epistle rather to be forged, then truly of *Gregories* composing, for it was dated, *Indict. 11. Anno Christi. 593.* which kinde of datation the Popes vsed not; besides he bringeth in *Theodorike* subscribing to this priuiledge, whereas at this time he was scarce of age to speake, and in possession of the City of *Soissons* which he neuer had. Now if we adde heereunto the great pompe and riot which the Romish Prelates and Cleargy abandoned themselues vnto in this Age, we shall perceiue inore of the youthfull disposition of this Man of sinne. *Ammianus Marcellinus* a Pagan Historian, hauing related the schisme and contention betwixt *Damasus* and *Vicissinus* about the Papacy, wherein much humane blood was shed and spilt, at last concludeth after this manner: *when I consider the great pompe of the Romane Bishops, I cannot but confesse that they which aspire vnto those honours, haue reason to strine with all their might; seeing when they haue obtained them, they are assured to be enriched with the oblations of Matrones, and to come forth in publike in their Chariots magnificently arrayed, and to make feasts with such excessse, that their banquets surpasse the tables of Kings.* And all this he appropriateth onely to the Bishop of Rome: for of other Bishops he thus writeth in the same place, *That their frugality in meates, and drinckes, parsimony in apparrell, and humility in carriage, commended them to God and to his seruants, as pure and modest persons.* Thus *Marcellinus*. Now it cannot be said, that this Historian in a malicious humour reprehendeth the riot of the Romish Bishops (as *Baronius* would haue it) seeing he commendeth other Christian Bishops for their modesty and temperance: And therefore, rather is *Baronius* impudent, in daring to iustifie this their pompe and pride, saying, that *Then to the soueraigne priesthood of Christ was ioyned a magnificent and regall Majesty:* whereby hee giueth cause of fit application of that which Saint *Ierome* reporteth to haue beene spoken by one *Pretextatus*, a designed Confull, but a sacrilegious wretch, who mocking at Pope *Damasus*, said, *Make mee Bishop of Rome, and I will presently turne Christian.* In fine, the multitude

*Gregor. lib. 12.
epist. 32.*

*Ammian.
Marcell. l. 27.*

*Baron. ad An.
367.*

*Hieron. epist.
61.*

titude of traditions, ceremonies, and superstitious doctrines, brought into the Church by the Bishops of *Rome*, in those first sixe hundred yeeres, do shew, that Antichrist was growne to a good age and strength: as the mingling of water with the Sacramental wine by *Alexander* the first, and of salt with water for Benediction, agreeable to the Pagans: Lent fast for seuen weeks by *Trophimus*: the celebrating of Easter on the Sunday, by *Pius* the first; the which one *Hermes* is said to haue receiued by reuelation from an Angell in a shepherds habit: the shauing of Priests crownes, by *Ammianus*, a custome deriued from the practise of *Isis* Priests, and condemned by diuers of the Fathers, as *Clement* of *Alexandria*, *padagog. lib. 3. cap. 11.* and *Optatus contra Parmen. lib. 2* and *Ierome* on *Ezekiel. 44.* and the fourth Council of *Toledo*, *cap. 45.* the Fast of foure times by *Calixtus*: Silver Cups into the celebration of the Lords Supper, by Pope *Virgine*: but no Gold as yet, because I thinke they follow *Perfius* rule, *In sacris quid facit aurum?* new Chrisme to be made euery yeere, and the old to be burnt at the Eucharist, by Pope *Fabian*: Diuine seruice to be celebrated vpon the sepulchres of Martyrs, by Pope *Felix*: blessing vpon the Altar of the fruits of the earth, as if they held them vncleane with the *Manichees*, till they were thus purified, by *Eutychianus*: as also the prohibition, that no Martyr should be buried, but being clothed with a certaine kinde of Vestiment called a *Dalmatica*, and a purple hood. Thus superstition began then to encrease and grow to some strength in the Church, and that not onely in matters of ceremony, but also of doctrine: for then began Temples to be dedicated to the honour of the Virgin *Mary*, and Martyrs, to the great dishonour of God, to whom as all diuine worship is to be giuen, so all Temples for the exercise of that worship, are to be erected, as witnesseth Saint *Augustine*. Then entred in the Inuocation of Saints, with the placing of hope and confidence in them, as may appeare by the doctrine of the Pope *Leo*, and *Gregory* the Great: then came in prayer for the dead, and Purgatory: for the fabricke wherof, they forced to forge

Aug. cont. Ma-
xim. Ar. ian.
lib. 1. tit. 11
Leo ser. 1. de
natalib. Petri
et Pauli.
Gregor. epist.
lib. 12. epist. 32.

an infinite number of miracles, and apparitions of dead ghosts. The doctrine of iustification by the merit of workes, began then also to take some footing, though not so deepe as afterwards. So that now it is easie to conclude, that albeit the Bishops of *Rome*, vntill the yeere 600. were not such as to whom might be properly applyed the title of Antichrist; yet it cannot be denyed, but that the mystery of him wrought in them, and by them; and that it was growne to some strength and stature in this Age

6. We haue seene Antichrist in his youth, the mystery of iniquity working in the Sea of *Rome*, through the simplicity of some Bishops, and ambition of others, for these first six Ages, till *Gregory* the first; after whose death, he came to his mans estate, that is, was reuealed in the Church, and reigned in the *Romane* Sea: and as the period of this Age of man is commonly of longer continuance then the rest, so is the time of Antichrists reigne, longer then of his infancy or youth. It began presently after the death of *Gregory* the Great, and continued well-neere the full space of 800. yeeres, and arose to it height by certaine degrees and staires: for no mortall thing is perfect at the first, but groweth by steps, as it also decayeth. The first degree of his reigne, which I terme his mans estate, was in the time of the Emperour *Phocas*, who hauing most treacherously and cruelly murdered his Maister, *Mauritius* the Emperour, together with his Wife and Children, to the end, that he might gaine the fauour of the *Romanes*, and keepe *Italy* from reuolting; he caused the primacy and superiority of the whole Church, to be adiudged to the *Romane* Sea, and the Bishop of *Rome* to be declared the soueraigne and vniuersall Head of the Church, and of all other Bishops; alleading for it this reason: That as the City of *Rome* was the Mother and Princeesse of the *Romane* Empire, so it ought also to haue the primacy and soueraignty in religion. And from this time, *Boniface* and his successours tooke vpon them the title of vniuersall Bishop: A title, which in deed appertaineth to none but Christ, who is the onely true shepheard (as *S. Peter* calleth him,

Gregor. *epist.*
lib. 12. *epist.* 32.

him, 1. *Pet.* 5. 4.) and consequently the onely vniuersall Bishop and Head of the Church, as S. *Gregory* notably confirmeth in many places, as in an Epistle of his to all Bishops, where he useth this superscription : *To all the members of the holy Church, most precious stones, shining in Christs diadem, whose vniuersall head is Christ* : he doth not say, the Bishop of *Rome*, but Christ : yea he that taketh vpon him this name, doth not onely rob Christ of his dignity, but also euery other particular Bishop of that power and part of the administration of the Church, which is committed vnto him by God. This S. *Gregory* inost excellently, and at large pro-ueth in diuers of his Epistles, as lib. 4. *Epist.* 24. and *Epist.* 36. and *Epist.* 38. and all grounded vpon this reason, because to be the vniuersall Bishop, is to be the onely Bishop, and so all others to be but his Substitutes, and Vicars, and therefore to haue no power of themselves, but as it is deriued from him : and therefore that distinction of the word *vniuersall*, deuised by the Iesuities, is both vaine and friuolous, when they say, that it either signifieth singularitie, and so to be vniuersall, is to be the onely Bishop of the world : or prehemineney, and so to be vniuersall, is nothing else but to be the chiefe of all Bishops. And that in the first signification, the title is prophane, sacrilegious, and proper vnto Antichrist : but in the second, it may be attributed to the Pope, according to S. *Gregories* intention. This, I say, is an idle conceite : for he that shall aduisedly read S. *Gregory* in the fore-named places, shall finde, that he doth not onely condemn it in the first sense, but in the second also, namely, that one should vsurpe that title to himselfe, depriving all others of it, seeing it is apparant in the Ancient Councils that all the Patriarches in common, beare the title of oecumenicall or vniuersall Bishops, without derogating thereby one from the other. And therefore if the Council of *Chalcedon* (as they pretend) or any other Council, did at any time giue the Bishop of *Rome* this title, it was in common as to a Patriarch, and not in any singular manner : As the care of all the Churches was committed to *Peter*, but not in priuate, but in

com.

common with the rest of the Apostles; for else S. Paul had ouer-lashed, when he saide, *That he was troubled with the care of all Churches.* 2. Cor. 11. 28. Hence it is, that S. Basill was called ὁ μέγας ὁ τῆς ἐκκλησίας πατρις *The great light of the world*: and Gregory Nazianzene speaking of S. Cyprian, saith, that he not onely presided ouer *Carthage*, but also ouer the whole West, yea the East, and the South, and the North. In a word, these two titles, *Bishop of the vniuersall Church, and vniuersall Bishop of the Church,* are farre different, if not contrary: for the first was a common name to all Bishops that made profession of true and sound doctrine, whereby they were discerned from Heretikes and Schismatikes, the vniuersall Church signifying nothing else but the Orthodox and Catholike Church. But the second cannot properly agree to any, but to an infinite person, to wit, Iesus Christ, and if it be ascribed to any, it is not in regard of preheminnce, that he should haue aboue all others, but in regard of the vniuersality of care, he ought to shew towards the whole Catholike or vniuersall Church.

7. This was the first degree of Antichrists reigne or Kingdome. The second was, when the Bishops of *Rome* shooke off from their neckes the yoke of obedience and fealty, which they ought vnto the Emperours: for, for a long time, the Pope was chosen by the common voyces of the Cleargy, and people of *Rome*, and this election was confirmed by the Emperour himselfe, or by his Lieutenant, the *Exarch of Rauenna*, and was subiect to him, as to his Lord and Maister, to be either established or deposed at his pleasure: as we may see particularly in the example of Pope *Marsin* the first, who was carried as a criminous person to *Constantinople* before the Emperour; and by him banished into the Isle *Chersonesus*, where he dyed: But afterward Pope *Benedict* the second, by his hypocrisie, obtained of the Emperour *Constantine* the fourth, freedome of election, without the authority of the Emperour, or his Exarch: and then presently began this Man of Sinne to ruffle in his pride, and neuer ceased, what by seditions and excommunications, till he

*Theodoret bish.
lib. 4. cap. 19.
Nazianz. ser.
de Cypriano.*

*Platina.
Baronius.*

he had chased the Emperours authority wholly out of *Italy*. Then Pope *Constantine*, excommunicated the Emperour *Philippicus* (who indeed was a fauourer of the Heresie of the *Monothelites*,) and forbad the people of *Rome*, either to acknowledge him for their Lord, or to obey any Mandate or Commandement that came out by his authority. Then *Gregory* the second, resisted the decree of the Emperour *Leo* the third, who in zeale to Gods glory, had commanded all Images in Churches to be beaten downe, and so maintained himselfe by the fauour of *Charles Martell* against him, that the Emperour durst not giue assault vpon him by Armes. Then Pope *Stephen* the second, by the aide of *Pepin*, then King of *France*, wrung out of *Aystulphus* the King of the *Lumbards* hands, not onely the rightes and territories of *S. Peter*, but the whole Exarchate of *Rauenna*, with all the dependances thereupon, & bestowed it vpon the Bishop of *Rome*: And yet their ambition was not satiate herewith, for they rested not till the Kingdome of the *Lumbards* was vtterly rooted out by *Charles* the successour of *Pepin*, who hauing conquered *De-dier* their last King, added vnto his Fathers gifts, all that lieth beyond *Liguria*, from the old ruines of the City *Luna*, vnto the *Alpes*, and much else where: And this is that which is called *S. Peters* Patrimony, which they defrauding their true benefactors of that acknowledgement which is due vnto them, had rather ascribe to the donation of *Constantine* the Great. Here then we may see two notable euent. First, the Pope aspired vnto two hornies, to wit, both spirituall and temporall authority, and so became a temporall Prince in those great territories which were conferred vpon him. And secondly, the erection of the Image of the second Beast: when the first made *Pepin* the Father a King, deposing *Chilpericke* as vn-sufficient, and then translated the Westerne Empire, from the *Greekes* to the *French*, conferring it vpon *Charles* his sonne: thus notoriously verifying the prophecy, *Apoc.* 13. 14. 15. That Antichrist should command the inhabitants of the earth, to make an image of the first Beast, to giue him a spirit, and to cause him to be worshipped. This is

so manifest a token of Antichrist, that it cannot be doubted of, whether we respect the erection and translation of this new Empire, which is a power onely proper vnto God : or the bringing into the Church the adoration of Images, and the canonization of Saints, which was a kinde of giuing life to the image of the first Beast, with whom it was accustomed both to worship dumbe Idols, of wood and stone, and to consecrate and deifie mortall men, as they pleased. For this cause, many learned men haue fixed the number 666. vpon this time, as the true beginning of the reuelation of Antichrists kingdome : for if we adde to 97. yeeres of Christ, which were runne when the Apocalyps was written, 666. we shall fall vpon the yeere of 763. in which the Pope as an earthly Prince, possessed the Exarchate of *Ravenna*, and those other territories, which he receued by the gift of *Pepin* and *Charlemagne*.

8. But for all this, the Whore of Babylon was not yet ascended to the top of her abominations : for the Romane Sea was as yet held in some subiection to the Emperours ; so that no Popes could be receiued, without their approbation and confirmation, as is apparant by *Stephen* the fourth, and histwo successours, who were compelled to trauaile into *France*, to get the confirmation of their election Also the guardance and seueraignity of their temporall lands giuen by *Pepin* and his successours, remained in the hands of the Emperour, and of those that held vnder him the comand of *Italy*. Also *Lewes* the second, making his abode for the most part at *Rome* or thereabout, commanded with more absolute power, then any of his predeccssours had done. The Popes power then was by these meanes somewhat bridled, so that he could not do as he list. But these proud Prelates, disdaining to be thus curbed, soone broke the yooke, and set themselues free from all obedience to mortall man. Pope *Nicholas* the first led the ring : he amongst other his goodly constitutions, prohibited the Emperours to be present at their Synodall assemblies ; concluded that the Pope could not be iudged by any secular power ; forbad the mariage of

*Claudius Fanchet declinat.
raison de
Charlem. signe.*

Priests, interdicted Princes, and receiued appeales of Bishops and Priests that were Canonically deposed: of which dealing, we finde many complaints made by learned and godly men liuing at that time, as of *Hinemare* Archbishop of *Rhemes*, and *Linspert*, Archbishop of *Mentz*, with others. After him succeeded other Popes, whose continuall labour was to strangle the power of Kings (as *Claudius Fanchet* speaketh) and that partly by occasion of their negligence in gouernment, and partly of the ignorance of their owne rights and ancient Canons, as may appeare in the answer of *Theilgunt*, and *Gouthier*, Bishops, recorded by *Fanchet* and others: about which time, Pope *Adrian* the second, threatned to excommunicate King *Charles* the Bald, if he did not render *Lorraine* to the Emperour *Lewes*. Neither did these effects of their power shew themselves onely in *France*, but in *England*, *Germany*, *Italy*, and other Countries of *Europe*; as is manifest in the stories of those times: deposing Kings, translating Kingdomes, excommunicating all that any waies withstood their ambitious designs, and interdicting whole Nations, as here *England* in the time of King *Iohn*, which stood in that state of interdiction for the space of six yeeres: during all which time, no bells were rung, no diuine seruice publicly vsed, no bodies buried in Christian sepulture, no Sacraments publicly administered, nor any religious exercise else performed, but all carried the face of Paganisme, religion being vtterly banished, or at least so smothered, that it could not appeare. At this time also it was, that after the declining of the house of *Charlemaigne*, the Popes grew to that height, of not onely pride, but also impiety, that they were esteemed no better then monsters, whom *Baronius* is constrained to call Apostaticks, and not Apostolicks. Then did that famous harlot *Theodora*, with her two daughters, *Marozia* and *Theodora*, make Popes at their pleasure, euen adulterous ruffians, which are not registred in the roll of the Popes of *Rome*, for any other cause (as *Baronius* confesseth) but to fill vp the succession, and marke out the time. And these monsters created Priests, and Deacons, and Cardinals,

*Baronius An.
912.*

dinals, like to themselves: so that *Baleus* had great reason to call the time of the sitting of these Popes, from *Iohn* the eight, till *Siluester* the second, the reigne of the great Whore. And it may seeme, that the Author of the booke of Antichrist, which is found in the ninth Tome of *S. Augustines* workes, aimed at the same, when he designeth the reuealing of Antichrist, to the time of the Empires translation from the *French* vnto the *Germanes*. And after this also, when *Iohn* the 13. gaue the Emperiall Crowne, to *Otho* a King of *Germany*, and Prince of the *Saxons*, as it was before giuen to *Charlemaigne*, by *Leo* the third. This *Otho*, tooke not only an oath of allegiance to the Pope, but also of protection of him and his estates, against all the world. The oath is recorded at large by *Gratian*, dist. 63. (*tibi domine*) by the tenour whereof, we may easily see, how the Emperour receiued at that time, the Character or marke of the second Beast; and in stead thereof, yeelded vnto them their power and authority, as it was foretold by *S. Iohn*. So that it cannot be doubted, but that in the Church of *Rome* at those times sate the true Antichrist, in whom all the Prophecies were fulfilled, and the manners of the great Whore practised to the full: And therefore in a Councill held at *Rhemes*, not long after, the Fathers there assembled, were not afraide to affix the title of Antichrist vpon those Popes.

9. The last and highest period of Antichrists reigne, is yet behind, which began when *Iohn* the 18. or 19. successor of *Siluester* the second, deprived the people of *Rome* of all right of election of their Popes, which power they had retained and exercised all that time. For he tooke it from them, and inuested therewith the Priests of *Rome*, which began then to be called by the name of Cardinals; in which forme of election, it continueth till this day: and here began the anne of his reigne, which grew a little bigger vnder *Benedict* the seuenth, who by a Decree ordained, that none might be called Emperour, but whom the Pope should chuse, and to whom he should present the Imperiall signe, (which was an Apple of gold, beset about with precious

stones, and a golden Crosse on the top) so that whereas before, the Pope was no Pope, except confirmed by the Emperour, now topsie-turvy, the Emperour is no Emperour except confirmed by the Pope. But the top and top-gallant of his reigne, was vnder *Gregory* the seuenth, formerly called *Hildebrand*, who conuerted the whole spirituall power of the Papall Sea ouer Churches, into a politicke Monarchy ouer earthly Principalities.

10. Out of all which that hath bene said, I may commend vnto the Reader, three notable obseruations for the confirmation of this truth. First, that not onely our moderne writers, but also such as were more ancient, liuing before the reformation of the Church, referre to this *Gregory* the seuenth, the highest degree of Antichrists reigne. For *Lollard* who wrote vpon the Apocalyps, in the yeere 1357. setleth the beginning of Antichrists reigne (whom he peremptorily affirmeth to be the Pope, vpon the yeere 1033. and with him agreeth *Eberhard* the Bishop of *Saltzburg*, in the time of the Emperour *Frederick* : who in an Oration which he made in an assembly of the Princes and Bishops of *Germany*, saith ; that *Gregory* the seuenth laide the first foundation of the Kingdome of Antichrist. Secondly, that at this time, the liues of the Popes were so filthy and abhominable, as it would yrke any Christian heart to read such things as are written of them by their owne writers. Cardinall *Benno* representeth vnto our view, a map of such horrible monsters and incarnate diuels, liuing at that time in the *Romane* Sea, as the earth neuer bore the like. And of this time, the Author of the booke called, *Fasciculus temporum*, thus speaketh. *An effeminate time, wherein the Christian faith began greatly to faile, and decline from it masculine vigour : for then Sacraments, and Ecclesiasticall Ceremonies, were not obserued, but the people gaue themselves to Southsayings, enchantments, and Necromancy: and as were the people, so were the Priests* : Then Popes murdered one another by poyson, rent Christendome with Schismes, filled Churches with abominations, and Kingdomes with warres, massacres, and blood.

blood. Thirdly and lastly, that at this time the pride of the Romane Bishops was growne to such an excessive height, as is almost incredible: for they contrained Emperors and Kings to kisse their feet, to hold their stirrop when they got on horsebacke, to minister water vnto them for the washing of their hands when they went to meate, to waite for accessse vnto them at their gates, till it were their pleasure to admit them to their presence; and finally, they were not ashamed to trample vpon their necks, as *Alexander* the third did to the Emperor *Frederick* the first, and to set the Crowne on their heads with one foot, and kicke it off againe with the other, with infinite other most arrogant demeanors. All which things laid together, doe exactly conclude, that euer since *Boniface* the third, the Pope hath beene the true and grand Antichrist, albeit his tyranny and pride encreased by degrees till *Gregory* the seuenth, when it was ascended to his highest period.

11. Thus wee haue scene Antichrist in his mans estate, that is, in the top of his strength and pride; but then he began to decline and decay, as a man useth to doe after hee is fifty or threescore yeeres of age. This declining estate of the Man of sinne began, when *Martin Luther*, dispelling the mists of Popery, preached the glorious Gospell of Iesus Christ to the world, and especially cleared the doctrine of Iustification, which till then lay cloaked vnder the vaile of Scholasticall distinctions, and Monkish deuotion. For albeit there wanted not in all Ages some that opposed themselves against popish tyranny and superstition, and discerned and auouched that the Pope was that Antichrist: yet none of them gaue him his deadly wound, till God stirred vp *Luther* to bee the instrument of this mercy. For his doctrine and preaching was no sooner spread abroad in the world, but it was entertained as finding it not new, but grounded vpon the antiquity of holy Scripture and ancient Councill and Doctores. At this time God also raised vp such a number of bright Starres, learned men in the Church, as no Age euer saw the like: these did not onely refine from

Monkish barbarismes, humane learning, but also gaue great light and propagation vnto the truth, which had a long time lyen clouded vnder ignorance and superstition. And to helpe forward this great worke, not long before thistime, the Famous Art of Printing was by Gods prouidence found out, as it were of purpose to diuulge and spread abroad the most excellent writings of famous men then liuing, which peraduenture otherwise had neuer come to light. Now then all these meanes of Gods prouidence working together, brought forth such an effect, that not onely millions of people in all places, but also whole States and Kingdomes spying out the abominable errors of the Romish Harlot, fell away from the obedience of the Pope, and embraced the truth of the Gospell, as is apparent at this day in *Germany, France, England, Denmarke, Poland*, and almost all parts of *Europe*. And this is that very same which was prophesied of by Saint *Paul*, 2. *Thess.* 2. 8. in most plaine termes, where it is said, That the Lord should consume Antichrist with the spirit of his mouth: where by the word (*Consume*) is meant a declining and languishing sickness that should fall vpon him, whereby his vitall parts and powers should euery day grow weaker and weaker, as it is with such as are in a consumption: and by the spirit of Christs mouth, nothing else but the preaching of the Gospell, according to the opinion of most Interpreters: and this is the reason why of all men liuing, they most hate godly and painefull Preachers, because they are the Trumpetters to blow downe the walls of their *Iericho*.

12. Thus hath this Man of sinne beene in his wane and declination, cuer since *Luthers* time: but whether his old and decrepit age be yet come, is hard to iudge: as also of the time and houre of his death. These things wee must leaue vnto God, who onely knoweth the secrets of times and seasons that are to come: onely wee may thus farre iudge, that as when we see a man waxe gray-headed, and declining, wee are assured old age and death are not far off: so we may also safely iudge, considering the declining estate of this Man

of sinne, that he is growing old and neere to his destruction: which finall destruction notwithstanding, shall not bee accomplished, till Christ himselfe come vnto iudgement, when as the Apostle speaketh, he shall destroy him by the brightnesse of his comming, 2. *Theff.* 2.8. How ought we then to wish and long for that blessed day?

The Second Part.

CHAP. I.

Touching the Image of the Beast.

Irst, *Apocalyps* 13.14. it is written by S. *Iohn*, that the second beast should make an Image of the first, which had the wound by a Sword and did liue: and that hee should haue power to giue life vnto this Image, and cause it both to speake and to be worshipped. Which words may be vnderstood either literally, or morally, or mystically: but in which sense soeuer we take them, yet euery way they fit the Pope, and demonstrate him to be the true Antichrist, figured out by this second Beast whercof Saint *Iohn* speaketh.

2. For if wee vnderstand it as many of the Popish writers doe, literally, that this must bee one of the miracles of Antichrist, that hee shall giue life and speech to a dead Image, which because no Pope euer did, therefore hee cannot bee Antichrist: I answer, that it is false, that neuer any did so: for else what meane those frequent motions, noddings, sweats, and weeping of Images, reported in their Legends, and Martyrologies? At that great controuersie betwixt the Monkes and married Priests, at the Synode at *Winchester* vnder *Dustan*, a Crucifix is said to haue thus spoken in fauour of the Monks, against the Priests, *Non fiet,*

fiet, non fiet, *Iudicasti bene, mutaretis non bene; non bene sentiant qui presbyteris fauent*, that is, *It shall not bee, it shall not bee, you haue iudged well, you shall not doe well to change; they thinke ill that fauour the Priests.* It is written in the Romane Breuiary in the Feast of Saint Thomas, that when hee prayed very earnestly before a Crucifix at Naples, this voice was heard from the Crucifix: *Bene scripsisti de me Thoma, quam ergo mercedem accipies? Thou hast written well of mee Thomas, what reward therefore wilt thou receiue?* Also in the life and acts of Hyacinthus, recorded by Seuerinus, we read; that an Image of the Virgin Mary thus spake vnto Hyacinthus flying from the Tartars. *O fili Hyacinthi, effugis manus Tartarorum, & me cum filio meo dissesandam & conculcandam relinquis? Accipe me igitur tecum: that is, O sonne Hyacinthus, dost thou flee from the hands of the Tartars, and leaue mee with my Sonne to be cut in peeces and trampled vpon by them? Take me therefore with thee: and when he answered that her Image was so bigge that he could not carry it: it answered; Accipe, quia alleviabit pondus filius meus, Take me, for my Sonne will helpe to beare thy burden.* Wee finde also in Cefarius, another Image of the blessed Virgin, that in the behalfe of a Renegate that had denyed Christ, and humbled himselfe before her, crauing pardon for his sinne, spake thus vnto her Sonne in her armes; *Dulcissime fili miserere istius hominis: Sweet Sonne haue mercy of this man: which when he turning away his face denyed to doe, she laide him vpon the Altar, and cast her selfe at his feet, saying, Ego te precor mi fili, ut propter amorem mei huic homini velis ignoscere, I pray thee O my Sonne, for the loue of mee, to take pittie of this man.* Then the Sonne lifting vp his Mother, said, *Nihil ego tibi possum denegare Mater mea, ecce ego omnia ei condono propter amorem tui. O my Mother, I can deny thee nothing, behold, I forgive him all for thy sake.* The like examples we finde of the Image of the blessed Virgin speaking to the Porter of a Church, concerning *Alexius; Fac introire hominem Dei. Let the man of God enter in: and to Saint Bridget, in the Church of Saint Paul in Rome; and to Pope Celestine*

Celestine in the Church of Saint *Mary* the Emperesse, with a number more. Now if these reports be true, as why may not the deuill that (according to their opinion) caused the dead body of *Samuel* to speake, cause also a dead Image to doe the like? or if they be false and counterfeit, deuised by superstitious Priests; yet howsoeuer, they make a good argument against them, that the Pope is Antichrist, who thus giueth life and speech to dead Images. I omit that they constrain all their Disciples to worship Images, and condemne and persecute all them for Heretikes that refuse this seruice. And albeit these Images cannot be said to be portraictures of the Beast, to wit, *the Romane State*, for this was to erect an ougly Image with seven heads and ten hornes; yet they may truly be called his Images, both because they are made in fauour of him, and hee also possesseth and causeth them to be adored. As *Laban*, *Gen.* 32. and *Micah*, *Iud.* 18. call the Images which *Rahel* and the *Danites* had stollen from them, their Gods; because they made, worshipped, and possessed them.

2. Thus literally may this prophecy rightly bee applyed to the Pope: and as literally, so may it morally also. For as by the Beast is meant the *Romane* Empire, so the Image of that beast is nothing else but the representation of that Empire, and this is notably verified in the Westerne Empire erected by the Popes, first in *France*, and after in *Germany*. For as Images retain the name, and a certaine outward similitude of the prototype, but are viterly void of the Nature and essence thereof: so these new Emperors of the West, bore the name and title of the ancient Roman Emperors, and were adorned with Imperiall Ornaments and prerogatiues of honour, yet wanted the power and Maiesty of the ancient Empire, wherein its life consisted. For the ancient Emperors ruled ouer *Rome*, and the Prouinces subiect thereunto: but these neither haue dominion ouer *Rome*, nor ouer any ancient Prouince of the Empire: but are a bare title and name without the thing. Now the Pope hath giuen a spirit vnto this Image, that is, an Imperiall dignity and speech, that is, po-

wer to make Lawes and Decrees. So that seeing the Pope after the decay of the old Easterne Empire was the erection of this new in the West, creating the first Emperor, and instituting a Colledge of Electors for the choise of new in their succession, and confirming the choise by his authority; we may deseruedly conclude, that he is the second Beast, that is Antichrist, which made an Image, and gaue life and speech to the first Beast.

4. And so it is also morally fit and true: but if we take it in a mysticall sense, then the Image of the Beast is the Papacy it selfe, especially since it vsurped both the Spirituall and Temporall Monarchy of the world. For the ancient Emperors held an absolute and vniuersall power ouer the whole world; so doth the Pope challenge vnto himselfe the like power and authority ouer all Creatures, yea more then euer any Emperor did; ouer the Angels in heauen, Soules in purgatory, and all men vpon earth: in regard of which tripartite Dominion, they assume vnto themselues a Triple Crowne. Neither need it seeme strange that the Papacy is made and animated by the Pope as the Image of the first Beast, seeing he claimeth and vsurpeth to himselfe both the Swords, Spirituall, and Temporall, and is not onely the Spirituall, but also the Temporall Lord of the world. In which regard, *Apoc. 17.* Antichrist is said to bee both the seuenth King, and the eight: in respect of his temporall power, the eight, and so the image of the sixt, which was the Emperor: but the seuenth in respect of his Spirituall Monarchy, which giueth life vnto the Temporall, and maketh it to speake, and without the which, all his temporall power were but a mute and brute Image. This truth, that the Papacy is the liuely Image of the Romane Empire, is confessed by the most part of the popish Rabbies themselues. *Stenchus* in his booke *De donatione Constantini*, saith, As all Nations once obeyed the Emperors, so now they doe the Bishop of Rome. *Blondus Rom. instanc. Lib. 3. nu. 86* calleth him a perpetuall Dictator, the successor not of *Cæsar*, but of the fisherman *Peter*, whom all the world adore and worship.

Henry Bullinger paralleleth them thus: *As many of the Emperors had fulnesse of power, and were worshipped as Gods, so is the Pope as an earthly God invested with plenitude of power.*

Bullinger in
Apoc. 13.

5. But all this will more clearely appeare, if wee shall a little compare the pride, power, and behauiour of Popes, with that of ancient Emperors. And to begin with *Augustus Caesar*: he besides the Imperiall dignity, vsurped the soueraignty in religion, and was therefore stiled *Pontifex Maximus*: the same name vsurpeth the Pope, and not onely so, but as *Caligula* proudly called himselfe, *Caesar Optimus maximus*: so he himselfe, *Pontifex optimus maximus*; the proper epithetes of the Diety. *Domitian* would thus bee stiled, *Dominus & Deus noster, Our Lord God*; the same title is attributed to the Pope, *Dominus Deus noster Papa, Our Lord God the Pope*. *Caligula* his voice to his Grandmother *Antonia* was this, *Memento mihi omnia licere, Remember that all things are lawfull vnto me*: and doth not the Pope challenge the same power? Whatsoever he listeth is lawfull, though in it selfe neuer so vnlawfull; his reason stands for Law, and his Decrees all without examination are bound to obey. *Nero* vaunted that the whole world was his, and that it was in him to giue and take away Kingdomes. And doth not the Pope brag, that the world is his Diocesse, and that hee hath power ouer Nations, to plant or pull vp Kingdomes at his pleasure? *Caligula* and *Maximinus* the yonger, caused their feet to be kissed of their Saluters, and to that purpose *Dioclesian* decked his shooes with Gold and Gems; the Pope in like pride or greater, causeth not onely the common people, but euen Kings and Emperors to kisse his feete. *Claudius* pardoned incestuous marriages, and allowed the Vnckle to marry with his Neece: and the Pope likewise dispenseth with incestuous Contracts condemned by the Law of God and man. The Emperors ascribed into the title and society of Gods whom they listed, as *Adrian* commanded *Antinous* his *Ganimede* to bee worshipped as a God: And what doth the Pope else, when he taketh vpon him power to canonize dead Saints, and to insert them into

the Calender to be adored, together with their Images and Relicks? *Caligula* bragged, that nothing was law and equity, but that which came out of his mouth: and doth not the Pope say as much, when he affirmeth that his Decrees are unquestionable, and that all Lawes are sealed vp in the closet of his brest? *Vespasian* in loue of filthy lucre raysed a tribute out of *Urin*; and doth not the Pope the like out of the Stewes? *Nero*, when he conferred an office vpon any man commanded him to wring out of mens purses, by the vertue of that office, all that they could to enrich his Coffers, saying; *Scis quid mihi opus sit, hoc agamus nequis quicquam habeat.* The same minde and maner possesseth the Pope, hee would haue no man rich but himselfe, sucking in like hell, the reuenues of the world into his bottomlesse gulfe, from whence there is no redemption: whereupon *Mathew Paris* was bold thus to write, *Romana Curia instar barathri potestatem habet & consuetudinem omnium redditus absorbendi.* It was ordinary with the heathen Emperors, to sell ciuill honours for monney: and as ordinary to the Pope, to set to sale the dignities of the Church. *Simonia* (saith the same *Mathew Paris*) *perinde regnat in Romana Curia as si nullum peccatum esset.* The Romane Emperors ascended often to the Imperiall throne by murder and bloodshed: and is not this the beaten path to the Papacy? *Hildebrand* (as testifieth *Benno*) poysoned six or seuen Popes in order by the helpe of *Brazus*, his familiar friend, that hee might seate himselfe in the Papall Chaire. *Nero* and *Vespasian* caused those whom they saw to grow rich, either to be condemned to death vpon false crimes, or to be poysoned, or by some other violent course to be taken out of the way, that they might enioy their wealth. And thus dealt *Alexander* the sixt with many wealthy Priests and Cardinals, as witnesseth *Onuphrius*. In fine, *Caligula* being offended with the *Romanes*, wished them altogether to haue but one necke, that at one blow he might dispatch them: and *Martin* the second being angry with the *Germanes*, wished that all *Germany* was but one great poole, that they might all bee drowned at once. What should I

speake

*Mat. Paris in
Henrico. 3.*

*Onuphrius in
Alexand. 5.*

peake of the abhominable incests, adulteries, Sodomities, and filthy luxuries, wherein the Beast and his Image the Papacy, do answer each other? Do not the Christian, or rather Antichristian, *Zisousses, Iuliuses, Iohns, Bonifaces, and Pauls*, imitate the Heathen *Neroes, Tiberiuses, Caligulaes, and Heliogabalusses*, in all their foule vices? It would be tedious to prosecute all: these for instances may suffice, to teach vs whither this image of the Beast is to be referred, and that the Pope is the great Antichrist, in whom all the lineaments of the old Romane Empire are liuely drawne, and the very face thereof expressed in liuely colours.

6. For the clearing of this point, it is further to be observed, that *S. Iohn* saith, that the second Beast should exercise the power of the first in his presence, and cause the earth and them that dwell therein, to worship the first Beast, whose deadly wound was healed, *Apoc. 13. 12*. Which prophecy is so clearly accomplished in the Pope of *Rome*, that no man that hath but common reason can doubt thereof. For what is the power of the first Beast, but the Maiesty and Authority of the Romane Empire, reduced into the hands of the Romane Bishop, with such subtilty and craft, that the Emperours were perswaded by them, that they went about only to aduance their dignity, when in the meane while they wrought nothing but their destruction, leauing them a body without life, or rather a shadow in stead of a body? So that if we regard the thing it selfe, the Papacy and the Empire, is one and the same in effect. But if we consider the outward fashion and appearance, the Pope to blind mens eyes, hath changed the name, and vnder pretence of his double power, vsurped a Soueraigne authority ouer the whole world. The power then of the first Beast, which Antichrist should exercise, is onely this; that as the Romane Emperours challenged a Soueraignty ouer all the Prouinces and Kingdomes of the earth: So the Popes in like pride, vaunt of the like power ouer all Kingdomes to appertaine vnto them: which how fitly it may be called the Image of the Beast, let all men iudge. For prooffe of all this, let vs heare one of their owne Aduocates,

cates, *Augustinus Stenchius*, in his booke *de donat. Constantini*. In one place whereof he saith, that the Maicsty of the Romaine Empire, was reuiued in the Papacy, which though it was not attained to the same greatnesse, yet it retained a certaine forme (or if you will image) thereof : and this he would deriue from the donation of *Constantine*, who (as he affirmeth) quitting *Rome*, gaue it and all the West, to a greater Prince then himselfe, the Pope. For the Emperour of holy things, is greater then the Emperour of earthly. And in another place, to shew that this second Beast the Papacy, caused the first to be worshipped and adored, he saith that by this donation of *Constantine*, the Empire was not impaired, but augmented and ennobled : for it reuiued the power and language thereof, which were quite both defaced, and gaue new life vnto it, when it was well-neere dead : yea whereas before it was onely a temporall dominion, now it inuested it with both swords, and so the Papacy supported the Empire, which was ready to fall, and made it againe famous through the whole world. And as touching the deadly wound of the first Beast, which *S. Iohn* saith was healed : some are of opinion, that this Prophecy was then fulfilled, when as the line of the *Cesars* was cut off by the death of *Nero*, and the Empire translated to another stocke, which healed the wound thereof, and made the estate more flourishing, then euer it had bene before. But I thinke rather by it to be meant, the banishing of the Emperours out of the West, which was the wound, and erecting a new Empire in stead thereof, which was as it were the healing of the wound : and all this brought to passe, by the power and meanes of the Pope, who's estate is the second Beast, and beareth the image of the first.

CHAP.

CHAP. 2.

*Observations upon the thirteenth Chapter of the Revelation
of S. Iohn, verse eleventh.*

1. *Saint Iohn, Apoc. 13. 11. saith, That he saw in the spirit another Beast, coming up out of the earth, having two hornes like a Lambe. but speaking as a Dragon.* In which words, the Spirit of God doth reueale vnto vs by certaine circumstances, a notable description of Antichrist, who is intimated vnto vs by this second Beast. For by those two Beasts mentioned in this Chapter, is figured out the double Empire of the most cruell tyrants and persecutors of the Church of Christ, sitting and reigning in one and the same City, spirituall Babylon: as the foure Monarchies represented by *Daniel*, reigned successiue in the *Caldean Babylon*, which was a type of this. So that as the first Beast, represented the State and dominion of the *Romane Emperours*, so the second without doubt, demonstrated the *Papall Empire*, wherein Antichrist was to reigne. This I say, will most evidently appeare, if we shall aduisedly consider three notable circumstances of this Text.

2. The first circumstance is, of the time when this Beast appeared, to wit, after a great confusion of the City of *Rome* by bloody wars: for in the tenth verse immediately going before, it is said, *He that leadeth into captivity, shal be led into captivity, and he that killeth with the sword, must be killed with the sword:* and then presently *S. Iohn* addeth: *I saw another Beast rising out of the earth.* By which it is plaine, that when the City of *Rome* was reduced into that misery, that there was nothing in it, but murder, bloodshed, and confusion, then was the time of Antichrists appearance. Now there is no man so ignorant in history, that knoweth not how the Empire and City of *Rome*, was harrassed and spoiled by the barbarous *Goths* and *Vandals*, and other Nations, insomuch that it was almost brought to vtter desolation, especially in the West:

West : and how presently after these broyles, the City of *Rome* fell into the hands of the Pope, the whole dignity of the *Romane* name, setting it selfe in him. For though there is at this day a Prince that beareth the name of the King of the *Romanes*, or Emperour of *Rome* ; yet he hath no command in *Rome*, it is the Pope onely that ruleth in that City.

3. Secondly, it is said, that this Beast arose out of the earth, that is, from a base and low estate, and from small beginnings, and as it were out of the dust, exalting it selfe by degrees vnto that height : which circumstance also fitteth the Pope to an haire. For at the first, the condition of the Bishops of *Rome*, was humble and base, vnlike in mans iudgement euer to ascend to that greatnesse, which it after came vnto. They were poore men, liuing by the labour of their hands, and eating their bread from the sweat of their browes: *S. Peter* himselfe, whom they falsly brag to haue bene Bishop of *Rome*, was a poore fisherman, wanting money to pay the ordinary tribute to *Cesar*, till Christ supplied it by a miracle : And *Acts. 3.6.* confesseth of himselfe, *Silver and Gold he had none* : And the first Bishops of *Rome*, till *Constantines* time, as *Mantuan* vnder the person of *Telephorus*, that liued. *An. 142.* reporteth, gaue themselues to ploughing the earth, planting of Orchards, making of Gardens, digging and deriuing of Riuers, with many other such like manuell exercises to keepe them from idlenesse. *Mantuan*s verses are worth the reading, touching this subiect. But besides this, he that shall looke but somewhat neerely into the manners of the Popes, shall easily discern, that the Papall power is meerly earthly, little fauouring of heauen and heauenly things. For what erected the Papacy, but the ambition of earthly men ? The Ancient Councils declare, that the true cause of the Papall primacy ouer other Bishops, was neuer the commandement of Christ, nor the holinesse of those Bishops, but only the prerogatiue of the Imperiall City wherein they sate. Hence they obtained the first degree of honour and dignity amongst other Bishops ; as afterwards the Bishops of *Constantinople* obtained the next or equall preheminence,

nence, by reason that that City was made the seate of the Empire, being translated thither by *Constantine*. This is manifestly to be seene in the first Council of *Constantinople*, and in the 28. Canon of the Council of *Chalcedon* : and is confessed by Cardinall *Cusanus*, in his first booke of the Catholicke Concordance, Chap. 16. His words are these, *If the primacy of seates might be demonstrated by the holinesse of him that first presided, or by the reverence of the place, doubtlesse Ierusalem should be the first, because there our great high-Priest Iesus Christ washed his Church with his blood.* Adde hereunto, that presently after Antichrist began to reigne in the Romane seate, there came in a rabble of Bishops, borne of so base parentage, and more vile in condition, that they deserved truly to be called the sonnes of the earth : as *Iohn* the eleuenth, sonne to Pope *Sergius*, and the Harlot *Marozia* : *Hildebrand* or *Gregory* the seuenth, was the sonne of a Carpenter : *Urbane* the fourth, of a Cobler in *Campania* : and so also, *Iohn* the 22. or the 23. as *Platina* numbred him : *Bennet* the eleuenth, of a poore Laundresse : *Bennet* the twelfth, of a Patterer or Cooke : *Sixtus* the first, of a Swineheard, with diuers others, which are to be found in the Catalogue of the Popes. And these, besides their base offspring, were infamous for bad conditions, as Histories report of them : and that which is most strange, none were equall to them in pride and arrogance, none so much eleuated themselves aboue Kings and Princes. *Hildebrand* deposed the Emperour *Henry* the fourth, and thrust into his place (though with ill successe) *Rodulph* of *Sabaudia*. *Iohn* the 23. excommunicated *Lewes* of *Bauaria*, for taking vpon him the name and title of Emperour, before he was crowned of him, though lawfully elected : And *Sixtus* the fift, excommunicated the Prince of *Conde*, and the King of *Nauarre*, declaring them by his Bull vterly vncapable for euer of the Kingdome of *France*. And thus euery way, this second Beast, may be said to rise out of the earth, if we take the words not in a literall, but in a spirituall vnderstanding, as they ought to be.

4. The third circumstance is, *That this Beast had two hornes like unto a Lambe, but spake like the Dragon.* That is in generall thus : that Antichrist shall be a Lambe in appearance, pretending humility, mildnesse, and courtesie; but what shew so euer he maketh, yet his voyce is like the Dragons, that gaue his power and throne to the first Beast : by which voyce, notwithstanding his dissembling, he discouereth himselfe to be the great enemy vnto Christ. This interpretation is entertained by the Iesuites, *Ribera*, and *Viegas*, writing vpon this very Text of the Apocalyps. By these hornes, saith *Ribera*, are not meant Kings or Kingly power, which sheweth it selfe openly, *But a certaine secret and subtle power lurking in sweet words, saouring of nothing but humility and holinesse, but by the which notwithstanding he produceth wonderfull and strange effects: and to shew that this is no violent power, therefore they are said to be like to the hornes of a Lambe, which are not straight and pointed, but crooked and tender, vnfit to dash withall.* Thus *Ribera*. But *Viegas* more plainly, when he saith : *That this Beast shall haue two hornes like unto a Lambe, because he shall make shew to be gentle and innocent : but because this gentlenesse and innocency shall not be true but counterfeit, therefore he is said not to haue the hornes of a Lambe, but like vnto a Lambe: and he is said to speake like the Dragon, because vnder his words, which seeme to proceed from zeale of the truth, is hidden the very poyson of the Dragon.* By which interpretation the hypocrisie of Antichrist is notably set forth; which *S. Paul* calls the mystery of iniquity, and the holy Ghost also saith, that the word *Mystery*, should be written in the Whore of Babels forehead: All to signifie, that his proceedings should not be by open force, but by secret and mysticall stratagems. Now this doth so properly marke out the Pope of *Rome*, as that it so agreeth to him, that it cannot so fully be verified of any other. For doth he not vnder the title of, *The seruant of the seruants of God*, couer his power of being Lord of Lords? He calleth himselfe the successour of *Simon Peter*, and yet in close couetousnesse, resembleth *Simon Magnus* : he braggeth of the Keyes of heauen,

heauen, and yet may draw with him (as themselves write) troopes of soules to hell without controuersie. He hath nothing in his mouth, but the names of *S. Peter*, and *S. Paul*, euen then when he trampleth Kings vnder his feet, and treadeth on their necks : his temporall reuenues are called *S. Peters Patrimony* ; he exacteth homage of the Kings of the earth in the name of *S. Peter* ; he excommunicateth, proscribeth, and dethroneth them, all vnder this venerable name : he filleth his treasures, enricheth his Whores, and aduanceth his Nephewes and kindred, by *S. Peters* pence : Indulgences, and pretence of recouering the holy-Land, and of defending the liberty of the Church : he speakes scarce three words, but he repeates this sentence of the Gospell, *Thou art Peter, and to thee I giue the Keyes of the kingdome of heauen* : and that nothing may be wanting to procure himselfe reuerence, he styles himselfe an Apostle, and his Decrees Apostolicall ordinances : Thus vnder specious titles and names, he glideth into mens hearts the venom of the Dragon. He establisheth idolatry by the worshipping of images, and yet with his mouth detesteth Idols : he *Anathematizeth* Hereticks, as *Marcion*, *Montanus*, *Pelagius*, and yet decketh his religion with the flowers of their heresies : he dares not vtterly deny the efficacy of Christs blood, and yet he annihilates it, by conferring it vpon holy Graines, Crucifixes, *Agnus Dei*s, holy-water, whips, Monkes Coules, &c. as if he had power to infuse grace into mens soules by such sopperies. In a word, he commandeth the Saints in heauen to be worshipped & inuocated as God himselfe, giuing to them the honour which is due vnto Christ, in seeking remission of sinnes, and the kingdome of heauen by their merit : and yet as if all were well, their prayers must be finished with this conclusion, *Per Dominum nostrum Iesum Christum* : By our Lord *Iesus Christ*. So it were miserable blindness, to seeke any where else for the Beast, that hath two hornes like a Lambe, and speaketh as the Dragon, but in the Romane seate.

5. But there be some of the learned, that interpret this circumstance of the two hornes otherwise, to wit, for a double

ble power, which this Man of Sinne should challenge vnto himselfe; Ciuill, and Spirituall: which interpretation, as it agreeth vnto Antichrist in generall, so doth it also vnto the Pope in particular, to demonstrate, that he is that Antichrist here spoken of. To Antichrist, for the name of the false Prophet, which importeth a spirituall dignity, is giuen vnto him of *S. Iohn*, *Apoc.* 15. 13. and as this, so he is represented, *Apoc.* 17. 18. and 8. 7. as a King armed with ciuill power and authority. For the Whore is saide to reigne ouer the Kings of the earth, and the second Beast to exercise the power of the first: & she her selfe in the pride of her heart, vaunteth to sit like a Queene: So that as the Emperours of *Rome*, were called not only Kings, but High-Priests: so Antichrist is described as inuested with both the titles. And it agreeth to the Pope also: for he so apparantly vsurpeth both these powers, that he both boasteth of them in his Decrees, and his Fauourites also ascribe the same vnto him. *Boniface* the eight, in the extrauagant *de maiorit. et obedient. C. vnam Sanctam*; proueth this to be true in plaine tearmes: for he saith, *That in this power (to wit of the Popes) there are two swords, the spirituall, and the temporall: and we are instructed herein (saith he) by the words of the Gospell: for when the Apostles said, Behold two swords, our Sauour Christ doth not answer, These are too much, but, It is enough: and certainly he that denieth that the temporall sword, is not in the power of S. Peter, doth not well consider the words of Christ, saying, Put thy sword into thy sheath. Nicholas* the third affirmeth, that the Pope rightfully possessed both Monarchies; spirituall, and temporall. And the Authour of the booke intituled, *Of the government of Princes*, amongst the opuscula of *Aquinas*, auerreth directly, *That the Pope is both King and Priest as our Lord Iesus Christ. Bellarmine* also that shewed more modesty and discretion in this cause then his fellowes, though he affirmeth that the Pope hath this Soueraigne temporall power, but indirectly in order to spirituall ends, yet he saith, *that he can change kingdomes, by taking them from one, and giuing them to another. And if the Ancient Christians did not use*

*C. fundamenta
in sexto de E-
lect. et Elect.
potestate.
Aquinas de Re-
gimine princip.
lib. 5. cap. 10.
Bel. az Rem.
Po. 1. lib. 3. cap.
6. et 7.*

this their authority against the persecuting Emperors, it was, because they had not temporall forces to bring it to passe, though they had right to doe it. And thus both the Swords are vsurped by the Pope, represented; according to this interpretation, the two hornes like vnto the Lambe.

6. But it is to be noted, that that nouell opinion of these Antichristian Prelates, was in ancienter times either neuer heard of, or vtterly condemned and confuted. Not to remember Saint *Chrysostome*, Saint *Augustine*, Saint *Ambrose*, and Saint *Gregory*, with other of the Fathers, who were all against this temporall Sword of Bishops; wee finde many holy men of later time most earnest oppugners thereof: as first *Petrus Damianus*, a man famous in their Church for his holinesse, who liued about the yeere of Grace, 1050. as *Baronius* confesseth. This man, in an Epistle written against Pope *Leo* the ninth, who was then in armes against the *Normanes*, thus writeth in effect: *The Terrene kingdome and the priesthood are distinguished by proper offices: the King vsesh secular armes, and the Priest is girt with a spirituall Sword, which is the word of God: It is of the secular Prince that Saint Paul saith, he beareth not the Sword in vaine, and of the Priesthood, that the weapons of their warfare are not carnall, but spirituall: and therefore, as when King Ozias vsurped the Priestly Office, he was couered with a leprosie, so when the Priest vsureth the office of the King, he cannot escape Gods vengeance: with much more to the same purpose. For which cause, Baronius for all his holinesse, taxeth him to haue maintained a doctrine in this point, contrary to the Catholike faith: and produceth against him Saint Bernard, Pope Gregory the ninth, and Boniface the eight: who all ascribe this double power to the Pope vpon the ground of those words of Christ, Put vp thy Sword into thy sheath: But by his leaue, more credit is to be giuen to *Damianus* then to himselfe, or any of those whom hee alledgeth. For *Damianus* proueth his assertion by the diuine testimony of holy Scripture; hee onely by the humane testimony of *Bernard*, *Gregory*, and *Boniface*. For as for those passages of the Gospel, Behold two Swords, and*

*Baron. ad An.
1053. sect. 10.*

*Bellar. de Rom.
Pont. lib. 5. c. 5.
Maldon. in
Luc. c. 22. 38.*

It is enough, and Put up thy sword into thy sheath, Bellarmine himselfe, and *Maldonate*, confesse that no such thing can bee literally concluded. Listen to Saint *Ambrose*, who saith, that by the two Swords are meant the Old and New Testament, with which wee are guarded against the ambushes of *Sathan*: and by (*It is enough*) that bee vvanteth nothing that is furnished with the doctrine of both the Testaments. Besides, *Damianus* was more ancient then either Saint *Bernard* or the others opposed by *Baronius*, and according to *Aristotles* rule, *Το πρῶτον ὁμολογεῖται*, well seconded by *Terullian*, *Antiquissimum quodque verissimum*, that which is more ancient is more reuerent and true. For *Damianus* wrote this Epistle in the yeere 1053. and Saint *Bernard* sent this Booke of consideration to Pope *Eugenius* the third, in the yeere 1152. that is, vpon the point of an hundred yeeres after: and as for *Gregory* the ninth, and *Beniface* the eight, they were yet later; the one elected in the yeere 1227. and the other in the yeere 1294. Adde hereunto the differences of their persons: *Damianus* was as famous for his holinesse as euer Saint *Bernard* was; and for the two Popes they are marked out for their detestable ambition, the one against *Fredericke* the second, and the other against *Philip* the Faire, King of *France*; and therefore such witnesses as deserue no credit, especially in their owne cause. Lastly, we may oppose Saint *Bernard* to Saint *Bernard*, who more fully and plainly declareth his minde in another place of the same booke, where he proueth out of Saint *Peter*, 1. epist. chap. 5. and of the Gospell of *Luke*, 22. 25. that that Priest or Bishop which taketh vpon him the power of the Temporall Sword, doth therewithall loose the Spiritual Iit selfe: the place is remarkable and worth the noting. But was this man alone for this defence? No, there succeeded him diuers others, who set themselues as bulwarkes against this vsurpation: as the Author of the booke intituled *De unitate ecclesie conseruanda*; attributed to *Venericus* of *Verselles*, in the time of the Emperor *Henry* the fourth. Againe, an Epistle of the Clergy of *Lieges* written to Pope *Paschall* the second: *Otto*

Frisingenfis in prologo. lib. 4. *Chronicorum*, about the yeere 1150. *Dantes* the Italian Poet, *Marsilius Patavinus*, and others : all of whom conclude strongly against the temporall power of Popes, saying, that as the Prince may not meddle with the Spirituall Sword, so neither may the Priest with the Temporall : but that there is a distinct order set by God betwixt these two great powers which must not be confounded. Thus it is cleare, that this ascription of a double power to the Pope, which we say is the marke of Antichrist, was condemned, and reiected long agoe ; and therefore that it is no nouell doctrine now in these dayes, to set our selues against it.

CHAP. 3.

Tonching the two witnesses that should rise up against Antichrist, Apoc. 11. 2.

I. **B**ellarmino and other of that crew produce this as a demonstration to proue that Antichrist is not yet come, because *Enoch* and *Elias* haue not yet appeared, who should stand vp to fight against him, not with corporall but with spirituall weapons : which fable deserues to be entertained rather with scoffes and hisses, then to be confuted by serious reasons. By how much the more I wonder at their impudency or blindnesse, that should obtrude that for a demonstration, which hath not so much as the least probability of reason : for as this dreame hath no ground in holy Scripture, as may easily appeare by the solid answeres giuen by this Author to those arguments which are deriued from thence ; so the opinions of the ancient Fathers are so discordant betwene themselves, and so variable and enterfering with each other, that no man of sound iudgement will deriue a demonstration from them. It is an opinion of *Irenaeus*, that Antichrist should descend out of the tribe of *Dan*, which notwithstanding *Bellarmino* reiecteth as erroneous, and why should he then cleaue to this deuice of *Enoch* and *Elias*, which

which hath sure no greater, yea euen lesser reason in it then the former.

2. The ground of this conceit is out of, *Apor. 11. 2.* where it is said, that the holy City should be troden vnder foote by the Gentiles two and forty moneths: at which time, Christ promisseth, that he will giue power to his two witnesses to prophecy, 1260. daies. And that their testimony being ended, they should be slaine by the Beast, their dead bodies lying in the streets of the great City, and that after three daies and an halfe, the spirit of life should enter into them againe: and by that miracle, the Iewes should be conuerted. Hence was that fable framed, that the Iewes vnder the conduct of Antichrist, should possesse the City of *Ierusalem*, and that those two witnesses which should rise vp against him, were *Enoch* and *Elias*, who were for this purpose reserued aliue in Paradise, to come againe in the end of the world, to oppose against Antichrist; and at last after their resurrection should ouercome him in *Mount Oliuet*, and then fide and forty daies interceding, should bee the second coming of Christ. This is the fable which hangs so ill together, as no man can belecue it without hazard of his wits. For first, how can it be that by these two witnesses should be precisely vnderstood two men, and no more, seeing it is said in the ninth verse, *That people, and kindreds, and tongues, and Gentiles should see their corpses three daies and an halfe*, were of all Nations and people of the world gathered together at *Ierusalem* to see this spectacle? And againe in the tenth verse it is said, *That these two Prophets vexed them that dwelt vpon earth: and is it likely that two were enough to trouble the whole world with their preaching, and to turne them into this rage and fury? Besides, how could the report of their death be divulged in the world in three daies and an halfe, that it should reioyce at their destruction?*

3. Secondly, suppose that by these two witnesses are meant two men precisely: how will they proue by any reason, that *Enoch* and *Elias* should bee these two? The Scripture speakes nothing of them to this purpose, as is sufficiently

ciently proued by the Author of this Treatise: nay, it is flat against it, for *Heb. 11. 5.* it is said, that *Enoch* was translated that he might not see death, and yet these fellowes in a plaine contradiction, will haue him to dye, and to rise againe: and so whereas the Scripture saith, that he was translated that hee might not see death, they on the contrary affirme, that hee was translated that in the end of the world hee might see death. And though the Scripture doth not affirme the same of *Elias*, yet why should we not thinke the same condition to belong to him, seeing they are both set forth to vs as types of Christ? and as patternes of our immortality, one in the time of Nature, and the other in that time of the Law? Neither can it with any reason be imagined that being thus translated they retained still mortall bodies, but rather that they were changed into immortality, as they shall be that suruiue at Christs coming. As touching the Fathers, they are so much distacted in this opinion, that it is folly to ground vpon their coniectures: some saying, that by these two witnesses are meant the Old and New Testament, which is Saint *Augustines* opinion, and is both godly and probable: some, the two Churches of the Law and the Gospell, as *Beda*: some *Elias* and *Elianus*: other *Elias* and *Moses*: others *Enoch* and *Jeremy*: others adde to these two, *John* the Euangelist, which both *Arctas* and *Theophilus* affirme, was the opinion of many in their time: others the Church and the Scripture, which are both double, the particular Church of the Iewes, and the Catholike of Iewes and Gentiles, and the Scripture of the Old and New Testament, and so the two Oliues should represent the Scripture, and the two Candlesticks the Church, which receiueth Oyle of grace from these Oliues: others, two kinde of Martyrs, one inhabit, the other in act; or two kinde of witnesses, Confessors; and Martyrs, figured by *Enoch* and *Elias*; for *Enoch* walked in peace with God, but *Elias* endured grieuous persecution: or lastly, two kindes of Preachers, Priests and Monkes, which though they are many, yet are said to be but two, in allusion to the praetise of our Saviour Christ, who sent forth his Disciples

Nazianz. de
Theolog. orat.
2.

Chrysost. in
Gen. hom. 21.

Oecumen. in
epist. ad He-
braeos cap. 11.

Theophil. ibid.

ples to preach by two and two; with diuers other vncertaine coniectures which I forbear to name. So that the Fathers are neither for them in this point, as they audaciously boast, nor yet indeed for the truth, which can bee but one, and simple. With how much greater modesty doe other of the Fathers speake of this secret? *Gregory Nazianzene* speaking of *Enoch*, saith, that it is not yet manifest whether he already hath comprehended the nature of God, or shal hereafter comprehend it. *Chrysostome* holdeth it a matter beyond the capacity of mortall man, too curiously to enquire whither *Enoch* was translated, and how he liues: that *Enoch* was translated (saith he) and that *Elias* was assumed vp into heauen, wee belecue, because the Scripture tels vs so: but where they are, and how they liue, the Scripture is silent. So *Oecumenius* concerning *Enoch*, saith, that he was translated aliue, but where, and how, it is vncertaine. Of the same opinion is *Theophilact*, and diuers others: and therefore I conclude with Saint *Augustine*, where the Scripture is silent, *Cohibere se debet humana presumptio, Mans presumption must bridle it selfe.* I might adde besides all this, that this deuise crosseth directly the speech of our Sauour Christ; for he saith, That no man knoweth the day and houre of Christs second comming, but that hee shal come as a thiefe in the night, and as a snare vpon the Fowle. But if this opinion bee true, then that day of his comming may bee certainly knowne 45. dayes before: then which, nothing can bee more opposite to our Sauours words.

4. Touching Paradise wherein they say these holy men doe liue till the comming of Antichrist; if they vnderstand thereby that heauenly Paradise which is the receptracle of blessed soules spoken of by our Sauour, *Luke. 23. 43.* and by Saint *Paul, 2. Cor. 12. 4.* we condescend that there these two iust men enioy eternall beatitude: but then they would not returne from thence to be slaine heere on earth, because a mortall creature could not reside in that place of immortality. But if they meane the earthly Paradise which *Moses* describeth, *Gen. 2. 8.* we say, that this was vterly defaced by

by the flood, and so could be no receptacle for *Enoch* at that time, nor for *Elias* afterward: which to be true, the description of Paradise giuen by *Moses* doth euidently demonstrate. For he saith, that God placed a Garden Eastward in *Eden*: where the word *Eden* is not to be taken in it proper signification, for pleasure and delight, from whence is deriued the Greeke word *isim*, *pleasure*, but for a Country called by that name, as is plaine, *Ezek. 27. 23. Haran, Conneh, & Heden, were thy Merchants*; and *2. Kings. 19. 12. where Rabshakeh* maketh mention of the people of *Mesopotamia* conquered by the King of the *Assyrians*, to wit, *Haran* and *Rezepb*, and the children of *Eden* which were in *Thelasar*; which *Thelasar* was a Fortresse of the *Babylonians*, situate in the midst of *Euphrates*, to withstand the *Assyrians*, and is otherwise called *Tiluthan* by *Ammianus Marcellinus*. So that when it is said, that God planted this Garden in *Eden*, it cannot but be vnderstood of the Country wherein it was planted, and so if we can finde out where this Country of *Eden* was situate, we may also easily iudge where Paradise was, for it was planted in the East part of that Country. Now all auow that the Country of *Eden* was in *Mesopotamia* or *Babylon*, and therefore there also was this Garden or earthly Paradise. And to make the matter more plain, *Ptolomey* an ancient Geographer calleth this fruitfull tract, by the name importing a delicious Country *Auramitides*, or rather *Andanitides*, as *Iunius* hath iudiciously obserued: and it is certaine, there is not at this day a more fruitfull and pleasant Country in the world then this is: and that which is most remarkable, it agreeth in euery particular with *Moses* his description. For the Riuer that ran out of *Eden* to water the Garden is *Euphrates* which diuided it selfe into foure heads, that is, foure currents or channels, named by *Moses*, and knowne at this day to be there, and no where else. If Paradise then was in *Mesopotamia*, as is manifest by this description, then it must needs follow, that it was defaced by the flood, and so could not remaine the habitation for *Enoch* and *Elias*.

5. Hence appeareth how fond and improbable those

*Iosephus Anti.
qui. lib. 1.*

opinions are which are taken vp by many both ancient and moderne writers. *Origen* with others, translate the whole literall sense of the history into allegories, affirming Paradise to be no corporall, but a spirituall place. *Iosephus* saith, this Paradise was distended ouer the whole earth, and so *Adam* being cast out of Paradise, must by this interpretation bee cast out of the earth. *Tostate*, with *Ariosto* and others, place it in the top of an high Mountaine, in the third region of the ayre, neere vnto the circle of the Moone, a place as Philosophy tels vs vnfit for mans abode, by reason of the proximity of the Element of fire, and of the Planets. Some send it ouer beyond the riuer *Ganges* into the *East Indies*, not considering that the situation of the riuer *Euphrates* with the channels deriued thereout, doe plainly contradict this conceit. In breefe, the common opinion of the moderne Papists is, that this place is so farre remote from the knowledge of man, that no man can tell where it is situate, but yet that it remaines entyre and sound notwithstanding the flood: which opinion is more absurd then all the rest: for if it bee remote from all humane knowledge, to what end serues the description which *Moses* makes of it so expressly? Why doth he paint out the course of the riuer *Euphrates* with it diuers currents, the bordering Countries, the things wherewith those Countries are renowned, as Gold, Bedellium and the Onix stone of the land of *Havilah*, all which are circumstances by which Geographers vse to marke out the Countries which they describe? And that this place could not consist entire without being wasted by the flood, these reasons euince. Because *Moses* saith, *Gen. 7. 19.* that the waters of the Deluge ascended higher then the highest Mountaines of the earth, fiftene cubites, and how then could Paradise bee exempted from this destruction? If they say that it was preferued miraculously from this inundation, as the *Israelites* were preferued in the midst of the Red Sea and of *Jordan*: I answere, that this being a drome hauing no ground in holy Scripture, may bee as easily reiected as it was rashly forged. And besides, it is manifest that all *Mesopotamia* where

where doubtlesse this Garden was planted, was anciently a fter the Flood, and is still at this day inhabited, without any trace left of this delicious Garden. And further, to what purpose did God command *Noah* to build the Arke for his preservation, with so great paine and labour, if this Garden of *Eden* had bene safe? And lastly, if *Enoch* was preserved alive in that Garden, how is it true which *S. Peter* affirmeth, that onely eight persons were preserved in the Arke? 2. *Pet. 2. 5.*

6. The Iesuite *Pererius*, convinced with these reasons, hath forsaken his fellowes, and deuised a dreame of his owne braine: for he confesseth, that the Paradise spoken of by *Moses*, was defaced by the Flood: but because it is certaine that *Enoch* was not touched with that destruction, therefore he saith; First, that it may be, he was taken vp miraculously by God into the ayre, and there saued alive during the deluge. Secondly, that though *S. Peter* nameth but eight persons preserved from drowning, yet *Enoch* is to be added vnto them, and that no mention is made of him, because he liued not in the society of men. And thirdly, least he should crosse the vulgar translation of *Ecclesiasticus*, where mention is made of Paradise, though the word be not found in the originall: he imagineth that there is another Paradise, situate in some secret and vnknowne Country of the world. Thus he propoundeth his owne fancies, as men do that forsake the Scriptures: and giueth vs besides the heauenly Paradise spoken of in the new Testament, and the earthly Paradise described by *Moses*, a third neuer heard of before, situate either in the aire, which the Scripture maketh the lodging place of the diuels, or in a world vnknowne to all Geographers, or at least in the New-found Land of *Eutopia*, described by Sir *Thomas More*, or in the land of *Phenacia*, which our *English Mercury* speakes of.

7. The plaine truth then according to the Scripture is this, that *Enoch* and *Elias* were taken vp into heauen, into the place and seate of the blessed, where hauing changed mortality into immortality, they liue still, and can neuer taste of

death : for *Gen. 5. 23.* it is said, that all the daies of *Enosh* were 365. yeeres, *And that he walked with God, and was not, for God tooke him :* that is, liued no longer amongst men, but was taken of God to himselfe, for so the word importeth. And *Heb. 11. 5.* it is said, *That he was translated, that he should not see death :* where the word *translated* vsed by the Apostle, signifieth properly to be changed from one estate into another, and alludeth to that, *1. Cor. 15.* where it is said of those that are alieue at Christs comming, that they shall not sleepe, but shall be changed ; how changed, but from mortality to immortality, and where is the place of immortality but in heauen ? But concerning *Elias*, it is a more cleare case : for the Text, *2. Kings. 2. 11.* saith plainly, *That he ascended by a whirlwind into heauen :* Now there is no doubt but *Enoch* was transported into the same place whither *Elias* after was, that is, into heauenly Paradise. I know that *Heauen* is taken in three significations in holy Scripture. First, for that space which extendeth it selfe from the earth to the circle of the Moone, where the birds flie, and raine, snow, and thunder are framed. Secondly, it is taken for the cœlestiall circles, wherein are the Stars, *Gen. 1. 14.* And thirdly, for the place of the blessed, whither Christ visibly ascended, and of which the Apostle speaketh, *2. Cor. 12.* when he saith, *That he was rapt up into the third heauen.* But to say, that *Enoch* and *Elias* were assumed vp into the first heauen, that is, into a region of the aire, full of more tumultuons agitations and disquietnesse then the earth, is a thing without all shew of reason : And to imagine that they are amongst the Cœlestiall bodies of the firmament, either there to be rolled about the world with the Spheares from the East to the West, or to be fixed in one of the Poles, this is a prophane imagination, more proper to the *Stoicks*, then to Christians. Therefore it remaineth, that they were receiued into that heauen which is the resting place of the blessed, and the desired Country of all the Saints. Neither is this a nouell opinion, for *Pererius* confesseth, that *Procopius Gazelus* was of the same mind : And *S. Ierome* also confirmeth the same in

*Perer. in Sent.
lib. 7 disput. de
translat. E-
noch. q. 2.
Hieron aduers.
errores
Ioh. Hierosoly-
mit ad Pam-
machium.*

an Epistle of his: where to proue, that after the resurrection, we shall haue the same flesh, bones, and members, as we now haue, he first alleadgeth the authority of the Apostle, 1. Cor. 15. 53: Secondly, the example of the transfiguration of Christ, which was not onely in his face, but in all his members: And thirdly, the example of *Enoch* and *Elias*, translated in their bodies into the heauenly beatitude. *Iustine Martyr* also affirmeth, that *Enoch* and *Elias* were gathered into the same place, where the soules of the faithfull rest till the resurrection. Of the same opinion is *Irenaeus*, and to conclude, *Epiphanius* calleth them, *The two first borne of our resurrection*: thereby shewing, that they are already so beautified in soule and body, as we shall be after our resurrection, and therefore to these two, he opposeth *Dathan* and *Abiram*, who as he saith, both in soule and body descended into hell.

8. All the difficulty of this interpretation lieth in this, that it seemeth by *Iohn*. 3. 13. and 1. Cor. 15. 20. that no flesh euer ascended into heauen before Christ, because he is said onely to haue ascended, that did descend, and that he was the first fruites of them that sleepe, and the first borne of the dead. But if we vnderstand these Texts aright, this difficulty will soone vanish. For by ascending into heauen in *S. Iohn*, is not meant any locall, or corporall ascension, because Christ himselfe was not then ascended, but either a spirituall ascension in the knowledge of heauenly mysteries, as *Beza*, and *Maldonate*, and others thinke: or more simply, as *Tollet* another Iesuite supposeth, that Christ alone descended from heauen by the assumption of our nature, to teach and instruct the people; & yet still remained in heauen in his Deity: And whereas he is called the first fruites of them that sleepe, and the first borne of the dead; it doth not proue, that none went to heauen before his ascension: but onely that the resurrection of the other Saints to eternall life, and their reception into heauen, depends vpon the resurrection of Christ, as the true cause thereof: as the blessing of the whole haruest depended vpon the blessing of the first fruites, as the Apo-

Iustin. Martyr
tyrress. quest.
orthodox. 9. 85.

Irenaeus aduers.
heres. lib. 5. c. 5.
Epiphanius in
An corat.

Beza Annot.
in novum
testam.
Maldon in
Ioh. 3.

He speaketh, *Rom. 11. 16.* and so all that euer ascended into heauen, either in body and soule together, as *Enoch* and *Elias* did, or in soule alone, as the rest of the Saints did, this was by vertue of Christs resurrection and ascension, which extended it selfe vnto all Ages, both before his comming in the flesh, and after : and doubtlesse, if the soules of the Saints had accessse into heauen before Christs ascension, then might their bodies also, for the same reason is of both : but their soules did, as may appeare by *Lazarus* his soule, which was translated into *Abrahams* bosome, which bosome of *Abraham*, signifieth nothing else but the felicity, and ioy, and rest of the soules of Gods Saints after this life in heauen, as Christ himselfe auoucheth, *Mat. 8. 11.* Where he saith, that many shall come from the East, and from the West, and sit downe with *Abraham*, *Isaac*, and *Jacob*, in the kingdome of heauen. And thus both *Beda*, and *S. Ambrose*, and *Suspius Severus*, interpret the place. For as for *Libus Patrum*, that is a doting dreame without all ground either in holy Scripture, or reason : and to also is this conceite (as appeareth by that which hath bene saide) to wit, that *Enoch* and *Elias* were reserved aliue in the earthly Paradise, to come against Antichrist in the end of the world, and by him to be put to death.

9. These two witnesses then are not *Enoch* and *Elias*, neither are they any two singular persons : for as *Rupertus*, one of the most learned men of his Age saith, *Is it likely that the Lord of the Prophets, and the Author of all Prophecy, should haue but two witnesses ? Were not all the Apostles, the Martyrs and confessors, his witnesses ? Surely this is a great, graue, and waighty speech, to wit, that though there be innumerable witnesses, yet he saith that their shall be but two.* By which speech, as also by the rest of his discourse, he signifieth, that this number is not to be restrained to two alone, but that the Spirit of God would notifie vnto vs, that though the fury of Antichrist, doth labour to stifle the truth, yet God will not suffer it to want so many witnesses, as shall suffice to confirme the same. And therefore the most probably opi-

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*Beda in Luc.
lib. 5. cap. 6. 5.
Ambrose in
orat. de obitu.
Valentiniani.
Sulp. Seuerus.
epist. ad Bass.*

*Rupertus in
Apoc. lib. 6.*

nion is, that by these two witnesses are meant, all the constant defenders of the truth against Antichrist, who though they be many, yet are said to be onely two, for these reasons. First, because of the paucity of them, in comparison of the infinite number of false teachers, and Antichristian Locusts. Secondly, because all their whole doctrine is deriued out of the Law and the Gospell, the two Testaments which God made with mankind. And thirdly, because this number is sufficient by the Law of God to conuince false-hood, *For by the mouth of two or three witnesses (saith the Law) shall euery matter be established :* to which Law it seemeth the holy Ghost hath reference in this place : and certainly the worke of defending the truth against Antichrist, is so great, that it requireth more workemen then two alone. And yet we finde, that two men stirred vp by God, to wit, *John Husse*, and *Jerome of Prage*, witnessed the truth, and sought the reformation of the Church, against that great famous Council of *Constance*, wherein the whole power of Antichrist was gathered together. For the Emperour was there present in his owne person, and the Pope, foure Patriarchs, 29. Cardinals, 47. Archbishops, 170. Bishops, 564. Abbots, with Doctors and learned men innumerable : and yet these two holy men, witnessed the truth against them all, and willingly layd downe their liues in defence thereof.

10. I speake not this in minde that the holy Ghost aimed at these two particularly, and yet why not any two rather then *Enoch* and *Elias* ? Must God needs send them out of heauen, or else his truth could not be witnessed ? And if *Enoch* and *Elias* in their ascending vp into heauen, were figures of Christ, ascending and triumphing ; to cause them to descend againe to suffer death, is it not in a sort to bring downe Christ againe from heauen to suffer on earth ? For it destroyeth the figure of his triumph. Besides, haue we not an expresse Text, *Luke. 16. 29. That we must not looke for any to come from heauen to instruct vs*, but must hold to that which is written in the Law and the Prophets ? In a word, to what purpose should *Enoch* and *Elias* come ? To dispute against

Antichrist, and conuince him out of the word of God? Why what then shall become of the Church of *Rome*, which they say cannot erre, and against which, the gates of hell cannot preuaile, and that it is the hammer of all Heresies, according to *Baronius* his deuise: *vicit hareses, subegit gentes*? shall it be enclosed vp in some caue with the seuen sleepers, that *E-nock* and *Elias* must needs leaue the place of their repose, and come downe to supply her office? Is not this to ouerturne their owne strong proposition, touching the continuance of the Church of *Rome*?

11. But if by the two witnesses are meant the faithfull ministers and people, that shall maintaine the truth against Antichrist; why do they not preach in sackcloth, and why are not some of them raised from the death, after they haue bene slaine, and ascend vp into heauen? for those things are attributed vnto these two witnesses. I answer, that by this sackcloth, we may well vnderstand, prisons, persecutions, tortures, and all manner of afflictions wherewith the Saints and ministers of Christ, are hauocked vnder the tyranny of this Man of Sinne: these are the garments wherewith these faithfull witnesses are cloathed, without sacks or hairecloath on their backs: whereas a number of their Fryars, as the *Capuchins* by name, weare haire on their backs without affliction, being puffed vp with worldly glory, and esteemed and cherished of all men. Which then are the likest witnesses of Christ, whether they that preach without sackcloth being subiect to all manner of opprobries and afflictions, or they that are adored of the world, and yet weare sackcloth on their backs? And for their rising againe from death after three daies and an halfe, I say it is truly accomplished in these our witnesses, though not according to their grosse imaginations, yet according to the intention of the Spirit of God, speaking by the mouth of *S. Iohn*. For as all things else in this Propheticall booke, so is this resurrection of these two witnesses to be vnderstood spiritually, not of their bodies, but of their doctrine, order and profession, raised vp and increased by the succession of others in their roome: As also
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by their ascending into heaven, we may well vnderstand a collecting and gathering them together by the diuine calling, into the forme of a Church, in spite of the malice and fury of their Antichristian Aduersaries : as we see at this day verified, in *England, Scotland, Germany, Denmarke*, and other Countries. For as the Congregation of the malignant is called in this Prophecy, *The world, or The earth* ; so is the Church of the elect and faithfull in opposition thereunto, called *Heauen*. And if we consider the state of the true Church persecuted in all Ages, we shall easily subscribe to this truth. For after the ten first persecutions, wherein it was scattered and spoiled like a ship in a tempest, did it not againe reuiue and recouer life, when *Constantine* gaue peace vnto it ? So afterward, in the time of the *Arrian* Heresie, wherewith it was long tormented as with a burning feuer ; was it not againe restored as it were to life and safety, by the faithfulness of Christian Emperours, and diligence of godly Bishops ? In the time of *Boniface* the eight, how were the faithfull persecuted and tormented, till within three yeeres and an halfe before his death, when his persecutions ceased, and the Church tooke a little breath and rest ? But of all, this is most apparant after the Council of *Constance*, where *John Husse*, and *Ierome of Prague*, were put to death : for immediately after that Council, which lasted three yeeres & an halfe, these two witnesses stood againe as it were on their feete, and the spirit of life entred into them, not in their owne persons, but in their doctrine, which being condemned by that Popish Council, began to spread it selfe and to preuaile, and to haue more followers and abettors, then euer it had before : and that not onely in *Bohemia*, but after an hundred yeeres, in *Germany*, and other Countries, as the same holy Martyr *Husse* had prophecied at the houre of his death. And indeed it is strange to consider, what a number of excellent, learned, and holy men God stirred vp at that time, to enter combat with the Pope, and to batter downe the wals of *Babylon* : and thus this Prophecy is euery way accomplished, if it be spiritually and rightly vnderstood.

12. Note one thing more, and so an end of this : they say, that these two witnesses shall prophecy 1260. daies, which come to three yeeres and an halfe, and then they must be put to death by Antichrist. Now the continuance of Antichrists reigne is by their deuise but three yeeres and an halfe; so that he must begin his reigne the same day with the Prophecy of these pretended witnesses, *Enoch* and *Elias*, and dye also the same day, which how ill hangs together I neede not stand to proue. And to shut vp all in a short compasse, I affirme two things. First, that if it were true that *Enoch* and *Elias*, or any two other men, should come into the world to oppugne Antichrist; yet it cannot be concluded, that the Pope is not Antichrist, because these two are not yet come, seeing they may yet come in due time : vnlesse they can proue, that the world shall haue an end, within these foure yeeres, or 1335. daies, which one answer, is sufficient to ouerthrow their whole demonstration. Secondly, it is most probable, that *S. Iohn* speaketh not of Antichrist in that Chapter, *Reuel.* 11. because first it is said there. that the holy City shall be deliuered vp *To the Iewes, To the Heathen*, therefore not to the *Iewes* or false Catholikes, which they make the followers of Antichrist : And secondly, because the Beast which is said to fight against them, arising out of the bottomlesse pit, and hauing seuen heads, and ten hornes, is not meant Antichrist, but the Romane State, whose last head is onely the representation of Antichrist.

CHAP. 4.

Of Antichrists persecution.

1. **T**Hat the persecution vnder Antichrist shall be great, is no question : but that it shall be greater then any euer was, or shall be besides, cannot be proued by any sound testimony of Scripture, as this Author hath most exactly proued. But yet if this be granted, as we willingly condescend thereunto, I say that the persecution of the true Church by
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the Popes, and of the faithfull Professors of the Gospell, hath beene, and is at this day, more cruell and greivous, then euer any persecution was in former time, either by *Antiochus* amongst the Iewes, or the heathen Emperors amongst Christians. For first, *Antiochus* persecuted the true Church that was onely among the Iewes, but the Pope hath extended his persecution to all Nations and Countries of Christendome, the least of which Countries farre exceeded in largnesse the Iewish Nation. Secondly, *Antiochus* his persecution was but for a short time, not much about three yeeres, but the Popes persecution, hath continued in full strength and force, these eight hundred yeeres and vpward. And lastly, the number of Christians that haue beene slaine by Popes, doth farre exceede the number of the Iewes destroyed by *Antiochus*, so that there is no comparifon betwene them. The like may be said of the Romane heathen Emperors, the limits of whose persecution was straighter, the time shorter, and the number fewer, then that of Popes by many degrees, as the histories of the Church manifestly proue vnto vs. So that this consideration about all others, proues the Pope to be Antichrist, and the Church of *Rome* to be the Whore of *Babylon*, who is said to be drunke with the blood of the Saints and of the Martyrs of Iesus, *Reuel. 17.6.*

2. Seuenteene thousand reported by *Damasus* to haue beene slaine vnder *Dioclesian* in one moneth, and *Eusebius* saith, that then the prisons were so stuffed with Martyrs, that there was no place left for Malefactors. This was I confesse a cruell and lamentable time, but yet the times of Popery since these eight hundred yeeres, haue beene more cruell and lamentable: for what kinde of torments and cruelties were practised against Christians by the ancient heathen Emperors, which the Pope and his slaues haue not exercised against those that haue any wayes opposed his superstition, euen to the burying of men aliue, as *Mathew Paris* reporteth? The blood of so many thousands slaine by reason of the excommunications and proscriptions of the Emperors *Hen-*

Sonir: in 2th
Ex: 2: 6: 3: 4: 7
to 6: 107. 8

Math. Paris
in Henrico. 3.

*Belkar. de moris
Eccles. cap. 18.*

Ibidem.

ries, and *Fredericks*, by the Pope, is a notable witness of the Popish cruell, and more then *Neronian* persecutions. I omit the cruelties exercised vpon the *Waldenses*, *Albingeres*, *Leonists*, *Lollards*, *Patarines*, *Petecobusians*, *Pighardes*, *Hussites*, who vnder these names, albeit good and sound Christians, were so hauocked and spoyled, that *Phalaris* may seeme gentle and humane in comparison of the *Romane* tyrant. *Bellarmino* himselfe confesseth, that vnder *Innocent* the third, an hundred thousand of them were slaine at one expedition into *France*. And *Mathew Paris* tels vs, that in *Germany* an infinite number were put to death in one yeere: but they say that they were Heretikes, and therefore deserued to be thus rooted out. Indeepe, they are slandered by our Aduersaries and theirs, with most horrible heresies, and damnable opinions: but if a man shall obserue the repugnancies and absurdities contained in their writings, hee shall not choose but confesse those things were either taken vp by vulgar reports, which are alwaies soone spread abroad without ground, or deuised by their enemies of purpose to blemish their reputation, and to hinder the course of their doctrine. For he that doth but consider those holy and religious lyes, and fraudes, (so they call them) vsed by the Iesuites and Priests against the true Professors of the Gospell at this day, in the cleare light of the Gospell, cannot doubt but that the like deceitfull calunnies might well be cast vpon those holy men in the thickest darknesse of Antichrists kingdome. Looke into the bookes of the Iesuites, as that which is called the *Credo of the Calvinists*, *Becanus*, *Calvinian Aphorismes*, and *Giffords Caluino-Turcismus*, and such like, and wee shall finde such prodigious doctrines attributed vnto vs, as neuer so much as dreaming came into our mindes, much lesse issued out of our pennes. Now they that are thus bold and shamelesse towards vs being aliue, would they, thinke you, spare them being dead, and not able to answer for themselves? I am sure that *Mathew Paris* reports, that their doctrine condemned thus of heresie, was approued by many Bishops of that Age, as Orthodox and sound. And that

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the *Albigenses* were the same with the *Waldenses*, both *Aeneas Silvius*, and *Stapleton* also, in a manner confesse: now what the opinions of the *Waldenses* were, appeareth both by their owne Apologie written vnto the King of *France*, and to *Vladislaus* the King of *Hungary*, and also by those things which *Alphonfus de Castro* ascribeth vnto them as heresies, which notwithstanding are so agreeable to the word of God, as that it is heresie to hold the contrary. It is manifest then, that these good men suffered persecution for no other cause but for the truth sake, and for opposing themselves to Popish tyranny.

3. What should I speake of their cruelty in *Bohemia* against the *Hussites*, where infinite numbers perished, partly by warre, and partly by secret violence, and open executions, for following the doctrine of *Iohn Husse*, and *Ierome of Prague*, which notwithstanding was the very truth of God, which we now professe? I mention not their greivous persecutions heere in *England*, *Scotland*, and in the *Low-Countries*, nor their bloody and barbarous inquisitions, whereby innumerable Christians haue beene after diuers fashions in a savage manner made away, as witnesseth *Vergerius* who could well tell. Three histories I cannot forget being fresh in memory: the first of those of *Merindole* and *Cabriers*, *Costa*, and *Sanfalese*: my heart trembles to relate the executions that were there made of simple people, armed with nothing but prayers and teares: there was no difference made of sex or age: women great with child were miserably murdered; yong infants *Herod-like* thrust through with speares, and swords: forty women shut vp in a Barne full of hay and straw, were consumed with fire: and when they laboured to get out at the windowes, they were beaten backe with speares and staues: fise and twenty men being fled into a Caue, were there stifled with smoke and fire: 800. were slaine outright in *Cabriers*, and a great multitude of poore people beside massacred in all places: yea, in detestation of the men, or rather their Religion, these Tygers cut downe the Trees, not sparing the fruitfull according to
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*Sleldon, Co-
ment. lib. 16.*

the Law: burnt the houses, and ruined the Castels, and so made the whole Country desert and desolate. The second is the tragicall *Bartholomew* day in *France*, vnder the colour of a royall marriage, in the yeere, 1572. to which all the cruelties of *Pagans* are not to be compared, no not that of *Dioclesian*, whereby, 17000. Christians were murdered in one moneth: for heere (as some say) 40000. as others, that speake with the least, 30000. poore *Hugonites* as they call them, that is, sound and good Christians were slaughtered in lesse then a moneth. And of this Massacre the Pope would needes haue the glory, or rather the infamy: for in ioy thereof, hee caused a certaine coine to bee stamped, wherein on the one side was the picture of *Gregory* the thirteenth then Bishop of *Rome*, with this inscription, *Gregor. 13. Anno. 16. summi sui pontificatus*, and on the other was represented an Angell, hauing a Crosse in one hand, and a Sword in the other, killing a multitude of men and women with this inscription, *Hugonotorum strages*, that is, *The massacre of the Hugonotes*. And not content heere-with, to the end that he might glut his eyes with his owne cruelty, he caused this massacre to bee painted in three seuerall places in the great Hall, where he vsed to giue audience to the Embassadors of Princes: this is an example of cruelty, not to be paralleled by any former times, in any Age of the world. The third, is the horrible and vnmatchable Powder Treason heere in *England*, which though it came not to that effect they desired, (God in mercy discovering their hellish designe the night before the blow should haue beene giuen,) yet in their intention and purpose, which is the life of all actions, it was the most cruell practise that euer the Sun beheld: like vnto that of *Caligula*, that wished that all the *Roman* Senators and people had but one head, that hee might strike it off at one blow. I neede not enlarge the heinousnesse of their intentions in this plot, the thing it selfe cryeth cruelty, and the latenes of the designement cannot but fix it fast in our mindes.

4. Hence deriue three consequents. First, if the greatest
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persecution that euer was, be a marke of Antichrist, then is the Pope Antichrist: for neuer was there such a persecutor of the Church of Christ, as he is, and hath beene. Secondly, that it is a most vile and palpable lie, which they fasten vpon our Religion and Church, that it began with *Luther*, and is no elder then his age; this they whisper euery day into the eares of simple people, and divulge in their Sermons and writings: but doubtlesse against their conscience: for there are few leaues in their Annals and Church-histories, which are not marked with the blood of our Martyrs; and they themselues cannot deny, but that 400. yeeres before *Luther* was borne, their Fathers persecuted to death, and that by most cruell torments, a number that professed the same Religion with vs in substance, though not so fully reuealed vnto them by reason of the thicke darknesse of that Age. And thirdly, that ours, not theirs, is the persecuted Church. For though heere in *England*, and elsewhere the publike exercise of their Religion is forbidden, and men by mult constrained either to communicate with vs in the seruice of God, and holy Sacraments of the Church, or to suffer, and also diuers Priests and Iesuites haue beene executed by the edge of Law: yet for their number it is not one to a thousand to those of our Religion that haue beene put to death by them: and for this cause, ours is Religion meere, theirs rebellion and transgression of politike Lawes, against which they willingly dash themselues by their voluntary thrusting themselues into the kingdome, to seduce the people, and withdraw their hearts from their allegiance to their Soueraigne. This is so knowne a truth, that I need not stand further to proue it.

5. To the cruelty of Antichrists persecution they ascribe as a principall effect, the abolishing of the publike seruice and sacrifice of the Church, which they gather out of the twelfth of *Daniel*, and because the Masse is not yet abolished which is their great vnbloody sacrifice; therefore Antichrist is not yet come, and so the Pope is not Antichrist: which objection is most exactly confuted by the Author of this Treatise: but yet to cleare the matter further, I adde a note or

two. And first, it is obseruable, that the sacrifices of Christians, are either priuate, or publike : priuate Sacrifices, are first, euery mans owne body which he must offer vp as a liuing, holy, and acceptable Sacrifice vnto God, *Rom. 12. 1.* which kinde of Sacrifice is so farre from being abolished by any persecution, that it is thereby rather effected, when the faithfull willingly offer their bodies to death, and all maner of torments for the truths sake. Secondly, the spirituall Sacrifices of Christians, are Prayers, Thanksgiuinges, Almes, and a contrite and humble heart, none of which can be abolished by Antichrist, except the Church of God should bee vtterly destroyed, which is impossible : neither shall the publike Sacrifices and Ceremonies of the Church then cease, as Baptisme, and an externall profession of Christianity. For Antichrist shall sit in the Temple of God, as Saint *Paul* affirmeth, and shall haue two hornes like the Lambe, though he speake like the Dragon, *Apoc. 12. 11.* For this cause *Remond* is of opinion, contrary to the Tenet of *Bellarmino*, that this persecution of Antichrist, shall not abolish the Masse which they esteeme to be the onely true Sacrifice of a Christians : and therefore that that prophecy of *Daniel*, is to be vnderstood of the Sacrifices of the Law interrupted by *Antiochus Epiphanes*, as witnesse both Saint *Chrysostome*, and the Author of the booke of the *Machabees*, and *Iosephus*. True it is, *Irenaeus*, *Theodore*, and others of the Fathers alledged by *Bellarmino*, vnderstand that Text of Antichrist, but these are but the coniectures of those good men, which ought not to preiudicate the truth confirmed by experience, and the euent of things foretold. Howbeit euen thus also it may be fitly applied to the Pope : for he hath changed the whole seruice of God anciently practised in the Church, and in stead thereof brought in a number of vaine obseruations, and impious superstitions, as much different from that which was in ancient time, as Lead is from Gold, or durt from precious stone. For whereas the substance of Christian Religion in regard of practise, consisteth in these three points ; the inuocating of Gods name, Preaching and hearing the word, and administration

Remond de Antichrist. c. 29. 5.

Iosephus Antiquit. Iudaicar. lib. 12. cap. 11.

nistration of the Sacraments; hee hath foully depraved and corrupted all these. In stead of inuocating the name of God, he hath brought in Prayers in an vnknown tongue, inuocation of Angels and Saints departed, yea the worship of Images, Crosses, and Reliques, and of a peece of bread which they call their God: and oftentimes the Saints which they adore, are such as neuer were liuing in the world, but inecre *Chimeræes* of their owne braine: and that which is strange, euen Pagan Idolls vnder their name: as in the Temple of the *Vaticane* in *Rome*, vnder the title of Saint *Peter*, they adore *Iupiter Capitolinus*, as is euident by the haire of the Image, which is curled and frizled: whereas Saint *Peter* is alwaies painted bald, onely they haue taken away the thunderbolt out of his hand, and thrust in keyes in stead thereof. And at *Bourdeaux* in Saint *Andrewes* Church at the entrance of the Quire, they make the image of *Iupiter* mounting vp into heauen vpon an Eagles backe, to represent the ascension of Christ. Touching the preaching of the Gospell, is it not apparant that the greatest part of Gods word is deliuered to the people in an vnknown tongue? And what doe their new vpstart Friars neuer heard of in the world till of late yeeres, which are their great and almost onely Predicants? I say, what doe they preach for the most part, but the rotten traditions of the Church, and legendary fables to amaze mens mindes, and nuzzle them in superstition? And touching the Sacraments, it is lamentable to see how they haue changed, corrupted, mangled, and prophaned them: adding vnto the blessed Sacrament of Baptisme a number of vaine, idle, yea filthy superstitions, as Salt, Creame, Spettles, Oyle, and such like: as if Christ was not wise enough when he appointed water onely without any other mixture. And the holy Eucharist they mangle, peruert, and abuse, according to their owne fantasies, taking away the one haife from the people, to wit, the Cup, the lively representation of Christs blood, not breaking the bread as it ought to bee by institution; nor communicating with the people, but oftentimes alone, contrary to the nature of a Communion: and that which is most strange, cros-

sing the Hoast : which they say is very Christ, to protect him from the diuell : as if Christ stood in feare of the diuell, or that the Crosse did sanctifie him, and not hee the Crosse. Thus the Pope hath depraued, if not vterly abolished the whole externall seruice of God, and therefore euen in this respect also wee may conclude, that he is the true Antichrist spoken of in the Scripture.

6. The Masse indeed continueth vnder him, and is maintained with great pompe, and the Fathers call it the sacrifice of the Church : but how? Not a true and reall sacrifice, as the Papists hold, but because by the Lords Supper is continued in the Church a recordation, and memoriall of the death and passion of Christ. Thus Saint *Augustine*: Wee (at the Eucharist) partake of the passion of our Lord, and with sweetnesse and profit retaine in our memory that his flesh was crucified for vs. And *Chrysostoms*: That which wee doe in the Lords Supper is done in commemoration of that which was done before ; neither doe wee offer a sacrifice, but the recordation of a sacrifice. And *Theophilact* : Wee offer every day, or rather make a recordation of that oblation by which Christ offered himselfe. In this sense principally doe the Fathers call this Sacrament a sacrifice, and therefore when these men contrary to their intention, affirme, Christ to be truly and really sacrificed vnto God in the Masse by a mortall Priest for remission of sinnes, what doe they but destroy the whole nature of the Sacrament, which is a communion of the body and blood of Christ to the faithfull, and not a sacrificing of it to God ? So that wee confesse, that the Pope doth not abolish the Masse, but rather maintaine and vphold it as the soule and strength of his kingdome. It is the Sacrament which hee destroyeth by the Masse; and not the Masse it selfe : and this his maintaining the Masse, proueth him plainly to be that Antichrist figured by *Antiochus*, who tooke away the daily sacrifice of the Synagogue, and suborned a false worship to *Iupiter Olympius* in stead thereof, as these haue done the worship of a peece of bread in stead of the true and pure worship of Christ.

*Aug. de doctina
Christi. lib.
3. cap. 16.*

*Chrysostom
epist. ad He-
braeos cap. 10.
ser. 17.*

*Theophilact.
ad Heb. c. 10*

7. But that we may see that the Popish persecution is not lesse, but farre greater then that of the Heathen Emperours, it will appeare, if we call to mind the bloody executions by most exquisite torments, acted by their Inquilitors of hereticall prauity as they terme them : For these kind of people, are most ingenious in deuising tortures for poore Christians; they thinke scorne that they should be excelled of any Heathen Tyrant in this kind : way *Phalaris* himselfe, neuer went beyond them in cruelty, as all know that know their Inquisition Court : neither is this cruelty proper onely vnto them, but the whole Nation of Papists are infected with the same ferity : and that they may know themselves to be the slaues of Antichrist, the more a man is addicted to their religion, the more fierce and bloody minded he is. Our owne Stories do shew, how they delight to glut their mindes and eies with beholding the tortures of such as they esteeme Hereticks, inaking sport at their paines. And albeit our Nation doth naturally abhorre all spectacles of cruelty; yet I know not how, they that are abandoned to that religion, change this naturall clemency, into vnnaturall immanity. Was euer any cruelty more monstrous, then to take a young Infant deliuered out of it Mothers wombe, and crawling out of the fire wherein the Mother was burning, and to cast it againe into the flame, there to perish with the Mother ? This we haue had experience of in this Kingdome, as also of ransacking the graues of the dead, and burning their bones as Hereticks, as they did the bones of *Eucer*, and *Pau'us Fagius*. Yea so foolish is their impiety and rage, that they haue come vnto the graue of a dead Christian, and digging vp the earth, taken away his winding sheete, and summoned him to appeare at their Courts, as if he had bene aliue : but they themselves shall one day appeare in the high Court of heauen, before the iudgement seate of Christ, and there receiue the iust guerdon of their cruelty. May we not then preferre the Pope to the fiercest Tyrant that euer liued ? And thereupon, if there were no other argument but their bloody cruelty against him, conclude, that he is the very Antichrist spoken

ken of in the Scripture, whose religion breathes nothing but blood, and whose designements ayme at nothing but Massacres, and whose projects plot nothing but the ruine and destruction of all those that will not receiue his marke on their foreheads, and become his slaues.

8. For conclusion of this point, touching Antichrists persecution, obserue these few things. First, that though there was to be vnder Antichrist, almost an vniuersall defection from the faith; yet his persecution is not to be vniuersall, but onely in those places where the Gospell is entertained. Secondly, that this persecution is not to continue in full strength till the end, but as it grew vp by little and little, so it is to decrease by degrees; as that Man of Sinne is more and more reuealed, and his power weakned, by the preaching of the Gospell. Thirdly, that the edge thereof is bent against none but Protestants: for *Iewes*, *Turkes*, and *Infidels*, may liue safely with them, euen in *Rome* vnder the Popes nose, and neuer be called into question for their blasphemies: onely the poore Protestants are sure to feeble the dint of their malice, of which no other reason can be giuen but this, because we set our selues against their errours and pompe: and these are open enemies vnto God, to shew that their owne glory and credit is more deere vnto them, then the glory of God. Fourthly, that he persecutes not onely vs whom he calleth his enemies, but also his owne friends and followers, hauocking their soules, as he doth our bodies, and leading them blindfolded by troops into hell, and yet no man may dare to say vnto him, why dost thou so? Fifthly, that he exerciseth this cruelty, not onely by iudiciall censures, but by open wars, setting Kingdomes and Princes together by the eares, and raising vp subiects in rebellion against their Soueraignes: and when *Peters* keyes will not serue the turne, to gird himselfe with *Pauls* sword, turning the Priesthood, which should be the Oracle and Sanctuary of peace, into Martiall fury, and the sword of the Spirit, into a sword of yron, the force whereof all Christian States haue felt and feared not many yeeres since. Sixthly, that when by open violence he cannot pre-
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uaile, then he seeks by treason to effect his will, sending forth his damned Emissaries, Priests, and Iesuites, and such like, to poyson or stab all such as stand in their light; not sparing Emperours, Kings, and Princes themselves, as Histories do plentifully report vnto vs. And lastly, that his hatred is not so much against mens persons, as against their religion and truth it selfe, which he labours by all meanes to exterminate out of the world. But as *Luther* a little before his death, comforting his friends said, so say I: Let vs be of good courage, though all the Potentates of the world be combined against the truth, yet it shall prosper and preuaile in despight of them: For, *pro nobis magnus quidam heros stat*, a great worthy stands on our side. And when his friends doubted who this great man should be: He replied, *Is Iesus Christus est quem oportet vincere*, It is Iesus Christ who must ouercome: who hath already wasted this Man of Sinne, by the breath of his mouth, that is, the preaching of the Gospell, and shall at last vtterly destroy him by the brightnesse of his comming. Euen so Amen, come Lord Iesus, come quickly.

Sleidan. Comment.

CHAP. 5.

Touching the continuance of Antichrists reigne.

I. **A**Ntichrist is to be considered two waies: either in respect of his person, or in respect of his reigne. Touching his person, he was borne in the Apostles time, and shall continue in the world; till the second comming of Christ, though with many changes and alterations, as it happeneth to the life of man: where we must take the word *Person*, not as it is ordinarily used in our language, for one certaine particular man, but as the best Latine Authors often do, for a certaine title, office, and quality, belonging to one at once, yet to many by succession. And thus when we say the Pope is Antichrist, we make all the Popes since *Boniface* the third, but one person; though they haue bene diuers men in
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succession: and for this cause it is, that when mention is made of Popes, the speech is in the singular number, though that thereby they intend not any one in particular, but the whole order of them in generall: as the Pope is head of the Church, the Pope cannot be an Heretick, the Pope is Christs Vicar on earth, &c. Which speeches cannot be vnderstood of any one singular Pope, but of the seate and succession of the whole order. And thus also we speake of Kings and Emperours, who at one time are but one in number, yet vary by a personall representation, whether by election or hereditary succession; and so we say, that the King neuer dyes, nor the Pope, nor the Emperour, to wit, so long as there is a succession and continuance in the Kingdome. Now in this sense I say, that Antichrists continuance in the world, hath bene from the Age of the Apostles, and shall continue till the last day. But if we vnderstand it of Antichrists reigne, then the time is of a shorter limitation: for as hath bene already shewed, that began in *Boniface* the third, and grew to the height in *Boniface* the eight, and *Gregory* the seuerth, and not long after, began to fade and decline, as we see at this day.

2. The Papists affirme, that he shall reigne iust three yeeres and an halfe, and no more; which they strue to proue out of *Daniel* 7. 25. and 12. 7. and *Apoc.* 12. 14. where mention is made of time, times, and halfe a time: vnderstanding by *time*, a yeere; by *times*, two yeeres; and by *halfe a time*, halfe a yeere. But this interpretation is sufficiently dispelled by the Author himselfe: onely I will shew them how senselesse a deuise it is, and what difficulties they thereby cast themselves into, which are not possible to be reconciled. For first, to say that Antichrist shall reigne but three yeeres and an halfe, and in that space to reduce the whole world into his obedience, is as impossible, as if a man should vndertake to trauaile ten thousand miles in three daies: it is beyond the compasse of mans power to atchieue such a conquest in so short a time, no not if we make him as fortunate as *Timotheus* the *Athenian* Captiue, whom they painted sleeping, and Fortune casting Cities and Countries into his lap: and

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albeit he be armed with all the power of hell, yet the diuell himfelfe is not able to bring the whole world vnder the fubiection of one man in fo fhort a time. Secondly, they fay, that he muft reigne ouer the Nation of the *Iewes*, at *Ierufalem*, and that they fhall receiue him for their Meffias. But how can this be brought to paffe within that fpace? The Nation of the *Iewes*, is difperfed almoft ouer the whole world: now what Postes or Pegafusses fhall he haue, to adimonish them fo speedily of their Meffias his being, and reigning at *Ierufalem*? Shall he get the Sunne to be his trumpeter, and the Moone to carry his letters, to fummion this fcattered people? But fuppofe the fame of him may come to their eares; how fhall they fo speedily march out of thofe farre Countries wherein they inhabite, and afsemble fo fuddainly at *Ierufalem*? or if they could, and would; will thofe Nations wherein they liue, fuffer them to paffe thus fuddainly from them, with bag, and baggage, and not rather retaine them by violence, as *Pharoah* did their progenitors in *Egypt*? Besides, they hold that Antichrift fhall reedifie *Salomons* Temple, which is fo deuinolifhed, that one ftone is not left vpon another. But *Salomon* was feuen yeeres in building it at the firft, and that with an hundred and fifty thoufand workemen: and for the fecond reftauration of it, we heare the *Iewes* faying vnto Chrift, fix & forty yeeres was this Temple in building, & will Antichrift in three yeeres fpace fet it vp anew? Where of fuch a fudaine, fhall he finde workemen, timber, ftone, and other materials, with instruments, and wages? Belike becaufe Chrift faid of his body, deftroie this Temple, and I will build it againe in three daies, therefore Antichrift fhall build againe the materiall Temple in three daies, taking a day for a yeere. Againe, by their doctrine, after Antichrift hath obtained the Kingdome of the *Iewes*, he muft fight with three mighty Kings, of *Egypt*, *Lybia*, and *Ethiopia*, and poffeffe their Kingdomes: Now thefe Kingdomes are vnder the dominion of two great Emperours, to wit, the Turke, and the Emperour of the *Abaffines*; and is it probable that they can be fo foone conquered? Surely *Cefar* was neuer

so speedy in his victories, when he wrote to the Senate of Rome, *Veni, vidi, vici: I came, I saw, I overcame.* He must also subdue seven other great Kings, and so become the great Monarch of the whole world, and cause all Nations to Apostate from Christ, and entertaine his religion. The whole age of a man, is not sufficient to discover and view all the Nations of the world, and yet this monster must quell and tame them in three yeeres, whereas the Romanes scarce in seven hundred yeeres could erect their Empire, and that but over one part of the world. The Apostles of Christ, endued with diuine vertue, and power of miracles, and the gift of tongues, could hardly in twenty yeeres plant Churches in most part of the world, and hardly in five hundred yeeres was Heathenish Idolatry abolished; and shall he, as more powerfull then Christ, effect as great a worke in three yeeres and an halfe? Further, when they say that he shall cause himselfe to be worshipped in all places, I wonder what kind of Apostles and preachers he shall haue, thus to peruert the whole world in an instant. Shall men fly about the world on the wings of the windes? and if they do, with what eloquence and Art, shall they perswade both learned, and simple, to this defection? What shall become then of the Pope, with his Colledge of Cardinals, and whole Romane Cleargy? Shall he finde them so light of faith, that they will renounce, not onely their religion (which is no great matter with them) but their State, Poinpe, and Authority, vpon so sleight a summons? These and a number such like dotages, are fitter to be preached to stockes and stones, or as their Friar *Francis* did, to beasts, and foules, rather then to men of vnderstanding and iudgement: and yet their great learned Rabbies, are not ashamed to propound them to simple people as Oracles of faith: but their repugnancy shewes their vanity.

3. The Texts out of which they deriue this fancy, are as full of contradiction to their interpretation, as the fancy it selfe. For first, whereas it is written, *Dan. 7. They shall be deliuered into his hand for a time, times, and halfe a time;* In the eight Chapter, it is said: *That he shall trample downe the*
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the Sanctuary, 2300. daies: both which Texts, are applyed by them vnto Antichrist. But how can this agree, whereas in one place they finde, three daies and an halfe, and in the other, aboue six yeeres, for so 2300. daies import. Secondly, the time, times, and halfe a time, in the twelfth Chapter, are expounded in the eleuenth verse, by the number 1290. daies, which *Bellarmino* confesseth to determine the durance of Antichrists reigne: but 1290. daies, make three yeeres, and seuen moneths, which is a moneth more then three yeeres and an halfe: now if Antichrist must reigne three yeeres and an halfe, or 1260. daies, as they gather out of the *Apocalyps*, then he cannot reigne 1290. daies, or if this, then not the former. Thirdly, they say, Antichrist must reigne three yeeres and an halfe, and *Enoch* and *Elias* must preach against him 1260. daies, which make iust three yeeres and an halfe, and yet they adde, that these two Prophets must be slaine by Antichrist, a moneth before his owne destruction: but how can ths hang together? If Antichrists reigne, and *Enoch* and *Elias* preaching, haue one and the same space of time allotted vnto them; how can it then be true, that they shall be slaine a moneth before his destruction? Or if the last be true; then the first must needes be false, that Antichrist shall reigne but three yeeres and an halfe: for here by their owne confession is a full moneth after their slaughter giuen vnto the life and reigne of this monster: which difference of time, though it be but small, yet it plainly proueth, that those numbers in *Daniel*, and the *Apocalyps*, cannot be assigned for the precise terme of three yeeres and an halfe for Antichrists reigne.

4. But saith *Remond*, following his counterfeit *Hyppolitus*, Antichrist shall send out his euill spirits through the world, to signifie and proclaime vnto all men, that a great King is borne in the world, and summon them to acknowledge and yeeld obedience vnto him. A strange dreame doubtlesse, concerning the which, I would demand of them three questions. First, what ground of Scripture they haue for this dreame. *S. Paul* indeede, 2. *Thessal.* 2.9. saith, that

Remond de Antichrist. c. 17. 2.

his comming shall be with the efficacy of Sathan, with all power, and signes, and lying wonders, and with all deceiuablenesse of vnrighteousnesse: but that he shall haue at command the infernall Spirits, and send them as his trumpeters through the world, to gather his subiects together, is no where to be found in holy Scripture. Secondly, I demand, whether these maligne spirits, which he shall send a broad, shall be visible with assumed bodies, or inuisible as spirits? If they say inuisible, how then shall they sound out this message to their eares, and how can it be but that all men will suspect them for deceiuers, seeing they know that the diuell was a lyer from the beginning? Or if visible like men, how shall they be able to perswade the whole world to Apostacy from Christ in so sudaine a manner, when as Christs owne Apostles, furnished with the gifts of the holy Ghost, could not conuert the world in a farre longer time? Besides, appearing as men, they must needs be suspected of error and infirmity. Thirdly, I aske what shall become at that time of their great Bishop, his Cardinals, and the innumerable Armies of Monkes, Friars, Iesuites, Priests, &c. will they all bend their knee at one instant to this Idoll, and renounce their Christianity: yea their Pompe, Riches, triple Crowne, red Hats, with all *S. Peters* Patrimony, for the maintenance of which things, they haue so laboured and striven so many hundred yeeres? Is this the foundation vpon which their Church is built? Is this their faith, which they say the gates of hell cannot preuaile against? Is this *S. Peters* chaire, which they affirme cannot either erre or faile? When they haue answered these questions, then we will beleue this dreame.

5. Yea but saith *Remondus*, hee shall be so stored and furnished with abundance of treasures amassed together by the deuill, that by them he shall be able to draw after him infinite multitudes of people: for *Quid non mortalia pectora cogis auri sacra fames?* What cannot Gold doe? Indeepe Gold can doe much, but is it possible that hee should heape together so much Gold, as to corrupt the whole world therewith? Must he not needs haue a masse bigger then Mount *Atlas*

to bring this to passe? Besides, is it likely that all the people of the world would bee tempted with Gold to forsake their God, and their Faith, which is more precious then Gold? How many of the very Heathen do we reade of, that haue despised Gold, and preferred Vertue before it? And shall there bee found no Christians to bee compared vnto them in continency and vertue? *Credat Indus Apella.* Let the vnbeleeuing Iew belecue this fable, surely wee cannot. But if peraduenture they speake this of themselves, and those that are of their owne profession: why then they must of necessity confesse themselves to bee miserable slaues vnto Gold, and to haue saleable consciences. Neither is it any maruaile if in this regard we as firme the Pope to bee Antichrist, seeing by riches and worldly honors and preferments hee bindeth vnto himselfe his followers, especially his Cleargy, whose worldly state and pompe is so great, as scarce any Prince doth goe beyond them: Gold, Honors, and preferments being the very sinewes of the Popes kingdome.

6. But if they stand precisely for the terme of three yeeres and an halfe for Antichrists reigne, and because the Pope hath reigned spiritually in the Church fifteene hundred yeeres, as *Bellarmino* affirmeth, that therefore he is not Antichrist: I answer two things: First, that if they take Antichrist to be one singular person, as they doe, then some of their Popes might be Antichrist by this computation of their reigne: for it hath fallen out by Gods providence to them, as neuer to any other kingdome in the world, so farre as I haue read, that they haue reigned full three yeeres and an halfe, according to this prophecy. As *Stephen* the third or fourth, gouerned the Papacy three yeeres, siue moneths, and twenty eight dayes, as *Anastasius* reports in the liues of the Popes. *Ennest* the fourth sate three yeeres six moneths and fifteene daies, and *Leo* the seuenth, three yeeres six moneths and ten daies; so that one of these might bee Antichrist according to their owne account. But because wee must not seeke for this monster in any one particular man without relation to succession; therefore I say secondly, that who-

foeuer presumeth to reigne spiritually in the Church besides Christ alone, the true and sole spirituall King thereof, the same is Antichrist sitting in or ouer the Temple of God. But the Pope by their owne confession hath done this; hee therefore without doubt is that Antichrist spoken of, vsurping an vnlawfull tyranny in the Church of God. For Saint *Peter* forbids all Pastors to behaue themselues as Lords ouer Gods heritage, *1. Peter. 5. 3.* and consequently to reigne ouer them.

7. Out of all which I conclude, that those numbers in the *Apocalyps* of 1260 daies, 42 moneths, and three yeeres and an halfe, are not to be taken in a literall, but in a mysticall signification: and that they denote not any certaine or definite time in respect of humane vnderstanding: but onely this, that God in his counsaile hath determined a set bound to the persecution of his Church, which cannot bee passed; which bound though it be certaine vnto him, yet is vncertaine vnto vs, because it is not for vs to know the times and seasons which the Father hath placed in his owne power. *Acts. 1. 7.* And therefore as after foure hundred yeeres compleat, God brought the Children of *Israel* out of *Egypt*, so he will after some hundreds of yeeres, deliuer his Church from the cruell and bloody persecution of all the enemies thereof, and giue it a peaceable and quiet repose, as we see effected in the time of *Constantine* the great: and to this end serues the diuers supputation of times by yeeres, moneths, and daies, partly that the faithfull might know, that the least moments and minutes of time are determined by God, and partly that they might be strengthened in their miseries and afflictions, with the consideration of the shortnesse of them, intimated by such short limitations of time, as of a few yeeres, moneths, and dayes. And besides, in that all those seuerall numbers iumpe together in one summe of time; for 1260 daies, 42 moneths, and three yeeres and an halfe, are all one in computation; it sheweth plainly, that they must bee spiritually conceiued, otherwise to what end should that variation serue?

8. But howsoeuer they be taken, yet it is cleare, that they cannot

cannot be meant of the reigne or persecution of Antichrist, but either of the state of the primitiue Church vnder the heathen Emperors, or of the durance of the Romane Empire figured by the first beast, *Apoc.* 12. The first of these opinions is built vpon this ground, because it is not the maner of holy Scripture to premonstrate any certaine periods of those intestine troubles which are raised vp in the Church by false Christians, but onely of such as arise from forraigne enemies that professedly hate the truth: as we see the persecution of the ancient Church, vnder the *Egyptians*, *Babylonians*, and *Antiochus*, defined by a certaine number of yeeres by the Prophets: but not that which was inflicted by Idolatrous Kings, as *Manasses*, *Ieroboam*, and the rest of the Kings of *Israel*: and so these numbers in the *Apocalyps* are not to be referred to Antichrist who was to be a domesticall foe, but to the bloody cruelty of those heathen Tyrants. And this is plainly euinced by the number of 42 moneths, which is all one in effect with the other two: for *Apoc.* 11.2. it is said, that the Gentiles shall tread vnder foot the holy City 42 moneths, which I see not how it can be well vnderstood but of the heathen Emperors. And *Apoc.* 13.5. it is said of the first Beast, that power was giuen vnto him to continue 42. moneths; now by the first Beast is signified doubtlesse the Romane Empire, which is said to rise out of Sea, that is, out of warlike tumults; and by the second which ariseth out of the earth, that is, out of peace and quietnesse, in a flie and subtil maner, the state of Antichrist. If then this be directly spoken of the Romane Empire which is the first Beast, then it can no wayes appertaine to Antichrist figured by the second; vnlesse we will make these two Beasts signifie but one and the same thing, which is as much, as to make a thing both before and after it selfe: and that which the holy Ghost calls another, yet not to be another: and lastly, the image of a thing, to be the thing it selfe. The second opinion touching the durance of the Romane Empire, seemeth also to haue some probability of truth: for the words in the originall, *Apoc.* 13.5. doe thus sound, and Power was giuen vnto him, *ποῦνάς, Facere*

Facere, to do forty and two moneths. Now this word *Facere* to doe, being put absolutely, signifieth in the Scripture language, to command, reigne, or execute whatsoeuer a man intendeth without impeachment: as *Daniel. 8. 12.* speaking of *Antiochus*, it is said, *That hee cast downe the truth to the ground, and did (Fecit) and prospered:* and verse 24. *He (shall) destroy, prosper, and doe.* And so *Saul* saith vnto *Dauid, 1. Sam. 26. 25.* *Blessed bee thou my Sonne Dauid, thou shalt doe and preuaile.* The words as they are translated *Verbatim* by *Arias Montanus* are these: *Faciendo facies, et valendo valebis*, that is, thou shalt come to the end of thy desire, and reigne in *Israel* as God hath promised. So heere when it is said, *Power is giuen to the Beast to do, 42. moneths*, the meaning may seeme to be to reigne 42 moneths. So that *Saint Iohn* in great likelihood seemeth heere to define the length of continuance of the *Romane Empire* by 42. prophetically moneths, which make 1260. yeeres, taking according to the vse of prophecy, a day for a yeere: which opinion is strengthened by the euent. For from the first foundation of *Rome*, till the vtter ruine and sacking of it by *Theodoricke the Goth*, which was in the time of the Emperor *Anastasius*, in the yeere of the world, 4456. and of Grace, 507. passed so many yeeres by precise computation: at which *Antichrist* began to grow ripe, and to shew himselfe more and more in the ruines of that Empire. Hitherto may bee annexed the account of Pagans themselves. *Censorinus* reporteth out of *Varro*, in the eighteenth booke of his *Antiquities*, that one *Vettius* a famous Augure affirmed, *That seeing the Romane people had passed in good estate six yeeres, it should continue 1200. and then should be an end both of the City and Empire:* which accompt differs from that in the *Apocalyps* but onely 60. yeeres. The like vnto this is that heathenish prophecy found in the *Sybilline Oracles*, where the tearme of *Romes* durance is defined by the letters of the name in Greek *ῥωμν*, which being numbred, make 948. which numbers though they differ from those in the *Apocalyps*, yet they evidently proue this much, that the end of the *Roman Empire* was to be about

*Censorinus de
die nata'i.*

about that time, and that it is no strange thing thus to conjecture.

9. Our learned and godly countriman M. Fox, hath an opinion of his owne, different from all others touching these numbers, which hee saith, was after long study and prayer cast sodainly into his minde, by some diuine inspiration. It is this, that those 42. moneths are to be referred to the persecution of the Church vnder the Romane Emperors, counting from the time of *Iohn Baptist*, that was slaine by *Herod the Tetrarch*, vntill peace was giuen to the Church by the Emperor *Constantine*, after the death of *Licinius*, taking these 42. moneths for weekes of yeeres: so that forty two moneths make by this reckning 294. yeeres, to which if we adde the 37. yeeres of our Sauour Christ, when hee was baptised by *Iohn*, we shall fall vpon the 324. yeere of Christ; in which *Constantine* embraced Christian Religion. Which interpretation of changing moneths into weekes, though it seeme not to accord with the ordinary current of the Scripture, where daies are put often for yeeres, but neuer moneths for weekes: Yet seeing the sanctity and holinesse of the man is so famously knowne, and he saith, that he receiued it by diuine reuelation, and the euent answereth so fitly thereunto; why should it be vtterly reiected? Sure it is, that a moneth by reason of the solemnity of the new Moone, was religiously obserued by the Iewes, and the number of seuen, whether of daies or yeeres, was Gods owne ordinance and appointment. Now who can tell, whether in this regard, the Spirit of God did translate the name of a moneth, to signifie a weeke of yeeres? The seuenth day was to them a cessation from all worldly busineses: the seuenth yeere was deputed for manumitting seruants, releasing debts, and giuing refreshment to the tilling of the earth; seuen times seuenty yeere, was their Iubilee, wherein liberty was restored to all bondage, a restoring of inheritances, and as it were a renouation of the world: wherefore seeing this Religion of Sabbaths depended in a maner vpon the monthely course of the Moone, why should it seeme absurd to referre a moneth

to a Sabbath of yeeres? But heere I affirme nothing, but leaue the opinion of this good inan rather to bee charitably construed, then contumeliously disgraced, as it is by the Papists: for it hath in it more probability and reason, then a number of their idle dreames and conceites.

CHAP. 6.

Of the preaching of the Gospell through the whole world.

1. **T**HAT the Gospell should bee preached through the whole world, is no question, seeing the mouth of truth hath spoken it, *Mat. 24.* But whether that prophecy be already fulfilled, or whether it bee yet to come, is all the doubt. The Papists hold, that it is not yet accomplished, and thereupon conclude, that Antichrist is not yet come: but we on the contrary answere two things. First, that though it be not yet accomplished, yet it doth not therefore follow that Antichrist is not come. For our Sauour speaketh not at all of Antichrist in this whole Chapter, except in generall vnder the name of false Prophets, but of the destruction of *Ierusalem*, and of the second coming of Christ, which were the two questions propounded vnto him by his Apostles, as he sate ouer against the Temple. The first whereof, to wit, touching the destruction of *Ierusalem* and the Temple, he resolues from the 4. verse to the 23. And the second from the 23. to the 34. and then in the 34. and 35. verses, he designes a certaine time for the first, to wit, before that generation should passe, that is, the age of the Apostles, but leaues the time of the second vncertaine, and therefore exhorts to vigilancy and sobriety, to the end of the Chapter. And that the 34. verse is to be vnderstood of the destruction of *Ierusalem*, and the 35. of the second coming of Christ to iudgement, the Pronownes demonstratiues there vsed plainly euince. For the Disciples had asked him thus, *When shall these things bee,* (that is, these things which thou spokest concerning *Ierusalem* and the Temple) and *what shall bee*

bee the signe of thy comming? Now Christ answereth, *hac*, these things which I spake of *Ierusalem* shall bee fulfilled before this generation passe: but concerning that day, to wit, of my second conning, *Ne man knoweth, &c.* So then, if it be granted, that in the 24. and 25. verses, ther be an implicite prophecy of Antichrist as *Chrysostome* supposeth, yet it is apparent that the preaching of the Gospell through the whole world, cannot be made a signe concerning his conning, but either of the destruction of *Ierusalem*, or of the second conning of Christ, which were the questions which the Disciples desired resolution in.

2. But more probably, wee affirme, that this signe was effected before the destruction of *Ierusalem* in the Age of the Apostles, and by their Ministry. For first, Christ being ready to ascend into heauen, layde this charge vpon his Apostles, that they should goe out into the whole world, and preach the Gospell to euery Creature: now can wee doubt but they performed what Christ had enioyned? This wast o accuse those holy Heraulds of want of zeale and diligence in their calling; yea, of manifest infidelity and contempt. Or shall we imagine, that God reserued this worke to be brought to passe by certaine new Apostles, the Disciples of a reformed souldier in this last Age of the world, which were to make vp that which was failing in the others duty. Secondly, to this end and purpose Christ furnished his Apostles with the giuft of tongues, whereby they were enabled to speake all languages without study, as is apparant, *Acts. 2.* Now shall we thinke that this gift was giuen them in vaine? And in vaine it had beene doubtlesse if they had not preached to all Tongues, Languages, and Nations; to what end had beene the faculty of speaking he *Arabian, Scythian, Indian,* tongues, if they had not preached the Gospell to those people? Thirdly, the City of *Ierusalem*, with the Temple, were shadowes and types of the Catholike Church, which was to be dispersed ouer the whole earth: now the type was not to cease till the body came in full place, and therefore before euerfion of that City and Temple, it was necessary, the Gos-

Beda in Mart.
I 2. Oros. part.
I. lib. 2. 1.

pell should be preached through the whole world. This is the collection of venerable Bede, thus writing. *Diuitius procuratum est, &c. It was diuinely procured, that the grace of the Euangelicall faith being manifested through the whole world, that Temple sometimes so famous, with it ceremonies, should be taken out of the way, least some being weake in the Faith, seeing those things to remaine which were instituted of God, should fall into admiration thereof, and so be withdrawne from the sincerity of that Faith which is in Christ, to carnall Iudaisme.* Fourthly, our Sauour doth not onely foretell that the Gospell should bee preached through the whole world, but doth also determine the time that it shall be, before the consummation or end come : which consummation or end, is not to be intended as of the world, but of *Ierusalem*, for so Saint *Luke* cleareth it, Chap. 21. where the same predictions that are in Saint *Mathew*, stand applyed and limited to the ruine of the City and Temple of *Ierusalem*: and so most of the Fathers interpret that consummation or end. *Tertullian de Resurrectione carnis, cap. 22. Hilar. in Mathe. Can. 25. Chrysost. in Math. hom. 76.* whose words for their plainnesse deserues to be set downe, καὶ τότε ἔρχεται τὸ τέλος τῆς συνταγῆς ἀλλὰ οὐ τῆς ἱερουσαλὴμ, that is, *And then shall be the end, not of the consummation of the world, but of Ierusalem.* Theophylact hath it, ἐν τῷ αἰσχυρῷ καὶ τῇ ἱερουσαλὴμ : *Not of the world, but of Ierusalem.* Of the same minde are *Ignatius, epist. ad Philipp. Eusebius hist. lib. 2. cap. 3. Ierome on Esay. 11. and Daniel. 9. Ambrose on Rom. 10. 8. Theodoret, and Beda*, with many others. Lastly, there are diuers expresse Texts of Scriptures, which affirme, that the Gospell was preached in the whole world in the Apostles time. As *Mark. 16. 20.* where it is said, that the Apostles *went forth and preached euery where, πανταχῶς*; which euery where must needs incircle the whole habitable world. Their sound (to wit, of the Apostles) went out (saith *Paul*) into all the earth, and their words vnto the end of the world. The like hee affirmeth, *Col. 1. 6.* where he addeth, that it did not onely come into all the world, but also brought forth fruite, and therefore it must needs bee that it

was

was not onely virtually (as *Bellarmino* cauilleth) but euen actually in the whole world: for how else could it bring forth fruite? Lastly (which is without all exception) the same Apostle in the 23. verse of the same Chapter saith, *That the Gospell was then preached to euery creature vnder heauen.* And surely reason sheweth the same to be possible: for as *Chrysostome* well obserueth, If one *Paul* was able to plant the Gospell in so many Countreies, as from *Ierusalem* to *Spaine*, imagine what the other eleuen might do, who were employed in this worke, and diuided the world betwixt them.

3. When we say, that the Gospell was preached by the Apostles in all the world, our meaning is not, that the Apostles preached in euery particular Region of the world, in their owne persons; so that there was no Countrey, Prouince, or City which they honoured not with their presence: for this could not possibly be in so short a time, as twenty, or thirty yeeres, which was the vtermost extent of their Legacy. Neither yet do we thinke the speech to be meere Hyperbolicall, as if by all the world were meant some part of the world. But we say confidently, that the Apostles themselves preached the Gospell in the most famous and generall Countreies of the world, and whither themselves could not penetrate, thither they either sent their Disciples in their roomes, or some of those new conuerted Christians, in zeale to the faith receiued, went of their owne accords; or at least the same and eccho of the Gospell spread it selfe without any set teachers, as *S. Ambrose* expressly affirmeth. Where (saith he) the presence of a preacher was wanting, there the report and fame of the Gospell sounded, as the same of the miracles in *Egypt* spread it selfe to all Nations, as witnesseth *Rahab* the Harlot. And thus (as *Eusebius* saith) The sauing doctrine of the Gospell, by the vertue and working of God, like a glistering Sun-beame illuminated the world, and as water being stroken with a stone, leaueth not circling, till the circles come to the bankes, so neither was the sound of the Gospell staid, till it touched the very ends of the world. Now this is most probable, because the Apostles by mutuall consent, or as some thinke,

*Chrysost. in
Mat. hom. 76.*

*Ambros. in
Rom. cap. 20.*

*Euseb. hist. lib.
2. cap. 3.*

by lot, diuided the world betwixt them : some traauiling into one Country, and some into another : As *Andrew* to the *Scythians*, *Thomas* to the *Indians*, *Bartholomeu* into *Armenia*, *Mathew* into *Aethiopia*, *Simon Zelotes* into *Persia*, and so of the rest, as we may see at large described by *Baronius*, in the 44. yeere of Christ. And it is also to be noted out of *Chrysostome*, in the Homily formerly alledged, that Christ doth not say, that all the world shall beleue, and receiue the Gospell, but onely that it shall be preached to all the world. So that it can be no good argument to say, that such a Nation neuer heard of the Gospell, because they are not Christians, but Pagans : for it might be preached vnto them, and finde no entertainment ; and if it did, yet it might be taken away againe from them for their ingratitude, and they themselues abandoned by Gods iust iudgement to their former Idolatry : as is notorious at this day in many Countries now wholly seruing Mahomet, hauing bene before famous for their Christian profession.

4. But if it be granted, that this vniuersall promulgation of the Gospell, was not effected before the destruction of *Ierusalem*, yet it doth not follow (supposing this as a necessary fore-runner of Antichrists coming) that he is not yet reuealed. For it might be long agoe accomplished, and so was, if we giue any credit to the testimony of Antiquity : For *Irenaeus*, one of the most Ancient, commendeth the Churches in *Germany*, and the East, for the integrity of their faith. *Theodoret* affirmeth, that not onely the Romanes, and they that liued vnder the Romane Empire, but also the *Scythians*, and *Sauromatians*, *Indians*, *Ethiopians*, *Persians*, *Seres*, *Hircanians*, *Brytaines*, *Cimerians*, *Germanes*, and in summe, all mankind, and all Nations, were conuerted before his time, to the Euangelicall Law. *Tertullians* witnesse is most pregnant, for he peremptorily affirmeth, that in his age, *The varieties of the Getulians*; *the many borders of the Moores*, and *coasts of Spaine*, *the diuers Nations of the Gauls*, *with the places of Brittain* inaccessible to the Romanes, *the Countries of the Sarmatians*, *Dacians*, *Germans*, and *Scythians*,

Irenaeus aduersus haeres. lib. 1. cap. 3.
Theodoret de curand. Gracior. affect. lib. 2.

Tertul. contra. Iudeos.

ans, with many other hidden and unknowne Nations, Prouinces, and Islands, had receiued the faith of Christ. Where it is to be noted, that when he nameth hidden, and vnknowne Nations, Prouinces, and Islands, he taketh away clearly that exception of *Bellarmino* touching the finding out of the new world: for that must needs fall within the compasse of those termes, which though it hath bene but of late discovered vnto vs, yet might be knowne to the remotest Christian Prouinces, by whose neighbourhood and traffick, they could not but receiue some tast of the Gospell. *Nicephorus* testifieth, that after *S. Marke* had planted a Church at *Alexandria*, he went and preached to the *Egyptians, Lybians, Barbarians, Cyrenians, and Pentopolitans*. *Eusebius* writeth of diuers Martyrs that were in *Thebais*, vnder *Seuerus* the Emperour: and we read, that in one Council of *Carthage*, vnder *S. Cyprian*, were assembled together fourescore Bishops, out of *Africa Numidia, and Mauritania*, which plainly sheweth, that though in *S. Augustines* time, the faith of Christ might bee extinguished in some parts of *Africa*, yet it formerly had receiued the sound, if not the faith of the Gospell: As *Ortellius* speaketh of the kingdome of *Nubia*, which is a part of *Africa*, *That it was in time past imbrued with Christian religion, and yet at this day, doth scarce acknowledge any religion at all*. So then, all these testimonies of Antiquity do manifestly proue, that the Gospell hath bene preached through the whole world: what oeuver, onely *Origine*, in a singularity of opinion affirmeth to the contrary: and therefore that this doth not hinder, but that Antichrist may be come and reuealed, and that the Bishop of *Rome* is he.

5. Most friuolous then is that argument of *Remond*, in his eight booke of Antichrist, where he instanceth in *Granada*, a Country of *Spaine*, which (saith he) cast it selfe at the foote of the crosse, and quitted Mahometisme in the time of our Fathers, vnder the Armes of King *Ferdinand*: conclude; therefore they neuer heard of Christ before; for this is the question: Surely either too grosse ignorance, especially in a learned Lawyer, whose knowledge in matter of history should be

*Nicephor. lib.
40. cap. 43.*

*Euseb. hist. lib.
6. cap. 1.*

*Concil. Car-
thag. apud
Cyprian.*

*Ortellius in ta-
bul. Africa.*

*Baron. ad An.
713.*

be more then vulgar, or too too palpable malice, if he knew it and concealed it : For who knoweth not, that this kingdome being before replenished with Christians, was inuaded by the *Sarazens*, in the time of King *Rodericke*, about the yeere, 713. or 714. as *Baronius* confesseth ? The History of which inuasion is particularly recited by *Guehara*, in one of his golden Epistles : where he saith, that the *Sarazens* gained in eight moneths, that which was not regained by Christians in almost 800. yeeres : for so much time passed from the first loosing of *Spaine*, till the recouery of *Granada*. And if this were not, yet the religion of Mahomet, whereof he saith the *Granadans* made profession before they were subdued by King *Ferdinand*, might haue taught him that they had heard report of Christ before, seeing Mahomet himselfe maketh mention of him in his Alchoran. The like folly he sheweth in speaking of the Kingdome of *China*, when he saith, *That the great Kingdome of Sanglai, which we call China, neuer heard of Iesus Christ, but since the yeere, 1577.* A bold assertion, and contradicted by the *Spaniards* themselves, in their reports of that Country. For *Mendoza* affirmeth, that the inhabitants of *China*, made great reckoning of the bookes of the *Armenians*, wherein it is found written, that *S. Thomas* traouailing towards the *Indians*, passed by *China*, and there preached the Gospell, though with little fruite, by reason of the bruite of warre at that time ; but yet neuerthelesse that some of the *Chinans* were baptized, & receiued the doctrine of the Apostles, with commandement to publish and disperse the same. To which report, agreeeth that which is written by the Iesuite *Maffeus*, in the second booke of his *Indian* Histories, where he saith ; that in the diuision of the habitable world amongst the Apostles, *India* falling to the lot of *S. Thomas*, it is held by tradition, that he arriued first in *Socotora*, an Isle of the *Arabian* Sea, and hauing there made many Christians, that he passed to *Cranaganor* ; where also after he had begotten many Children to Christ, he came to *Colan*, and hauing not sowne the seede of the Gospell there in vaine, he passed into the East parts, ouerthwart

*Maffeus hist.
Indica. lib. 2.*

ouerthwart the Mountaines, with greate toyle; where hauing also happily aduanced Christian Religion in many places, especially in the Kingdome of *Coromandell*, he came at length to the famous Kingdome of *China*, and in this field sowed the seed of the Gospell with no small fruite, and built Temples for the worship of Christ, and after returned to *Coromandell*, to reuise and confirme his new apprentices in the faith. *Remond* therefore should either haue bene better aduised, or else held his peace in this subiect.

6. But if Christian religion had bene euer planted in those New-found Cuntries, there would haue remained (saith *Bellarmino*) some tracts and footstepps thereof: for it could not be so vtterly blotted out, that no memoriall thereof should suruiue. To which I answer two things. First, that it doth not follow, for peradventure onely the same and eccho of Christ came vnto their eares, without any settled preaching; or if it were preached, yet peradventure they did not entertaine his doctrine, nor submit themselues vnto him: either of which might be, and the prophecy fulfilled, that the Gospell should be preached through the whole world as I haue shewed. Secondly, I say that in most of those Countries there haue bene found, manifest traces of the Christian faith, as may appeare, not onely by those examples set downe by this Author, but by diuers others recorded by other writers. *Maffens* in his fore-alleadged booke, tels vs of diuers Images and pictures in *China*, which liuely (as hee thinkes) represented the Christian faith, as that Image of a Woman with a Child in her armes, which they say was the daughter of a great King, who for all her Child borne of her owne body, remained still a Virgin: and that other of a body with three heades, representing the Trinity, and that more expressly (if it were lawfull to picture the Godhead) then any of the Popish Images do. Againe, they haue a picture of twelue men, signifying as it may seeme the twelue Apostles of Christ, who the natives say, were Philosophers excelling in miraculous vertues, and at last translated amongst the Angels. Likewise amongst the East *Indians*, haue bene

*Maffens hist.
Indica. lib. 2.*

seeke diuers monuments of Christianity : for their Brachmanes, that is, their Priests, whom they hold in great honour, acknowledge but one Soueraigne God, and they vse to carry three Sunnes vpon their right shoulder, to signifie the Trinity in one Diuine essence, as some write. *Maffeus* saith, that by these three Sunnes, they honour a certaine *Parabramma*, whom they esteeme as the most ancient of all the Gods. They beleue that vpon a certaine time, God came into the world in an humane shape, to redeeme the world from eternall death. The learnedst of them obserue religiously the Lords day, and therein often repeate this prayer : *I worship thee, O God, by thy grace and act for euer.* They haue in their writings, the ten commandments of the Law, and tell of a certaine Prophecy, which foretellet that one day they shall all be brought vnder the obedience of one Law. *Melchior Cotigin* a Iesuite affirmeth of the Brachmanes in the great City of *Ciandegri*, that they had bookes called *Samestretan*, which answered in some sort to our bookes of holy Scripture, and that a certaine Brachman told him, that God created man by his onely thought, whom they called *Adam*, and that they worshipped one God onely, and gaue no part of his honour to any other. This relike of knowledge the Iesuite referres to the dispersion of the twelue Tribes of *Israel*, rather then to the preaching of *S. Thomas*, who as they themselves confesse, preached in those Countries, and was slaine in the City of *Meliapor*, now called *S. Thomas* vpon this occasion : Yea they also acknowledge, that therein were many Christians, before euer the *Portugals* set foote amongst them. *Xanier* another Iesuite, reporteth of the great Kingdome of *Xatui*, that he was certified by a certaine Merchant who had trauiled that way, that they were Christians, and had many Churches of great beauty and bignesse, and that he had scene their King go to Church, for he was a Christian. And in another relation of the Iesuites, touching the great Kingdome of *Magor*, they say, that there haue bene Christian Kings in the Land of *Industhan*, but that they were vanquished by the *Parthians*, and that their

Nichol. Pimental in epist. ad Ciesd Aquanua.

Maffeus. ibid. lib. 2.
In histor. relat. de Indes orient. ex epist. Em. Cumalij anno 1599. ex Ma'acu.
Hist. relat. de regno Mogor ex varijs. pist. ann. 1582. 90. b. 95.

last

last King was called *David*, whom they held to be of the posterity of *S. Bartholomew*.

7. Equall testimonies and monuments of Christian religion, are found in the West *Indies*, the late New-found world, called *America*; for *Osorius* reporteth, that in many Islands thereof which are now wholly Pagan, were found by the *Spaniards*, diuers monuments of the Christian faith buried in the earth. And *Peter Martyr* auoucheth, that in Westerne *Cuba*, now called *Ferdinandina*, circumcision was in vse: and that in *Mexico*, the Priests baptize all infants, both male and female, when they are a yeere old, with religious Ceremonies. *Benzo* also relateth, how amongst other Ceremonies, they offer in their Temples bread, which the Priests taking and blessing, distribute to the people after the manner of the ancient Christians. The inhabitants of *Peru* beleeue, that there was vpon a certaine time long ago, a great deluge of waters, whereby all mankind perished except some few that hid themselves in a caue, the mouth whereof was rammed vp, that no water could enter vnto them, with prouision of victuals; and that they discovered the abatement of the waters on the earth, by two dogs sent forth of their hole. Also they beleeue, that there shall be an end of the world, but not before such a great drought and heat come, that the very Sunne and Moone shall be consumed: and this is the reason why at the Eclipses of the Sunne and Moone, both here, and in the East *Indies*, they so lament and cry, supposing that the Dragon of the firmament then gnaweth and deuoureth the Sunne. They beleeue also (saith *Benzo*) the immortality of the soule, and the resurrection of the body: and therefore when the *Spaniards* razed and searched mens graues for gold, they desired them not to disperse their bones, to the end they might rise the more easily. The like also doth *John Leri* report of the *Brazilians*, in the story of his Nauigation.

8. All these things are testimonies of the light of the Gospell, sometimes presented to these Nations, and reiected againe by them by their folly and ingratitude; the deuil

Ofor. hister.

*Pet. Martyr de
l'Isle. nuper
inuenit.*

*Benzo. hist.
noui or bis lib.
I. cap. 26.*

*Nichol. Pimen-
ta ad Aquanti-
nam.*

*Vrbaz Calueto
com. in Benzo
lib. 3. cap. 20.*

*Pet. Martyr
oceanus. Decad.
secund, lib. 6.*

abusing the simplicity of this people, that wanted faithfull teaching, and changing the Christian doctrines which they had receiued, into grosse Idolatries. *Peter Martyr* giueth vs a notable example hercof concerning one of the *Cariques Roitelets* of *Cuba*, who hauing receiued from a Popish Mariner an Image of the Virgin *Mary*, placed it amongst his Idols called *Zemes*, and presented vnto it meate and drinke, as vnto his other Idols: which Image notwithstanding ceased not to worke miracles amidst the other Idols, the diuell finding it no lesse fit to delude this ignorant people, then any other Idoll is. So then it is cleare, that there is scarce a Country to be found in the world, whither the Gospell hath not penetrated, and therefore that the prophecy of Christ, *That the Gospell should be preached through the world*, being fulfilled, there is no doubt by their owne account, but that Antichrist was long agoe come into the world. For as touching the Lands yet vndiscovered and vnknowne, which lye (as *Remond* dreameth) in palpable darknesse, without any light of truth: I say, if those Countries be yet vndiscovered, why doth he speake of their religion, which must needs be as much vndiscovered as themselves: if of discovered Countries, he is plainly confuted by that which hath bene related out of the *Indian* Histories, and might further be enlarged if neede were. Howsoeuer, let all this be taken onely in a probable discourse: for though the Gospell hath not yet shined in all Countries, yet Antichrist may be come for all that: seeing this is not set forth as a signe of Antichrists comming, but either of the destruction of *Ierusalem*, or of the second comming of Christ to iudgement.

CHAP. 7.

*Of the reuolt, or falling away, foretold by Saint Paul, 2. Theff.
2. how it is fulfilled in the Papacy.*

1. **T**HE reuolt or falling away mentioned by Saint *Paul*, 2. Theff. 2. 5. which should be in the world before the
com-

comming of Christ, is not a reuolt from the Romane Empire, as some haue thought, albeit that bee also long agoe effect'd : nor yet a defection in maners, though that also be implied in the former; nor by it can bee vnderstood Antichrist himselfe, though Saint *Augustine* and some other of the Fathers haue so called him. For how can a man bee said to bee an Apostacy in the abstract, except by it they vnderstand that he was to be the principall and prime Apostate of the world, and as it were the Apostacy it selfe, because hee was the cause thereof; which doubtlesse was the meaning of those Fathers. But by this Apostacy, reuolt, or falling away, the Apostle vnderstands a famous, and as it were, a vniuersall and generall defection from the Faith, and from true Religion, which should be in Antichrists time; and whereof hee should bee the head and Captaine: for so the word *αποστασία*, is properly and vsually taken both in holy Scripture and all holy writers, for a defection from God, and from the Faith, as the Iesuite *Suarez* confesseth. But to make the point cleare, Saint *Paul* in another place thus expounds himselfe, *1. Tim. 4. 1. The Spirit speaketh plainly, that in the latter times some shall Apostate from the Faith*, meaning the same Apostacy (saith *Esperensius*) which is mentioned *2. Thess. 2. 3.* And *Anselme* thus expounds the same words, *The Spirit of God doth manifestly in mee, and by me say, that in the last times, that is, during the reigne of Antichrist, or before, some shall depart from the Faith, by reason of which departure it is said, 2. Thess. 2. vnlesse there come a falling away first.* Now this is called the Apostacy, *αποστασία*, by a speciality or excellency of speech; because though there haue beene many defections from Christ caused by the persecutions of Heretikes or Tyrants, yet that which is to bee vnder Antichrist is by an *Antonomasie* of speech, called the Apostacy: because it is to bee farre greater and more generall then all the rest. Whence wee may pertinently by the way note fve things. First, how idle and vaine a question it is which the Papists demand of vs vsually; *Where was your Church before Luther?* As if then it tooke the first beginning and

*Suarez lib. 5.
cap. 10, 16.*

*Esperensius in 1.
Tim. 4. 1.
Anselme in 1.
Tim. 4. 1.*

roote in the world. For though it bee eaſie to proue, and hath beene often by the Champions of our Religion, that in all Ages, euen in the darkeſt times of Popery, there hath beene a continuall ſucceſſion of witneſſes to the truth which we profeſſe : yet it is no maruaile that there was then no viſible forme of a reformed Church, ſeeing this Apoſtacy did preuaile and ouer-flow the world for a long time : which is a ſufficient anſwere to that vaine obiection. Secondly, I gather hence, that the Church of *Rome* doth erre groſſly, in holding that the Church of *Rome* cannot erre, meaning the viſible Church : for if there muſt be by their owne confeſſion an vniuerſall Apoſtacy vnder Antichriſt, then the viſible Romane Church muſt needs bee ſubiect vnto it, or elſe it is not vniuerſall. But as touching the inuiſible Church which is the Congregation of the Elect, knowne onely vnto God, neither can it wholly, nor any one member thereof bee ſeduced by Antichriſt, as is apparent by our Sauour Chriſts owne ſpeech, *Mat. 24. 24.* which is alſo confirmed by *S. Auguſtine* in theſe words ; *Nunquam à diabolo eccleſia ſeducetur predeſtinata & electa ante mundi conſtitutionem*, that is, *The Church predeſtined and elected before the beginning of the world, ſhall neuer be ſeduced by the Deuill.* Thirdly, note that if this Apoſtacy bee of Antichriſt, and thoſe that belong to the body of Antichriſt: then Antichriſt cannot poſſibly bee a Jew by nation and profeſſion, nor his chiefe adherents the Iewes receiue him for their *Meſſi. u.* For they that neuer made profeſſion of Chriſtian Religion, cannot be ſaid to Apoſtate from the Faith. Fourthly, note that ſeeing the myſtery of Antichriſtianisme, which is this Apoſtacy heere ſpoken of, began to worke in the Apoſtles time; therefore it may well bee concluded, that all thoſe opinions and traditions which are maintained in the Church of *Rome* to deſcend from antiquity, hauing no ground nor warrant in holy Scripture, are parcels, fragments, and ſymptomes of this Apoſtacy. Laſtly, ſeeing the Antichriſtian Apoſtacy heere ſpoken of, was to continue a long time, and not to be for a few yeeres and daies onely, as thoſe myſticall numbers, *time, times, and halfe*

*Aug. de ciuit.
dei. lib. 20. c. 8.*

halfe a time, 1260. daies, and 4th. moneths declare: then Antichrist cannot be one singular person, as the Papists dreame, but a succession of persons in one seate, as is by this Author vnanswerably proued.

2. But the Papists affirme, that the Protestants are guilty of this Apostacy, and not they, seeing it is manifest that they haue fallen away, *à Sede Romana* (they be *Bellarmines* words) *The Romane Sea*, and that it cannot be proued that they euer fell away from any Church. But I answered three things; First, that it is false that we are fallen away from the *Romane Sea*: we confesse that we are fallen off from that Sea, but not fallen away: for we hold still with it, what it holdeth with the truth, as the doctrine of the Trinity, the twelue Articles of the Apostles Creed, with the Baptisme of Christians, in the name of the Father, the Sonne, and the holy Ghost. Secondly, we distinguish betwixt Papacy, and Christianity in the Papacy, that is betwixt *Curiam & ecclesiam*, the Court of *Rome*, and the Church of *Rome*; or if you will betwixt *Fidem Romanam*, and *Fidem Christianam*, the Roman faith, and the Christian faith, which is hidden in the *Romane* as a little Gold in a masse of Tinne. Now I confesse that we are fallen away from the Papacy, that is, the Court and superstitious doctrines of that Church, but not from the Church, Christianity, and Faith thereof. Thirdly, I say that we are commanded by the holy Ghost to come out of *Babylon*, *Apoc.* 18. 4. but *Rome* is *Babylon*, as both many of the Fathers acknowledge, and they themselues confesse: to depart then from *Rome* is not to depart from *Ierusalem* the Church of Christ, but from *Babylon*, which is the Synagogue and kingdome of Antichrist. May a man for the safety of his body flye out of an house infected with the plague, and may not wee for the safety of our soules flye out of the Church of *Rome* infested with most pestilent errors? We were indeed once ioyned in fellowship with this Church, vntill God enlightning our eyes by his holy Spirit, we perceiued in what danger wee stood, and therefore finding that it was departed from the Gospell of Christ, and had framed to it selfe a new Faith and Religion

Religion out of its owne braine, and in stead of Christ had entertained Antichrist, we durst not be so senselesse and peruerse, as to pull the eyes out of our heads, and still embrace that Religion, which wee were assured would bring vs to damnation. And what if our forefathers were drowned in that superstition, and liued and dyed in the same, should wee follow their examples? And not rather with leauing them to the mercy of God, who might take pittie vpon their ignorance, say with the Prophet *Jeremy*, Chap. 16. 17. *Surely our Fathers haue inherited lies and vanity wherein there is no profit*, which is a prophecy of the Gentiles conuerted to the faith of Christ, both from heathenish Idolatry at the first, and from Antichristian superstition at the last. So that though wee are departed from communion with the Church of *Rome*, yet we can in no reason be called Apostates from the faith, seeing we retaine the ancient Religion taught by Christ and his Apostles, and professed in the primitiue and purer times of the Church, and reuealed in the Scriptures of the Old and New Testament. But if wee turne our eyes vpon them, we may easily perceiue where this Apostacy resteth; for they are they that are apparently reuolted from the faith: I say, from the Faith. First, of Christ, and his Apostles. Secondly, of their owne Church as it was in ancient time. And thirdly, into those errors which are called by the Apostle, Doctrines of deuils, and are set downe as markes of this Apostacy.

3. That they are reuolted from the faith of Christ and his Apostles, the manifold hereticall doctrines taught and maintained in their Church doe clearly euince; for as it was of old time said of *Rome*, that it was *Orbis in urbe*, a confluence of all Nations; so may it be truely said of the Romish Religion, that it is a confluence and sinke of all heresies, which to bee so will appeare, if wee take a view of the whole body of their Religion compared with the heresies of former Ages, and that in order of time, as they sprung vp in the Church. To begin therefore, Saint *Augustine* fixeth vpon the *Caper-naites* as the first Heretikes in the Church, which heresie though

though it was vnfruitfull in that time, yet hath beene receiued in the Papacy by their opinion of the carnall eating of the body of Christ in the Sacrament, which at this day they so violently defend; for though the error of the *Capernaites* was more grosse in the circumstance of eating, yet it was all one in substance with that which the *Papists* hold. From *Simon* the Magician, whom *Irenaeus* calleth *The Father of all Heretikes*, they haue sucked that pestilent infection of setting spirituall things to sale for money, which is so ordinary a practise in the Church of *Rome*, that their owne writers cry shame vpon it with open mouth; and whereas it is a question whether *Peter* were euer at *Rome* or no, it is out of doubt that *Simon* was there, as is in that elegant Epigramme:

*An Petrus Roma fuerit, sub Iudice lis est:
Simonem Roma nemo fuisse negat.*

*Irenaeus lib. 3.
in praefat.*

From him also and his followers they haue taken their exorcismes, as may seeme by the resemblance which is betwixt the one and the other. The *Sicconians*, *Sethians*, *Archontiques*, *Basilidians*, *Valentinians*, and almost all other Heretikes had their traditions which they opposed as oft as they were pressed with holy Scripture, as if the Scripture were not perfect, and that Christ taught many things in particular to be conuayed from hand to hand, which were not written. And is not this the very practise of the *Papists* in their disputations, and their constant *tenet*, that the Scripture is not sufficient without traditions; and that the word of God is of two kinds, one written, another vnwritten? Nay, so impudent are they in this blasphemy, that *Turrian* a Iesuite writing against *Sadeel*, is not afraid to say, that if Christ had left in his Church the Scripture onely for the totall rule of faith, it had no better then a Delphian word to be ruled by. The *Gnosticks* had their Images of Christ as they said, which they vsed to worship: and doe not the *Papists* the same? Their extreame Vnction they haue borrowed of the *Valenti-*

*Irenaus lib. 1.
cap. 24.
Idem lib. 1. cap.
18.
Epiphan. heres.
36.
Irenaus lib. 3.
cap 3.*

*Idem lib. 1.
cap. 36.*

*Euseb. hist. lib.
5. cap. 18.
Epiphan. her.
53.*

*Aug. Steuchus.
in cymopais.*

nians and *Heracleonites*, who vsed it, as both *Irenaus* and *Epiphanius* testifie : and also *Exorcisines* and *Charmes*, with strange and vnknowne words, now also frequently practised in the Church of *Rome*. *Marcion* whom *Polycarpus* called the eldest sonne of the deuill, affirmed, that Christ had onely a phantastickall and imaginary body : and doe not the Papists say the same, when they teach and belecue that Christs body is really and substantially contained vnder the forme of bread in the Eucharist, without either quantity or quality of a true body, that is, without its true dimensions and properties ? He also magnified for merit, single life before marriage, as also did the *Eucratites* of old and new, the Papists in our time. He enioyned the Saturday fast, permitted women to baptize, contrary to the practise of the ancient Church : all which things notwithstanding, are receiued, practised; and maintained in the Church of *Rome*. From whence come the set Fasts in the Papacy, but from the grand heretike *Montanus*, who was the first that prescribed lawes for fasting, as *Apollonius* in *Eusebius* witnesseth ? The *Elcesians* worshipped certaine women, and kept the dust of their feet, and their spittle, as matters of reuerence. And doe not the Papists the like in their adoration of women, and many ridiculous relikes, as the foreskin of Christ, the breath of *Ioseph*, the breeches of *S. Francis*, and haire of *Saint Peters* beard, with a thousand such like trash ? The *Novatians* gloried in their owne merits, and called themselves *Catharists*, that is pure persons : the which pride is imitated by the Papists, when they vaunt of their ability to fulfill the Law of God, and of such perfection of works as can merit heauen. The *Manichees* haue contributed much to the building of this mystery of iniquity. As first, their opinion of two beginnings, to which well accordeth the dreame of *Augustinus Steuchus*, to wit, that the Emperiall heauen was coeternall with God : and if coeternall with God, what other thing but another God ? Secondly, their practise of ministering the Sacrament vnder one kinde, to wit, the bread, as witnesseth Pope *Gelasius*. Thirdly, their prohibiting marriage

riage to their elect, that is, to their Priests, and tolerating it in their Lay Auditors. Fourthly, their abstinence from flesh on their fasting daies, not forbearing in the meane while to glut themselves with all manner of delicate fish and iunkets. Fifthly, their inhibiting their elect from eating flesh at any time, which was in like manner enioyed by Pope Gregory to all Monkes, but it is in practise onely amongst the Charterhouse Monkes at this day. Sixthly, their swearing by the creatures, as S. *Augustine* obiecteth to *Faustus* the *Manichee*, for these sweare by the Saints and their relikes. Lastly, the principall reason why the *Manichees* constitute two beginnings, one the Author of good, and the other of euill, was for feare least they should make God the Creator of euill. But the Papists in this exceed the *Manichees*, for they feare not to teach, that the rebellion of the flesh against the spirit, had bene in man by the condition of his nature, if he had neuer fallen: which opinion, directly maketh God the Creator and Author of euill. Againe, their vow of celibacy and voluntary pouerty, was deriued from the Heretikes called Apostolikes, who receiued none into their society that was euer married or possessed any goods in propriety. From the *Messalians* they haue borrowed the idle life of their Monks, pretending that they ought to giue themselves wholly to prayer, and to abstaine from all labour, as an impediment thereunto. Thus did those Heretikes, as S. *Augustine* declareth, and the same is the religion of the Popish Monkes. The same Heretikes taught, that Baptisme was effectually onely to wash away sinnes going before, comparing it to a razor that shaueth away the haire that is growne out, but not that which is within the skinne: which very opinion is taken vp by the Papists, and therefore for such as sinne after baptism, they haue ordained the Sacrament of Penance for the obtaining of remission. From whence cometh that strict silence of certaine Monkes, especially the Chartrians, who being saluted or spoken vnto, may not answer a word by the rules of their order, but from the *Pattalariniches*? who as S. *Augustine* witnesseth, in such sort professed and obser-

Dist. 2 C. Relatum est C. cernimus.

De consecrat dist. 5. C. carmen.

Aug. contra F. et B. Manich. lib. 1 c. 22.

Bell. de prat. Adam. lib. 7.

Aug. de heres. cap. 40.

Idem ibid. cap. 57.

Ibid. cap. 63.

ibid. cap. 68.

Aug. de hares.
cap. 88.Aug. de pecca-
to originis cont
Pelag. et Celest
lib. 2. c. 1, 6, 13Pighius cont. 1.
de peccat. orig.

ued silence, that alwaies in company they stopped their
mouthes and nostrils with their fingers, for feare least any
voyce should steale out of them : a superstition agreeing
better with the schoole of *Pythagoras*, then with the do-
ctrine of Christ and his Apostles, & which changeth men in-
to brute beasts, from whom we are distinguished by two
excellent differences, *ratione, et oratione*, reason, and speech.
S. *Augustine* reciteth amongst the number of Heretikes, cer-
taine people that in a kind of superstition, went barefoote,
the which is imitated by the Capuchins and other Friars,
as if any worship of God consisted in couering or baring
the feete. The same Father in his 48. Epistle to *Vincentius*,
mocketh at the *Donatists*, for gathering out of that text of
the *Canticles*, Chap. 1. 7. Tell me where thou feedest at noone:
that the true Church remained onely in *Affrica*, so tying it
to one place : and do not the Papists in like manner, tye the
Catholike Church, whose bounds stretcheth to all places
and times, to *Rome* ? Calling it *Romish* Catholike : which is
as much to say, as particular vniuersall. The *Pelagians*,
whose heresie was the very bane of Christianity, and the
canker of our Redemption, are reuiued in the Papacy, and
that in such sort, that a man may see them as it were liuing
in their persons, and their heresies in their doctrines. For
they taught, first, that *Adam* had dyed by the condition
of his nature, though he had not sinned: which very opinion
is auouched by *Augustinus Steuchus* writing vpon *Genesis*,
without any disapprobation, or condemnation of the Church
of *Rome* : for he saith, that infants dye though they be with-
out sinne. Secondly, they taught, that infants are borne
without originall sinne, and in the same estate wherein *A-*
dam stood before his fall, and that sinne is not borne with a
man by nature, but receiued into man by will, &c : as S.
Augustine at large declareth in his bookes written of that
subiect. And doth not *Pighius* maintaine the same opinions
in his bookes of controuersies dedicated to Pope *Paul* the
third, where he also directly confuteth S. *Augustine* ? his
Pelagianisme in this point will be euident to him that will
take

take the paines to read his towne booke : neither was this doctrine of his condemned, but rather approued by the Council of *Trent*, as both their deepe silence of it, and also their owne purging Indexes set forth by the authority of the said Council, do beare sufficient witnesse : for thereby they were authorized to raze out of their owne Writers, all such sentences as seeme to oppugne this hereticall Doctrine. As for example : these out of *Fernus* writings vpon *Mat. 12. 33.* *Christ heere pronounceth plainly, that we are all by nature euill Trees. And vpon Iohn 1. 12. By this speech, Christ condemneth our old natury, and consequently all the powers of Nature that are transfused into vs by naturall generation.* And also those words, which he addeth touching spirituall regeneration ; to wit, that it *proceedeth neyther from the holinesse, nor from humane reason, nor from the wisdom of the flesh, but solely from the will, purpose, and election of God,* with infinite other sentences of like nature both in him, and other Authors. Besides that, they teach, that the *Virgin Mary* was conceived without originall sinne, who notwithstanding cannot be denied, but that she was the daughter of *Adam*. Thirdly, they hold, that *Concupiscence*, especially that which remaineth after Baptisme, is no sinne : which same opinion is maintained by the Council of *Trent*. Fourthly, from these same Heretikes : they haue deriued their doctrine of *Free-will*, to wit, that a man hath power in himselfe, to desire and effect his owne conuersion, onely by an externall coadiution of Grace, which he may admit or resist at his pleasure. Thus the *Pelagians*, and thus the *Papists*, as is to bee seene in their writings. Lastly, the same doctrines which were taught by the *Pelagians*, touching the merite of Workes, Iustification, and Predestination, are retained to the full in the Church of *Rome* at this day.

The *Eutychians* hold, that the humanity of Christ was in euery place : and is not this the opinion of the Church of *Rome*, when they affirme, that Christs body may be locally in two places at one instant, to wit, in heauen and in earth ? for if it can be in two places at once, by the same reason, it

*Indices Expurg
Hispan. f. 124.
Co 126.*

*Aug. cont. In-
lian.*

*Concil. Trident
Sess. 5.*

*Aug. epist. 89.
Co lib de grat.*

*Aug. de hereſ.
cap. 39.*

*Epip. hereſ. 79
Oſorius concilio
in ſeſſo aſſump
beata Maria.*

*Clareus Bonar-
ſeius alias Ca-
rol. Scriban. Je-
ſuita.*

may be in infinite places. The Heretikes called *Angelici*, adored the Angels; ſo alſo by their example doe the Papiſts. The *Collyridians* whoſe hereſie is deſcribed and confuted by *Epiphanius*, laide the foundation of that Idolatrie which is committed in Popery towards the bleſſed Virgin, which is ſo groſſe, that they make no difficulty to equall her with God, and her milke with Chriſts blood: They ſhame not to ſay, that ſhee is as good a Mother, as God is a Father; and that ſhe and her Sonne redeemed the world with one heart, as *Adam* and *Eve* loſt it with one Apple. And as the *Collyridians* offered Cakes vnto her, ſo they offer Prayers, Incenſe, Wax candles, with many other gifts. Laſtly, the *Gnoſtiches*, certaine Heretikes of whom *Damaſcene* maketh mention, condemned all manner of ſtudie and learning in Chriſtians, and gaue the ſame rule to a certaine order of Friars in Popery called *Ignorantes*, whoſe profeſſion is ignorance, as alſo to that doctrine of the Church of Rome, that ignorance is the Mother of Deuotion, and that to know leaſt, is beſt of all.

4 Thus wee ſee, that Popery is no better then a hotch-potch of Hereſies, and therefore in that regard of their falling from the pure doctrine of Chriſt and his Apoſtles into theſe foule Hereſies which ouerthrow the Faith, they are guilty of this Apoſtacy ſpoken of by *S. Paul*. I confeſſe, they charge vs, and our Religion, with many of the ſame Hereſies; but how maliciously and falſly, we may eaſily iudge by theſe few examples. *Bellarmino* and *Saunders*, with others affirme, that we hold the wicked Hereſie of *Simon Magnus*, who ſaid, That a man was ſaued by grace, and not by iuſt workes: but the ſame *Bellarmino* giueth himſelfe the Lye in the ſame place: for he ſaith, that the *Simonians* referred not ſaluation to the grace of the true God, apprehended by faith in Chriſt as we doe, but to the grace of the Magitian *Simon*, who vaunted himſelfe for God: anſwerable to that of *Irenaeus*, that by their opinion men were ſaued by the grace of *Simon*, and not by iuſt workes. And yet the Ieſuite *Feuartinius* writing vpon that paſſage of *Irenaeus*, is not aſhamed

(ſo

*Bel. de notis
Eccleſ. cap. 9.*

*Irenaeus lib. 1.
cap. 20.*

(so seared is their conscience) to enroll vs vnder this Heresy, as if the grace of God, were the grace of *Simon Magus*, and there were no difference betwixt the Sonne of God the Redeemer of the world, and a notorious Sorcerer and Impostor. But heereby they shew, how hatefull and odious the Doctrine of the free grace of Christ, is to these sworne servants of Antichrist. Again, how impudently doe they fasten vpon vs the blasphemy of *Marcion* and *Florinus*, to wit, that with them we should make God the Authour of sinne? But our Doctrine sheweth, how much we detest this horrible blasphemy: for though with the holy Scripture, and ancient Doctors of the Church, wee acknowledge that God ordereth and disposeth to his owne glory the sinnes of men; yet farre be it from vs, as it is, to accuse him for the Author of sinne, either directly, or by any true consequence. For sinne is to be considered two wayes; either absolutely in it selfe, or in relation to some other thing: Now we expressely teach, that sinne absolutely cometh from the efficient cause, which is man the true author of sinne; but relatively, it is not simply directed by it efficient cause, but by the providence of God, which wisely ordereth both euill and good to his owne ends: which is the expresse opinion of *S. Augustine*, who saith; *There are some things which God both maketh and ordereth, and others which he ordereth onely; hee maketh the iust and ordereth them too; but sinners as they are sinners, he maketh not, but onely ordereth.* Thus *Augustine* with vs, and with him and vs conspire all the Fathers, and most of their owne Doctors, as is plentifully proued by our writers. Again, they accuse vs of *Nouatianisme*, and why? Because we deuie Penance to be a Sacrament: not considering, that there is great difference betwixt this and the opinion of the *Nouatians*, which denied remission of sinnes to those that sinned after Baptisme, though they repented neuer so much. Again, they linke vs with the *Manichees* for denying Free-will; and yet who knoweth not, that the *Manichees* denied it to our nature, when it was first created and pure, and wee onely to nature corrupted: they tooke away all libertie of

*Bellar. de no'is
Eccles. cap. 9.*

*Aug. de gen. ad
lit. imperfect.
cap. 5.*

*Vid. Morten in
Apol. Cathol.
lib. 1. cap. 25.*

Bellar. Ibid.

doing

doing any manner of good whatsoeuer, and we onely in doing spirituall good. Further, they lay also *Donatisme* to our charge, as if we held with them, that the Church onely consisted of iust men: whereas we plainly teach, that though to the inuisible Church belong onely the elect, yet in the visible (of which *Donatus* meaneth) good and bad are mingled together, as Chaffe and Wheat in the Barne floore: and so there is as much difference betwixt their opinion and ours, as betwixt visible and inuisible. To omit all the rest of their imputations of Heresie vnto vs, by these few examples we may iudge, how in hatred to our Religion, they make no conscience to slander it and vs, though neuer so palpably falsely, according to the old Prouerbiall precept, *Calumniare audacter, aliquid adhaerebit.*

5. Secondly, as the Church of Rome is thus reuolted from Christ, so is it from it selfe; that is, new Rome vnder Antichrist, from ancient Rome vnder the first Bishops; and the Church that now is, from the Church that then was, and from the faith that was then professed: so that there is no more likeness betwixt them, then is betwixt light & darkness. Let vs take a little view of this change: and first, consider but that excellent Epistle written by *S. Paul* to the *Romanes*, wherein is comprized the whole faith of the ancient Church of Rome. Where is there any the least mention either of the Popes primacy, or of Indulgences, or of the inuocation of Saints, or adoration of Images, or vertue of Reliques, or Monkish sanctity, or Purgatory, or Transubstantiation, or the sacrifice of the Masse, or Auricular confession, with other such like Doctrines, wherein the pyth and substance of their Religion consisteth? Is it likely, that if these were Doctrines receiued into that Church, the Apostle writing vnto it, would not haue so much as spoken one word of them? Nay, doe they not directly crosse and contradict the Apostle by many of their Tenets? as by their doctrine of Iustification, by inherent iustice contrary to *Rom. 1. 17.* and *4. 6.* and inuocation of Saints, contrary to *Rom. 10. 13.* and satisfactions and merits of condignity, contrary

to

to Rom. 8. 18? Inſomuch, that the Rhemiſts are conſtrained to admoniſh their Reader, that *if any thing in Pauls Epiſtles ſeeme to ſound contrary to the faith of the Catholike* (that is, in their preſumption, the Romane) Church, *hee ought to perſwade himſelfe, that he ſwarueth from the true ſence of the place.* As if the Apoſtle ſhould ſpeake one thing, & mean another; or auouch one thing in word, and condemne the ſame in ſence: an imputation which none but blaſphemy could lay vpon him. So that whether we reſpect the Apoſtles omiſſion of their ſuperſtitious, or their contradicting of his Doctrines, it cannot bee denied, but that the face and ſubſtance of their Religion is changed from that it was at that time. Secondly, if we compare the Doctrines of the auncient Biſhops of Rome, with the deciſions of the moderne Popes, and of the Councill of Trent, this will appeare more cleare. For example: *Eleutherius* Biſhop of Rome, being conſulted by *Lucius* the King of Britaine newly conuerted, by what rules or lawes hee ſhould gouerne the Church, answered; That he had in his Kingdome both the Teſtaments (*utramq; paginam*) and that he ought by his Councell to take his direction from them, for he was Gods Vicar in his Kingdome. But the Pope now ſtiling himſelfe Chriſts onely Vicar on earth, denieth that any ſuch power appertaineth to ſecular Kings, to diſpoſe of any matters of the Church, and calleth them intruders that take any ſuch power vpon them. It is a Decree of *Anacletus*, and after him of *Calixtus*, *That the conſecration being finiſhed, all ought to participate of the Sacrament, unleſſe they will be excluded from the Church aſſemblies.* But the Romane Church that now is, hath decreed it lawfull for the Priests to communicate alone, the people ſtanding by, and looking on; as if that which is done by the Priest, were ſufficient for them.

Iulius the Biſhop of Rome, diſallowed the dipping of the bread into the wine, as contrary to the Goſpell, where the bread and wine are diſtinguiſhed and ſet apart from each other in expreſſe words: but the moderne Church of Rome alloweth the Priest to dippe the third part of the Hoſt

*Eleuther. epiſt.
ad Luciam
Reg. Britan.*

*Diſt. 95. ſi Imperato.
Diſt. 1. Epiſcop.
et a peracta.
Concil. Trident.
ſeſſ. 6. can. 8.*

*De conſecrat.
diſt. 2. c. 1. et 2.*

*Breuiar. in Ca-
non. miſſæ.
Gelaſ. cont. Eu-
nich. & Neſtor*

*Chem Exam.
Concil. Trident.
de tranſubſt.*

*D. Q. 28. de Sy-
racuſ.*

*Bel. de Clericis,
lib. 3. cap. 19.*

*De conſecr. diſt.
2. comperimus.*

*Concil. Trident
Seſſ. 5. Can. 2.*

Leo, Epift 81.

*Bel. de Indulg.
lib. 1. cap. 2.*

in the cup, and prayeth, that this mixture may be auayleable to ſaluation. It was the opinion of *Gelaſius* a Byſhoppe of Rome, that an image and ſimilitude of the body and blood of Chriſt is celebrated in the Sacrament, and that the ſubſtance and nature of Bread and wine doth not ceaſe; at which ſentence, Cardinall *Contarenius* was aſtoniſhed in the conference at *Ratiſbone*, as witneſſeth *Chemnitius*: but now, the Pope counteth this an Hereſie, and them Heretikes that hold the ſubſtance of the Bread and Wine to remaine after conſecration, and not to be changed into the very body and blood of Chriſt. *Pelagius* the firſt, ordained a married man Biſhop in *Syracufa*, with this caution onely, that hee ſhould not transferre the goods of the Church to his wife and children: but now the Church of Rome cannot in any caſe endure married Byſhops, not leaſt the goodes of the Church ſhould be embezeled, (for this is an ordinary practiſe vvith the Popes themſelues, to prostitute the Church goodes to their Baſtards, Nephewes and Kindred;) but for the impuritie and pollution of marriage eſtate, which (they ſay) cannot agree with the holineſſe of the ſacerdotall order. *Gelaſius* againe forbade the ſuperſtition of receiuing one part of the Sacrament without the other, ſaying; That eyther the whole muſt be receyued of all, or not receyued at all: and that a diuiſion of one and the ſame myſtery could not bee made without great ſacriledge; but the Church of Rome now is ſo farre from condemning ſuch diuiſion as ſacriledge, that they pretend many cauſes and reaſons why it ought to be ſo; and pronounceth *Anathema* to all that condemne the Church of erring heerein. *Leo* the firſt ſpeaking of Martyrs, ſaith; That they receyued, & not gaue crownes: and that from their conſtancie aroſe examples of Patience, and not guiſts of Juſtice, and that their deaths were peculiar to themſelues, not ſatisfactorie for others; ſeeing amongſt all the ſonnes of men, onely our Lord Ieſus Chriſt was, in whom all are crucified, all dead, all buried, and all riſen againe. But the moderne Church of Rome, cleane contrarie auouch the ſuper-abounding paſſions and ſatisfactions of the

Saints,

Saints, to supply the necessity and want of others, and to merit for them the relaxation and remission of their debt. The same *Leo* professed his obedience to the Emperours *Edicts*, and the like did *Agatho* after him, to *Constantine*. But now the Pope challengeth obedience from the Emperour, calleth him his *Man*, and exacteth of him an Oath of fidelitie. In brieft, *Gregory* the Great denied all merit of workes, saying, That our iustice if it were districly iudged, would be conuincied as vniust. Againe he said, That the holie Communion, was called *Missa*, a Masse, because they that did communicate were by the Deacon sent out of doores; and that except this were performed, the Masse was not rightly celebrated. And lastly, he affirmed him to be the fore-runner of Antichrist, that styled himselfe vniuersall Byshop. All which things are directly contradicted by the Pope, and the Church of Rome: for they ascribe vnto their owne workes and iustice a merit of condignity, and a perfection proportionable to the Law: they celebrate the Eucharist by the Priest alone, and yet dismiss not the people: and lastly, the Pope styleth himselfe Vniuersall Bishop, and saith; That it is of the necessity of saluation for euerie soule to bee subiect vnto him. All which great change considered, who can but confesse, that the moderne Romane Church, is not the same with that which was of old, but is reuolted from it; and that if those ancient Pastors of that Church were the true Bishops and seruants of Christ, then must they that haue thus departed from their faith and holinesse, needes be the true Antichrist *in solide*, that is, contrary to Christ and his truth?

6. Thirdly, that we may more fully vnderstand that this Apostacie whereof we accuse the Papacie, is a iust imputation; we must consider how those Doctrines which are set downe in holy Scripture as expresse markes thereof, do properly and fitly agree vnto the Church of Rome. For albeit this Antichristian reuolt doth in generall spread it selfe ouer the whole body of Christian Religion, yet the Spirit of God hath marked out certaine particular Doctrines, which are most notorious in that mysterie of iniquity, and wherby we

*Leo, Epist. 16.
Constantinop.
Syn. 6. act 4. in
Epist. Agathor.*

*Greg. Mag. moral. lib. 9. cap. 1
¶ 14.*

*Idem, Epist. lib.
6. Epist. 30. ¶
lib. 4. Epist. 32.
36, 38.*

*Conc. Trident.
sess. 6. cap. 16.*

*Rhemens. in 2.
Tim. 4. 8.*

*Extrac de ma-
ior & obed. C.
vnam Sanctā.*

may iudge of the rest. These Doctrines are in number three; two whereof are expressed by Saint *Paul*, 1 Tim. 4. 1. 2. 3. to wit, the prohibition of marriage, and the abstayning from certaine meates, which he calleth Doctrines of deuils: And the third is mentioned by S. *Iohn*, 1 Iohn 4. 3. the denying of Iesus Christ to be come in the flesh: all which, if they bee found in the Church of Rome, it cannot be denyed, but that they are guilty of this Apostacy.

7. Touching the first, to wit, the prohibition of marriage, where can we finde this marke more apparent then in the Church of Rome, wherein by expresse Lawes & decrees it is prohibited and forbidden? For as *Theodore* well obserueth, *The Apostle blames not single life or continency, but condemneth them that by publike Law constrain men to follow this course of life.* And where is this decree but in the Papacie? as the Law of Pope *Calixtus* inserted into the Decretalles doth euidently declare. So that they are not content vvith *Montanus*, to condemne second marriages, but they also barre their Clergy by a constrained Vow, from the first also. Which Decree of theirs, is both contrary to the Scripture, and to the continued practice of the Church, till Antichrist began to reigne therein. For the Scripture commendeth marriage as Gods ordinance, and as an holy and vndefiled estate, and permitteth it equall to all men, so that they marry in the Lord. And for examples, were *Abraham*, who is called the friend of God, and father of the faithfull: *Moses* then whom no man was more faithfull in Gods house, *Esay* the miracle of Prophets, *Ezekiell*, the High-Priest a type of Christ, *Zachary* and *Elizabeth*, iust persons before God, *Peter*, *Paul*, *Phillip*, with thousands more of godly Bishops and Priests, that suffered martyrdome for Christ, were they, *Isay*; lesse holy, because they were married, or more vnfit for sacred Functions? This is to condemne the generation of the iust, and to giue the flat lye vnto the holie Ghost: a fit practice for Antichrist and his seruants, who call it a sacriledge, an impuritie, and an abominable act, and incompatible with holy orders. But how contrarie doe they

speake

*Theodor. in 1.
Tim. 4.*

*Dist. 26. cap.
presbyteris.*

*Bellar. de Cler.
lib. 1. cap. 9.
Decret. Greg.
de Cleric. con-
nig cap. quod
ad te.
Campian rat. 4*

speake and decree to the ancient Church? The great Council of *Nice* consented with *Paphnutius*, that the familiaritie betwixt a Priest and his owne wife was chastity, as *Socrates* reporteth: and the Council of *Gangrene* strooke him with *Anathema* that held that a married Priest ought not to offer. *S. Chrysostome* thought marriage so honourable an estate, that a man with it might ascend to the sacred Episcopall Chaire. And *Ignatius* before all these affirmeth, That if any man call the lawfull society of man and wife, corruption and pollution, he hath the Apostate *Dracon* for his companion. But that which me thinkes is most strange of all is this, that the Council of *Trent* speaking of the Masse, saith; That it is so pure a sacrifice, that no vnworthinesse nor wickednesse of the offerers can defile it; and therefore, let a Priest bee neuer so wicked a Fornicator, an incestuous person, a Sodomite, a periured wretch, yet none of these foule crimes doe make him vnfit to serue at the Altar, or any wayes impair the vertue of the Sacrifice: onely marriage ordained of God makes them vnfit, and the seruice vnprofitable: and so sacerdotall purity shall not be polluted by the workes of the deuill, but shall be by the ordinance of God. Can any spirit but Antichrists breath out this impiety? *Peccata interdixit Deus, non matrimonia* (saith *Saluianus*;) that is, God hath forbidden sinnes, not marriages: but these men allow that which God forbids, sinnes; and forbid that which God alloweth, marriage. I know their scape-hole here is, that they do not condemne marriage simply as euill, which *Tatian*, *Marcion*, and *Manichee* did; and which is it that the Apostle speaketh against, but onely respectiue vnto holy Orders. To which I answer fve things: First, that it is impiety to forbid marriage in any sort whatsoeuer, whether absolutely, or in some respect; seeing that it dependeth not vpon any ordinance of man, but is the gift and vocation of God. Secondly, that *S. Paul* speaketh generally against those that prohibit marriage without any such distinction: and therefore to restrain his speech, is to wrest the Scripture, and to limit the sence thereof to our owne vnderstanding, which is an intollerable

*Socrates. hister.
lib. 2. cap. 8.
Concil. Gangren.
can. 4.
Chrysost. in 108.
hom. 2.*

*Ignat. epist. ad
Philadelph.*

*Bellar. de Cle-
ricis, lib. 1. c. 19*

*Diſp. 82. cap.
propoſiti.*

injury to the Spirit of God himſelfe, eſpecially there being no other place of Scripture, whereby that diſtinction may be iuſtified. Thirdly, that their diſtinction being admitted, yet they are not thereby cleared from this imputation: for with thoſe fore-named Heretikes, they abſolutely condemne marriage as an impure and vncleane thing. *Bellarmino* deliuereth this Doctrinne in direct words, when he ſayth, That in the coniugall act there is mixed a certaine impurity and pollution, yea in the very Saints themſelues: and therefore Pope *Siricius*, and after him Pope *Innocent*, to prooue the vnlawfulneſſe of Priests marriages alledge theſe texts of Scripture. *Titus 1. 15.* *To them that are defiled and unbeleeving, nothing is pure, but euen their minde and conſcience is defiled.* And againe, *that they that are in the fleſh cannot pleaſe God,* Rom. 8.8. So that though they prohibit marriage onely to ſome ſort of people, to wit, the Clergy; yet their reaſon why they do ſo, is, becauſe it is in it ſelfe an vncleane acte. Fourthly, the *Manichees* did not condemne marriage in all, but onely in thoſe whom they called their elect; as the Papiſts alſo do onely to their Priests. Laſtly, the horrible fruites not onely of Adulteries and Fornications, but alſo of Sodomiticall abominations and murders that haue ſprung from this roote of Celebacy (which he that deſireth to take notice of, may reade elſewhere at large diſcouered) doe manifeſtly euince, that it is indeede a Doctrinne of diuels, as *S. Paul* calleth it, and an euident marke of the Apoſtacie of the Church of Rome from the truth.

8 The ſecond marke of this Apoſtacie, is, the prohibition of meates, which God hath created to be receyued with Thanksgiuing: which marke is moſt expreſſe and notorious in the Church of Rome. For it hath forbidden by Law, that which God by Law ordained; to wit, the free uſe of the creatures, reſtraining it by certaine times and differences at their pleaſure, and forbidding ſome at all times, and all at ſome times, to abſtaine from ſome kinde of meates. Their ſhift to auoid this marke, is; That they do not command abſtinence from meats as if they were vncleane of their owne nature,

nature, which was the opinion of the *Marcionites*, *Encratites*, and *Manichees*, but onely in respect of religion and deuotion, which by such abstinence is much furthered and encreased. To which I answer, that though they neuer so much abhorre the Heresie of these forenamed Heretikes; yet they fall into that of *Montanus* and *Eustathius*, who held the same opinion of Fasting, that themselves now do; and were therefore condemned by the whole Church, as *Eusebius* witnesseth. For Popish Fastes are prescribed by publike authoritie and law, and so they are no more arbitrarie, but necessarie. And *Montanus* Fasts are of the same nature, for he was the first that prescribed lawes of Fasting, for which he was condemned of the ancient Church, as witnesseth both *Eusebius*, *Socrates*, *S. Augustine*, *Theodoret*, with diuers others. *Socrates* his words are these, after he had largely discoursed of the varieties of the Lent fast in seuerall Churches, hee thus concludes: *It is manifest that the Apostles permitted free liberty of Fasting to euery mans minde and choice, that euery man might do that which is good, without impulsio[n] by feare or necessity.* But *S. Augustine* is more plaine, when he saith, *That he found in Scripture that we ought to Fast, but that it was defined by no precept of the Lord or his Apostles, what dayes wee ought, and what we ought not to Fast.* Secondly, the Papistes auow, that meats of themselves are not vncleane: the same did the *Montanists*, as may appeare out of *Tertullian* *Montanizing* in his booke of Fasting. Thirdly, the Church of Rome doth not absolutely prohibit any meate, but onely suspendeth the vse of some for a time. So likewise saith *Tertullian* in the name of all the *Montanists*: *Wee abstaine from meats, we do not reiect them, but differ them.* Fourthly, the Church of Rome prescribes fasting, and the choice of meats, as a seruice of God, and a part of his worship. So also saide *Montanus*: *Our Fastings are seruices of God, and ought to bee performed to God alone.* Lastly, the Papists teach, that by their Fastings they appease God, satisfie for their sinnes, obtaine releefe in distresses, and merit heauen: And doth not *Montanus* his paraclete say the same? when he affirmeth, *That Fasting*

can

*Euseb. hist. lib. 5.
cap. 16.*

*Idem, lib. 5. cap.
15.*

*Socrat. hist. lib.
6. cap. 21.*

*Aug. epist. 86.
& cont. Fau-
stum.
Theodor. hist.
sanct. patrum
cap. 3.*

*Tertul. de iei-
uniis.
Coster Enchir.
cap. 16.
Tertul. de ieiunio,
cap. 15.
Bellar. de bon.
oper. in part.
lib. 2. cap. 8.*

can do much with God, and that God is satisfied by it, and originall sinne abolished, and our saluation re-kindled, which is extinguished by fulnesse, yea, that the prerogative of it is so great, that it maketh God cohabite with man, as like with like. By all which, it is easie to conclude, that the Romish Fafts are deriued from *Montanus*, and that he layed the foundation, and these haue reared vp the building of that superstition. And therefore seeing the ancient Church condemned the error of *Montanus* in this point, and the *Montanists* defended it by the same argument which the Papists now do; their opinion and practice being all one in effect, I see not how they can cleere themselves from the same censure and guilt. Nay, I peremptorily affirme, that they farre exceed the *Montanistes* in this superstition, and that in two respects. First, because *Montanus* though he prescribed lawes of Fasting, yet the penalty of them was onely this; that they accounted the violaters of those lawes not Heretikes and Apostates from the Faith, but onely lesse holy, and *Psychici*, that is, carnal men: whereas amongst the Papists, he is esteemed vncleane and an Heretike, and worse then any Iew, that eateth flesh on a Fasting day; wherein, they shake hands with *Manichæes*. Secondly, the *Montanists* vndertooke this exercise of Fasting, *edomandi corporis causa*, for the taming of fleshly lustes, as *S. Augustine* confesseth; and therefore they abstained not onely from flesh, but from Wine, Fruites, many kindes of Fish, and all delightfull meates, that might any way pamper or please the body: but the Popish Fafts permit all delicate viands and iunkets, that either Sea or Land can affoord, flesh onely excepted, as infected with an vncleane spirit. They glut themselves with the most exquisite and rich Wines, with the most rare and delicate Fishes of all sorts, with sawces of rarest Cookery, with Fruites, Spices, Preserues, Confections, and Broaths, as excellent as the Art of the Apothecary, or of the Kitchin, can affoord. So that one did not without cause merrily say, That he had rather be a guest at their fafts, then at the most plentifull feasts of other men. And thus (forsooth) they seeke to tame their flesh by their Fasting,

and

Aug. con. Faust
Manich. lib.
 30. CAP. 5.

and to quench the lusts thereof by such prouocations as Nature cannot afford better and stronger: insomuch, that *Plutarch* calleth Gluttons by the name of Fish-eaters. And thus is *Montanus* left behinde the Papists, as a Nouice in comparison of themselves, who in this last point rather resemble the damned *Manichees* then the *Montanists*, as we may read at large in *S. Augustine*, in his booke concerning the manners of those Heretikes. And so I leaue the Church of Rome branded also with this second marke of the Apostacy.

9. The third marke of this reuolt is out of *S. Iohns* Epistle, chap. 4. 3. and that is, to deny Iesus Christ to bee come in the flesh; which though it hath beneliterally verified in diuers Popes that were ranke Atheists, and mocke-Gods, as in Pope *Leo* by name, who called the Gospell of Iesus Christ, a Fable, to Cardinall *Bembus*; and in a number of their Prelates and Priests, which haue ordinarily belched out the like Blasphemies: As of one for example, that hauing preached of the passion of Christ, so passionately, that hee made his Auditors to weepe; presently comforted them with this exhortation: Oh weepe not, for peradventure this is not true. Yet let that be granted vnto them which they challenge, to wit, that in word they do confesse Iesus Christ to be come in the flesh; and then what is that to the clearing of them from this marke? For, as *S. Augustine* noteth, all the grand Heretikes that euer were in the Church, would confesse as much; and so doth *Mahomet* in his Alcharon, whom diuers Doctrines of the Church of Rome designe for the great Antichrist; and yet who knoweth not, but that by consequence and in effect they deny him, albeit in word they confesse him? So likewise doth the Church of Rome by consequent, deny the comming of Iesus Christ in the flesh, because they deny the vertue and efficacy of his comming, and the end for which hee came: for to take away the end of a thing, is to take away the thing it selfe, and to make it ydle and vaine, which is all one as if it were not. Thus the Apostle reasons when he saith, Gal. 2. 21. *If righteousnesse bee by the Law, Christ is dead in vaine*, that is, by consequent, not

M in

dead

*Plutarch
Symposiac lib.
4. 9. 4.*

*Aug. de merib.
Manich. lib. 2.
cap. 13.*

*Aug. tract. 6. in
epist. Iohannis.*

dead at all, for he could not dye in vaine. And Gal. 3. 4. *Christ is made of none effect in regard of you that will bee iustified by the Law.* How of none effect? but because the end for which he came, is annihilated. Now, what is the end of the coming of our Sauour Iesus Christ in the flesh, but to bee Sauour of the world, as the name Iesus importeth, and to bee the King, Priest, and Prophet of the Church, as is intimated by the name Christ, which is *Nomen officij*, a name importing his office? Now both these ends are denied in the Papacy, and therefore they must needs be guilty of denying Christ to be come in the flesh.

10. Touching the first end, which is to be the Sauour of the world; doe they not destroy that, when they make so many Sauours besides Christ, as the Virgin *Mary*, and the Saints, to whom in expresse words they ascribe this title of Sauour, as is to be *secure* in many of their prayers vnto them found in their Breuiaries? and not onely so, but also make themselves halfe Sauours of themselves, by mixing their owne merits with the merits of Christ, and their owne satisfactions with his, making both together the ioynt cause of our saluation, which is the precise doctrine of the Church of Rome, as their bookes witnesse: as also when they teach, that wee are iustified by our owne inherent righteousness, wrought in vs partly by Gods grace, and partly by our owne free will, which they say, is able either to admit or exclude the grace of God comming to conuert vs. Is not this to deny Christ to be Iesus? For if he be not a Iesus alone, he is no Iesus at all. And for the second end, they deny him also to be Christ: For they make the Pope the head of the Church, and attribute vnto him an infinite and an vnlimited power to rule ouer mens consciences, to prescribe Lawes to the Church, to dispense with the Law of God, to be free from error, and to do what he list: And thus they rob Christ of his Kingly Office, and giue it to the Pope. And for his Priesthood, do they not also take that from him, by ordaining a new Priesthood of Popish shauelings, that haue power to make their Maker, and to offer him vp vnto God, and a new sacrifice

sacrifice in the Masse for the remission of sinnes, both of the quicke and the dead, and that without shedding of blood, without which the Scripture saith plainly, that there is no remission? And do they not intrude the Saints into his Office of Mediation, and euery particular man into his Office of Satisfaction; and dead creatures, as holy Water, holy Lambes, holy Beads, &c. into his Office of purification of sinnes? And lastly, touching his Propheticall Office, that they also deprive him of, by adding to the holy Scripture their owne traditions, which they make of equall dignity and authoritie with the word of God, by teaching the Scripture to bee an vnperfect rule of it selfe, and of no credit without the authority of the Church, yea no better then a nose of wax, or a rule of lead; by detracting from the Scripture some parts thereof, and appropriating to the Pope the onely key of interpretation. Thus they deny the ends why Christ came in the flesh, and consequently deny him to be come.

11. But that they may be left without excuse, will you see the height of their impiety in this kinde? It is in the blasphemous and abominable questions which their Schoolmen make about Christs incarnation. *Bonauenture* mooueth this question, Whether the Virgin *Mary* merited to conceiue Christ in her wombe, or whether her conception was onely the gift of diuine Grace? and answereth thereunto, that shee merited by congruity, in regard of her super-excellent humility, purity, and goodnesse, to bee the mother of Christ before his Incarnation; but after her Annunciation, that shee merited by condignity, to be ouer-shadowed and ingrossed by the vertue of the holy Ghost. I omit the vnchaste discourses that they make of her conception, least in reporting them I should both dishonour my Sauour, and giue iust offence to Christian eares.

Another of the same stampe and ranke, thus discourseth: The Fathers (saith he) of the first Age, to wit, *Adam*, *Enoch*, *Noah*, &c. longing for the comming of Christ in the Flesh, earnestly desired of God the accomplishment of his promise; and when they could not obtaine it by their owne prayers,

*Bonauent. in
3. Sent. dist. 4.*

*Berale. ser. fol.
229. col. 4.*

they ſent vnto him their Embaſſadors the Prophets, as *Moses*, *Dauid*, *Eſay*, with the reſt, who all requested this fauour at Gods hand; but theſe being alſo denied, they then ſent their wiues with ſupplication for their ſuite, as *Madame Eue*, *Madame Sarah*, *Madame Rebecca*, *Madame Iudith*, *Madame Eſter*, which all receiued their anſwer with reproach; one, of cauſing her husband to ſinne, another of infidelity, the third of partiality to her children, the fourth of murder, and the fiſt of vanity; and therefore were reieſted as vnworthie to obtaine their ſuite. At laſt, was ſent a young maid of foure- teene yecres olde, who full of humility and ſhamefaſtneſſe, kneeled downe and ſaid: *Oh that my beloued would come into this Garden, and eate of the fruite thereof:* [This Garden was the Virgins wombe:] now the Sonne of God hearing theſe words, ſaid vnto his Father; *My Father, I haue loued this Maid from my youth, and haue ſought meanes to haue her my ſpouſe.* Whereat God the Father preſently called the Angell *Gabriel*, and ſent him to *Nazareth* vnto *Mary*, with Letters of credit, and a meſſage from the Father, that he had choſen her to be his Wife; and from the Sonne, that hee had choſen her to be his Mother, and from the holy Ghoſt, that he had choſen her to be his habitation; and with theſe letters and meſſages, *Gabriel* deſcendeth vnto her, and ſaith as it is in the Goſpell, *Aue Maria, &c.* Now *Mary* hearing theſe words of the Angell, was troubled, and calling her three maydes that ſhe had attending vpon her, to wit, *Prudence*, *Virginity*, and *Humility*, asked their opinions what ſhe ſhould do; to whom *Prudence* aſwered, that ſhe muſt not be light of beleeſe; and *Virginity*, that ſhe muſt know of the Angell, whether this muſt be effected by the ſeed of a man: and *Humility* ſaid, that it might be a deluſion, ſeeing that no woman that euer liued, was worthy of ſuch a grace. Then the Angell ſaid, Feare not *Mary*, for thou haſt found fauour with God, neither ſhalt thou feare the carnall knowledge of man, for the holy Ghoſt ſhall come vpon thee, and the power of the Higheſt ſhall ouerſhadow thee, and therefore that holy thing that ſhall be borne of thee, ſhall be cal-
led

led the Sonne of God. Then *Mary* was resolved and said, *Behold the hand-maid of the Lord, be it vnto me according to thy word*: thus he. And what is this, I pray you, but to make a iest of the greatest mystery of our redemption, to wit, Christs Incarnation, and to turne it into a meere fable and enterlude? With the like prophaneesse they discourse vpon his passion, resurrection, and sending of the holy Ghost. For concerning his passion, they say, that rather then Christ should not haue bene crucified, the Virgin *Mary* would haue crucified him with her owne hands, so great was her desire of the saluation of mankind. And touching his resurrection, they tell vs this pretty tale: That there was a strife in heauen who should go to declare vnto his mother his resurrection: *Adam* said, that it belonged vnto him, because as he was the cause of euill to the world, so he might be the messenger of their redemption: but Christ answered, nay, it may be thou wilt be stayed by the way with eating Figs: *Abel* said that it pertained to him; but Christ said, nay, for *Cain* may meete thee by the way and kill thee: then *Noah* presented him selfe, but Christ said, nay, thou mayest not, for thou lovest wine too well, and so maiest forget my message. *John* Baptist said, I will go, but Christ said nay, for thy garment is but of haire: the theefe of the crosse said, Let me haue this office, but Christ said, no in no case, for thy legs be broke, and thou maist not trauaile so long a iourney. At last an Angell was sent who began to sing, *Regina celi latere, Alleluya, resurrexit sicut dixit, Alleluya*. The like or more prophane tale, they haue deuised touching the mission of the holy Ghost, which is this; That the Apostles came to the Virgin *Mary*, and complained that Iesus Christ her Sonne had not kept promise in sending the holy Spirit: to whom the Virgin answered, that this could not be performed before the fiftith day after his resurrection, as on the fiftith day after the deliuerance of the Children of *Israel* out of *Egypt*, the Lord appeared in Mount *Horeb* in flaming fire: then there went to prayer *Peter*, with others on the one side: *Lazarus* with the 72. Disciples on another, *Mary Magdalen* with other

women on a third, and the Virgin *Mary* in the middeſt : whereupon there grew a diſſention in heauen betwixt God the Father, the Sonne, and the holy Ghoſt. The Sonne ſaid, O Father, I promiſed to ſend to my Apoſtles the Comforter, and now the time is come to fulfill my promiſe : the Father answered, I am content, tell the holy Ghoſt : but the holy Ghoſt replied, tell me how they handled thee when thou waſt among them ? Then the Sonne ſhewed him his ſide, hands, and feete, pierced and wounded, ſaying ; this haue I ſuffered for the loue of mankind ; then ſaid the holy Ghoſt, alas for me, but I will go vnto them in ſuch a ſhape, that they ſhall not dare to touch me, and immediately he deſcended with a great ſound from heauen, like the ruſhing of a mighty wind in the ſimilitude of fiery tongues. All theſe prophane fables are found in *Barlet*, a famous preacher of theirs, whoſe books being authorized by the Church of *Rome*, and not any waies purged or condemned, muſt needs be imputed vnto it, as a doctrine receiued and approved.

12 But to returne to the point of Chriſts coming in the fleſh. The maſter of Sentences, their famous Doctor, propoundeth this queſtion, whether Chriſt might not haue taken humane nature in the feminine ſex : and answereth, that ſome were of opinion, that he might haue done it in either ſex if he had pleaſed, but that it was more honorable and fit that it ſhould be in the maſculine ſex. *Bonaenire* goeth a degree further, and asketh whether it were fit for Chriſt to take fleſh from a man and woman together, or from a woman alone : he answereth, that doubtleſſe he might haue taken fleſh from man and woman together, or from man alone : which is ſuch a blaſphemy as ouer throweth all the prophecies of Chriſts Incarnation, and indeed his Incarnation it ſelfe, in denying an abſolute neceſſity of being borne of a Virgin. But aboute all in impiety, is that execrable queſtion of the ſame Author in the ſame place, and of other Schoolmen his followers, to wit ; whether it was poſſible that the man Chriſt could ſinne, and ſo not be God : For if he could ſinne (ſay they) he might alſo be damned ; and if he might be damned,

Lombard lib.
3 Diſt. 12.

Bonaenire in 3.
Sentent Diſt.
12.

damned, he might also not be God. To this they answer, that the humane soule of Christ is to be considered, *either as united to the Word, or as separated and not united*: Now it is without question (say they) that this same soule if it were not united might sinne, which being united could not sinne: As if (prophane wretches as they are) the soule of our Lord Iesus Christ, could be not united in any consideration whatsoeuer, or that it is not blasphemy to haue such a thought: nay, the same Author concludeth peremptorily, that if we regard the power of free will in Christ in this sense, as the power by which a man sinneth, Christ might haue sinned, and so might be damned, and not be God. O blasphemies intolerable! my heart quaketh to thinke of them, and my hand and pen to write them: neither would I in reuerence to my Sauour Christ dare to mention them, were it not to discouer the abominations of the Whore of *Babylon*, and to shew that howsoeuer in word they confesse Christ, yet in effect and truth they deny him, by calling the efficacy of his coming into doubt by such prophane questions.

12. To conclude, he that diuideth Christ, doth also deny him, and is as *S. Iohn* saith, the spirit of Antichrist, for so their vulgar translation, according also to *S. Augustine*, readeth that Text. *1. Iohn. 4. 3. Omnis spiritus qui soluit Iesum, ex Deo non est, et hic est Antichristus*: out of which ground of their owne, I conclude, that the Papists diuiding Christ, do also thereby in effect deny him to be come in the flesh. For they teach, that Christ performed the office of the mediatorship in his humane nature alone, without any helpe or occurrence of his diuinity: which is both pure *Nestorianisme*, in making Christs humanity a person alone, for actions are of a person, and also against common reason, because Christ as he was Mediator, produced operations that were not onely humane, but also diuine; as when he raised the dead, discouered mens thoughts, conquered the deuill, and rose againe from death, all which were wrought by his diuine power: now it is impossible that a meere humane nature should be the occasion of diuine operations. Adde hereunto, that it is the

*Bellar. de.
Christo. lib. 5. c.
1. et 3. et sequent.*

the common opinion of all their Doctōrs, that Christ from the very first moment of his conception, was a *Comprehender*, that is, in the state of that blessednesse which is suture to vs after this life : but by their owne doctrine, a *Comprehender is not in the state of meriting*, and so it will follow, that Christ by his comming in the flesh hath merited nothing, and consequently that his comming was in vaine; and so indeed as if it were not. And thus euery way the Church of *Rome* stands guilty of the Apostacy foretold by *S. Paul*, whether we respect their falling from Christ into heresie : or from their owne ancient Church and religion ; or the three Apostaticall doctrines which they are fallen into, which are left as brands thereof.

CHAP. 8.

Touching the title of the Vicar of Christ.

1. **T**He title of Christs Vicar ypon earth, agreeth well vnto the name and nature of Antichrist: for the name Antichrist, signifieth not onely an opposite, but also a substitute vnto Christ, as hath bene declared before : to signifie that Antichrist should be in name and pretence a friend vnto Christ, but indeed an enemy, and therefore an hypocrite, hauing hornes like a Lambe, but speaking like the Dragon. And it must needs be so: for first, where mention is made in holy Scripture of the Antichristian Apostacy, there is also remembred the hypocrisie of the Apostates, as *1. Tim. 4. 1. 2.* where the Authors of the Apostacy are said to speake lyes through hypocrisie: So *2. Tim. 3. 5.* and *2. Pet. 2. 1. 2. 3.* and *S. Paul. 2. Thess. 2. 3. 7.* calleth Antichristianisme not onely an Apostacy, but also a mystery of iniquity: which he would neuer haue done, if Antichrist should haue bene a profest enemy vnto Christ. Secondly, to oppugne Christ by open force, and to seeke to roote out the Christian name, is directly contrary to all those conditions whereby Antichrist is described by the holy Ghost : as that he should be a teacher of lyes

lyes through hypocrisie, and that he should sit in the Temple of God, that is, the Church, that his impiety is mysticall, that is, palliated with the name of piety, as their owne glosse speaketh on 2. *Thess.* 2. and that the cup wherewith the Whore of Babylon doth make drunke the inhabitants of the earth, is of gold, faire and specious to sight, and the liquor in it wine, which is pleasant to tast; but vnder both, lyeth and is mixed most deadly poyson: all which doth plainly shew that Antichrist cannot be an open Aduersary. And lastly, seeing his very drift and ayne is, to seduce and deceiue the world, for which cause he is said to come with the efficacy of deceite; it is not likely that he should be so simple as to professe himselfe Christs enemy in plaine words, for who would not then beware of him? so that as it is vsuall with a Traytor to pretend the name and authority of the King to draw the subiects to his part: so doth Antichrist, vnder pretence of Christs name and authority, draw the world into manifest rebellion against Christ. Now the Pope doth manifestly declare himselfe to be Antichrist, as by other marks and qualities, so especially by this, in that he assumeth to himselfe the title of the Vicar of Christ, and vnder that colour secretly opposeth Christ and his Church. For, I pray you, what meaneth this title but one of these two things, to wit, either that Christ hath discharged himselfe of his office, and committed it to another; or that he hath need of a Vicar to supply his roome, himselfe being vsufficient thereunto? And if they say that it is neither through negligence, nor inpotency, but rather as a meanes which he hath ordained by his providence to gouerne his Church on earth; I would then aske them, where is this commission, and when was this authority giuen vnto him? Sure it cannot be, being a matter of so great a moment, but it must be expressed in words: especially seeing the Spirit of God is the great and generall Vicar of Christ on earth, and the Ministers are appointed as the meanes to bring men to heauen, and Kings and Princes are in their dominions his Vicegerents and Lieutenants, for the outward government of the Church. And indeed if we

consider a little neerely the Offices of our Lord Iesus Christ, to wit, his Prophecy, Priesthood, and Regality, we shall finde, that this vsurping Vicar hath rauished them all into his hands, and depriued Christ thereof, as shall appeare in the discourse following.

2. The Prophetickall Office of Christ, is taken from him by the Pope many waies, especially by these doctrines that follow: Namely, that the holy Scripture is insufficient and vnperfect of it selfe, and that this imperfection must be supplied by the helpe of traditions: for the Pope scorning to be enclosed within the bands of holy Scripture, hath taken vnto him selfe authority to adde thereunto what he pleaseth, to cut off what he listeth, to change it into what fashion he will, and to interpret it at his pleasure. In such sort, that whatsoever he either forbiddeth, or commandeth, he cannot be accused of error, or contradiction to the holy Scripture; seeing he hath the interpretation and exposition thereof in his owne brest, as being a man diuinely chosen, to discerne truth from falshood, to decide the controuersies of the Church, to resolu doubtfull questions, to determine articles not determined, and to ordaine a Symbole of the faith, as speaketh one of their owne side. Now what doe all these things else import, but a derogation from Christs prophetickall Office, *who is our onely Maister and Doctor, who hath giuen vnto vs the word, which the Father gaue vnto him*, and concerning whom, the Father speaketh from heauen, *Hear him*. But their opposition vnto this Office of Christ, is more grosse, in that they preferre their vulgar edition of the Bible, before the Hebrew and the Greeke, which was the immediate dialects of the holy Ghost. For the Council of *Trent* ordained, that this ancient Latine version, should be held Authentickall in all publike Lectures, Disputations, Sermons, and Expositions, and that none should dare to reiect it vpon any pretence whatsoever. And yet Pope *Sixtus* the fift, causing it to be reimprinted in the Vaticane, and corrected, enforceth it vpon the Church as the onely Authentickall translation ordained by the Council: as if a thing corrected might

*Benedict de
Benedict. pra-
at. in Antith.
ont Whitak.*

Mat. 23. 3.
Iohn. 17. 8.
Mat. 17. 5.

*Concil. Trident.
Sess. 4.*

*Prefat. Sixti.
5. prefix bib-
lis suis.*

might be the same as it was before the correction: Yea *Bel-larmine* with the rest of that crew, accuse the Greeke and Hebrew of many corruptions, which they say are not found in the vulgar Latine: whereas notwithstanding, for one corruption which they would faine fasten vpon them, there are to be found twenty in this, and that by confession of many learned of their owne side. And that which is worse, so impudent is one of their Bishops, that setting forth the Bible in diuers languages, he placeth the vulgar Latine, betwixt the Hebrew and the Greeke, *As Christ betwixt two theeuers*, as blasphemously he speaketh. Now it is to be noted, that notwithstanding the decrec of the Council, and the ordinance of Pope *Sixtus*; yet *Clement* the ninth in the yeere 1592. in the first of his Pontificy, caused the same to bee reprinted againe in the Vaticane after another edition, giuing vnto it the same authority, which *Sixtus* had done vnto his: where we may behold a Pope opposed to a Pope, a Pope that cannot erre, to a Pope that cannot erre: and yet they contradict and enterferre with each other after a strange manner: for that which *Sixtus* affirmeth, *Clement* denyeth; that which *Clement* affirmeth, *Sixtus* denyeth; the one breatheth hot, the other cold; the one the truth, the other falsehood; the one diminisheth, the other augmenteth; and in a word, display to the world a spectacle of grosse and ridiculous contradictions of Romane Popes. A full view whereof, he that is desirous to take, let him read an entire booke of our Countryman Doctor *Iames*, about this subiect. Now iudge, what assurance a faithfull preacher or expositor of the word of God can haue, by resting himselfe vpon this version so Authentically by the Council of *Trent*, considering the discordance that is in the editions of these two Popes. For if the one could iudge that the other had erred in many places, why might he not also erre in many others vnobserved? And if this might happen to one Pope, why may it not be suspected of another? If to *Sixtus*, why not to *Clement*? If (as they say) Pope *Sixtus* wrought his worke after dinner, who can assure vs that Pope *Clement* might not also slumber before

*Lyndane op-
tumo gen. In-
terpret. lib. 3.*

*Bellum papa'e,
Tho. Iames.*

*Dist. 19. cap.
sic omnes.*

*Causa. 23. q. 2.
c. deo perm.*

ner? But to passe from this, and omit many other doctrines of theirs, which are flat opposite to the Propheticall Office of Christ; I conclude with a most audacious and presumptuous practise tending to the same, and namely, a peremptory decree, that all the ordinances of the Apostolike (that is Romane) Sea, must be receiued as if they were confirmed by the diuine voyce of *S. Peter* himselfe, and that what Kings, or Bishops, or Potentates soeuer, shall violate or suffer to be violated, the decrees of the Romane Bishops, shall incurre the execreable *Anathema*, as preuaricator of the Catholike faith. And yet the Pope himselfe must not be subiect to these thrice sacred Canons, as *Gratian* most philosophically discouereth, For as Christ (saith he) who was the Law-giuer, accomplished the same in his flesh, being Circumcised the eight day, and presented in the Temple the fortieth with Sacrifices according to the prescript of the Law; yet afterward to shew that he was the Lord of the Law, he healed a Leper by his touch, contrary to the letter of the Law: So the Bishops of the Soueraigne seate, giue reuerence to the Canons, made either by themselves, or by others vnder their authority, and in humility obserue them for example sake vnto others: yet neuerthelesse sometimes, either by commanding, or decreeing, abrogating, or altering, they shew themselves, *Lords of the Decrees and Canons*: thus he. By which we may see, how the Pope vsurpeth the very authority and power of Christ himselfe, to wit, not to be subiect to his owne Lawes, but to be the onely absolute Prophet, Master, and Teacher of the world: to teach all, and not to be taught of any; to giue Lawes to all, and not to take Lawes from any; to iudge all, and not to be iudged of any; and lastly, not to erre, as all others may doe besides himselfe.

3. Touching his Kingly Office, doe they not in like manner rauish that from him, when they assume to themselves those very titles, and that same power which appertaineth vnto Christ? It is a Decree of a Councill held at *Rome* vnder *Gregory* the seventh, in the yeere 1057. *That there is*

but

but one name in the world, to wit, of the Pope, and that this name ought onely to be named in the Churches. What is this but to rob Christ of that honour which the Scripture ascribeth and appropriateth onely to his name, *Acts. 4. 12*? Again, the Pope intituleth himselfe the Head and Husband of the Church, both which are the proper titles of our Saviour Christ by their owne confession: what then? will they make the Church a monster with two heads, and an adulteresse with two husbands? For Christ must be one head and husband and the Pope will be another, and so there must be two of each: which howsoever it may be borne withall in the title [*Head*], yet it cannot be endured the title [*Husband*]: for ielousie will not suffer an husband to admit of a Vicar or substitute in his office of an husband; it cannot abide that the wiues loue should be wooed, much more drawn away by another: and therefore it is most absurd to dreame of a ministeriall husband, as they doe of a ministeriall head. The Pope can in no sense be the husband of the Church, but in that he wooeth the Church, which is Christs spouse, from her owne husband to himselfe, must needs be an Adulterer and not a husband. As for the title [*Head*], I confesse that one may be said to haue diuers heads in different respects, but not of the same order and kinde: for beside the naturall head which euery man hath, he hath also a spirituall head which is God, and a politicke head which is the soueraigne Magistrate: but there is nothing in the world that can haue two heads of the same respect and ranke, but is a monster; and so is the Church, if it haue both Christ and the Pope: for their headship is of one and the same kinde, to wit, spirituall as cannot be denied. I know their euasion, which is, that Christ is the principall head of the Church; and the Pope onely the ministeriall: but this is an idle and vaine distinction: for besides that, it hath no foundation in holy Scripture, I demand, in what respect is the Pope the ministeriall head? Sure it must needs be either in respect of Christ, or of the Church: but in respect of the Church it cannot be, because to be the ministeriall head in respect of the Church, is to serue

the Church, now to serue and yet to be the head, are things so opposite, that they can no more agree together, then in the body to be a member, and to be the head: for the prerogative of a head is not to serue and ininister, but to command and gouerne: so that if the Pope be the head of the Church, he cannot be the minister of the Church, and if he be the minister, he cannot be the head. Neither can he bee so called in respect of Christ, because then it would follow, that holding the roome and place of Christ, he should be a head of the same kinde and order, and consequently the Church should haue two heads, and so be a monster. As therefore he that should challenge himselfe to bee a ministeriall husband to another mans wife, is no better then an Adulterer: so the Pope challenging to be the ministeriall head of the Church, is no better then an vsurper. And that we may bee fully resolu'd in this point, obserue lastly how they attribute to the Pope, and the Pope to himselfe, all that euer appertaineth to the Kingdome of Christ. Thus *Iohn* the 22. saith in his *Extraneagant*, that God had committed vnto him the rights both of the Ceiestiall and Terrestriall Empire. *Antoninus Puccius* in his Oration which he made at the ninth Session of the Council of *Laterane*, saith; that that prophecy in the 72. *Psalme*, was fulfilled in Pope *Leo* the tenth, *All the Kings of the earth shall worship him, and all Nations shall serue him*; and a little after, the same flatterer cryeth thus out, *All Christian Princes know, that to thee alone is given by the Lord, all power both in heauen and earth*. And in the tenth Session of the same Council, an Archbishop thus secondeth him: *Take therefore vnto thee the two edged sword, sharpened by the power of God, and bid, command, enioyne, and binde Kings with the cordes of the great Kings greatnesse, and Nobles with the iron fetters of censures, for to thee is given all power, &c.* And in the Oration he saith, that *All power aboue all powers as well of heauen, as of earth, is given to thee*. So that it is no maruaile that if in another Oration of the same Council of *Laterane*, the fore-named Pope *Leo* the tenth is called, *the Lyon of the tribe of Iuda, the roote of Dauid, the sauour and deliuerer*.

Extrane sede vacante, c. Si fratrum.

Concil. Lateran. sess. 9.

Ibid. sess. 10.

sess. 6.

deliuerer. So we read in the bookes of the Ceremonies of the Church of *Rome*, that the sword which the Pope halloweth vpon the night of Christs natiuity, denoteth the soueraigne power of the Papacy, according as it is written, *All power is giuen vnto me in heauen and earth, and elsewhere; and hee shall reigne from Sea to Sea, and from the flood to the ends of the earth.* But most notorious is that adulatory *Encomium* of a certaine Bishop to Pope *Paul* the second, where he thus mounteth: *What may wee thinke of the Soueraigne Bishop who holdeth the place of the true God on earth, and is elevated to the fulnesse of state, to the throne Apostolike, and to the top of all dignities? From whom as from a spring, issue all riners, as branches from a tree: who is not onely established for humane principality but also for diuine; not onely to command ouer mortall men, but also ouer the Angels; and to iudge not onely the liuing, but euen the dead; and not onely vpon earth, but also in heauen, and to preside not onely ouer Christians, but also ouer Infidels; and to make short, who is ordained of God in his owne place, dignity, iurisdiction, and vniuersall power and principality ouer the world.* And to this purpose he applyeth many texts of holy Scriptures, as spoken of him, which belong onely vnto God: and in conclusion, he preferreth him to *stammering Moses* (as impudently hee calleth him) and to *Aaron*, yea to *Iesus Christ* himselfe. And yet this man for all his blasphemies was in great credit with the Pope, and his booke of great authority in the Church of *Rome*. In fine, they attribute vnto him a power to make new Lawes that binde mens consciences as well as the Lawes of God, and of Christ. So that we may iustly conclude, that the Pope pulleth Christ from his Royall throne, to mount himselfe thereinto: for if he be the onely one to be named in the Church, where is then the name of *Iesus Christ*? If he be the Churches Bride-groome, how is Christ the same? If he be the head of the Church, how is Christ the head? If he haue all the power in heauen and earth, hath Christ any left for him? If he be the iudge of the quicke and the dead, what shall Christ doe? And if he can make Lawes to binde our consciences,

*Lib. 1. Ceremon.
sect. 7.*

*Roderick. Zom-
ren/ Episc. in
specul. vita
human. lib. 2.
cap. 1.*

*Sell. de Rom.
Pont. lib. 4. cap.
15. & 16.*

sciences, what need haue we of the Lawes of Iesus Christ? And thus the Papall Monarchy is erected in the Church to ouerthrow the Monarchy of Christ.

4. The Priesthood of Christ remaineth, which is after the order of *Melchizedek*, and hath two parts, to wit, the expiation of our sinnes by an offering of himselfe on the Crosse once for euer, whereby he satisfied the diuine iustice for the sinnes of all the Elect: and his Intercession, whereby we being deliuered from our sinnes by his satisfaction, are made partakers of eternall saluation: which two actes as they are inseparably ioyned together, and haue mutuall dependancy vpon each other; so they are vncommunicable to any Creature, and vnimitable by any. Howbeit this sacred Office with both the parts thereof is taken from Christ in the Papacy, and imparted to other things: As first, when they deuise another Priesthood, Altar, and Sacrifice, different from those of Iesus Christ, making the world belecue, that Christ is offered euery day, and in all places, in the Masse, for obtaining of remission of sinnes, for the liuing and the dead, contrary to the expresse Text of the holy Ghost, *Heb. 9. 26.* and *10. 10. 11. 12.* and that oftentimes by the hands of a mortall man soyled with abominable vices: and in stead of Christ, offering a pæce of bread, to the which they render Diuine honours, as if it were Christ himselfe, by an execrable Idolatry: and instead of the Crosse, substituting an Altar of stone after a Iewish and heathenish manner: as if *Melchizedek* was not a type of Christs Priesthood, who notwithstanding represented Christ in these particulars. First, in that he was both a Priest and King together. Secondly, without Father, Mother, or descent, hauing neither beginning of daies, nor end of life. And thirdly, in that his Priesthood was ἀνεγκάλετος that is, (as the word signifieth) vnpassable to any other successor or Vicar whatsoeuer. For we must note, that as *Melchizedek* is brought in by *Moses* as a man fallen from heauen, not declaring either his Father, Mother, or race, not succeeding in office to any that went before, nor resigning the same to any successor or Vicar; so our Lord Iesus

Iesus Christ as hee had no predecessor in the office of his Priesthood, so he cannot haue any successor or Vicar : but as he alone was designed by the Father to this office, so he alone without any helper, exercised the same heere on earth, and still exerciseth it in heauen by his intercession for sinners, alwayes liuing, to the end that by the vertue and force of his Priesthood and sacrifice, he might to the full, or to the vttermost, saue such as come vnto God by him, as is at large discoursed in the seuenth Chapter of the Epistle to the *Hebrewes*. Neuerthelesse, quite contrary the doctrine of the Church of *Rome* is, that the Pope with all his Bishops and Priests, are Sacrificers after the order of *Melchizedek*: which if it bee true, how is Christs Priesthood ἀναπαύων or vntransitiue, or vnpassable ? And how is Christ onely a Priest after the order of *Melchizedek*, if he haue for his companions in office so many thousand of Popish shauelings ? And if the oblation made once by Christ on the Crosse be reiterated euery day in the Masse, how can it bee, but that Christs sacrifice was imperfect, seeing it stood in need of iteration, as the Apostle concludeth of the legall sacrifices in this regard, *Heb. 7. 27* ? But not content herewith, they ioyne also the sufferings of the Saints, with this sacrifice of Christ, for the satisfaction and expiation of our sinnes. For they say, that the Apostles, Martyrs, and other Saints, haue for the loue they bare to God, done more good and suffered more euill, then was needfull for the expiation of their owne sinnes before God, and for the meriting of eternall life : So that of their superabounding merits and sufferings, ioyned with those of Christ, is composed that supposed treasure of the Church, which the Pope dispense th to the world by his Indulgences : yea, they proceede so farre, as to make euery Christian a satisfier for himselfe and his owne sinnes, by the merit of his good workes, as Fasting, Almes, and other workes of Penance. And that which is yet more, they attribute vnto dead things, as *Agnus dei*, *Holy graines*, and other trash, a power of taking away of sinne, which belongeth onely to Christs blood. For so one of their Popes,

Urbane the fift commendeth his holy Lambe which hee sent to the Emper or of *Greece*, that it hath power to breake and vex sinne as Christs blood: *Peccatum frangit* (saith he) *ut Christi sanguis, & angit*: and what was this but the picture of a Lambe composed of Balsame, pure Wax, and holy Water, as it is described by the same Pope in this Disticke?

*Balsamus, et munda cera, cum chrismatis vasa
Conficiunt agnum: quod munus do tibi magnum.*

*Lib. 1. sacra Ce-
rimon. sect. 7.*

But the prayers vsed at the consecration of this *Agnus*, are most blasphemous and horrible: for they pray, that by the power of it crimes may be dissolued, and spots of sinnes clesed away, and that pardon and grace may be conferred, and eternall life gained: they compare it with the Paschall Lambe of the Iewes, by the sprinkling of whose blood they were deliuered in *Aegypt* from the destroying Angell; and to the Lambe of God which taketh away the sinnes of the world, euen the Sonne of God that was offered on the Crosse, and ascribe vnto it all the vertues and effects of either of these, as to deliuer from all manner of danger both body and soule, to protect from the deuill and his subtileries, and to deface and abolish sin. If this be not to reiect the blood of Christ, and the vertue of his sacrifice, what can be, seeing a little peece of Wax is made to haue equall vertue and efficacy to them, against sinne and the deuill? And thus they rob Christ of the first part of his Priesthood; and doe they leaue him the second, to wit, his Intercession? No verily he is not so much beholding vnto them; but they make the blessed Virgin with the rest of the Saints and Angels, their intercessors vnto God as well as Christ, as if he alone were not our sufficient Mediator, without their assistance: What say I, as well as Christ? Nay, more then Christ: for their Prayers, and Temples, and Deuotions, are ten times more in honour of the Saints, then of Christ, as experience sheweth, and as hath bene declared before.

5. I know that all their Prayers to the Saints are coue-
red

red and coloured with the name of Christ, and concluded eu-
er with these words, *By Iesus Christ our Lord* : and that all
the vertue and power which the Saints haue, commeth from
Christ. But who knoweth not also, that the Idolatrous
Iewes cloaked their Idolatries vnder the name of *Iehouah*,
and thought themselues vareprouable when they put his
name vpon their Idols, and in that pretence offered sacrifice
vnto them? So the Mother of *Michah* said vnto him, *I haue*
vuholly dedicated the siluer to the Lord of my hand for my
Sonne, to make a grauen and molten Image : and so this
miserable *Michah* hauing consecrated his Idoll, and appoin-
ted it a Leuite for a Priest, said: *Now do I know that the Lord*
vwill doe mee good, seeing I haue a Leuite to my Priest. In
like manner the Papists excuse all their Idolatry, which they
commit towards the Saints, and the iniury which they doe
vnto Christ, with this pretence, that all the vertue which
is in them is by some secret influence deriued from Christ :
as if it were lawfull for men to adde in matter of Religion
whatsoever they thinke good, whether Paganish Idolatry,
or Iewish Ceremonies, vnder colour, that they draw their
efficacy and vertue from Christ : Or that they apply vnto
vs the efficacy of Christs redemption : of which transimission
of vertue and application the Scripture hath not a word, but
referreth vs vnto Faith, as the only meanes of applying Christ
to our soules, and the redemption wrought by his blood.
And thus vnder the title of the Vicar of Christ lyeth hid the
very poison of Antichrist.

CHAP. 9.

*Touching foure other doctrines proper vnto Antichrist by the
Papists confession.*

Mllezinus an Italian Monke writing against *Marsili-*
us in defence of Cardinall *Baronius* his aduice to
Pope *Paul* the fift, about excommunication of the Veneti-
ans, hath a pretty conceit vpon the names of *Baronius* and

*Bell. de Rom.
Pont. lib. 3. c. 4.*

Bellarmino; for he fraimeth out of the first syllables of them both *Ba*, and *Bel* the name *Babel*, and surely not inpertinently: for these two Authors haue as it were comprized in their writings all that apportioneth to the building of *Babel*, one in the question of right, the other in that of fact, and indeed are the very pillars of Popery. I speake this onely by the way, because we often speake of them in this Treatise. *Bellarmino* therefore to diuert mens eyes from the true Articles of the Antichristian Apostacy, proposeth foure other doctrines, which he saith Antichrist must hold, which because the Pope doth not hold, therefore hee is not Antichrist.

2. The first of these foure doctrines is, That Antichrist shall deny Iesus to bee *Christ*, and consequently abolish the Sacraments of Christ, and bring in againe the Iewish Sabbath and Ceremonies. For (saith he) Antichrist must bee a Iew by Nation and Religion, and receiued of the Iewes for their *Messias*, and therefore must openly oppose himselfe vnto Christ. And besides Saint *Iohn* saith, that hee that denyeth Iesus to bee Christ, is the spirit of Antichrist. To which I answere, that first hee setteth downe that for certaine, which is in question. For wee peremptorily deny, that Antichrist shall be a Iew, either by Nation, or Religion, or receiued of the Iewes for their *Messias*, as is euidently proued by the Author of this Treatise, where hee answereth all the Arguments that are brought to the contrary. Secondly, wee confesse, that Antichrist shall deny Iesus to bee Christ, and so doth the Pope. For though hee acknowledge the name of Christ in appearance, yet hee taketh from it all the vertue and efficacy thereof, as hath beene proued before, and professeth Christ by word, but denyeth him in effect: for it is certaine, that Christ may be denyed two waies; either ouertly, or couertly, that is, either in word, or in effect: thus the deuill in many places of the Gospell, confesseth that Iesus is the Christ, and the holy one of God; and yet doth he not by might and maine oppugne this doctrine, and in effect deny it? S *Iohn* therefore well expresseth what Antichrist shall doe,

doc, but he doth not expresse the manner how he shall doe it : and therefore this is a sophisticall conclusion, to argue from the substance of a thing, to the manner of doing it. For things may be denied, either directly or indirectly, either by expresse maximes, or by necessary consequences ; and this latter is therefore more dangerous, because it is more deceitfull. We do not read that *Epicurus* denied this proposition, *There is a God* : but when he framed to himselfe such a God that had no care nor providence ouer the world, did he not indirectly deny there was a God ? For God cannot be without a providence. So the Pope doth not in direct words deny this proposition, *Iesus is Christ* : yet when he giueth vnto him a phantastickall body by his doctrine of transubstantiation, robbeth him of all his offices, and ioyneth others with him in the worke of Redemption, what doth he but by consequent deny him to be Christ ? Yea but (saith he) all Heretikes thus deny Christ, therefore Antichrist must deny him after another sort ; to wit, simply and absolutely. But say I, the cleane contrary doth rather from hence follow : For *S. Iohn* doth manifestly affirme, that the spirit of Antichrist, is the same with that of former Heretickes, when he saith; *Such is the spirit of Antichrist, of which ye haue heard say, that he shall come, and now is already in the world.* Now if Antichrist must speake by the same spirit that Heretikes did, then he must also deny Iesus Christ after the same manner, to wit, not by denyng his name, but by destroying his faith; and thus this first doctrine agreeth fity to the Pope, if we vnderstand *S. Iohn* as he ought to be vnderstood.

3. Their second doctrine of Antichrist is, that he shall name himselfe not the Vicar or seruant of Christ, but Christ himselfe, and this, because it is said, *Iohn. 5. 43. If another shall come in his owne name, him will ye receiue.* Where it seemeth (saith *Belarmine*) that Christ expressly vseth these words : *In nomine suo*, In his owne name, fore-seeing that the *Lutherans*, and *Caluinists* would say, that Antichrist should not come in his owne name, but in the name of Christ, as his Vicar. But what a vaine interpretation this is,

*Bel. de Rem.
Pont. lib. 3. cap.
14.*

*Maldon in Ioh.
5. 43.*

Ier. 23. 21.

may appeare by two reasons out of their owne *Maldorate*. First, that Christ speaketh not here in particular of Antichrist, but in generall of all false Prophets, by the word, *another*; not defining one particular person, but designing any one whatsoeuer, that shall come in his owne name. Secondly, that by, *In his owne name*, he meaneth not, that hee shall take vpon him the name of Christ, but that he shall come of his owne priuate authority, without being sent of God. For albeit diuers amongst the *Iewes*, both about Christs time, and after, tooke vpon them falsely the name of the Messias, of whom Christ foretelleth, *Mat. 24. 3. 33. Many shall come in my name, saying, I am Christ, and shall deceive many*: neuerthelesse he here prophecieth of many that shall come in their owne name, that is, not being sent of God, as the Prophet *Jeremy* speaketh: *I haue not sent these Prophets, saith the Lord, and yet they ran: I haue not spoken to them, and yet they prophecied*. So that to come in a mans owne name, is nothing else, but to come without mission or commission from God. Howbeit we deny not, but that Antichrist shall seate himselfe in the place of Christ, and in some sort entitle himselfe by the name of Christ, and assume vnto himselfe all the honour and reuerence which is due vnto Christ; all which seeing it is apparent that the Pope doth, we may therefore in this regard also conclude him to be Antichrist. For first, all the passages of holy Scripture which are directly intended of Christ, he referreth to himselfe, as hath bene sufficiently proued. Secondly, he assumeth also the proper titles of Christ, as to bee the Head and Husband of the Church, the High-Priest of the new Couenant, the Soueraigne Bishop of the world, the great and vniuersall Shepherd of the Flocke, and in a word the Lyon of the Tribe of *Juda*, and the roote of *David*, with other such like. Thirdly and lastly, he forbeareth not to stile himselfe by the very name Christ, as *Gregory* the seuenth, *alias Hildebrand* doth, both in an Epistle to *Lanfranke* Archbishop of *Canterbury*, and also in a Councill held at *Rome*, against *Henry* the Emperour. In both which, he applieth to himselfe that speech

of

of the Prophet, *Psal. 2.2. The Kings of the earth are banded, and the Princes assembled against the Lord, and against his Christ*, which *S. Peter, Acts. 4.26.* interpreteth as spoken directly of Christ and none other. In the second Chapter of the Epistle to the Hebrewes, the holy Ghost applyeth vnto Christ, these words of the eight *Psalm*: *Thou hast made him a little inferiour to the Angels*, to wit, in regard of his passion, *Heb. 2.9.* and yet this very same is the deuice or motto of Pope *Paul* the fift of late memory, in all the pictures and pourtraicts that were made of him. What should I speake of their blasphemous application of the rest of that *Psalm*? as where it is said, *Thou hast put all things vnder his feete*, that is to say, the *Popes* secte: *Sheepe*, that is, the soules of the faithfull Christians: *Oxen*, that is, *Iewes* vnder the yoke of the Law: *Beasts of the field*, that is, *Pagans* wandering in the broad way to hell: *Fowles of the aire*, that is, *Saints* departed and in blisse: and lastly, *Fishes of the Sea*, that is, soules tormented in Purgatory. The Pope is made Lord of all these, and what can Christ haue more? Nay, *Bellarmino* highly commendeth *S. Bernard*, for giuing these high titles to Pope *Eugenius*: *Thou art the great Priest, the Soueraigne Bishop, the Prince of Bishops, the Heire of the Apostles, thou art Abel in Primacy, in Government Noah, in Patriarchacy Abraham, in Order Melchizedek, in Dignity Aaron, in Authority Moses, in Iudgement Samuel, in Power Peter, & in Vnction Christ.* Here the very name *Christ* is giuen by *S. Bernard* to Pope *Eugenius*, accepted of him as his owne, and allowed of *Bellarmino* as due vnto him: and what can Antichrist do more? But that we may see the very height of their blasphemy in this kinde, I cannot passe ouer in silence one example more: It is this. After the *Sicilian Vespers*, wherein so many hundred Frenchmen were massacred at once, in the yeere 1282. those of *Palermo* sent Embassadors to Pope *Martin* the fourth, for absolution from that bloody act: who casting themselues at his secte, and saluting him as if he were Christ, made this supplication vnto him: *Thou that takest away the sinnes of the world haue mercy on vs:*
and

*Baron. An.
1080.8.*

*Bell. de Rom.
Pont. lib. 2. cap.
16.*

and againe, *Thou that takest away the sinnes of the world haue pittie on vs* : and the third time, *Thou that takest away the sinnes of the world, giue vs thy peace* : which the Pope was so farre from reiecting as blasphemous, that he contented himselfe onely thus to answer, that the *Palermans* imitated those that smote Christ, saluting him by the name of the King of the *Jewes*, and yet in effect being enemies vnto him, and seeking his blood. Now then, if their owne maxime be true, the Pope is without all doubt Antichrist ; for he both stileth himselfe, and suffereth himselfe to be called of others by the name of Christ.

4. The third doctrine, which *Bellarmino* ascribeth as proper vnto Antichrist, is, that he shall vsurpe the name and title of God, and not onely his power and authority, and so shall call himselfe God, and be worshipped as God : and this he groundeth vpon *2. Thess. 2. 4.* where it is said, *That he shall sit in the Temple of God, as if he were God.* But by his leaue, *S. Paul* doth not say that he shall call himselfe God, but that he shall carry himselfe as God in the Temple, that is, in the Church of God : and what is that, but to vsurpe the power and authority of God ? This is therefore an absurd conclusion, grounded vpon a false interpretation of *S. Pauls* words. It is sufficient then, to proue the Pope to be Antichrist by this marke, if I shew that he vsurpeth the power and authority of God in the Church, and putteth on the diuine properties. And this he doth many waies : as first, it is an essentiall propertie belonging vnto God, and his peculiar priuiledge, not to be subiect to errour : for though the Prophets and Apostles in their Sermons and writings, did not erre, because they were immediatly inspired and directed by the Spirit of truth ; yet seeing that immediate inspiration is not now to be found in the Church, vlesse by the Enthusiasmisme of the Anabaptists, therefore no man liuing can challenge to himselfe such a power. But the Pope doth this, and thereby demonstrateth himselfe euidently to be the Antichrist : and yet this maxime, *That the Pope cannot erre*, is one of the principall engines which Sathan hath deuised to vphold

vphold the kingdome of error. I know what they answer when we object vnto them the examples of many Popes that haue erred; namely, by strange distinctions, as, that he may erre as a particular person and Doctor, but not as Pope: or thus, Not when he determineth *ex Cathedra*, out of his Chaire, for the instruction of the whole world, but only when he propoundeth and deliuereth his priuate opinions by word or writing. But who seeth not the absurdity and contradiction of this distinction? For the Pope is alwaies a publike person and Doctor of the Church, and not a particular; so that these are contradictory propositions, to be Pope, and yet to be a particular Doctor; as to bee a Soueraigne King, and a priuate person. And therefore if *Catharinus* had reason to mocke at *Caietane*, who writing of *Herods* sadnesse, for the demand of *Iohn Baptists* head, distinguished betwixt the King and *Herod*, as if it was the King that was sad, and not *Herod*: for (saith *Catharine*) if the King was sad, and *Herod* was the King, then by my Logick, I must confesse, that *Herod* was also sad; and if *Herod* would slay *Iohn*, then the King would slay him; & if the King seemed vnwilling to haue it done, then *Herod* did the like. And haue not we reason to reduce to the rules of the same Logick, those that say, that *Clement* may erre, as *Clement*; that is, as a priuate man: but not as Pope, that is, a publike person? For as *Herod* is King, so is *Clement* Pope. This is as if a man should say, that *Aristotle* was ignorant as a man, but wise as a Philosopher; and so he should be called a wise Philosopher, and an ignorant man. But let this absurd distinction be allowed, yet it will helpe them nothing; for many Popes haue erred as Popes, out of their Chaire, in their publike Decrees and Doctrines. For *Clement* the first, in a decretall Epistle, which *Turrian* the Iesuite maintainteth not to be counterfeited but true, deliuereth two grosse heresies, one of the Anabaptists, touching the community of goods; and another of the Nicolaitanes, touching the community of women: which opinion *Sarius* held so hereticall, that in the *Colen* edition, he cut out these words: *In omnibus autem sunt sine dubio et*

*Caus. 1. 7. cap.
dilectissimis.*

Tertul.aduersus Praxeam.
c. 1.

Aug. aduersus Iulian. Pelag.
lib. 1. cap. 2.

Concil. Trid.
Sess. 21. Can. 4.

Liberat. A-bridge cap. 22.

Alphon. de Castro. heres.
lib. 1. cap. 4.
Eras. in prasat.
ad quintum lib.
Irenaeus

coniuges. *Tertullian* telleth ys, that a Bishop of Rome in his time (some thinke *Zepherinus*, others *Eleutherius*) approued by his publike censure, the prophecies of *Montanus*, *Prisca*, and *Maximillo*. Pope *Marcellinus*, in a publike Act as Pope, sacrificed to Idols, confessed by *Bellarmino*, though thus qualified; that he did it for feare of death, albeit that the Council of *Sinuessa* saith, that he did it being corrupted with gold. *Liberius* was infected with the Arrian heresie; and so was *Felix* his successour, by the testimonie of most ancient writers: as *Athanasius*, *S. Ierome*, *Damasus*, *Hilarius*, *Martinus Polonus*, *Cusan*, *Platina*, *Alphonfus de Castro*, with others: neither doth *Bellarmino* denie it concerning *Liberius*, but attributeth his fact vnto feare, as he did that of *Marcellinus*. In a word (to omit many particulars in this kind) did not *Innocent* the first teach and define, that infants which had not receiued the Eucharist, could not be saued, contradicted by a direct Canon of the Council of *Trent*? Did not *Vigilius* deny, that there were two natures in Christ? Did not *Celestine* the third erre, in the doctrine of marriage of the faithfull, when one party was fallen into heresie? Did not *Iohn* the 22. deny the vision of God vnto soules departed, before the resurrection, which error he was constrained to recant by the Diuines of *Paris*, in the presence of *Phillip King of France*, with the sound of trumpets? And lastly, did not *Iohn* the 23. say, affirme, teach, and maintaine, (they be the very words of the Council of *Constance*) that there was no life eternall after this life, and that the soule of man dyed together with his body after the manner of beasts, and that there should be no resurrection? All these then erred, not onely as priuate persons, but as Popes gouerning and instructing the Church.

5. But to leaue this, a second priuiledge belonging to God, is to depose Kings, and dispose of Kingdomes. *Dan.* 2. 21. and 4. 32. and 5. 24. *Iob.* 12. 18. Now the Pope challengeth also to himselfe this absolute power, as is euident in the insolency of *Celestine* the third, at the Coronation of the Emperour *Henry* the sixth, when he crowned and de-

crowned

crowned him with his secte, in signe, that it was in his power, both to giue and to take away the Empire. And in the Epistle of *Pius* the second, to *Mahomet* the Turkish Emperour, where he promisseth him that if he would receiue the Christian faith, and ayde the necessities of the Church; he in recompence of this benefit, would create him Emperour of the Greekes, and of the East, as his predecessours had for the same reason, giuen the Westerne Empire vnto *Charlemaine*. In pretence of which vsurped power, *Iulius* the second interdicted the Kingdome of *Nauarre*, which by that colour was then inuaded, and still at this day possessed by the King of *Spaine*. The like he did to the Kingdome of *France*, but not with like successe, as witnesseth *Onuphrius*; and to the Kingdome of *England* in King *Iohns* time. And to make the case more manifest, there is to be seene at *Rome*, an Image of Pope *Paul* the first of late time, whereunto as there are adioyned many proud insculptures and deuices, so these especially are most remarkable: vnder the picture are these words written. *Vultu portendebat imperium*, aboute it these: *Paulo quinto vice Deo Christianæ reipub. Monarchæ inuictissimo et Pontificiæ omnipotentia conservatori acerrimo*. At the right hand a flying Angell beareth this inscription: *Gens et regnum quod non seruiert illi, in gladio, in fame, et in peste, visitabo super Gentem illam ait dominus, Ier. 27.* and at the left hand another Angell speaking thus: *Et dedit ei Dominus potestatem et regnum, et omnes populi ipsi seruiert, potestas eius, potestas æterna quæ non auferetur, et regnum eius quod non corrumpetur, Dan. 7.* by which we see, that though the Pope at this day be much weakened in his power, a great part of Christendome being departed from his obedience; yet he is nothing at all abated in his pride, but takes vpon him asmuch as any of his predecessours haue done: and therefore it is no maruail, that *Alexander* the sixt, gaue vnto *Ferdinand* King of *Arragon*, all the dities and firme Lands, which were discouered in the West and South, from the pole Arctick, vnto the Antarticke, as may more fully appeare in his Bull to the said King.

*Onuphrius in
Iulio. 2.*

*Extra. de
concess. pre-
bend. c. Sedes.
apostolica.*

*Dist. 9. c. quo-
man.*

*Optat. cont.
Parsen. lib. 3.*

*Lib. sac. Cere-
mon. 1. sect. 5.
c. lib. 5. sect.
12.*

*Felin in cap.
Canon stat. de
constitut.
Cornel. Agrippa
de vanit sci-
ent. fol. 138.*

*Baron. in pa-
rares. ad
Rem. Venet.*

6. A third priuiledge belonging to God, is, not to be subiect to any Law or iudgement of any creature : and doth not the Pope incroach also vpon this ? Thus they plainly write of him. *The Pope is not subiect to any humane Law : he hath all Lawes inscribed in his owne brest : He may not bee iudged, either of the Emperour, or Kings, or Cleargy, or people : but his iudgement is to be preferred before the iudgement of the whole world : nay he can do all that God can do ; prescribe, ordaine, forbid, dispense, absolue, restraints, confirme, disannull, derogate, reserve, and what not ? Yea make new articles of faith, and giue authority to the word of God, as if without him it were of no force.*

7. Another priuiledge of God, is, that he alone is above Emperours, Kings, and Princes, and is the onely Lord of the Angels. Optatus saith plainly, *That none but God is above the Emperour ;* and doth not the Pope vsurpe a super-eminency about both these ? About Emperours and Kings, as hath at large bene shewed before ; when he calleth them his vassals and seruants, maketh them his Lacquaies to hold his stirrop, lead his horse by the bridle, minister water for his hands, helpe to carrie him in his Chaire vpon their shoulders, and kisse his feete, and adore him like a God. And about the Angels in foure things as the Canonists affirme ; to wit, in Iurisdiction, Administration, Knowledge, and Reward. Hence it is, that they take vpon them to command the Angels, as *Clement* the fift did, when he commanded them to take soules out of Purgatory, and to carrie them into Paradise. And *Clement* the sixt, who commanded the Angels to conuey the soules of such as died in their Pilgrimage to *Rome* in the yeere of Iubile, directly into Paradise, being wholly absolved from the paines of Purgatory. And therefore *Baronius* is not ashamed to call the Popes throne, *A throne diuinely established, exalted above the heauens,* applying thereunto that sentence of the Apostle, 1. Cor. 6. *Do you not know that you shall iudge the Angels ?* And in declaiming against the *Venetians*, saith ; *He that is reuered of the Angels, shall he not be so of Princes ?* Further, it is Gods prerogative

gatiue onely to be adored with Diuine worship, and yet the Pope assumeth this also to himselfe. For the salutation which is giuen vnto him by Princes, Cardinals, and Embassadors, is called adoration : and the Embassadors of Florence, tell *Pius* the second, that their City *Sanctitatem illius Hyperdulia* adorat, that is, worshipped his holinesse with *Hyperdulia*, which is a kinde of worship due onely to the humanity of Christ, and to the Virgin his Mother. Lastly, to pardon sinne, to adopt and regenerate a sinfull man, to bee not onely holy, but euen holinesse it selfe in the abstract, and to bee iudge of the whole world, are all Diuine prerogatiues, which notwithstanding are all attributed to the Pope by his flatterers, and not denied, nor reiected by himselfe. For first, hee taketh vpon him power to pardon sinne, euen the guilt and eternall punishment thereof; (as some of them haue written,) but certainly the temporall punishment both of liuing and dead heere, and in Purgatory. Now to free from punishment, is to forgiue, as not to forgiue is to binde ouerto punnishment; and so that saying of Christ, *Hee that sinneth against the holy Ghost shall neuer be forgiven, neither in this world, nor in the world to come*, is to be vnderstood, to wit, shall bee punished both in this world, and in the world to come. Secondly, a great learned Rabbi in the Papacy, speaking to Pope *Pius* the fift, as vnto God, saith; *That hee* (to wit, the Pope) *had adopted him for his Sonne, and regenerated him by his spirit*; a blasphemy which a Christian mans cares are not able to brooke. Thirdly, the ordinary title of the Pope is, *his Holinesse*, as if hee were as God, of a simple nature without ail composition : and had his holinesse not by participation, but of himselfe. Of the like quality is that title, *The cause of causes*, which the Canonists giue vnto him, by which *Aristotle* and all the best of the Philosophers, defined God to be *Causa causarum: Natura naturans*, and *Ens entium* : but I forbear to soyle my paper any further with these blasphemies. Lastly, *Baronius* stileth him *Vniuersorum Iudicem*, the Iudge of all, and not to be iudged of any: which to doe, what is it selfe but to place him

Antonia. hist.
10m. 3.

Beil. de Sanct.
beatir. lib. 1.
cap. 12.

Sixt. Senens. in
prafat. bibloth.
Sancta.

Baron. lib.

Melchior Canus. loc. lib. 6. cap. 8.

Dist. 40. C. non nos.

Baron. An. 34. 27.

Dist. 40. C. non in glossa.

Dist. 96. C. factu evident.

Aap. Steuchus. de donat. Constant. Extrau. Joh. 2. in glossa.

Staple's princip. fid. Doctrin. prefat. ad Gregor. 13.

him in Gods throne, or rather to demonstrate him to bee the true Antichrist, who as *Paul* saith, must sit in Temple of God as if he were God? And that which is most strange of all the rest, they ascribe these preheminences vnto him, though he be neuer so wicked a wretch, and vile a monster. For the seate of *Peter* giueth him holinesse, though hee hath none of his owne, and Saint *Peter* hath transmitted to his successors a perpetuall dowry of merits, with an heritage of Innocency, as one of their Popes speaketh: so that if their owne merits faile, the predecessors are sufficient: for either excellent men are aduanced to this honor, or they are made excellent that are aduanced; thus he. And *Baronius* allegorizing vpon the shadow of *Peter*, affirmeth the same, saying; that such vertues and abundance of graces were conferred on *Peter*, that his very shadow, (by which he typically meaneth his successors) were partakers thereof: so that as their glosses speaketh, it is sacriledge to dispute of the Popes fact; and to accuse him, is the sinne against the holy Ghost.

8. And thus it is manifest, that the Pope inuesteth himselfe with the Dignities, Priuiledges, and Prerogatiues, that appertaine properly to God, and so maketh himselfe no lesse then God vpon earth; which doubtlesse is enough to proue him to be Antichrist: howbeit if he also call himselfe by the very name of God, then they cannot deny but by their owne doctrine he must needs be so. And did not Pope *Nicholas* auow this title, as giuen vnto his Predecessors, and him, by great *Constantine*? And *Augustine Steuchus* confirmeth the same as truth? Besides, the Canonists and other Doctores of the Church of *Rome*, doe ordinarily stile the Pope, *Our Lord God the Pope*. And the Popes admit of this title, neither are their books purged of it; and *Stapleton* calleth *Gregory* the thirteenth, *Supremum, plane supremum in terris nomen*, *The highest, euen the highest God-head in earth*: and *Paul* the first named himselfe *Vicedemus*, a *Vice-god*, that is, one in the roome and place of God. I confesse, that Kings and Princes, are named Gods in holy Scripture, but in a farre different sense then the Pope: for they are not so named, as if
any

any diuine properties did pertaine vnto them, but because they represented in their authority, maiesty and gouernment, the very Image of God in their owne Dominions : but the Pope is so dignified for that the very properties of God, and omnipotent power are attributed vnto him, and vsurped by him ouer all the world.

9. The fourth and last doctrine, which they say is proper vnto Antichrist, is, That hee shall not suffer any God to be worshipped, neither true, nor false, nor any Idols, but shall exalt himselfe aboue all that is called God, or is worshipped, which because the Pope doth not, that therefore he is not Antichrist. Thus *Bellarmino* reasoneth, *De Rom. Pontif. lib. 3. cap. 14.* Whereunto I answered two things. First, that the Pope exalteth himselfe apparently aboue, not onely all that is called God, that is, to whom the name of God is communicated, but euen God himselfe, not openly and in word, (for what followers and Disciples could hee then haue in such a foule and grosse ostentation ?) but indeed and fact, like *Iudas* that kissed Christ with his mouth, but betrayed him by his practise to the Iewes. Now that the Pope doth thus exalt himselfe, is so apparent, that none that hath any relike of vnderstanding can doubt thereof. For how he aduanceth himselfe aboue the Angels, who are called Gods, *Psal. 8. 6.* hath beene declared before; and for Magistrates who are also named Gods, *Psal. 82. 2.* the case is as manifest; for when as they constrain the supreme Magistrate of the world, to wit, the Emperor, to kisse the Popes feet, and to hold his stirrop, when they depriue them of their Crownes, and settle others in their thrones, when they interdict their Kingdomes, as they did *England* in the reigne of King *Iohn*, and *France* vnder *Phillip Augustus*, so that all their publike acts were thus dated at that time, *Regnante Christo*, instead of *Regnante Philippo*, when they make Princes to hold their Crownes in Fee of the Pope, paying him yeerely tribute, as hath beene scene well-nigh in all Kingdomes of Christendome, but especially heere in *England*, which Pope *Innocent* the fourth, calleth his Garden of delight, and a bottomlesse Spring,

*Math. Paris in
Hen. 3.*

*Tertul. Apol.
cap. 5.*

Spring, and others, the Popes Asse to beare all burdens. And lastly, when they trample vpon their neckes, cause them to waite at their gates, Crowne them with their feet, and burne their Letters and Embassies in contempt, as Pope *Nicholas* the first did the Letters of *Michael* the Emperour of *Constantinople*, which were distastfull vnto him: when they excommunicate them, absolue them, whip them, suspend them, and call them their Vassals and Liege-men: all which particulars might be exemplified with a multitude of examples if need were: When I say, he doth all things, doth hee not apparently exalt himselfe aboue all Magistrates? Againe, the Papiests adore and worship the Saints, as their tutelar Gods, and doth not the Pope exalt himselfe aboue them, when he canonizeth whom he pleaseeth, and blotteth out of the Calender those that please him not? So that let him be neuer so holy, yet he is no Saint to the Church, except the Pope will: and be he neuer so wicked, yet if he will, he must be worshipped as a Saint. And so as *Tertullian* saith in another case to the ancient Romanes, *Apud vos de humano arbitratu diuinitas pensatur, nisi homini Deus placuerit, Deus non erit*, we may affirme of the moderne Romanists, *Sanctity is weighed by the Popes iudgement, except a man please him, he shall be no Saint*, and if he please him, he shall be one, be hee neuer so wicked. Images also which are their *relíquas*, that is, objects of their worship are dominated ouer by the Pope: for hee authorized their worship in the second Councill of *Nice*, it being a matter, if not vnlawfull, yet indifferent before that time, this consecration makes them capeable of publike adoration: and his Indulgences ascribe more to one Image then to another. Againe, doe they not adore their consecrated Hoast, which they say is the very body of Christ, as Christ? and yet they make it march after the Pope in his iourneyes of pleasure amongst the baggage and rabble of his Court, being carryed on the backe of a little Nagge, hauing a bell hanging at his necke, whilst hee himselfe is carryed in pompe vpon mens shoulders, or rideth in Maiesty vpon a faire Palfrey.

10. And thus in fine, there is nothing that is worshipped as God, which he doth not exalt himselfe aboue : nay, he doth it euen aboue the true God himselfe: as when hee maketh all Religion and worship to depend vpon the Oracle of his mouth, saying; that nothing ought to bee receiued by the Church, though ordained by generall Councils, that is not confirmed by his authority : when he subiecteth the holy Scripture to his interpretation, to be wrested into what sense hee pleaseth : when hee releaseth men of their Vowes and Oathes which they haue made to God or Men, which is not only auouched by their Canonists, but confirmed by experience. As when *Alexander* the sixt discharged his Son *Cesar Borgia* from his vow of Priesthood, that he might marry and become a Temporall Duke. And when *Hildebrand* released *Rodulph* of *Sabaudia* from his Oath to his lawfull Soueraigne *Henry* the fourth, and created him Emperor. But the vengeance of God followed *Rodulph* for his periury, his right hand wherewith hee had sworne fidelity to the Emperor, being cut off in a battaile against him. And lastly, when he taketh vpon him power to dispense *cum iure Diuino*, with diuine right, by limitation or restriction, and with the expresse Law of God, to wit, the fift Commandement, by freeing Children from obedience to their Parents vnder pretence of Monasticall Obligation; and the sixt Commandement, *Thou shalt not kill*, by their places of Sanctuary, whereout a Murderer (by their Canons) may not be fetcht; what blood focuer he hath shed; against which abuse *Polidore Virgill*, a man of their owne bitterly inueigheth. And the seuenth Commandement, by their publike and authorized Stewes : and so in like manner, with all the rest of the Commandements. Yea, not onely with the Law, but also, with the Gospell, and with the Apostle, as their Canonists speake; for whereas Christ in the Gospell ordained butt two Sacraments in the Church, he addeth hereunto siue other, and preferreth in dignity his Confirmation before Christs Baptisme, because that can be performed by a Bishop only, this by euery Priest, and in case of necessity by a Laick, or a woman : yea,

*Cum non est
voti de voto
Vpon the C.
quant a de iure
iurando.*

*Felin. l. qua in
eccles. de consti-
tut.*

*Polydor. Virgil.
de Inuent. lib.
3. cap. 12.*

*C. proposuit, de
consec. prebend.
Causa. 15. q. 1.
sunt quidem.
in gl. ss.
D. st. 5. de con-
secrat. de his.*

*Mathei Terti.
Auisq; alli sub.
dit. del. dcm.
venet.
Feli in C qua in
eccles. de consti-
tut.
Concil. Trid.
Sess. 22. in fine*

they are so impudent as to say, that the Pope can change the forme of words in Baptisme; and in stead of the name of the Father, the Sonne, and the holy Ghost, put in, In the name of the Trinity. And for the other Sacrament of the Lords Supper they take away the Cup from Laicks; which when it was required by many Princes and States to be restored againe in the Councill of *Trent*, the Councill referred them heerein to the discretion of the Pope, thereby attributing vnto him full power ouer the diuine Sacraments. In breefe, to cut short, doe wee not see by experience, that the Pope and his instruments doe more seuerely punish such as transgresse his Decrees, and Traditions, then those that trample vnder their feet the Commandements of God? For, to eate flesh in Lent, is with them a greater sinne, then to steale, or commit adultery: and who knoweth not, that a Priest shall be more rigorously handled, if he ioyne himselfe to one onely woman in holy marriage, then if he keepe openly many Concubines and Harlots, or defile other mens wiues, or haunt the Stewes? And thus the Pope exalteth himselfe aboue all that is called God, yea aboue God himselfe.

11. Secondly, I answere, that it is no where found in Scripture, that Antichrist shall suffer no God to be worshipped, whether true or false, nor any Idols; nay rather his Idolatry doth proue him to bee Antichrist. For his City and Seate is called the great Whore, with whom the Kings of the earth committed spirituall fornication: and who knoweth not, but that by spirituall fornication, is alwaies in holy Scripture vnderstood Idolatry? as *Ezek. 16. Isaiah. 1. 21.* And therefore when some of the Fathers affirme, that Antichrist shall be no Idolater, but a hater of Idols, wee must conceiue, that either they misvnderstood the prophecy of *Daniel*, Chap. 11. 38. whereupon this opinion is grounded, or that they meant onely the Paganish Idolatry, in the worship of *Iupiter, Apollo, Mercury, &c.* Which indeed our Antichrist hath declared himselfe to detest and hate, but neuertheless, doth not cease to exercise an Idolatry altogether as prophane and abominable in his worship of Saints, Images, Reliques, Crosses,

Crosses, and a peece of Pاست, which they say, is Christ. As for that text of *Daniel* which they thus translate, *He shall not care for any God, but shall rise up against all:* I say first, that the Prophet speaketh not heere literally of Antichrist, but of *Antiochus*, as hath bene shewed before. Secondly, that according to the Hebrew verity, the Text must be thus translated, as *Tremellius* and *Iunius* haue proued. *And as for the God of forces, he (to wit Antiochus) shall in his seate worship with Gold, Silver, Precious stones, and things desfrable, a God which his Fathers knew not.* Now who is the God of Forces, but the true God of *Israel*, whose Temple *Antiochus* profaned with horrible Idolatry, and placed therein the Idoll of *Iupiter Olympius*, as wee may see in the sixt Chapter of the second booke of *Machabees* ? which prophecy, I confesse Anagogically agreeth to the Pope. For hee hauing abolished both all the worship of heathen Gods, and in a manner also of the true God himselfe, the Omnipotent God of Forces ; hath set vp a new God in the Church, namely, a peece of bread in the Masse, which none of the Fathers, or Apostles of Iesus Christ euer knew. And to their b'readen God they ascribe power to forgiue sinnes, to defend from euils both men and beasts, and to bring to heauen : and therefore willingly dedicate vnto it whatsoeuer is deere and precious vnto them, as Gold, Siluer, Iewels, and what not ? as the Children of *Israel* did for the making of their Golden Calfe. And that with such reuerence and deuotion, that the least contempt vnto it in word, or deed, is reuenged with Gibets, fire, and all maner of torments, when as in the meane while most horrible blasphemies against Christ himselfe are tolerated and sleighted ouer.

12. *Bellarmino* is here strangely puzzled, and cannot tell where to rest. For first, he saith, that by the God *Maozim*, or God of Forces, is signified Antichrist himselfe; which if it be true, then according to their owne authentically vulgar translation he shall worship himselfe: for it readeth it thus, *Deum autem Maozim in loco suo venerabitur:* that is, *He shall worship in his place the God Maozim.* Now was it euer heard that any

man euer worshipped himselfe? For though *Alexander* the Great tooke vpon him the name of *Iupiter Amon*, and *Caligula*, with others, assumed a Deity to themselves, yet this was in regard of the people: for touching themselves they could not but know that they were no better then mortall men. But to make the matter more euident, their translation addeth, that *hee shall fortifie Maozim with a strange God whom he knew not*: how then can this *Maozim* be himselfe? Did he not know himselfe? And how can he bee but an Idolater, seeing Idols in holy Scripture are called strange Gods? Therefore *Bellarmino* not daring to rely vpon this Interpretation, addeth a second, to wit, that Antichrist shall bee a Magitian, and shall worship the deuill in secret, by whose aide he shall effect wonderfull things. An opinion which destroyeth it selfe, and his owne position, that *Antichrist shall be no Idolater: for is it no Idolatry to worship the deuill*? Is he, the old Dragon, a new vnknowne Idoll? And doe Magitians vse to offer Gold and Siluer vnto him, and not rather receiue such gifts from him? Howbeit they that shall view the liues of the Popes, shall not finde this strange, that Antichrist shall worship the deuill. For if we will belecue their owne Histories, many Popes haue bene Magitians, and giuen themselves to the deuill. As *Iohn* the twelfth, who inuocated *Iupiter, Venus*, and other Dæmons, being at dice, and drunke a carouse in honor of the deuill. And *Bennet* the ninth, who sacrificed to deuils in Forrests and Mountaines: to omit others of the same ranke which might be named. Lastly, *Bellarmino* more changeable then the *Camelion*, falleth vpon this, that by *Maozim* was not meant a God, but some Castle or Fortresse, wherein Antichrist should repose his Treasures, thinking it may bee vpon the Castle Saint *Angelo*, where the Treasures of the Pope are layd vp. Thus he knoweth not what to fix vpon, and yet it must be grounded vpon this text, that Antichrist is no Idolater: and because the Pope is an Idolater, therefore he is not Antichrist: for one of the two they must of necessity confesse, either that he is Antichrist, if no Idolater: or an Idolater, if

Baron. An.
963. sect. 17.
Benno in vita
Hildebrand.

not

not Antichrist. So then, we clearly see that all those doctrines which they say are proper vnto Antichrist, are plainly taught and maintained by the Pope.

The Third Part.

CHAP. I.

Touching Antichrists delusion of the world, and first by supposed Miracles.

First, *S. Paul, 2. Thess. 2. 9. 10. 11.* telleth vs, that Antichrists comming, shall be after the working of Sathan, with all power, and signes, and lying wonders; and in all deceiuablenesse of vnrighteousnesse in them that perish, because they receiued not the loue of the truth, that they might be saued: and that for this cause, God should send them strong delusion to beleeue a lye. In which words, we may obserue fīue things. First, that Antichrist shall come, armed with the power of Sathan. Secondly, that by his power he shall deceiue the world. Thirdly, that the reason why the world shall be deceiued by him, is, because God shall send vpon them strong delusion, euen so strong, as to beleeue a lye. Fourthly, that the chiefe meanes whereby he shall deceiue, is by lying signes and wonders. And lastly, that they onely shall be deceiued by him, that are ordained to perish, who receiued not the loue of the truth that they might be saued? Now that this Sathanicall delusion of the world is euidently verified in the Papacy, is so manifest, that none that hath but the least sparke of reason can doubt thereof: and also that this delusion is effected, as by one speciall meanes, by lying signes and wonders. For all the whole rabble of their writers, boast of their miracles, as an essentiall marke of their Church, which they call Catholike. There is no Temple of any note

in the Papacy, wherein there is not some Statue or Image celebrated for miracles, whereunto they go in Pilgrimage for deuotion; nor any Author of any sort of Monkes or religious place, which are not made famous by this marke. Their Monasteries, their Cloisters, their Chappels, their Altars, proclaime euery where this delusion: The Legends of their Saints and such like bookes, whereunto most men heretofore gaue as much credit as to the word of God it selfe, are so prodigiously stuffed with this trash, that the very reading of them would astonish any in whose heart there is but the least taste of piety. Read the conformities of *S. Francis*, the History of the Archbishop *Antoninus*, the flowers of *S. Francis*, the Golden Legend of *Iames De Veragine*, the booke of the miracles of the Virgin *Mary*, the Dialogues of *Cesarius*, the Annales of *Baronius*, the History of our Lady of *Halls* written by *Lipsius*, the Sermons of *Dormi secure*, with a number other such like; and you shall finde neither bancke nor bottoome of this foppery: neither moderation, measure, nor end, of miracles: Yea, how Sathan hath bewitched their hearts, to beleue that which is incredible, and to imagine they see that which they see not, nor can be scene. And by this marke (forsooth) they would proue the true Church to be with them, and no where else; and challenge vs to proue our religion and mission by miracles; which because we cannot do, they therefore triumph ouer vs as Heretikes and Schismatikes from the true Church: whereas indeed their vaunt of miracles, doth proue them rather to be the Synagogue of Antichrist, and our want of them, doth clearly deliuer vs from that suspicion.

2. For we are to obserue here three things in generall, before we come to the particular consideration of this point. First, that miracles were ordained of God for the ignorant, and such as had not receiued the faith of Christ, and that in the prime daies of the Church, when the new and strange doctrine of the Gospell began first to be preached, to the end that they which by reason of the seeming contrariety of Christian religion, to the principles of humane reason, would

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not be perswaded with words, might by beholding strange workes, exceeding the power of nature, wrought by the Apostles, be enclined to the entertainment of their doctrine: and so there was a necessary vse of miracles, in the infancy of the Church; that thereby vnbeleeuers might be conuerted to the faith. But after the world had receiued the doctrine of the Gospell, and professed the faith which was before so strongly confirmed, there was no further vse of miracles in the Church: but if any controuersies did arise in religion, men were not to seeke the decision of them by new miracles, but by the holy Scriptures, which were giuen of God to be the rule of faith, and touchstone of truth and falshood, and the supreme iudge of controuersies. Thus saith *Chrysostome*, *Miracles were then profitably wrought, and are profitably now not wrought: for now we confirme our doctrine by diuine Scriptures, and by those mirasles which were wrought before.* So *S. Augustine*, *Our Fathers followed visible miracles, whereby it is come to passe, that they are not necessary for their posterity.* *Miracles* (saith *Gregory*) *were necessary in the beginning of the Church, that faith being nourished thereby, might encrease, as we when we plant trees, do water them till they be settled in earth, but not afterward.* *Espencus* also saith plainly, *That where there are no infidels, there is no necessity of miracles: as long as there was a vocation from infidelity to faith, miracles were wrought by Christs ministers: but this vocation ceasing, and seduction from faith to infidelity comming in place thereof, the power of doing miracles, was to be giuen vnto it, as an helpe thereunto.* But *Stella* about the rest, discourseth most excellently vpon this matter. For he sheweth, first, that miracles are not now necessary in the Church, being growne and confirmed, as they were in the first planting thereof. Secondly, that he which beleeueth not for the miracles already done, will much lesse beleue if new ones be propounded vnto him. And thirdly, that miracles now are rather hurtfull then profitable: as a child when he beginneth first to go, is supported with a little chariot, which would be an hindrance vnto him when he is growne to strength: or as ladders

*Chrysost. in 2.
Cor. 2. hom. 6.*

*Aug. de vera.
Relig. cap. 5.*

*Gregor. in
Euangel. hom.
29.*

*Espens. in 2.
Tim. 3.*

*Stella in Luk.
11.*

*Aug. de ciuit.
Dei. lib. 22. c. 8.*

and scaffoldes are necessary in the building of an house, but when the house is finished, they are impediments to the passengers: So if now miracles should be wrought, men would say that their faith was not sufficiently confirmed and proued, seeing it stood in need of more miracles to do the same. Thus *Stella*, a man of their owne sect and religion: And therefore to conclude againe with *S. Augustine*: *Whosoener yet seeketh for wonders that he may beleene, he himselfe is the greatest wonder, who, the world beleeuening, beleeneth not.* Answerable to all which, is that of *S. Paul*. *1. Cor. 14. 22. Tongues are a signe not to them that beleene, but to them that beleene not.* So that their vaunt of miracles, is nothing else but an Antichristian brauado.

*Tertul. de pra-
script. c. 44.*

3. Secondly, obserue that miracles are not the touchstone to try the truth of doctrine by, but the truth of doctrine the touchstone of miracles, whether they be true or false; and so of Doctors and Preachers, they are neither to be proued or disproued by their miracles, but are to be tryed by their doctrine. This proposition is evidently proued by two expresse Texts of Scripture: the one, *Deut. 13. 1. 2. 3. &c.* and the second, *Mat. 7. 22.* For albeit, such wonders as are wrought by false Prophets for the confirmation of an vntruth, are for the most part no true miracles, but counterfeit and fained; neuerthelesse admit they were true, (as oftentimes God doth co-operate with false teachers, for the punishment of mens impenitency) yet whether they be true or false, doctrine is not to be tryed by them, but they by it. Therefore *Tertullian* speaking of Heretikes saith, *That they confirme the faith of their doctrine, by ostentation of Miracles, as that they had raised the dead, cured diseases, and foretold things to come, to the end, they might be counted true Apostles, as if it were not written, that many false Christs, and false Prophets should arise, that shall show great signes and wonders to deceiue, if it were possible, the very elect.* *Mat. 24. 24. and all to fortifie vs against hereticall preaching:* thus he. By which speech he forewarneth to take heed, that we be not deceiued by the vaunt of miracles, seeing they may be com-

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mon, as well to Heretikes, as true beleaguers. *S. Augustine* is more direct in this point, whose words in his booke of the vnity of the Church, are worthy to be remembred: they are these: *Let none say it is therefore true, because Donatus, or Pontius, or some other, haue wrought great maruailes, or because men praying at the sepulchers of the Saints are heard, and obtaine their suits: these are but either the fictions of lying men, or the wozders of deceiuing spirits: for either they were not true, or if any wonders be wrought by Heretikes, we ought the more to beware of them.* And as for the imperation of mens prayers at the sepulchres of the Saints, he saith: that the *Iewes* were often heard of God in the high places, which notwithstanding were abhominable vnto him: and for visions and apparitions, he saith; that the diuell can transforme himselfe into an Angell of light, and deceiue by this meanes: nay he saith, that the very Pagan, and Iewes, are often heard in their supplications, and releued, either by seducing spirits, which can do nothing but that which God permitteth: or by God himselfe, either for the punishment of wickednesse, or for the comfort of misery: or as a meanes to make men seeke for eternall life: thus he. Where he sheweth, what little moment miracles are of, seeing both Pagans, Iewes, and Heretikes, are permitted to worke them, that wicked men might thereby be more hardened in their malice, and made more obstinate to their destruction: which very thing the Apostle auoucheth, concerning the miracles of Antichrist, 2. *Thess.* 2. 10. And therefore the same Father writing against *Petilian* the Donatist, who objected against the Catholiks their miracles, as markes of the true Church, thus answereth in brieft: Seeing many do not such things, which yet notwithstanding belong vnto the kingdome of God; and many againe do them, which yet do not belong thereunto: therefore no man ought to boast of miracles as markes of the true Church, but seeke for it rather in his word that purchased it with his blood. *S. Chrysostome* is yet more plaine, and affirmeth, that Christ foretold that false Prophets, and Antichrist, should pretend great signes and wonders to deceiue

*Aug. contr. a.
Petilian. lib. 2.
cap. 55.*

*Chrysost. in
Mat. hom. 49.*

the world, to the end (saith he) that Christs true ministers might not be tryed by their working of miracles, though neuer so good; but by this, that they worke no miracles at all. So then, when they say, that theirs is the true Church, and their Ministers the true Ministers of Christ, because it is illustrated with miracles; and our Church and ministeriall mission false, because we haue no miracles: The answer is, first, that if this were a good argument, then the Pagans and Donatists were the true Church as well as they, who bragged of their miracles as much as they: and Antichrist himselfe should haue his mission from God, because his coming is with great signes and wonders, as the Apostle speaketh. And secondly, that our want of miracles, is so farre from prouing vs to be none of Christs Church, that it proueth vs rather to be his Church, according both to S. Augustine, and S. Chrysostomes opinions.

4. Thirdly, obserue that miracles are not so frequent and common in their Church, as they were in former times: for whereas heretofore they were so vsuall, that scarce a day passed without some new miracle; and scarce an Image or Saint, that were not renowned therewith: now we shall hardly heare of one in many yeeres, & that in some few notorious places, as at *Luxretto*, *Hals*, and *Siehem*, and such like. Now I demand, where are their miracles that they so much bragge of? And if they tell vs of those that were wrought in former times, I aske againe, where is that power now become? Is it flowne into the *Indies* to be practised there by the Iesuites for the conuersion of those vnbelleeuing Pagans? So indeed they say. But their owne *Acosta* an eye-witnesse doth giue the lyer to this fiction, for thus he writeth: *What is our preaching? And what is our confidence? Certainly we worke no miracles to confirme our doctrine, neither is there any neede of them: so to shine in holinesse before men, that they seeing our good workes, may glorify our Father which is in heauen, this is the greatest perswading miracle that can be.* Therefore *Melchior Canus* thus censureth those fabulous bookes, that were written of this subiect: *There are of late* (saith he) *certaine*

*Acosta de
salute Indor.
lib. 5. cap. 4. et
cap. 12. et c. 17.*

*Melchior Canus
opus loc. lib. 11.
cap. 6.*

certaine fables come forth, the Author whereof, and the place where they were acted, are so farre off, that it is not possible to discover their falshood: but yet the whole body of the narration is so contrived, that the Spanish proverbe may easily appeare to be verifed in them: *Des luengas vias, luengas meniras*, that is, *From farre Countries, long lyes*. And such are their Indian miracles. But what need they trauaile so farre for miracles, if they be necessary markes of their Church? And why are they not still wrought, at the sepulchers and relikes of their Saints, as they pretend they were in time past? Marry the reason is, because the deuill feares to play his tricks in the day, least he should be discovered, but loueth the darknesse, as becommeth the Prince of darknesse. As at the rising of the Sunne, Owles and Bats, and all night birdes, hide themselves in their holes: so did these superstitious fables, at the breaking out of the Sun-shine of the Gospell. And as at the comming of Christ, the Oracles ceased, and the great God *Pan* died; so at the preaching of the Gospell, miracles in a manner vanished, and all those superstitions were ashamed to shew their faces. And this indeed is the greatest miracle of this Age, that the falshood of miracles is thus discourred.

*Nicephor. list.
lib. 2. cap. 17.*

*P. utarch de
desictu. craccu-
lorum.
Euseb. de pra-
par. Euang. lib.
5. cap. 9.*

5. But to leaue the generall, and to come to more particular discouery of Popish miracles, and to shew that they are no better then lying signes and wonders, such as are ascribed to Antichrist by *S. Paul*: They may well be distinguished into three rankes. For some are altogether false and counterfeit, yea many so ridiculous, that they carry with them no likelihood of truth. A second sort are true, but are not miracles, hauing nothing in them that is prodigious or supernaturall. And a third sort there are, which to our senses seeme miraculous, forasmuch as they surpasse our vnderstanding; but are wrought by the operation of Sathan, and by the deceite of vncleane spirits. And to this distinction of Antichristian miracles, doth well agree that of *Bellarmino*, where he saith, that they are lying in respect of all the causes: the Efficient, the Matter, the Forme, and the End.

*Bellar. de Rom.
Pont. lib. 3.
cap. 15.*

*Theodor. in 2.
Thess. 2.*

*Aretas in
Apoc. 13.*

*Chrysost. in 2.
Thess. 2.*

Aug. de ciuit.

Dei. lib. 20. c.

19.

*Melchior Can.
lib. 11. cap. 6.*

The efficient, because they are wrought by the power of the father of lyes, who can effect no true miracles ; as the Apostle saith, that his coming is after the working of Satan. The matter, because they are not true miracles, but fabulous and counterfeited, such as Iuglers vse to worke, saith *Theodoret*, dazeling mens eyes, and as it were robbing them of their sight, saith *Aretas*. For me, because howsoeuer they may seeme strange, yet they haue their hidden causes, not exceeding the power of nature, as true miracles do. And lastly, in regard of the end, which is the principall, because they lead vnto lyes, as *Chrysostome* obserueth : and so are well termed lying wonders, though in regard of matter and forme they be neuer so true, as *S. Augustine* noteth.

6. But to follow our first diuision, which is in effect all one with this. In the first ranke we may place an infinite number of Visions, Reuelations, Apparitions of soules out of Purgatory, and Legendary wonders. For *Melchior Canus* a great man of theirs, and a *Spanish* Bishop, affirmeth, that the liues of the Philosophers were more grauely and truly written by *Diogenes Laertius*, then the liues of the Saints by Christians : and that *Suetonius* had more faithfully reported the acts of the Emperours, then Christians had the acts of Martyrs, Virgins, and Confessors : and that he was ashamed of many things written, tending not to the profit, but to the hurt of the Church ; the writers rather ayming to please themselves in their fictions, then to edifie others ; and presenting vnto vs such Saints, which if they could be such, yet would not be such as they make them. For who would beleeue (saith he) that *S. Francis* hauing caught a Flea, would not kill it, but put it fairely againe vpon him ; as if (forsooth) he delighted not onely in pouerty, but in sluttishness and filthinesse ? And how ridiculous also (saith he) is that which is written of *S. Dominicke*, that he caused the deuill that came to annoy him, to hold a candle in his hand till it was spent, and so burnt his fingers with great paine and anguish ? Thus *Canus* writeth, affirming withall, that the number of such idle fictions is not to be numbred. But I will adde some few
to

to his beginnings, which neuerthelesse shall be but as the gleanings after the harvest. That it may appeare, how pitifully the deuill hath blinded mens eyes vnder the kingdom of Antichrist. And here to omit, how *S. Anthony* of *Padua* caused his horse to kneele downe and worship the holy Host: how a certaine woman to make her Bees fruitful, put a consecrated Host into the Hyue, where the Bees built a Chappell with an Altar, and windows and doores, and a Steeple, with Bells, and sung their Canonicall houres, and kept watch like Monkes in their Cloysters: how *Saint Dunstons* pulled the deuill by the nose or by the lips, (as some others say) with a paire of Pincers: how a Parrat being like to be surprized by an Hawke, flying ouer the shrine of *Saint Thomas* of *Canterbury*, cryed *Saint Thomas* helpe me, when presently the Hawke fell downe dead, and the Parrat escaped: how another being falsly accused for stealing his Masters Hawke, and ready to be executed, desired in his heart helpe of the Lady of *Lawretto*, when instantly the Hawke came flying in the ayre jingling her Bells and lighting vpon the gallows, and freed the poore man from the halter: how *Saint Aidun* in compassion giuing eight Lambes to eight hungry Wolues, afterwards by prayer drew them againe aliue out of the Wolues bellies: How *Saint Patrick* droue with his staffe all the venemous beasts out of *Ireland*, and caused a stollen sheepe to bleate in the belly of him that had eaten it: how *Saint Lupe* or *Low* shut vp the deuill in a tankard all night, and made him howle and bray most hideously, before he could get out: how *Saint Barbara* turned the sheepe of a certaine shepheard that had discouered her to her Father, into Locusts: how a certaine Kinght being long learning his *Aue Maria*, and not able to come vnto *Gratia plena*, had a flower sprung out of his mouth in his graue, in euery leafe whereof was written in Golden letters, *Aue Maria*: how *Saint Margaret* was swallowed vp of the deuill in the figure of a Dragon, and making the signe of the Crosse in the Dragons belly, the Dragon burst, and *Saint Margaret* came out safe and sound: how *Saint Gooderick* with the

signe of the Crosse tamea Wolues and Serpents in such sort,
 that they lay with him by the fire side without offering any
 hurt: how Saint *Christophers* staffe being stucke into the
 ground, began presently to beare leaues, and to burnish,
 whereupon 8000. men were conuerted to the Faith of
 Christ. And how Saint *Nicholas* when hee was an Infant,
 fasted eury Wednesday and Friday from sucking his Mo-
 thers teate. How Saint *Denis* the *Arcopagitan*, carried his
 head in his hands after it was stricken off, two miles: How
 Saint *Bernac* turned oake leaues into loaves, stones into fi-
 shes, and water into wine: how a Bishop called *Trian* ha-
 uing killed his Cow and his Calf to entertaine Saint *Patrick*,
 found them the next morning both feeding in his Meadow:
 how Saint *Dominick* bookes lying three dayes in a Riuer,
 were taken vp as dry as a feather: how Saint *Romual* spoke
 Diuinity as soone as he was borne, and preached as soone as
 he was baptized: how Saint *Christina* spake when her
 tongue was cut out: how Saint *Ambright* Earle of *Venice*
 when he could not take the Sacrament at his mouth, layd it
 on his side, which opened then to receiue it, and then shut a-
 gaine: how Christ tooke from Saint *Katherine* at her re-
 quest her old heart, and gaue her a new in roome thereof:
 How Saint *Margaret* catching the deuill by the haire, tram-
 pled him vnder her feet: how Saint *Iuliana* bound the de-
 uill, and whipt him, and dragged him along the streets for a
 laughing stocke to boyes, and at last cast him into a Iakes:
 how Saint *Zene* saw a company of deuils sleeping on the
 skirts of a womans gowne, and on a sudaine tumbling into
 the durt, whereat hee and the other deuils that followed on
 foot laughed heartily: and lastly how the deuils for see-
 ing of holy water ran so fast out of the sicke mans Chamber,
 that they trod one on anothers heeles for hast. If say, to o-
 mit all these, with a numberlesse number more of the same
 kinde, I will insist in some onely which are not common-
 ly knowne, and yet are as famous in foolery and falshood as
 these are.

7. And to begin with *Francis* their so much admired
 Saint;

Saint; if we search the bookes that are written of his acts, we shall finde many so strange and ridiculous wonders, that they deserue rather laughter then credit. As that he commanded the Swallowes to hold their peace while hee was preaching, and they obeyed him: and that one day seeing a great flocke of Birdes together, he said vnto his Fellowes that were with him in company, Marke me how I meane to preach to these Birdes my Sisters: and whilst hee was preaching, how the Birdes sat very attentue, and did not depart thence till he had finished his Sermon, and giuen them his benediction, vvhich they receiued with shew of great reuerence, in opening their eyes and beakes, and stretching forth their heads and neckes. That hee conuerted a Wolfe in the territory of *Angubium* which deuoured both men and beasts, and finding him said vnto him: *Come hither brother Wolfe, I command thee in the name of God, that thou hurt no person any more.* Whereupon the Wolfe cast himselfe at his feet, and lifting vp his paw, put it into Saint Francis his hand, promising to doe no more hurt, and so followed him vp and downe as his brother, so that the very dogs would not barke at him. And againe, that vpon a certaine time being pursued by the deuill, he fled to a rocke, where finding no place to hide him in, he thrust his face close to the rocke, which softning like Wax, receiued the impression, and hid him a long time from the deuill. This is a new trick of escaping the deuill by nimbleness of foot, and absconsion in a rocke: but they are as senselesse as rockes that will giue any credit thereunto. It was as familiar with him and his Disciples, to raise vp the dead, as to drinke a cup of Wine. At a time in a brauado, he slew a mans Sonne, to the end that he might restore him againe to life, as he did, if all that is written be true. It is reported also of him in the famous booke of his Conformities with Christ, that finding at the Masse a Spider in the Chalice, hee would not put it out for shedding some drops of the blood, but dranke it with the blood and all, and that by and by, his thigh itching, the Spider issued whole there-out, he hauing no hurt at all, nor yet the

*Flores S. Francis.
cap. 15. &
cap. 20.
Lib. conf. mis.
S. Francis
Chronis.*

the Spider, being both preserved by the merit of the imagined blood. But the palpablest Lye of all the rest is this, that God vpon a time determining vterly to destroy the world for the contempt of the Gospell, his Sonne Christ to appease his anger, promised to renew his life and passion in Saint *Francis*, and to imprint vpon him his five wounds; by the vertue whereof, men should be reclayned from their sinnes, and so saued. All which he did to pacifie his Fathers wrath, and also promised, to draw many thousand women out of the hand of the deuill, by the virginity of our Lady his Mother, renewed in the body of Saint *Clare*: both which being effected, God changed his opinion, and pardoned the world: as if the false wonders of *Francis*, and the hypocrisie of *Clare*, were of as great merit and power with God, as the blood of Christ. The like wee read of the *Iacobins* of the Order of Saint *Bennet*, who to countenance their opinion against the *Cordeliers*, about the sinnelesse conception of the Virgin *Mary*, suborned a nouice of their Couent to counterfeite Saint *Francis*, and to suffer with great torment, five wounds to be seared into his body, with a number more such like impostures; and to declare vnto the people how all this was done vnto him by the reuelation of the blessed Virgin. The whole story is at large related by *Paulus Langius* a Monke of the same Order: declaring withall, that the Magistrates of *Berne* where the Tragedy was acted, finding out their knauery both by diuers euident suspicions, and also by the confession of the counterfeite himselfe, seized vpon the Authors thereof, and after degradation, committed them to the fire to bee purged of their villany. If the marks of Saint *Francis* had bene as well examined, as these were of this poore Nouice, I doubt not, but they would haue bene proued to be of the same nature and stampe.

8. But to leaue their *Francis*, and to come to *Dominicke* another grand Saint of theirs, and some of the rest of their Saints. This Saint *Dominicke* hauing a man presented vnto him, that was possessed with deuils, tooke his Stole, and first putting it on his owne necke, after inclosed with it the necke

of

Paul. Langius.
Chron. Cits-
zens. an. 1206

of the Demoniack, and commanded the deuils to torment the man no more, at which command they themselves were tormented within the man, and desired of him leaue to depart: but he would not, except they would giue a pledge that they would no more returne vnto him, and the pledge must bee the holy Martyrs whose bodies lay buried in that Church: Which after the deuils had (with much adoe) obtained of the Martyrs to be their pledge, and proued it to bee so by the turning of their bodies in their graues, their heads being remoued to the place where their feet should be, he set them free to seeke their fortune in the broad world. This fine Fable is accompanied with another of the same mettell. As Saint *Dominicke* was once preaching in a place, after the Sermon, certaine Ladies which had beene seduced by heresies came and kneeled at his feet, and said vnto him: O thou seruant of God, helpe vs: if it be true which thou hast preached, the spirit of Error hath hitherto blinded our thoughts. Then he said vnto them, be still & waite a little, and you shall see what Lord it is that you haue serued. And by and by they saw leaping into the midst of them a great black Cat, with broad flaming eyes, & a bloody huge tongue hanging downe to his nauill, a wreathed tayle turned vp to his backe, shewing his filthy part behind, out of which came an horrible stinke, and when hee had encompassed round about the Ladies on each side, at last hee mounted into the steeple by a Bell-rope, and left a filthy sauour behinde him. Then the Ladies gaue God thanks, and returned to the Catholike Faith, *Au mentiantur poeta*. I omit how Saint *Dominicke* forced the deuill that came to tempt him, to hold him the candle till it burnt his fingers, and made him yell and howle; because this is already touched before by *Canus*. But to leaue these two, and to come to some other of their Saints.

And first of *Augustine* the Mouke, our pretended English Conuerter: this man hauing a holy staffe in his hand which he vsually walked withall, on a sodaine (saith his Legend) it flew out of his hand, and pitched three furlongs off, where it founded a plenteous Well, which was neuer seene before.

*Herr. Stephan
p. 105 of an Apo-
log. pro Herod.*

Againe he telleth, that hee cursing the people of Kent for mocking him, their children were presently borne with song tayles in token of Gods vengeance vpon them for abusing so holy a man. And that which is yet more strangely ridiculous, it relateth, that he raysed vp at a Masse two Ghosts out of the graues, one of a Lay-man that died excommunicate for not paying his tithes and had lyen in hell 150 yeeres, and the other of the Priest that accurst him, who at his request absolued this poore Ghost, and so they returned both to their graue in peace. Full of like wonderous lies is that Legend which I forbear to mention. Next I come to Saint *Iuniper* who was accounted of Saint *Francis* for a most holy man, of whom in the foresaid booke of Conformities we finde these two stories. The first is, that on a certaine time he being purposed to play the Cooke, set on a kettle with Pullets, without pulling, drawing, or washing them, together with other flesh and rootes in like manner: and hauing made these boyle together vpon a great fire, brought this braue dish to his companions, who found no distast nor sluttery in it, but all as fine and neat as might bee. This tale cals to my minde another of the same nature, but of a contrary effect, to wit of a Pilgrime, that comning to demand iustice for the murder of his Sonne of a Magistrate, who being then at dinner, was vnwilling to heare him: hee caused the Capon that was on the table ready drest and hot, to start vpon the feet, and to be couered with feathers and flye away, to the end he might thereby iustifie the truth and equity of his complaint. The second story of Friar *Iuniper* is, that being lodged at a certaine time by a friend, in a faire bed and white sheetes, hee left behinde him in the bed his filthy Excrements for payment, without bidding his Host so much as fare well: now these two honest stories are recited in that booke, to shew the humility of this holy Friar: but this is humility with a witnesse, except he was moued to such an act by reuelation, or that the thing he left behinde him in the bed, was a memphiticall persune, and not a stincking excrement, and then he was a great deale more holy then another Friar called *Raf-*

fin, who made the deuill to flee away with this threat, that hee would doe a thing in his throat. I could adde to these beastly tales, another of *S. Genoule*, who when his wife chanced to say, that he could worke miracles as well as her backe side could sing; laid this punishment vpon her, that all the rest of her life, she neuer opened her mouth to speak, but a cracke with an euill sauour came out behinde. But to returne to *S. Iuniper*, it is no maruaile that he was so humble to beguile his bed, seeing (as it is in the book of Conformities from whence these braue stories are fetcht) one Friar *Iohn de Vallees* affirmed, that he smelt the sauour of the said *Iuniper* 12. leagues off, so odoriferous was his sanctified body. We read in the Legend of Saint *Machary*, that he did penance seuen yeeres, amongst thornes and bushes, for that vnadvisedly hee killed a Flea that bit him; neither can I forget another act of Saint *Dominicke*, recited towards the end of his Legend, an act to make good companions laugh, and geate at: it is this. There was a certaine Nun called *Mary*, that was diseased in her thigh for the space of fiue moneths, with great paine and hazard of her life: at last she thought with her selfe that shee was vnworthy to pray vnto God, and to be heard; & therefore prayed Saint *Dominicke* to pray for her, that she might recouer her health: after whose prayer shee fell asleepe, and in her sleepe saw *S. Dominicke* standing by, who drew out from vnder his Cope an ointment of pleasant sauour, and therewith anointed her thigh: and when she demanded the name of the oyntment, Saint *Dominicke* answered that it was the oyntment of Loue: this is the tale, and I leaue the interpretation thereof to the Reader, without saying what I thinke: onely a merry man may imagine, that it was neither better nor worse, then the priuacy of Saint *Francis* with Saint *Clare*, a holy Virgin, and with Friar *Masse* a beautifull yong man related in the booke of his Conformities.

9. But not to trouble the Reader with more of these idle Fables, I passe ouer Saint *Germaine*, who preaching in *Britaine*, because the King did not entertaine him in his house, therefore the next day possessed him of his Crowne,

*Vide Hen. Ste-
phan. pract.
in Apol. pro
Hered.*

and placed a Neat-heard in his roome, that had entertained him: and Saint *Cosme* and *Damien*, who cured a deuout worshipper of them, of a Gangrene in his thigh, by cutting it off whilst he slept, and fetching a Blackemores thigh that was lately buried, and fastning it in the place thereof. And Friar *Bennet* of *Arezzo*, who being a deuout worshipper of Saint *Daniel*, whose Sepulcher is in *Babylon*, was carried thither vpon the taile of a Dragon, and cut off his finger for a Relike, and was brought againe by the same meanes he went; and how he being in a tempest cast into the Sea, was like a second *Ionas*, enclosed with a cloud, and transported into Paradise; where being asked of *Enoch* and *Elias* what he was; he answered, I am a brother of S. *Francis*: which *Enoch* and *Elias* no sooner heard, but they danced for ioy, and led him vp and downe to view that pleasant place: from whence, he was presently after taken by a little cloud, and carried againe into the Sea, which men seeing, were wonderfully astonished. I omit (I say) these, with a number more, and end with their tales of the blessed Virgin, and our Saviour Christ. For as their owne *Melchior Canis* affirmeth, they haue euen dared to abuse them with their Lyes, as they haue done other Saints. For their fabulous tales and miracles concerning Christ, I referre the Reader to those Apochrypha bookes which are written of the life of Christ, where they shall finde a whole thraue of them. As for the blessed Virgin, they attribute to her such strange miracles, as doe rather deserue contempt then credit. As that shee changed her selfe into the forme and habit of one *Beatrix* a Nun, and serued in her roome fifteene yeeres, whilst shee played the Harlot abroad, and that at length *Beatrix* being oppressed with pouerty, came to the Nunnery gate in a secular habit, and asked the Porter whether he knew *Beatrix* or no, who was sometime Guardianesse of that Colledge. He answered, I know her well, she is a good & holy Dame, & hath liued long without reproch in this house: which speeches shee wondring at, and departing, the blessed Virgin appeared vnto her, and told her how shee had supplied her place in her habit,

*Casir. lib. 8.
miracul. lib. 7.
cap. 35.*

habit, and bad her now returne, for none liuing knew her fault. A tale deuised by filthy Monkes, to encourage their deuout sisters to play the harlots freely, in hope that the Virgin *Mary* would couer their faults : and thus they make a Virgin, a patronesse of whoredome ; as may appeare also by another tale. A certaine Abbesse being with-child, the Virgin *Mary* to hide her fault, presented her selfe in her shape to the Bishop to be examined, and shewed by prooffe that she was not with child, and so cleared her from the imputation. But they do not onely make her a patronesse of whoredome, but of theft also, as this tale witnesseth. A certaine woman hauing robbed her husband, ran away with a Priest that had also robbed the Veltery, and being pursued and taken, the Virgin *Mary* commanded the deuill that had tempted them to this sinne, to deliuer them againe and restore them to their owner ; who presently freed them of their prisonment, and put the woman in bed with her husband, and the Priest in his owne house, bringing back againe also the things they had stollen into both places, and instead of them, left two deuils in prison in their shapes : and so they denying the fact, & the deuils being found in the prison who manifested what they were, and vanished ; the parties were acquit both of their punishment, and reproach. What shall I relate how another woman tooke the Virgin *Maries* Son out of her armes, and vowed to keepe him from her, as she did, till she had freed her sonne which was in prison ? And how they bring her in sometimes kissing an armed man, or a Monke, sometimes giuing sucke with her teates, and sometimes giuing a man a box on the eare, with a number such like vnbecoming acts : or how to saue the credit of an Abbesse who was with child, she commanded two Angels to play the midwiues, and to carry the child in her name, to a certaine Hermite. to be kept for her till it was seuen yeeres old : Or how she came to the Cell of one *Alanus*, and was so familiar with him, that she not onely espoused him to her husband, but also kissed him, and opened to him her paps, and poured great plenty of her owne milke into his mouth. These are

*Miracoli, della
gloriosa Virg.
Mar. in prima
millian, Anno.
1547.*

sufficient if not too many, to shew, not onely the falsity, but also the ridiculousnesse, of most of their miracles which they so bragge of; and how fitly they answer those which *S. Paul* and *S. Iohn* ascribe vnto Antichrist.

10. To the second sort of Popish miracles, appertaine those things that to the outward sense seeme miraculous, but indeed haue nothing of a miracle in them, nor of a supernaturall effect. As that which *Casarius* reporteth for a miracle, that vpon the Eue of *S. Mathias*, a thunder-bolt fell vpon *S. Andrewes* towre in *Colen*: For how often is it heard to thunder, not onely at the end of February, but also in the moneth of January, and December? And that in the yeere 1222. thunder falling vpon a Theater, twenty men were striken dead, and onely one Priest ascaped, flying when hee sawe the others burning. In brieft, if any one by any meanes were cured of some greuous disease, or were deliuered out of prison, or his ship after a tempest were arriued at a good Haue, or escaped ship-wracke, or any such like thing; if the party called vpon any of their Saints, presently they cry, A miracle, as if some extraordinary matter was happened; when it is meerly the prouidence and goodnesse of God, that causeth the Sunne to shine vpon the iust and vniust that hath done it: and surely in such things if any thing be miraculous, it is the ingratitude of men, who hauing felt the succour so present of the diuine Maiesty in their necessities, in stead of offering vp vnto him the cup of thanksgiuing, they giue the glory of their deliuerances to Idols, and dead creatures, and so robbe him of the homage which is due vnto him. Like vnto *Ieroboam*, who said of his Calues which he had newly fashioned, *Behold thy Gods, O Israel, which brought thee vp out of the Land of Egypt*: or to *Beltassar* the King of *Babylon*, who is reprobued by *Daniel*, for magnifying his Gods of Gold, Siluer, Iron, Brasse, and Wood; that neither sawe, nor heard, nor vnderstood; and not praising the God of heauen, in whose hand was his breath and all his waies; or to the Emperour *Marke Aurelius*, who hauing by the praier of his Christian soldiers, obtained a memorable
and

*Cesar lib. 10.
cap. 27. 28.*

1. King, 12. 28.

Dan. 5. 23.

and miraculous victory against the *Marcomans*, in stead of giuing the glory thereof to the true God, attributed his victory to *Iupiter*, causing it to be engrauen in a pillar in honour of that Idoll, as *Baronius* reporteth.

II. To this kind, I may referre all such counterfeited miracles, as haue appeared strange to the ignorant persons, as haue bene contriued by the secret Iuglings and fraud of men: as that of *Ioane* the holy Maid of *Kent*, who was long time held for a Prophetesse, by the subtile inuention of the Gray Friars: For they said that she was descended from heauen, and that she did neither eate nor drinke, though in secret, she banqueted and reuelled with her holy Fathers. Amongst other things, they perswade the silly people, that she knew the sinnes of all persons; and indeed she would tell them that came vnto her, the sinnes that they had committed; but it was by this meanes: the Friars suffered none to come vnto her, but such as had first confessed themselues to their Ghostly Father; and she had a place fitted of purpose, where this holy Hypocrite might heare their confessions, being herselfe vnseene: But her cosonage being at length discovered, she with her holy Fathers, the deuilers of this miracle, was executed to death, as our Chronicles witnesse. Againe, a certaine Pardon pedler of *S. Anthony*, vsed this trick of legerdemaine to gaine credit to his Saint and himselfe; he strowed gunpowder in the nest of a Pye, that was neere vnto the place where he was to preach, and then tyed vnto the nest a little cord, setting fire on the other end thereof. Now as he was divulging his pardons in his Sermon, the Pye senting the powder, made a great noyse, whereat he expecting the same, and knowing that the fire was crept neere vnto the nest, cryed out: *Thou wicked beast, that hinderest this holy preaching, S. Anthony will burne thee with fire*: and by and by, the fire being got to the nest by the cord, burned it, with the yong ones that were therein: and so a miracle was cryed, to the great gaine of this pardon monger. The same Author reporteth another miracle of the same impression: to wit, that these Priests of *S. Anthony*, vsed to make hot

*Job. Menard.
lib. declar. la
regle & estat.
de. Cor. Acti-
ers.*

not their little crosses or images of brasſe, whilst the good
 wife went into her garner or cellar to fetch them their almes :
 and when she had offered her giſt, they caused her to kiſſe
 the ſaid croſſe or Image ; which being found hot, they per-
 ſwaded the good woman, that *S. Anthony* was angry, as not
 being content with her giſt ; and then in haſt ſhe returned a-
 gaine to augment the ſame, and finding the image growne
 cold, it was a ſigne (as they perſwaded her) that *S. Anthony*
 was well pacified. He relateth another alſo, acted by the
 maſters of the ſame faculty, to wit, how a gallant of this
 trade, being offended that nothing was giuen vnto him at a
 poore husbandmans houſe, ſet fire on the ſtable where his
 Kine were, which burned not onely the ſtable, but the reſt of
 his houſe, and all his goods : and this went currant for a mi-
 racle of *S. Anthony*, till the villany was diſcouered. He
 addeth alſo another ſtory of the ſame ſubieſt, how another
 of *S. Anthonies* Priests, cozened a poore butcher and his wife
 of a peece of linnen cloth, by perſwading his wife, firſt that
 her two Swine which ſhe had, would ſhortly turne vp their
 heeles, vnleſſe they were cured by ſome holy bleſſing of *S.*
Anthony. For which, ſhe muſt giue him that peece of linnen
 cloth which was in her houſe, which ſhe did : and then by
 deluding her husband that purſued him for the cloth, with
 putting ſome fire into it, which made it to burne and ſmoke,
 ſo that the poor man aſtoniſhed, gaue backe the cloth to the
 Priſt, and cryed the miracle, and went about the Country
 with him to publiſh the ſame. Againe, in the Country of
Berry in France, there was a Chambermaid of a Priſt (to
 ſpeake in reuerence to their ſhaue order) that receiued a
 Twines blood into a Tinne platter, the Boſſe whereof was fa-
 ſhioned with the picture of *S. Peter*, the which plate the Priſt
 vſed for the receiuing of his offerings of the people : now it
 happened that ſome drops of the blood entred into the
 Boſſe, and there congealed, which afterward being thawed,
 appeared in the face of *S. Peter*, and then loe, the bells rung,
 and the people aſſembled together, to ſee this great miracle ;
 and ſo was it beleened, till by another Priſt that enuied his
 fellow,

Vide Henric.
Steph. in
praefat. ad Apo.
pro Herod.

fellow, the cause was discovered, and the miracle dismired. A like tale the same Author reports to have happened at a Castle without *Bourges*, it was thus : It chanced that a Pigion bleeding with a blow which it had received, light vpon the head of an image of our Lady, where it came to passe, that the blood ranne downie vpon her face: presently a miracle was proclaimed with a loud outcry ; but the Kings Lieutenant causing the head to be searched, found both the feathers of the fowle, and blood in the holes thereof; and then the miracle which had bene cryed so loud, was faire and soft vncryed againe.

12. It is no newes, nor strange thing, to heare of infinite numbers of blinde, lame, and diseased persons, that haue bene cured by such a Saint, or such a Crucifix, or such an Image ; and especially by the Images of our Lady at *Lavretto*, *Halls*, and *Sichem*, and other places. But it is to be noted, that though some such cures might be wrought by the power of Sathan, to further superstition ; yet most of them were meerly counterfeited : for it hath bene an ordinary practise of Popish Priests, to haue men to faine themselves blind, or lame, or otherwise ill affected with some dangerous disease, and then to returne as if they were sound and healed. There be many examples of this kind of imposture : But I will relate onely three, out of *Henry Stephanus Apology*. The first is of *S. Renand* at *Paris*, in the suburbs of our Ladie of the fieldes, which Saint, the Monks of that place would make men beleue, was the most holy and greatest worker of miracles, that was within fifty miles round about. And to this effect, they suborned certaine lame, and blind, and other counterfeites, who knew their watch-word, when they should cry, *I am cured* : But it happened, that one amongst the rest, that said he was borne blinde, and making the same outcry, *I can see* : a certaine man desirous to discover the abuse, bad him if he could see, to tell him what colour the lining of his cloake was of ; the counterfeited presently to proue that he could see, told him directly the colour : which being heard of many, their knauery was reuealed ; for how

could a man borne blind iudge of colours? The second example is, of those that faine themselues sicke of the falling sicknesse, which is called *S. Iohns euill*, and therefore they vse to pray vnto him for remedy thereof. Some such went vpon *S. Iohns* Festiuall day, to entreat his helpe, who after they had sored and cryed a long time, *Iohn, Iohn, Iohn*, about his Shrine or image, made shew to be healed: wherein is an apparent impudent falshood, for they that fall of that euill, can neither speake, nor moue, as all know. The third example, is of a certaine Monke of *Venice*, called *Fra. Mathio*, to whose sepulcher there resorted multitudes of people, that seemed either blind, or lame, or impotent in some member, or distressed with some euill or other, and these persons lodged at the best *Innes*, for they were well waged for their paines: but ere they had stayed any while there, they became all sound and well, as they reported: howbeit this iugling tricke was easily spied and discovered by all men of vnderstanding, and therefore the Priests being ashamed of it, laid it soone aside; and so this holy Monke was not so soone canonized, but he was decanonized as soone. And this in truth was, and is an ordinary practise of Romish Monks and Priests, deluding poore people, and blinding their eyes with a mist of supposed miracles; when indeed there was no such matter, but all hypocrisie and dissimulation.

13. And to conclude, what should I speake of the speaking, weeping, nodding, stretching forth the hand, and such like actions of their images? are they not all forged in the same shop? The Image of the blessed Virgin is said to haue spoken to *S. Bernard*, bidding him good morrow, and to *S. Hyacinth*, entreating him to take her and her Sonne with him, when he fled from the *Tartarians*: and to *Alexius*, who staying long in the Church Porch, the image of our Lady bad the Sexton let him in. And the crucifix to *Thomas Aquinas*, *Thou hast written well of me Thomas, what reward wilt thou haue?* And to the Council of *Winchester* gathered together about the question of Priests marriages, *Take Dunstons waies vnto you, for they are the best*: as hath bene declared

declared before. Concerning all which, I may giue the same censure, that *Polydore Virgil*, otherwise a strong Papist, doth of the last; that they were nothing but the contriuings of subtile Priests, who hiding themselves, either behinde or in the hollow of the image, vttered these voyces: witnesse these few examples. A certaine *Florentine*, a deuout worshipper of *S. Iohn Baptist*, was at a time inquisitiue of the image of this Saint, whether his wife had euer plaid false with him or no: which request being ouer-heard of some *bon compaignon*, he placed himselfe so closely behinde the image, that the next day when the deuout ielous foole came againe, he spake vnto him, and bad him come againe the next day, and he should be resolued of his doubt: he supposing it to be the voyce of the Saint, came at the time appointed, and then the other not failing to lurke in his old place, told him that his wife had plaid false, and that he was a cuckold: at which the poore man, being first abashed, at length grew into choller, and said to the image: *Cursed be thou of God, thou hast alwaies bene an euill tongued Saint, and therefore Herod cut off thy head*: and so with other reproachfull speeches he departed in discontent. This story is to be seene in an Italian booke entitled *Piaccioleze del pignano Arlotto*: and doth not onely shew how images speake, but also how sawcily they handle their Saints, when they anger them in any thing. To which purpose, the same Author reporteth another story, which I will not forbear to set downe by the way, that we may the better iudge of their deuotion: It is this. A Cooke of *Florence*, that v'ed with great deuotion to worship an image of a yong Iesus Christ, to wit, of that age which he was of when his mother found him in the Temple disputing with the Doctors, had but one Sonne, who with a tyle falling on his head, was so wounded, that he was like hardly to escape. Then the Father runneth in hast to his little image, and instead of a candle which he vsed to offer vnto it, brought a good rod to terrifie it, praying it since he had serued him so long, & had neuer receiued any boone from him, now to grant him the life of his childe, that was all his com-

*Vide Hen. Stephan. praebr.
ad Apol pro
Herod.*

fort and hope : but his Sonne dyed, and he in a rage returned to his little Iesus, and without either kneeling or reuerence said vnto him : *Thou boy, I renounce thee, and will neuer serue thee more : wouldst thou not grant me this one request, for all the seruice I haue done thee ? If I had prayed to this great crucifix which is hard by thee, I know I should haue bene heard, but this it is to deale with boyes, I promise thee for thy sake I will neuer haue to do with boyes againe.* What sottish ignorance, what prophane superstition is here ? Ignorance, in distinguishing betwixt a great Iesus and a little one, an old and a yong : and prophanenesse, in defying him whom he had worshipped as his God. But to returne to my purpose of speaking images. There was one that prayed to the image of our Lady, and hearing an answer that pleased him not, made by some iugling Priest behind the image, he iudged by the manner of the voyce, that it was not the mother that spake, but the child, and therefore said vnto him, *Held thy peace thou little wagge, suffer thy mother to speake, who is elder then thou.* By this hand full of flower, we may iudge of the whole batch of talking images : And that the Weeping, Sweating, Nodding, and Mouing of images, is a loose baked in the same oven, as diuers examples do testifie : for their teares and sweat might easily be procured, by distilling by night into some concavity of the image, either water or oyle : or by annoynting their faces without, and heating them within, with a chafing-dish of coles. As old men in the Country sticke not to tell of an image at *Berry*, neere the Abbey of *Ramsay*, which vsed to sweat ; and that sweat was held a soueraigne remedy against all aches, and weakness in the backe ; and therefore happy was he that could get any of it in his handkercheife. So there was a crucifix at *Marct*, neere vnto *Tholouse*, downe whose checkes teares vsed to distill ordinarily ; but deceitfully, as my Author affirmeth to haue bene proued by search. The like may wee thinke of that Roode of *Poyteirs*, which when *William Longshamp* Bishop of *Ely* lay a dying, let teares fall abundantly out of his eyes, as if it had bene a flood of water : but no

maruaile,

inartuaile, for they say it was the vse of that Rood alwaies to inourne when a Bishop departed. Concerning mouing of the hand, the Image of Saint *Nicholas* at *Westcheſter*, may ſerue to diſcouer the tricke of all the reſt: for at the burning of it in the market place of the City, it was found that the Image was made with ſuch a deuile, that if one ſtanding behinde did pull a certaine ſtring which was in the backe part thereof, it would moue the hand as if it bleſſed the people. This is knowne to be true by many of the inhabitants yet liuing. But this was a bleſſing Image: the next I ſpeake of, was hurting and malicious. For when as a certaine Peaſant of *Burgundy*, neere vnto a Towne called *Chaſcule*, was praying to a Crucifix for the ſoule of one newly deceased, and for whom the Bels rang, the Crucifix in ſtead of making onely a ſigne to him by noddling his head, by the weight of him that was behinde it, fell downe right vpon him, and ſo cruſhing the poore man, that the fingers were faine to leaue the Bels, and carry him to his houſe halfe dead; where hee lay ſicke a long time, after which ſickneſſe returning to the Church, and ſeeing a faire young Crucifix with a ſmiling countenance in place of the old, which had broken it necke in the fall, hee could not forbear but ſay thus vnto it: *What good countenance ſoener thou caſt vpon me, yet I will neuer truſt thee: for if thou liue to the age of a man, thou wilt bee as wicked as thy Father that thought to kill mee.* I could enlarge this point with many more ſuch like examples; but theſe I thinke are ſufficient to declare, that a great part of their pretended miracles, are nothing but things either effected by naturall cauſes, or deuifed by ſubtle Priests for their owne gaine. And they themſelues when they call *Pie fraudes*, *holly deceites*, doe plainly intimate as much: and *Caictane* a Cardinall and a great learned Diuine ſaith, that the credit of their miracles dependeth vpon the report of men, who becauſe they are men, may both deceiue others, and deceiue themſelues.

¶ 4. As touching the third ſort of their miracles, they are ſuch as are indeed things admirable to the eyes and opinion

of men, but yet are not true miracles, which cannot bee effected but by a Diuine power : whereas these are increely the workes and effects of euill spirits, as were the wonders of *Pharaohs* Magicians, the deuill heerein ayding his seruants, and enabling them to worke meruailes for the aduancement of his owne kingdome. As for example, cannot the deuill willingly quit a possessed *Demoniack*, making shew to be forced thereunto by Exorcismes ? Cannot he distuibe the humours in a body, and so cause some sudaine sicknesse, which shall cease as soone as hee withdraweth his working ? They heale truely, when they cease to hurt. He that desireth examples of these wonderments, shall finde a full armefull of them, in the booke of *Saint Francis* Conformities with Christ. For whereas it relateth so many healings of the sicke and diseased, so many raising of the dead, and other strange things done by him and his disciples, that it might seeme they had all miracles at command, and that it was as easie and ordinary for them to worke a miracle as for to eate and drinke : what should we imagine, but that either they are lying Fables, or if true, feates of Sathan to delude mens soules ? For is it likely that they should exceed Christ and his Apostles, in the power of working miracles ? And to whom but Sathan can we ascribe it, if it be true that *Saint Francis* Cowle should be so miraculifcous, as to giue sight to three blinde persons, a man and two women ? and that his Breeches had that vertue in them, to make women conceiue with Child that were naturally barren ? with a number such like. But they bragge of no miracles so much as of those that haue accompanied their Masse : and yet can they not produce a stranger wonder in this kinde, then that which *Irenæus* reporteth to haue beene acted by a certaine hereticall Impostor, called *Marke*. For in celebrating this Sacrament, he so changed the colour of the wine, that it appeared to be very blood, and caused a little wine so to puffe vp and swell, that it filled the whole Cup, and ran ouer, yea and another greater vessell also without any addition or augmentation of the liquor. This must needs bee a Sathanicall illusion,

*Irenæus lib. 1.
cap. 9.*

illusion, and so it is censured by *Irenaeus*. In like maner in the Church of *Rome*, one of their owne Schoolmen confesseth, that there appeared sometimes in the Sacrament the very substance of flesh, either by the legerdemaine of men, or by the operation of the deuill. And *Bjell* vpon the Canon of the Masse affirmeth, that sometimes miracles are wrought at Images by the working of deuils, to deceiue such as addict themselves to those misordered seruices, God so permitting, and their infidelity requiring. They tell how Saint *Dominick*, and *S. Francis*, were rauished vp into the aire, which is a strange thing if true but yet such as might be effected by the deuill. For *Ennapius* in the life of the Philosophers saith, that *Iamblicus* whilst he was praying, was hoisted vp ten cubits from the earth: and themselves write, that *Simon Magus* vsed to flye in the ayre, till Saint *Peter* brought him downe headlong to his confusion. *Casarius* a Monke, reporteth likewise, how a certaine Knight called *Gerrard* of *Hollersbach*, going a Pilgrimage to Saint *Thomas* in the *Indies*, and promising his wife to returne within fve yeeres, or else that shee should haue liberty to marrie, diuiding a Ring betwixt them in pledge of this agreement, vpon the very day of the expiration of these fve yeeres when she was married to another, was transported by a deuill from the *Indies* to his owne house before the new married were got to bed, & being known of his wife by the halfe Ring dispossessed the other of his prize. When therefore we read such examples of Monkes and others, transported from place to place, why should we not conclude, that the deuill furnished them with Horse, Chariot, and Coachmen, as he doth often to Coniurers and Witches, and not that they were transported by a fiery Chariot from heauen, as *Elias* was? So that when we heare of mouing Images, of Saints going through the fire without burning, of entring Churches and other places the doores being shut, of plagues falling vpon those that despised their Saints, and such like things; wee ought to remember that *Simon Magus* did by the power of the deuill as much, or more. Hee (saith *Baronius*) made Images to walke,

Alex. Hales in
Asens. q. 13.

Casar. lib. 8.
cap. 19.

Baron. Ann. 68.
22.

walke, rolled himselfe in fire without burning, flew in the aire, turned stones into bread, opened barred doores, broke chaines of iron, caused many shadowes to walke before him, which he said were the soules of men : and lastly, if any durst repute him for an Impollor, he either afflicted with diseases, or tormented him with euill spirits.

15. And indeed what miracles can the Church of *Rome* brag of, which are not equalled by the heathen through the operation of the deuill? It is written of *Apollonius Tyanicus*, that he raised to life a young Maid laid in her Coffin; that he banished the pestilence out of *Ephesus*, for which cause the *Ephessians* erected a Statue vnto him in their City, and offered sacrifices vnto him, as vnto a God : hee being at *Ephesus* declared to the Citizens the death of the Emperor *Domitian*, at the same houre that he was slaine at Rome: and that which is most strange, that he did not onely worke wonders in his life, but also after his death, at the Monument which was set vp vnto him. So *Selencus*, whilst hee was sacrificing, the wood that was about the Altar, turned it selfe toward the Image of *Iupiter*, and was fired no man knowing how. A *Romane* Virgin carried water in a Syue : another drew with her girdle a ship that was drowned in the sand, into the Haue, which by the strength of Men and Oxen could not be moued. In the second Punick-warre, an Oxe spake, and said; *Cauet tibi Roma, Beware to thee Rome*. The Emperor *Vespasian* (if *Cornelius Tacitus* may be beleeued) opened the eyes to one that was blind in *Alexandria*, at the aduertisement of the Oracle of *Serapis*, and cured one that was lame. And in like manner did the Emperor *Adrian*, to one that was borne blind, as *Spartianus* reporteth. But that which *Lipsius* writeth of a certaine Tablet taken out of the Temple of *Esculapius*, confirmed also by *Baronius* in his Annales, is not onely strange, but euen a perfect picture of Romish miracles; for he affirmeth that in this Tablet it was recorded, that one *Cainus* a blind man worshiping at the Altar, was restored to sight by touching the Altar with his fingers, and after putting them into his eyes : and how one *Lucius* desperately sicke

sicke of a Pluri sic, was cured with the ashes of the Altar, mixed with wine and applyed vnto his side; and how one *Iulian* was cured of an extreame vomiting of blood, by taking a few graines of a Pine-Apple from the Altar, and eating them three dayes being mixed with hony: and how one *Valerius* Aper a blind Souldier, recovered his sight by anointing his eyes with the blood of a white Cocke mixed with hony. Now it is to bee noted, that all theſe things were done by the aduertisement of the Oracle; and that those that were thus cured, returned and gaue thanks vnto the Idoll, or rather the deuill for their deliuerance. If these reports were false, as some thinke, then wee may iudge the same of Popish miracles; and if true, then wee see that if such wonders might be done vnder the first Beast, for the vpholding of their heathnish Idolatries, why not vnder the second, for the maintenance of Antichristian superstitions? And that we may see that these two Beasts are not vnlike, I will conclude with two notable examples. The first vnder Pope *Adrian* the sixth, when the City of *Rome* was greatly afflicted with the pestilence; A certaine Greeke named *Demetrio Spertano*, tooke a Bull and cut off a part of his right horne, and whispering some charme in his right eare, made him instantly so tame, that he led him with a threed tyed to his left horne, to a pillar where hee sacrificed him, whereupon the contagion presently ceased. This abominable sacrifice was tolerated at *Rome* vnder the Popes nose, and at that time when Popery was in the ruffe, and when it was no lesse then death to preach the pure doctrine of the Gospell. The second is more horrible, acted by Priests at the siege of *Mount Dragon* in *Naples*: the story is this. The Castle being ready to yeeld for want of water, certaine people of the City deceiuing the Watch and Sentinells of the enemies campe in the night, drew to the Sea banke an Image of a Crucifix, and cast it into the Sea with execrations and imprecations, and in the meane while, the Priests set an Ass at the Temple gate, and sung him a funerall Hymne, as to one about to dye, and then put a consecrated Host into his mouth, and burned

*Remond de
Antich. cap. 27
Paul. i. i. i. i. i.
hist. lib. 21.*

*Adrian. Pontif.
t. m. de bello
Neapol. lib. 5.*

him alive at the gate of the Temple, which deuillish sacrifice was no sooner performed, but the heauen was couered with clouds, a storme arose, and with thunder and lightning, a great abundance of raine fell, and so the besieged were deliuered from their danger. Is not this an horrible miracle of Romish Priests, and can any but the deuill be author thereof? For Christ crucified was drowned by them in his Image, and surely God could not be present at such an abomination. These be their miracles then that they vaunt so much of, either ridiculous Fables, or mens delusions, or Sathan impostures. And it is Gods mercy that they bragge of them, seeing else wee should want one maine Argument to proue the Pope to be Antichrist, whose comming must bee with lying signes and wonders, and with the efficacy of Sathan to deceiue, if it were possible, the very Elect.

CHAP. 2.

Delusions by Purgatory.

1. **A**Ntichrist like *Morpheus* transformies himselfe into many shapes, sometimes into the shape of a Lambe with *Seruus seruorum Dei*: sometimes into a Lyon by his Excommunications and thundering threats: sometimes into a Wolfe by deuouring not onely mens goods, but their bodies and ioules by false doctrines: sometimes into a Tyger, by cruell massacres and bloody persecuting the Saints: and sometimes into a Fox, by subtile trickes and crafty delusions. And as the Fox hath many shifts, and windings, & turnings to deceiue withall; so hath he many deuices to delude the world. One I haue discovered, which is by false miracles. And now I propound a second, which shall be from the false opinion they haue of the Saints: not that I purpose to derogate any thing from the true Saints of God, who are blessed in heauen, and to be honoured on earth; but to shew how they are abused by the Papall Antichristian Church; and how thereby they haue deluded the world, and gained
great

great riches to themselves; for this is the cheefe aime of all their designs in this kinde, and therefore whatsoeuer brings water to this Mill, be it neuer so foolish, and against reason, they maintaine with might and maine, and what so is or can be spoken in opposition thereunto, is so much labor lost, because it is spoken against the belly which hath no cares. The old prouerbe is verified by them, *The smell of gaine is good out of any thing.* And when they are vpbraided with their conuictiounesse, they laugh in their sleeue with that auaricious Athenian,

————— *Populus me sibilat, at mihi plaudo*
Ipse domi simul ac nummos contempletur in arca.

Whereupon I remember the answer of a Monke of *Beles*, to one that mocked him and his Order; *It shall be long (saith he) ere you of the Laytie, shall so mocke vs of the Clergy, as we haue many yeeres mock'd you:* which hee spake hauing regard to the delusions wherewith they had entertained the world a long time, and led them by the nose as a Beare to the stake. I confesse he spake not so blasphemously, as Pope *Leo* the tenth, who answered Cardinall *Bembo*, allcadging vnto him a text of Scripture, *What riches hath this fable of Iesus Christ brought vnto vs?* Though as concerning riches this wretch lyed not, and had spoken truely if he had said thus; *What riches haue wee gotten in abusing the name of Iesus Christ?* For it is incredible how great the Treasures of the Church and Churchmen haue beene. *Baptista Fulgosi* a great fauouer of the Romane Church, reporteth of one *Peter Riary* a Friar Minor that was made Cardinall by Pope *Sixtus* the fourth, who contented not himselfe onely to weare in his priuat house garments of cloth of Gold, and to vse Couerlets for his bed of the same stuffe, but euen the tickes for his beds were cloth of Gold for the most part, and the rest silke. He relateth also how at *Rome* he made a Feast to *Ellenor* of *Arragon*, who went to marrie with *Hercules d'Este* Duke of *Ferrara*, wherein he furnished her seruice

Henry Stephen
quo supra.

Baptista Ful.
ges. de hom.
lux. siue de-
licijs l. 9. cap. 5.
p. 673.

with such variety of dishes, and abundance of exquisite cates, that the banquet lasted seven houres : during which time (least they should be weary of eating) he intermixed diuers sports and enterludes : and to ostent his high Magnificence, at euery seruice his seruants changed their habits, and came in new attyre. And yet all this is nothing, in comparison of that which he expended vpon his Harlot *Teresa* : for he entertained her in that sumptuositie and pompe, that her very shooes were couered with precious stones. This *Fulgosius* reporteth out of his owne knowledge and view. But to returne to Pope *Leo* that wondered at the great riches which this Fable (as he called it) had procured vnto them : how did he augment the same by one onely *royfado* ? A gray Friar of *Millan* called *Samson*, out of the money which hee had gained by this meanes, offered an hundred and twenty thousand Ducates for the Papall seate : and if he offered so much, what may we thinke that hee had gained ouer and aboue ? For it is not likely, but that he would reserue to himselfe a good summe against all euents. Now if the riches of Seruants was so great, what may wee iudge of the riches of their Masters ? And to shew euidently that they make good the old prouerbe before named, the booty and tribute which they receiue from common Harlots doth manifest the same. For is it not abominable, that the successors of Saint *Peter* (as they bragge themselves to bee) should receiue a good part of their reuenue from those that got their liuing by the miserable sweate of their bodies, and that so filthy a gaine should bee consecrated to their holinesse ? True it is, that in the time of Pope *Paul* the third, the number of such detestable Creatures was much diminished, for he had in his register recorded but fise and forty thousand, a thing greatly lamented by them, that the deuils kingdome was no greater, though for all that it be a good and round number. And it is certaine that the name *Courtizane* (which is the honestest title of a Whore) arose from the Court of *Rome*, as being such as were night and day entertained by the great Cardinalls, Prelates, and Courtiers. In a word *Bareles* one of

of their great preachers, giueth vs a true prouerbe that ran currant in his time: *That Priests, Monkes, and the S a, are three unsatiabable things*: experience shewing the same to bee true, when as they did not onely sucke profit from the quick and the dead, but also pilled and polled their children from generation to generation.

2. One meanes amongst the rest, whereby they haue thus abused the world, and scraped together so great wealth, is a false perswasion wrought into mens hearts of the dead, whether such as are canonized and rest in heauen as they say; or such as remaine without canonization, are either simply in Paradise, or tormented in Purgatory: These be the two sorts of dead, which they raise their profit from. And to begin with the last first: who knoweth not, that the chiefe maintenance of simple Priests and Monks, was, and is drawn from their *Requiem*? as their common manner of speech witnesseth, *Let vs go drinke vpon the first skinne that commeth to the market*: witness also that Priest that thus complained to his parishioners: *What would you haue me to do my parishioners, you giue me no offerings, and if you dye not, wherewith shall I liue*? Now all this trafficke is grounded vpon the terror of Purgatory, from which men hoped to bee deliuered, by their large gifts to Priests, who should sing Masse for them. But if after they had sung their *Requiem*, their reward was not such, as that they might chaunt *Gaudeamus*; then was the deuill there presently, then the soules of them for whom so leane a *Requiem* was sung, returned to be reuenged of their Children, or Parents, or Friends, that had not so well rewarded the Priests, that they might by their powerfull Dirges be, if not wholly released from Purgatory, yet at least eased of some part of their torments. This is so common a trick in the Papacy, to bring water to their Mill, and to drayne mens purses; as it will be but lost labour to stand much vpon it. Therefore to passe ouer examples which are frequent in this kinde of delusion: I say onely, that it was, and is, an ordinary custome and practise of the Romish Priests; when they confessed such persons as lay at the point

See Henry Stephens Praeface to his Apology where these things are at large set downe.

of death, to cause them to make *S. Francis*, or *S. Dominick*, or some other Saint, the Patrone of their Religion, their heire, or else they could not be saued: by which meanes, they drew from some halfe, from others two third parts, and from others the whole summe of their substance; which should haue bene to maintaine their wife and children: for sometimes if the children refused to turne Monkes, they seized vpon all as their owne inheritance. There be extant at this day many Testaments and Wils, that giue faith to this report. But that which is worse then all, is, that oftentimes they do not stay till men beneere their end, but make them put off their clothes ere they be willing to go to bed, as the prouerbe speaketh. Their Croyfado is a notable trick to this purpose; for neuer did any theefe so iniuriously take a trauellers purse by the high way, as the Croyfado ministers do secretly robbe and spoile infinite numbers of people; and that not onely the rich, but euen the poore also; making them to borrow, beg, or steale, to giue to this holy vse; or else neitheir themselues, nor their children, can be saued. By which meanes it is no doubt, but that many of these poore people, in stead of redeeming their soules from the deuill, as they supposed, haue euen sold them into his hands. It is no new nor soft cry of theirs, that Paradise is to be bought for money, as the old Latine verses found in *S. Stephens Church* at *Bourges*, engrauen in a Table of stone beare witnesse. The first whereof is this, *Hic des deuote, cœlestibus associo te*: but neuer were men constrained to buy Paradise till this trick of the Croyfado was inuented: for the authorization and confirmation whereof, the Preachers of those times alleadged many strange tales and reportes, as this one among the rest; that when the liuing gaue money to the Priests for the dead, the soules that were in Purgatory, hearing the sound of the money ting in the bason, fell a laughing for ioy of their deliuerance.

3. Thus was the world deluded in those times, by these panick feares of that supposed fire of Purgatory, which men stood in more awe of, then of hell it selfe. But yet some were

were wiser then others, and easily smelt out this religious fraud : of which sort I will propound some few examples. Pope Clement the eight, being besieged in the Castle of S. Angelo, together with certaine Prelates his friends, a Gentleman of Rome was bold thus to say, *Hierbeto I haue beleeued that the Pope could deliuer soules out of Purgatory : but now seeing that he cannot free himselfe out of this earthly prison, I am constrained to beleene, that much lesse can he deliuer soules out of that infernall prison.* Another iest was acted at Florence, of the same mettall with the former : A certaine Florentine being importuned by some Friars, to cause Masse to be sung, to deliuer the soule of his Sonne lately deceased out of Purgatory ; hee consented, and promised them a crowne for their paines, when they had deliuered his Sonnes soule : whereupon the Friars hauing sung their Masses, forgot not to demand their crowne. But the Florentine made them this answer : *If you make it appeare vnto me, that you haue deliuered him out of Purgatory, you shall haue your crowne, but not before that be done.* The Friars, after long contestation, complained to the Duke, and desired iustice against the party ; who called the man before him, and demanded why he did not pay them according to his promise? to whom he answered, that his promise was vpon condition, that they should deliuer his sonnes soule out of Purgatory ; which if it might appeare that they had done, he would presently pay them. The Duke hearing this, told the Friars that the man had reason ; and therefore cause either the soule that you haue deliuered to come before me in person, and testifie his deliuerance, or let him send two other soules to witnesse the same, or at least let him send a letter signed with the hand of Iesus Christ, and then you shall bee sure to receiue your crowne. Thus was Purgatory derided, at Florence in Italy, vnder the Popes nose, and that in the time of their greatest blindnesse. Another like mockage was committed in France; for when as the Priests demanded their pay of a certaine man for deliuering a soule out of Purgatory by their Masses, he asked them ; *If a soule that was once come out of that*
prison

prison were in any danger to returne thither againe? Who answered, No: why then (quoth he) there is no neede that I should giue you money for this soule that is already deliuered and in safety; I will rather keepe it for the deliuerance of one that is still there detained. An *Italian* also at *Venice*, in as merry a moode, and with as good a grace, told the Popes Legate; that if his Holinesse had bene well aduised, hee would not haue said that he could deliuer soules out of Purgatory, but out of Hell. For concerning Purgatory, there were two things to proue: First, that there is a Purgatory: and secondly, that he can deliuer soules out of it: whereas euery one beleeueth that there is a hell, and so there remained nothing but to proue, that he could deliuer soules out of it.

4. He that doth but well consider the reasons which they alledge for Purgatory, will say that there neuer was a greater delusion in the world: for to omit the Texts of Scripture, which they wrest and wring till they bleed againe, against all sense for the prooffe thereof: they vse besides in their preaching, many pretty tales, to amaze and delude the vulgar sort. A certaine preacher at *Paris*, in the reigne of *Henry* the second, speaking against the *Lutherans* that would not beleue there was a Purgatory, said, he would tell his Auditors a story to confute these fellowes; which was this, and thus: I rode (saith he) late one euening to my fathers house at *S. Anthonies* bridge, and as I was riding with my man before me on a very good horse that carried my cloak-bag, his horse stayed on a suddaine contrary to his custome, and began to puffe and snort: I bad my man to spurre him: so I do said he, but he will not go forward; for a certaine I know he seeth something: Then I remembring what my mother had told me long before, that in that very place she had scene some apparition; I fell to my *Pater noster*, and *Aue*, and bad my man againe to spurre his horse forward, which he did, but the horse hauing gone two or three steps, stopped againe, and began a fresh to puffe and blow; my man then told me againe, that doubtlesse there was some spirit in the way; and

and then I said my *De profundis*, which was no sooner done, but the horse went forward, and by and by stopped the third time; I had no sooner said, *Auete omnes anime et Requiem eternam*, but he passed freely without any more stopping. Therefore seeing these wicked *Lutherans* say there is no Purgatory, and that we ought not to pray for the dead; I send them to my mans cloak-bagge horse, euen to my mans horse, to learne their lesson. This Ass-like reason you see is taken from an horse, and indeed fitter for a horse to belecue then a man. Another preacher, a gray Friar, called *Bardotti*, being demanded why the good theefe went right into Paradise, and tasted not of Purgatory, seeing he had not done any penance here on earth; answered, that the reason (as he found it related in a certaine Gospell) was, for that when Christ being an infant, was carried into *Egypt*, this theefe hindered his companions from robbing him, and those that were with him, and also that he then said to Christ; I pray you beare in memory the good turne that I do you; which was promised by Christ, and this promise was then performed, when they were crucified together; for in recompence of his good turne, he freed him from Purgatory, and led him directly into Paradise. But I wonder in what Gospell hee found this. Sure I am, neither in *Matthew*, *Marke*, *Luke*, nor *Iohn*, but in some Apocrypha Gospell, if rather it were not a lye forged in his owne braine. Take with you two or three stories more, and then I shall leaue this Popish fire to be quenched, or kindled at their pleasures. The Cordeliers or gray Friars, and the Iacobins, enuying each others gaine and thruiing, and labouring to get custome in their trades, thus encountred together. A gray Friar preaching to the people in a towne of *Sicily*, made his Auditours belecue, that *S. Francis* euery yeere vpon his Feast day, descended into Purgatory, and deliuered from thence, all the soules of such as had bene bountifull to his brethren. The Iacobins perceiuing that by this tale the Cordeliers had gained much custome, and profit, and so hindered their trading, began to preach, that the Virgin *Mary*, as hauing more charity and

authority then *S. Francis*, did not leaue as he did, her deuout followers and beaefactors a whole ycere in Purgatory, but seuen daies, onely at the longest : for euery Saturday (which day is dedicated vnto her) she descended into Purgatory, to redeme thence all those that had giuen almes to her brethren : which deuice of theirs being beleued, brought them againe into more credit and trading then euer they were before. The other tale is out of *S. Brandons Legend*, where to perswade silly people, that their prayers and Masses are able to deliuer soules out of Purgatory ; they tell how *Iudas* is permitted to come out of hell euery Saturday at Euenfong time, and to rest himselfe on a certaine rock in the Sea, vntill all the Sunday seruice be performed : concluding strongly, that if the praiers of the Church can ease for a time the paines of hell to the damned, much more are they of force to free the soules of the Saints out of Purgatory, and send them directly into heauen. A third is in the life of *S. Thomas of Canterbury* : at the day of whose death (saith the Legend) there died in the whole world, three thousand thirty and three : of whom the three thousand went directly into hell, thirty into Purgatory, and three onely into Paradise, whereof *S. Thomas* was one. And this (saith it) was reuealed by one of them that went to heauen, to a friend of his vpon earth : *Sumpradicant. tit. mors.* By these and a thousand such like fictions and fables, touching this purging fire, they kept the world in awe ; and deluded them after a miserable manner for their owne gaine : it being no maruaile, that seeing Purgatory maintaines them, and their pompe, and pride, they also maintaine it, and stoutly stand in the defence thereof : for what with counterfeit apparitions of dead ghosts, and such terrible tales of tormented soules, the poore people were so scarred, that they spared for no cost to preuent this paine : when in the meane while, for want of true faith and repentance, they cast themselves into hell and destruction.

CHAP. 3.

Delusions by the Invocation of Saints.

1. **T**He second sort of their Saints, are such as are either actually canonized by the Pope, or opiniatiuely in the mindes of men, and being freed from Purgatory, keepe their perpetuall residence in heauen. From these flow three kindes of delusions : The first by their inuocation : the second by their Relikes : and the third by their Images. Concerning their Inuocation, it is first to be obserued, how almost the whole Leiturgie of their Church in respect of their Saints, is borrowed from the Pagans, both for matter and forme. There is so great a conformity betwixt the Pagan Gods and Goddeses, and the Popish Saints and Saintesses, as it is hard to distinguish betwixt them : not a conformity in regard of the true Saints (least I should be mistaken) but in regard of their worshippers, who in all things imitate them, saue in their manner of sacrificing. For the Pagans worshipped dead men, whom they supposed to be placed in the number of the Gods, and attributed vnto them diuers offices, and charges ouer humane affaires ; the which very same is practised in the Church of *Rome*, as experience sheweth. And as *Arnobius* long agoe reproched the Pagans for forging vnto themselues Gods, whereof some were Carpenters, some Clothiers, some Mariners, some Musitions, some Huntsmen, and some Heardsmen : one was a Piper, another a Midwife, another a Diuiner, another a Physitian : one was the God of Eloquence, another of Warre, another a Smith, &c. The *Babylonians* had *Bell* for their tutelar God, The *Egyptians*, *Isis* and *Osiris* : The *Rhodians*, the *Sunne* : The *Delpbians*, *Apollo* : *Rome*, a God that might not be named : The *Athenians*, *Minerva* : The *Ephesians*, *Diana*, &c. So in likemanner haue the Papists their Saints answerable to them in all respects : For do not *S. Cosme*, and *S. Damian*, succeed *Apollo*, and *Esculapius*, in Physicke & Chirurgery? For these are the Saints they pray vnto, in these cases.

*Arnob. contra.
Gentes lib. 3.*

Among the Pagans, *Jupiter* was the God of the fire, *Imo* of ayre, *Tellus* of the earth, and *Neptune* of the sea : In stead of whom, the Papiſts haue for the fire S. *Agathe*, for the Sea S. *Nicholas*. For wine recommended to *Bacchus*, by the Pagans, and corne to *Ceres* ; they haue S. *Iosse*, and S. *Ur. bayne* : In stead of *Apollo*, and *Pan*, the ouerſeers and guards of their cattell, theſe haue found out S. *Vandoline*, or *Wendeline* for their ſheep : S. *Eulogius* for their horſes : S. *Pelagius* for their oxen and kine ; and S. *Anthony* for their hogges. Among the Pagans, *Apollo*, *Minerua*, and the *Muses*, were patrones of learning, *Vulcane* the God of the Forge and of Smithes, *Æſculapius* of Phyſick, *Mars* of Warre, *Diana* of Hunting, *Venus* and *Flora*, of Harlots and Courtizans : In place of whom, the Papiſts haue for learning S. *Catherine* and S. *Gregory* ; for Painters, S. *Luke* ; for Phyſitians, S. *Cosme* and S. *Damian* ; for Smiths, S. *Eloi* ; for Hunters, S. *Eustachius* and S. *Hubert* ; for Harlots, S. *Mary Magdalen*, and S. *Aphre*. The Pagans had their Phyſitians for ſeueral diſeaſes : as *Apollo* for the peſtilence, *Hercules* for the falling ſickneſſe, *Lucina* for the paines of child-birth, &c. The Papiſts in their roome, haue *Sebastian* and S. *Roche*, for the peſtilence ; S. *Petronella* for the feuer ; S. *Iohn* or S. *Valentine*, for the falling ſickneſſe ; and S. *Margaret*, for women in trauaile : Yea ſo farre grew this ſuperſtition, that they aſcribe to ſeueral Saints, the gouernment of the ſeueral members of the body, which the Aſtrologians aſſigne to the twelue ſignes of the Zodiack. For S. *Otilius* gouernes the head, S. *Catherine* guardeth the tongue, S. *Apollonia* cureth the teeth, S. *Blaze* hath the neck in tuition, S. *Lawrence* the backe, back-bone and ſhoulders, S. *Erasmus* the belly and the entrals, S. *Apollinarius* or S. *Brise* the priuy parts, and ſo of the reſt : Yea in stead of their filthy *Priapus*, *Mutunus*, *Perſica*, *Pertunda*, theſe haue ſubſtituted S. *Guerlichon*, and ſome others ; that in nothing they might ſeeme ſhort of them in abhominable ſuperſtition. Neither want theſe like them their Patrones for ſundry Countries : as S. *Denis*, and S. *Michael* for France, S. *Iames* for Spain, S.

George for *Germany* and *England*, *Saint Peter* and *Saint Paul* for *Rome*, *Saint Marke* for *Venice*, and so forth. Albeit that all these Countries are (as they say) vnder the speciall protection of the Virgin *Mary*, to wit; *Spain* by reason of the promise made that the blessed Virgin made to *Saint Iames*; *Italy*, by the choice that shee made of her residence there, transporting her Chamber to *Lawretto*; *Germany*, by reason of the multitude of Temples dedicated there vnto her; and *France*, because the chiefe Cities of that Country are consecrated to her honours. Thus the Papists make by their superstition, their Saints neere a kin to the heathen Gods, excepting onely, that whereas they esteemed those things that were written of their Gods but Fables, those things that are written of their Saints are beleueed, and accounted as true Histories; as it is a Fable that *Persens* slew *Medusa*, but a true history in their account that *Saint George* slew the Dragon. One thing they cannot deny, that *Boniface* the fourth turned the *Pantheon*, a Temple dedicated vnto all their Gods, into a Church consecrated to all Saints, and placed the blessed Virgin the Mother of Iesus Christ in roome of *Cybele* the Mother of the Gods. I will adde yet another thing more notorious for impiety, to wit; that albeit in this resemblance, I excepted sacrificing, yet we finde that abomination also in some places. As for example, when in *Tourraine* they vsed to offer a Cocke to *Saint Christopher*, for a certaine sore in the top of the fingers: and to enlarge their superstition, it must be a white Cocke, otherwaies they should rather prouoke the Saint to anger, then make him propitious vnto them. I will not speake of their sacrifice in the Masse, wherein the greatest part of the Ceremonies are deriued from the Pagans; nor of Purgatory, whereof the Pagan Poets were the first Authors.

2. Secondly, if wee consider a little the seuerall Offices and Trades, together with the strange names, ascribed to these their Saints, we shall more easily and clearly apprehend their grosse abuse of the world in this kinde of delusion. For touching their names, many of them are so fitted to

their Occupations, that a man cannot imagine, but that either they were of purpose baptized with them for the credit of their offices, or that their offices were assigned vnto them in resemblance of their names. For why else should they call their sweet sinelling Saint, Saint *Iuniper*: their Saint for the diseases of the hand, Saint *Maine*, as if it were Saint Hand, and hee which was for the Gowt which is commonly in the knee, Saint *Genon*, that is Saint Knee: for stinking dung and excrements Saint *Fiacre*, as we cry fie when our noses encounter such a fauour: their Shooinakers Saint, Saint *Crepin*, as if it were Saint *Pantofle*: their Shrouetide or Gut-tide Saints, Saint *Mangiard*, Saint *Crenard*, Saint *Pansard*: their Saint Protrectrisse of Harlots Saint *Aphre*, as the heathen called *Venus Aphrodit*, as issuing out of froth, or Saint *Magdalen*, because she her selfe was once such an one: Saint *Susanna* for slanders, and Saint *Ieb* for scabs, with a number more of the like nature. What doe these names I pray you import, but the meere gulling and deluding of the world? For why should their names & offices thus iampe together, if it were not by fraudulent and imposturous deuities of crafty & couetous Priests? Besides that, we may see how they exceed the Pagans in their prophanenes: for though the Pagans had a large number of Gods, of the greater, middle, and lesser size, as these haue of Saints; yet alwayes they carried a more tender respect, and deuotion to their great *Iupiter*, then to all the rest, as he in the Poet said, *Dummodo Iupiter mihi propitius sit, fœcci facio minores Deos*. But the Papiſts without all conscience employ their Saints in all their affaires both great and small, passing by God as an idle *Idea*, seldom praying vnto him, in comparison of the frequent prayers that are made to the Virgin *Mary*, and the other Saints. Their Beades shew this to be true, where for one *Pater noster*, they drop nine *Aues*: and their Temples and Altars, which are more ten to one dedicated to Saints, then to the blessed Trinity. And did euer the Pagans debase their *Iupiter* so much, as to picture him like an old man with a staffe in his hand, as these doe God the Father in their Churches?

Or

Plautus.

Or did they euer in contempt cast their Gods into the fire or durt, as Pope *Boniface* did his breaden Christ; and another Priest threatned to doe to the same God of Paste, if he could not assuage a tempest which was raised (as he supposed) by the deuill? And to conclude this point, albeit the Pagans imagined *Pan* to be the God of shepheardes and sheepe; yet they neuer put any of their baser sort of Gods to the keeping of Geese and Swine, as these doe their Saints. Vpon which occasion I remember a story in *Stephens Apologie* for *Herodotus*, which I will not forbear to relate for the solace of the Reader. It is, how a certaine young Gentlewoman being in a dangerous sicknesse, and hauing confessed her selfe to her Priest and receiued absolution, said vnto him that she feared least when she should come into Paradise, the charge of such filthy Beasts should bee committed vnto her, and therefore it would bee a great contentment to her minde if she might be made the Protectresse of little dogges, whereunto she had beene formerly accustomed: but whether the Priest granted her suite, or no, I cannot coniecture: onely this I gather out of her request, that the Pagans did not so vilifie their Idoll Gods, as the Papists do their Saints in their blinde superstition.

3. What should I speake of the great difference which is in the opinion of their best Legenders, touching the qualities and offices of their Saints? some ascribing the same office to one Saint, which others doe vnto another. This is at large discovered by the forenamed Author *Henry Stephen* in his *Apologie* for *Herodotus*, and therefore I here but touch vpon this string: onely mee thinkes it soundes in touching this plaine song, that all these superstitious inuocations of Saints, are no better then deuices of men, whereby they sought both to enrich themselues, and to impouerish the world. And is there any so sottishly blinde, that will be thus deluded by them? For when the question is, whether Saint *Feriol*, or Saint *Audoche*, or Saint *Gallice* is the keeper of their Geese: or whether Saint *Wendeline* hath the care of sheepe, or Saint *Loupe*: or whether Saint *Genon* be for the

Gowt,

Gowt, or Saint *Mame* : or whether Saint *Roche* be Physician for scabbed hands, or Saint *Maine* : whether the eyes be committed to the charge of Saint *Ottilia* or Saint *Clare*, and of the teeth to Saint *Apollonia*, or to Saint *Christopher* : because of his great tooth kept as a relike in a certaine Abbey in *France* which is of that bignesse, that in proportion the mouth wherein it stood, must needs be as great as the mouth of the greatest Furnace betwixt *London* and *Yorke*. I say when as this question rests vndetermined, vntill the Pope and his Cardinals either decide it in their Consistory, or call a Council for that purpose, how can the poore people in these their necessities, either beleue they shall be heard in their prayers, or not rather feare, that if they pray vnto a Saint that hath no interest in their cause, he will be offended for troubling him with matters that concerne him not, and the other that hath, will be angry for being neglected?

4. But the highest straine of impiety and Idolatry in their Inuocating of Saints is this, that there is no disease belonging to man either in regard of body or minde, the cure whereof they doe not attribute to some one Saint or other. As for the body, the very itch in the hands to Saint *Maine*, and scald in the head to Saint *Tignan*, and cough in the lungs, to Saint *Quintin*; and the very French pox, to Saint *Iob* : And for the minde, the Frenzie (they say) is cured by Saint *Asarius* : and Iealousie by Saint *Auertine* : but what should we doubt of this, when sterility and barrennesse in a woman is remedied by the filthy dust scraped off from a part of the Image of Saint *Guerlichon*, which shame and honesty forbiddeth to name : or by striding ouer Saint *Rumbaults* breeches, which if a barren woman doe, she shall be sure to haue a child within a twelue-moneth, as they make poore people beleue at this day? and so they make some of their Saints as filthy and abominable as the heathens did their *Priapus*. And that which is yet more abusive and absurd, they affirme, that the same diseases which they suppose these Saints can cure, they can also send if they bee displeased, and so they must of necessity inuocate them not one-

ly in the hope of good, but for feare of hurt; as that good wife after she had offered a candle to Saint *Michael*, offered another also to the deuill that stood by him, (for these two alwaies are painted together) that the one might helpe her, and the other not hurt her. And as the *Indians* acknowledge one Soueraigne God, but yet sacrifice to the deuill, because (as they say) God is good, and will not hurt; but the deuill is malicious and need to bee appeased. Or as the *Romanes* had their *V & Ioues* as well as their *Ioues*, and worshipped as Gods the Feauer & the Gowt, with other diseases, for feare they should fall vpon them: so there is no doubt but the Popish Saints were and are adored and worshipped rather for feare of some euill they might doe them, then for hope of any good from them. Hence it was, that if the Saint which they inuocated did not relecue them in their miseries, then in anger they vsed to renounce him, and choose vnto themselves another Saint in his roome, at whose hands they hoped to finde more fauour. This is an ordinary practise in the Church of *Rome*, & whereof daily experience affoordeth many examples: to wit, of such as haue forsaken *Ch rist* because hee did not helpe them in their need, and fled to the Virgin his Mother, as more mercifull and indulgent: and so from one Crucifix to another, from an old to a young, and from Saint *John* to Saint *Peter*, and from the Lady at *Lawretto* to the Lady at *Sickem*, &c. And this worke then the heathen *Romanes*, who though they in all reuerence transported the tutelar Gods of those Cities and Countries which they conquered into their *Pantheon*, hauing first inuocated and coniured them to forsake their old habitations; yet they did neither renounce, nor with lesse deuotion worship their owne Gods which they had before. But that which is most strange of all, hence it must needs come to passe, that when the Clients of diuers Saints are at oddes and strife, then the Saints whom they haue chosen to bee their Patrones must also of necessity either be at odds for their Clients, or forsake them, or at least one bee ouer-ruled by the other. And so in like maner when one kingdome is at warre

Lactant.

with another, as suppose *England* with *France*, then also *S. Michael* standing for the defence of *France*, *Saint George* for the defence of *England*, must be at waire in heauen, or else how are they their protectors, if they quit them in their greatest need? As the heathen Poets made *Vulcane* and *Pallas* to stand against *Troy*, and *Apollo* and *Venus* for it: the verse is well knowne, *Malciber in Troiam, pro Troia stabat Apollo, Æqua Venus Tencris, Pallas iniqua fuit.* If these seeme to any strange conclusions, I answer with the prouerb, *Like sippes, like Lettice*; from such rotten practises, what else can flow, but rotten conclusions?

5. To conclude, though their impiety and Idolatry bee in all these respects most grosse and palpable; yet all is nothing to their abominable blasphemy in preferring their Saints before Christ, or at least in equalling them vnto him: and this will plainly appeare by two practises of theirs. First, in that they rely more vpon the mediation and intercession of Saints, then vpon the mediation of Christ, & therefore direct more prayers, and build more Altars vnto them, then vnto him. And secondly, in that after any great benefit receiued or deliuerance obtained, they ascribe all the honor rather vnto them, then vnto Christ, as if they were the onely authors and bequeathers thereof. Many and inemorious are the examples of this blasphemy, and so ordinary in all places, as with no forehead can be denyed. I will in this purpose relate onely two famous examples, the first whereof is this. After the great battaile at *Lepanto*, wherein *Don Iohn* of *Austria* being Generall, the Turke receiued such an ouerthrow, as the like he neuer had by Christians before; presently solemne thanksgiuings and processions were made by Sea and Land to the Virgin *Mary*, as to the Goddesse of victory; with little or no remembrance of Christ Iesus, who was the onely protector of them in that dangerous expedition. This story is recorded at large in the booke entituled the generall history of *Spaine*. The second example is of the Spanish attempt for the conquest of *England* in the yecre, 1588. at which time, when the whole Armado was gathered together and

and ready to set forward, the Generals and great Commanders assembled in a Church of our Lady, gaue her a solemne thanks for the victory, which they made themselues as sure of, as if it had beene already atchieued: but when they saw themselues discomfited, and their Nauy ouerthrowne, those that remained, went to the same our Ladies Church, and there not onely expostulated with her, but vpbrayded & reuiled her to her face for her neglect of them. Neither is this any wonder, seeing they set her vp as the Commandresse of her Son, equall her milke to his blood, and offer vp more sacrifices of deuotion to her then to him. Howbeit they may seeme to haue some reason for the blessed Virgin, because she was Christs Mother; but what reason haue they for S. Francis and Saint Dominicke, whom they not onely equall vnto Christ, but in some things preferre them before him? For touching Saint Francis, marke what they write of him in the booke of his Conformities: *Christ made Saint Francis like and conformable to himselfe in all things.* Againe, in the Mount of *Aluerna*, Friar Francis was made one Spirit with God the Father, and his Sonne Christ Iesus. Againe, blessed Saint Francis had the title of Iesus of *Nazareth* King of the Iewes giuen vnto him. Againe, he obserued the Law of God literally, and the whole Gospell to a title. Againe, that prophcey of the *Reuelation*, *I saw another Angell, which had the seale of the liuing God, was literally fulfilled in Saint Francis.* Againe, as Christ on the day of his death descended once into Limbo, and by the vertue of his passion released all the soules that were found there; so Saint Francis euery yeere on his birth day went into Purgatory, and carried from thence into Paradise all the soules of three Orders, to wit; *Minorites*, the Sisters of Saint *Clare*, and the *Continentes*. Againe, whoe soeuer dyed in his habit, could not be damned, and that it was as forcible for remission of sinnes, as the Sacrament of Baptisme. Againe, that in Saint Francis were renewed the wounds and passion of Christ for the Redemption of mankinde: that he was giuen for a light to the Gentiles, that *Abraham* saw his day and reioyced: that hee came out of the

wound of Christs side, with the banner of the Crosse in his hand displayed, that as Christ was foretold by the Prophets, so was Saint *Francis*; as Christ had his forerunner, so had S. *Francis*; as Christ had his Apostles whose sound went out into all the world, so had Saint *Francis*: as Christ had his *Magdalene* to wash his feet, so had Saint *Francis*: and as Christ had his *Iudas* to betray him, so had Saint *Francis*. Lastly, to omit a number more of such like impieties, as Christ was transfigured in the Mount. so was Saint *Francis*, but with more glory; for vnto Christ appeared onely *Moses* and *Elias*, but vnto Saint *Francis* appeared Christ, the blessed Virgin, *Iohn* Baptist, and *Iohn* the Euangelist, with a great multitude of Angels. And thus blasphemously they aduance their Saint *Francis*, in an equall, if not superiour dignity vnto Christ.

6. Neither is this their blasphemy any whit inferiour in their *Dominicke*. For when as these two Orders of *Franciscanes* and *Dominicanes* enuied one anothers greatnesse, and S. *Dominicke* though first in time, yet was behinde in credit to Saint *Francis*; *Antoninus* a great Archbishop, and a *Dominicane* by sect, start vp, and labours to exalt his Founder, not onely aboue Saint *Francis*, but euen aboue Christ himselfe: and to that end, thus he writes of him; Christ (saith he) raised but three dead persons, but S. *Dominicke* forty: Christ being immortall entred twice in vnto his Disciples the gates being shut, but Saint *Dominicke* being yet mortall (which is more wonderfull) entred into the Church when the doores were shut, without noise, that he might not waken the Friars; and so he runnes ouer all Christs miracles, and still preferres Saint *Dominicke*. Further the saue power was giuent to S. *Dominicke* that was vnto Christ; for the Angels ministred vnto him, the Elements obeyed him, as when the booke containing his doctrine was throwne into fire, it came out thrice unhurt, and the deuils trembled at his becke, and refused not his command. He was called *Dominicus* (saith he) *quasi totus domini*, so that Christ is Lord absolutely and authoritatively, but Saint *Dominick* principally and possessiuelly: Christ saide,

said, *I am the light of the world* : and of *S. Dominicke* the Church singeth, *Thou art the light of the world*. All the Prophets prophesied, of Christ, so did they of *S. Dominicke* : Christ was borne naked, but laid in a Manger by his mother, that the cold might not hurt him : but *S. Dominicke* being an Infant, went out of his bed, and as if hee had hated all delights of the flesh, lay often naked vpon the bare earth. When Christ was borne, a Starre appeared in the skie, which led the Wise men vnto him, and foreshewed that he should enlighten the world : but when *S. Dominicke* being borne, and was to be Baptized, his mother saw a Starre in his forehead, foretelling, that there was a new light come into the world. Christs prayer was alwaies heard of his Father, saue once in the Garden, when praying according to his sensuality, he would not be heard according to his reason : but *S. Dominicke* was neuer denied any thing that hee prayed for, and consequently, neuer prayed according to sensuality. Christ loued vs, and washed vs from our sinnes by his blood, which was shed by others : but *S. Dominicke* let out his blood daily with his owne hand, with a three corded chaine; one for his owne sinnes, which were few; a second, for those that are in Purgatory; & the third, for such as liue in the world. And lastly, Christ being to depart out of this world, promised his Disciples the comforter his Spirit : and *S. Dominicke*, when he lay vpon his death-bed, said to his Disciples, Weepe not for my corporall departure, for I shall be more profitable for you in that place whither I go, then I haue bene here; for there I shall be a more powerfull Aduocate for you to God, then I could be in this world. Thus he prosecutes the comparison, through all the parts of the life of Christ. But thus much I suppose is sufficient to demonstrate the horrible blasphemy of the Church of *Rome*, in their inuocation of Saints. And that no man may thinke these be the conceites of priuate men the booke of *S. Francis* conformities; was approved by the generall consent of the Minorite Friars in their Chapter house, and printed at *Bononia* by authority in the yeere 1389. and after reprinted at *Millan* in the yeere 1510.

by *Gotardus Ponticus*, and intituled *Liber Aureus*, A Golden booke : Yea three Popes, *Gregory* the ninth, *Alexander* the fifth, and *Nicholas* the third, commanded all men to belecue *S. Francis* five markes or wounds, vpon paine of heresie : And *Bennet* the twelfth ordained a Feast to bee obserued to their honour. And for *S. Dominicke*, *Gregory* the ninth, in the yeere, 1223. assumed him into the number of Saints, allowed him a Festiuall day, approued his rule, and guarded it with many priuiledges : In a word, these bookes were neuer condemned by the Church of *Rome*, nor decreed to be purged by any of their Indices ; and therefore stand in their Kalender of bookes as Authentickall witnesses of their impiety.

7. Out of all this discourse, I may howsoeuer inferre these three important Maximes. First, that the *Cymerian* or *Egyptian* darknesse was neuer so great, as was this generall darknesse, or rather blindness in Popery ; or as is still at this day, where that religion reigneth in full sway. Secondly, that their Priests and Friars, were in these daies, and are still, men without all conscience and feare of God ; who for the encrease of their owne gaine and credit, obtunded these grosse abuses vpon the common people, as diuine Mysteries and Oracles not to be spoken against, but receiued with vndoubted beleefe. And thirdly, that the prophecy of *S. Paul*, being thus verified in them, concerning strong delusions, this must needes bee the time of Antichrists reigne, and of the height and top of his power and pride : though now (God be thanked) his Kingdome is in the wane, and hath all the symptomes of a deadly consumption.

CHAP. 4.

Delusions by Relikes.

THE second delusion which ariseth from their canonized Saints, is by their relikes, by meanes whereof it is strange, both how miserably they haue abused the world for

for a long time, and what wealth they haue amassed to themselves. I might be infinite in this kinde, but I will contract my discourse into as short and narrow roome as I can: And therefore to omit their infinite number of false reliques, suborned by crafty Priests for their owne gain; yea such as were not of Saints in heauen, but of the damned in hell, as an Ancient Doctor testifieth when he saith: *Multorum corpora adorantur in terris, quorum anima cruciantur in inferis*: that is, *The bodies of many are adored in earth, whose soules are tormented in hell*. And as it is confirmed by the Legend of S. Martin, where wee read, of one worshipped with great deuotion, who was knowne to haue bene a notorious wicked man: In which tanke, we may iustly place our *Canterbury Saint Thomas Becket*, at whose shrine so many deuotions were made. For forty eight yeeres after his death, it was disputed among the Doctors of *Paris*, whether he were damned or saued, as a French History reporteth: and one *Roger a Norman*, maintained, that he had iustly deserued death, for rebelling against his Soueraigne, the minister of God. Again, to omit the multiplicity of reliques of the same kinde, belonging to one and the same Saint; as halfe a dozen of heads, two or three dozen of eares, as many of hands, and of armes, and of legs; this imposture being sufficiently discovered by many writers. And lastly, to omit their secret foisting in of new reliques in stead of the old, which either were stolen away, or lost, or could not be preserved from rottenness; and these the members, sometimes of a man hang'd or buried, and sometimes of an Asse or Dogge, or some other beast: as at *Geneua*, that which a long time was worshipped for an arme of S. *Anthony*, was found to be no other then the haunch of a Deare: I say, to omit all these impostures which are most frequent in the Church of *Rome*, and whereof plenty of examples might be brought, I will insist onely in such deceites as are more rare, and admit no exception nor caull.

2. At S. *Mary maior* in *Rome*, they shew the Cratch or Crib wherein our Lord Iesus Christ was laid at his Natiuity, which

*Chrysoſt. hom.
2. on Luc.*

*Sigon de regno
Italic. lib. 9.*

*Baron. An. 54.
63.*

*Idem An. 34.
126.*

*Nichol. Gilles.
Annal.*

which ſome of them ſay was made of earth, alleadging to that purpoſe the opinion of *S. Chryſoſtome* miſinterpreted, but others of wood, as *Baronius* affirmeth : And ſo they themſelves agreeing not what it was, why ſhould wee beleeue that there is any ſuch thing at all ? *Sigonius* reporteth, that at the taking of *Ceſarea* in *Syria* by *Baldwin* the firſt King of *Ieruſalem*, the *Genuans* had in their ſhare a cup made of an Emraud which Chriſt uſed at his laſt Supper, and cauſed it to be kept and worſhipped as an holy relike. But *Baronius* giueth this fiction (it may be vnwillingly) the lye, for he alleadgeth the authority of *Bede*, that the Cup wherein Chriſt celebrated his laſt Supper was of ſiluer, with two cares, and was kept at *Ieruſalem* : both which opinions cannot be true, and therefore the one thus diſcrediting the other, makes them both two to be ſuſpected as falſe. Again, at *S. Iohn Laterane* in *Rome*, is to be ſcene and adored, the Spunge wherewith they preſented vnto Chriſt on the Croſſe vinegar and gall, which *Baronius* affirmeth, retaineth ſtill a certaine ruddy colour, as if it had bene dipped in blood. But the French *Annales* affirme, that *S. Lewis* the French King redeemed this Spunge of the *Venetians*, to whom it was pawned by the Emperour of *Conſtantinople*, together with the true ſtump of the true Croſſe, and the iron of the Speare wherewith *Longis* pearced our Sauours ſide : and theſe were receiued as holy reliques in a Chappell at *Paris*, and yet they bragge of the ſame at *Rome*; and in other places. By vertue of the ſame Chiniſcall multiplication, whereby Chriſts Coate without ſeame is found at *Argentueil* in *France*, and at *Triers* in *Germany* : and *S. Iohn Baptiſts* finger wherewith he pointed vnto Chriſt, at *Vezantium*, at *Tholouſe*, at *Lions*, at *Florence*, and elſe where. But I promiſed to paſſe by theſe things, hauing handled them at large in my *Retractatiue* from the *Romiſh Religion*. *Mot. 7. pag. 202.* My aime is here to ſhew how they diſcouer their owne fraud, by their contradictions; and to that purpoſe, the Snocke of the bleſſed Virgin may ſerue for another example, which they ſay is wouen of fine linnen and ſilke; two Elles and a quarter long,

and

and an Elle two quarters and an halfe large: a costly smock without doubt, especially in those times, when the vse of silke was not so frequent as it is now; for a pound of silke as *Flavius Vopiscus* witnesseth, was in the time of *Aurelian* the Emperour worth a pound of gold: And is it credible (thinke you) that the Virgin *Mary* should haue a smocke of halfe silke, when her pouerty and *Iosaphs* was so great; that they had not meanes to buy a Lambe to offer at her purification; as she was commanded by the Law if she had bene able, but two turtle Doves, or two yong Pigeons, which was the offering of the poorer sort, as all interpreters of the second Chapter of *S. Lukes* Gospell, with *Maldonate* a Iesuite himselte affirmeth? In like manner, there was a great suite in Law betwixt the Chapter of our Lady in *Paris*, and the Couent of *S. Denis*, about the body of *S. Denis*; whereof the Chapter said they had the head, and the Couent the whole entire body, head and all: the matter came to tryall, and it was adiudged by the whole Parliament, that the relike in the Chapter, was the head of *S. Denis* of *Corinth*, and not of *Denis* of *Athens*, which they adiudged to be in the Couent. But this creates a new doubt, for it is not read in any History, that the *Corinthian Denis* was euer in *France*, and how then could his head come to *Paris*? And for the *Athenian Denis*, Pope *Leo* the ninth, as *Baronius* confesseth, decreed by an absolute sentence, that his true body was at *Ratisbone* in *Bavaria*, and no where else: whence I gather, that if the Pope erred in his sentence, as he must needs do, if the *Parisians* were in the right; then the *Ratisbonians* were Idolaters, in worshipping a counterfeit Saint; if he erred not, then were the *Parisians* Idolaters, especially seeing it was prohibited by the Councill of *Laterane*, that no relike should be receiued publicly, without the authority of the Pope.

3. But to proceed with this abuse: They are not content to prostitute the bodies and members of their Saints to adoration onely, but they also propose as relikes to be adored, their very garments, and whatsoeuer did any waies appertaine vnto them. As at *Triers*, in the Abbey of *S. Simon, Iosaphs*

Baron. An.
1062. 10.

See more for
thi in Sie-
phens A p o l o g y
for Herodorus.

sephs Pantofles were a long time in request : And at *Aix* in *Germany*, they bragge of his Breeches, together with the Virgin *Maries* Smocke before mentioned : the one being so little as they would fit a childe, the other so great as they might be worne by a Gyant. In some places are reserved their pots, and dishes; yea to the very taile of the Assc which carried Christ, which is to bee scene at *Genues*; and to the purpose of this Assc, the holy Hay which was in the Manger where Christ was laid being new borne, is a relike of great fame in *Lorraine*. But what shall we say to that strange dotage of theirs, that cause the stones wherewith *S. Stephen* was stoned to bee worshipped; as at *Arles*, at *Vigand* in *Languedoc*, and at *Florence*, And the arrowes wherewith *S. Sebastian* was shot to death? Sure if the stones deserved to be worshipped, much more did the stoners; and if the arrowes, much more they that shot them. And that the Reader may not be too much astonished at this their sottishnes, let him but marke this story following, and hee shall easily perceiue how the poore world at that time, had neither eyes in their head, nor vnderstanding in their braines, but were led like blinde men to the ditch, and fooles to the stockes, without once saying, Whither go I? The story is this (for let me do them that fauour so to call it:) when *Nicodemus* tooke downe the body of Christ from the Crosse, he gathered some of his blood into the finger of his gloue (for there is no doubt but that gloues were then in vse as well as they are now) and with this blood wrought many miracles: by reason whereof, being persecuted by the *Iewes*, he tooke a parchment and wrote therein all the miracles he had done, and the mysteries of this blood, which he closing vp together with the blood, tied it to the beake of a great Bird which he had found, & threw the beake into the Sea, recommending it vnto God. This holy beake about a thousand yecres after, hauing traauiled vp and downe all the Seas, from the East to the West, at last arriued in *Normandy*, in the same place where at this day standes the Abbey of the beake : This holy beake lying there among the bushes, it chanced that a good Duke of

This tale is
more at large
in *Stephens*
Apology for
Herodotus.

Normandy hunting a Hart in those quarters, the Hart and Dogs were on a furdaine all so silent, that none knew what was become of them: till at last, they were all found on their knees, and praying their Canonick houres as some thinke: with which sight the Dukes deuotion was so stirred vp, that he caused the bushes to be grubbed vp, and found there this holy beake, with that which was within it safe and sound; whereupon, as being admonished of God, hee erected the foresaid Abbey, and called it by the name of the Beake, where this holy relike is still to be seene. Now who doth not see, that if one beake feedeth so many idle bellies as are in that Abbey; and not onely feedeth, but also enricheth them with great possessions; how great must needs be the riches that accrue from so great a number of relikes, as cannot bee brought within the compasse of an Inuentory? If there were no other thing to proue this, the very caskets or shrines wherein they put their relikes are a sufficient demonstration hereof; for they are commonly of that price, being embossed with gold and precious stones, that few mens estates are able to counteruaile their worth.

4. But besides these solemnne relikes kept thus in pompe, in their Churches and religious houses, there are others of lesser esteeme, which are carried vp and downe from one place to another, & shewne to the common people, to draine their purses withall. Now these were oftentimes discovered by the Church-men which liued in those places where these Pedlers came with their wares; and this partly through enuy, least their owne trading in this kind should be hindred, and partly through feare, least the simple people perceiuing their grosse abuse and cozenage, should thereby be moued to suspect all the rest. For these relike-mongers did many times so euidently and impudently delude the poore people with their counterfeite trash, that if they had not bene curbed and restrained, they would haue discredited the whole pack: For they contented not themselues in setting forth their wares like Mountebankes, to say and proclaime, behold in this Viall the blood of Iesus Christ gathered vp vnder the Crosse by

the Virgin *Mary* : and in this the teares that fell from Christs eyes, when he wept for *Lazarus* : and behold the bands wherewith the Virgin swathed Christ in *Egypt* : and behold the Milke, and the Haire, and the Combe, the Coyse, the Vaile, the Girdle, the Pantofles, the Glouc, the Ring, the Handkerchiefe, &c. of the Virgin *Mary* : But they were some of them so shamelesse as to say, behold in this box (but they must not open the box) the breath of Iesus Christ, kept carefully by his mother ever since he was an Infant. And amongst those that were growne to this impudency, we reade of a Priest at *Genues*, who returning from the East, boasted to haue brought with him from *Bethleem* the foresaide breath of Iesus Christ, and from Mount *Sinai*, the hornes that *Moses* had on, when he descended downe from that hill : and when he was accused for deluding the people with this forged stuffe ; his answer was nothing but this, that if they would not belecue that he had the true breath of Christ in the Violl, and the hornes of *Moses* ; no more would he belecue, that the Milke which they shewed publikely and solemnly at *Genues*, was the very milke of the Virgin *Mary*, seeing there was an equall ground of credibility for them both ; and therefore that either his reliques deserued as much credit as theirs, or at least, theirs no more then his. A reason me thinkes vnanswerable, considering that the credit of all their reliques, dependeth meerey vpon the opinion and report of men, who are subiect, both to deceiue, and to be deceiued.

5. But no maruaile, if such reliques as these were disauowed by the wariet sort, seeing they crosse both common sense and reason ; and imply, not onely an improbability, but also an impossibility : For touching the breath of Christ, what wit of man can giue a reason, how it could be enclosed in a box, and kept so long a time ? And for *Moses* his hornes, it is apparent that there was no such thing ; it arose from a grosse errour of their owne translation ; whereas the Text saith onely, that the skinne of his face did shine, when he descended downe from the holy Mountaine. *Exod. 34. 29.*

And

And Saint *Paul* alluding thereunto, *2. Cor. 3. 7.* confirmeth the same: for he saith, that he carried a vaile ouer his face, because the Children of *Israel* could not stedfastly behold the same, for the glory of his countenance; but for hornes, not a syllable in holy Scripture is to be found; and yet they picture him with a paire of hornes on his forehead, and ostent the same hornes for relikes in their Churches. Neither neede these seeme strange, seeing they want not many others, that are both more senselesse and absurd: as Saint *Michaels* Sword and Buckler, wherewith he ouercame the deuill, as if the deuill that is a spirit, would be conquered with such weapons: the sound of the bells which hung in *Solomons* Temple, which a certaine Monke made the world belecue hee brought from the East; certaine haire which fell from the *Seraphim*, when hee came to imprint the five wounds of Christ in Saint *Francis* body: yea, some of them are not ashamed to shew the Pilgrimes that go to *Ierusalem* a three cornerd stone, which they beare them in hand, is that very stone whereof *David* speaketh in the *118. Psalme*. *The stone which the builders refused is the head of the corner.* And that *Ioseph* the reputed Father of Christ might not come behind his Son, at *Courtheuerin* neere vnto *Blois*, is kept for a Monument his breath also, which he breathed when he claue wood being a Carpenter: and at *Burges* in *Spaine* is shewne a Crucifix whose nailes and beard are cut euery moneth they grow so fast, and in these excrements they say is great vertue. In *Galicie* (as Pilgrimes report) are preserved some of the Feathers of certaine Chickens, which are of the race of that Cocke which crowed when *Peter* denyed his Master. And at Saint *Denis* is to bee scene, the Lanthorne which *Iudas* carried in his hand when he came to betray his Master. Can any man belecue these that is in his right wits? And yet they obtrude these relikes, with an infinite number more of the like straine and stampe, vpon the common people, as matters of faith and deuotion.

6. But let me conclude this whole discourse of Reliques, with two most famous examples, The first whereof is of

Saint *Peters* chaines, the one of which (as they say) being the chaine wherewith hee was bound at *Ierusalem* and brought vnto *Rome*, and laid nere vnto the other wherewith hee was bound at *Rome*; these two chaines reioycing to see one another as two friends, so leaped and skipped, that they ceased not vntill they embraced each other, and became vnited together, as they remaine at this day in a famous Church at *Rome*, called vpon this occasion Saint *Peter ad Vincula*. Another is of the linnen cloth of Saint *Veronica*, wherein Christ had imprinted the picture of his face; this was carried by *Volusian* an Embassador from *Tiberius* to *Rome*, and cured him of his sicknesse which the Physitians were in despaire of: and euer since is reserued at *Rome* for an holy Relike, though a certaine City in *Spaine* doth challenge the same also, and in both places it is deuoutly worshipped, and therefore either the one, or the other, must needs be guilty of Idolatry.

7. To search to the bottome of this gulse of superstition, would beget both a great labour to my selfe, and wearinesse to the Reader, I end therefore this discourse about Relikes with two *Mementoes*. The first whereof is, that this must of necessity be the kingdome of Antichrist, when the whole world in a manner should be deluded with such grosse and palpable Lyes. And the second, that seeing these Relikes were worshipped with such great deuotion, that they euen put their whole hope and confidence in them for the obtaining of blessings, either temporall, spirituall, or eternall; they were therefore guilty of as grosse Idolatry, as euer the Pagans were in worshipping their Idoll gods, or rather deuils, as Saint *Paul* tearmeth them, 1. *Cor.* 10. 20.

CHAP. 5.

Delusions by Images.

1. **T**He third kinde of Delusion from their Saints Canonized, is by their Images; which because it hath beene partly

partly touched already in the point of miracles, where their mouing, nodding, speaking, and healing, is discovered as counterfeited and false; I will here insist onely vpon such things as concerne their very essence and being, that their Antichristian superstition may be apparent to the whole world. And to begin with their conformity with the Pagans. The Pagans say, that some of their Images were fallen from heauen, as the Image of *Pallas*, and some made by mens hands. In like manner the Papists bragge of some of their Images, that they came from heauen, as that of our Lady of Gladnesse, which they say was brought downe by the Virgin *Mary* her selfe from heauen, accompanied with a band of Angels, and deliuered to three Friars prisoners at *Caire*, and by them transported into *France*. And another of our Lady of *Montserrat*, which they say was found in an hollow caue of a Mountaine, by the direction of an heauenly light, and the melodious singing of Angels that worshipped it before men euer knew thereof: for these people are not content to bee Idolaters themselves onely, but they would faine make the Angels both Fautors and partakers in the same Idolatry. To this kinde may be referred such as they affirme, were miraculously made, and which they hold in as great esteeme as if they were fallen from heauen. Amongst which, that is most famous, which they say Christ Iesus imprinted on a linnen cloth of *S. Veronica*, of which I made mention before, & which is kept at *Rome* in *Saint Peters* Church, which because it is a renowned Image, behold the whole Legend thereof, as it is reported by *Friol de Lecres* in the words of *Mathew* of *Westminster*. *Tyberius* the Emperour (saith hee) being afflicted in his body with the disease of the Leprosie, it was told him that there was a Physitian in *Ierusalem* that healed all diseases with his word, not knowing that the Iewes and *Pilate* had put him to death. He giueth therefore in charge to one *Volusian* his Friend, to goe presently to *Ierusalem*, and to command *Pilate* to send this Physitian vnto him: but *Pilate* hauing receiued the commandement of the Emperour, and being terrified therewith, desires foureene daies respite: during

*Feriol Eccles.
max. Eng. lib.
5. cap. 4.*

during the which time, *Volusian* asking a certaine Matron that he heard had beene familiar with Iesus called *Veronica*, where he might finde this Physitian : she answered, alas this was my Lord and my God, whom *Pilate* hath condemned, and caused to be crucified through the enuy of his owne Nation the Iewes. Then *Volusian* in great grieve said, I am heartily sorry therefore, seeing I see I cannot accomplish my Masters cominadement. But *Veronica* answered, when my Lord went vp and downe preaching, and I was deprivied of his company, I was desirous to get his picture drawne ; to the end, that when I should bee deprivied of his presence, I might solace my selfe with the sight of his Image : and as I was carrying a linnen cloth to a Painter to haue his picture drawne therein, my Lord met me, and asked me whither I was a going ? To whom I hauing declared the cause of my voyage, hee asked of me the cloth, and wiping his face therewith, left therein the impression of his venerable countenance. If therefore thy Master looke but deuoutly vpon this picture, hee shall presently recouer his health. *Volusian* answered, Can such a picture beibought for Gold or Siluer ? No saith *Veronica*, but with an earnest affection of deuotion : and therefore I will goe with thee, and carry to the Emperor the Image to looke vpon, and then returne to mine owne Country. *Volusian* vpon the credit of this report, returned to *Rome* with *Veronica*, and said to the Emperor *Tiberius*, *Pilate* and the Iewes haue put this Physitian to death whom thou desiredst to be brought vnto thee : but a certaine Matron is come with mee, which bringeth with her his picture, which if thou lookest vpon deuoutly, thou shalt be cured of thy disease. Then the Emperor causing it to be presented vnto him, and looking vpon it with great deuotion was forthwith restored to his former health. This is the tale, which if it seeme to any to be but of a tub as the Prouerbe speaketh, that Author forenamed confesseth as much, when he desires to be beleueed in it, but confesseth it to be cozen German to a dreame, and yet the ignorant people beleue it to be as true as the Gospell, and Pope *Iohn* the two

and

and twentieth alloweth ten thousands daies of pardon to each one that shall say this prayer following to this picture of *Veronica*.

*Salve sancta facies nostri Redemptoris,
In qua nitet species divini splendoris,
Impressa panniculo nivei candoris
Dataq; Veronica signum ob amoris, &c.*

Wherein they addresse their speech by a most palpable Idolatry not to Christ, but to his picture onely, and to such a picture as is the meere de vice of man, whereof none of the Evangelists make any mention, who remembring matters of lesser moment, would neuer haue forgotten such a miraculous impression of the face of Christ, if there had beene any such thing: but let the credit of this tale depend vpon their Legend, which is as full of Lies as a st. ble of dung, as one of their owne Bishops confesseth.

2. Concerning Images made by the Art of man, we haue diuers pregnant examples of notorious delusion; as when they make *Nicodemus* (he that is spoken of in the third Chapter of Saint *Iohns* Gospell) a Painter, and to haue drawne an Image of Christ on the Crosse, which the Jewes in scorne crucified againe, to despise Christ. This story is referred by *Bellarmino* to *Athanasius*, in a booke entituled *The passion of the Image of our Lord*. Chap. 4. but he doubteth whether *Athanasius* was the Author of that booke or no, and yet he is alleadged in the seuenth Synode, act. 4. as an authentickall writer. But *Baronius* giueth the flat lye both to *Bellarmino* and to this sacred Synode, when he saith, that this miracle happened in the time of *Constantine* and *Irene*, vnder whom was held that pretended seuenth vniuersall Synode, and therefore could not deriue its authority from *Athanasius*. *Sigebert* also in his Chronicle reciteth it as done in the yeere of our Lord, 765. And to make the matter cleare, *Lucius Martineus* Historiographer to the Emperor *Charles* the fift saith, that he worshipped the same Image at *Burges* in *Spain* in a

*Bellarmino I-
mag. lib. 12.
cap. 10.*

Temple of the *Augustines*, whereas *Syria* is held to bee the seate thereof. Saint *Luke* also is made a painter of an Euangelist, out of whose shop (if we will beleue their tales) haue beene sent forth more Images of Christ, and the blessed Virgin his Mother, then out of any Painters shop of the world beside. For at *Rome* onely, we finde in the *Laterane* Church, an Image of our Sauour of twelue yeeres old embossed with Gold and precious stones, begun (as they say) by Saint *Luke*, and after finished by an Angell, which Image euery yeere on the fourteenth day of *August*, is by the ordinance of Pope *Leo* the fourth, carried in triumph vpon the shoulders of the most honourable Citizens of *Rome* all about, from thence to Saint *Maria maior*, and the next morning after Masse said, it is carried with like pompe into it owne place : and vpon this day are set free fourteene prisoners worthy of death, in honor of this Image. At Saint *Mary* of the people, is a Tablet of the Virgin *Mary* painted (as they say) by the hand of Saint *Luke*. At Saint *Mary* in the broad way, is to bee seene a Chappell, where Saint *Luke* wrote the Acts of the Apostles, and painted a Tablet of the Virgin *Mary*, which is in the same Chappell, and was the first (say they) that hee painted, after hee had first seene her, and therefore representeth her with a Ring on her finger. At Saint *Augustine* also they ostent another Image of the Virgin *Mary* painted by Saint *Luke*. At Saint *Mary* called *Ara celi*, is another Image of the Virgin *Mary* of Saint *Lukes* workmanship, in such quality as she was in, when she stood by the Crosse of her Son : before the quire of which Church is also a round stone latticed about with iron, wherein the impressions of the feet of an Angell are to be seene, fixed there when Pope *Gregory* consecrated the said Church. At Saint *Mary* the new, in a Marble Chappell is a Tablet made by the hand of Saint *Luke*, which was brought from *Troas* to *Rome*, and was not hurt by fire, when the Church wherein it stood was all burnt to ashes. Likewise in the Chappell of Saint *Mary* of grace, there is another Tablet of Saint *Lukes* painting; and another in the Church of Saint *Sixtus*, with a number more, and all at *Rome*:

by which we may guesse what a multitude of his pictures are to be found in other places, when one City doth so abound with them. I speake not of vulgar and common Images, the abuse whereof is no lesse then of these; but I remember only such as no man of sound sense can apprehend with probability or appearance of truth, considering what the holy Scripture reporteth of Saint *Luke*, and what the more sound antiquity witnesseth of him.

3. Moreouer, as *Arnobius* long agoe derided the Pagans for the diuers figures which they assigned to their Gods, as when they pictured *Iupiter Hamon*, with two hornes like a Ram, *Saturne* with a Sickle, *Mercury* as a Messenger equipped for a voyage, *Venus* all naked, as a woman ready to prostitute her body to whoredome, *Vulcan* with a Hammer and other instruments of the Forge, *Apollo* with a Harpe like a Musitian, and *Neptune* with a three forked Mace: So he might well deride the Papists if he were now liuing, who represent their Saints in like fashion, as *Moses* with two hornes, Saint *John* with a Challice, Saint *James* with a Pilgrimes staffe, Saint *Paul* with a Sword, Saint *Peter* with two Keyes, Saint *Genist* with a Violl, S. *Anthony* with a Hogge, and such like. For as hee speaketh of the heathen Gods, so we may truely affirme of these Popish Saints, that if we take from them their ensignes, one of them could not be differenced from the other, no more then Actors in a play without their habits, for what can we tearme this but meere an interlude of superstition? Adde hereunto, that as the Pagans worshipped their Gods vnder the Image and proutraicture of certaine men, yea, of infamous Harlots: as we read, that *Phidias* drew the Image of *Iupiter Olympian* by the visage of his Minion *Pantarces*, and *Prapiteles* the Image of *Venus* by the famous Harlot *Phryne*: So the Papists haue their Images drawne after the same modell, as of our Lady, Saint *Mary Magdalen*, and other she Saints, by the feature and fauour of such delicate Dames as were presented to their view: yea, this grosse superstition is growne to that height of impudency, that if the picture of any notorious Harlot be but placed

Arnob. aduersus Gentes, l. 6.

Guevara golden epistle lib. 1.

in a Church or Chappell, or some other place of publike or priuate deuotion, they spare not to kneele vnto it, and to adore before it, as if it were a most vndoubted Saint. Of which horrible abuse *Anthony Guevara* Bishop of *Mondonedo*, Preacher and Chronicler to *Charles* the fift, giueth vs a sufficient witnesse; for he in one of his Golden Epistles affirmeth; that a certaine Great man of note called *Henry Henriques*, had in his Oratory three Tablets of three very beautifull women curiously drawne, with these inscriptions ouer them, Saint *Lama*, Saint *Flora*, Saint *Lais*, the names of three ancient and famous Harlots among the Pagans, which notwithstanding this Lord prayed euery day vnto, and said his *Aue Maria*, and *Pater nosters*. Neither is this onely in priuate deuotion, but it is notoriously knowne by experience, that on their Feast day of *Corpus Christi*, at which time Altars are addressed in the midst of the streets with great ostentation, they vse to present to the people to worship the most wanton and lasciuious pictures that they can finde out in any priuate houses, with a more then heathenish profanation.

4. But the quintessence of delusion lurketh in the Images and worship of the blessed Virgin, against whom farre be it from mee to conceiue the least thought of irreuerence and dishonour, I speake onely against their superstition which she her selfe abhorreth. It is therefore to be noted, that they haue a whole legion of our Ladies pictures, from whence springeth the greatest reuenewes of their Cleargy. Some take their names from the places, Cities, or Townes, where they are, as our Lady of *Lawretto*, our Lady of *Sickem*, our Lady of *Halls*, our Lady of *Walsingham*, our Lady of *Aix*, our Lady of *Nantueil*, our Lady of *Francneile*, with a number more. Others giue names to the places where they are; as our Lady of the Vale, which is therefore called our Ladies Vale, our Lady of the Mount, our Lady of the Wood, our Lady of the Field, our Lady of the Well, our Lady of the Fountaine, our Lady of the Caue, our Lady of the Snow, because in the hottest time of summer the place where
this

this Image stands, is alwaies full of Snow, as they report : some againe take their names from the supposed effects, which they are thought to worke: as our Lady of Recouery, our Lady of Comfort, our Lady of Gladnesse, our Lady of Ioy, our Lady of Pitty, our Lady of Vertue, our Lady of good Newes, our Lady of good Desire, our Lady of Aydes, with an infinite number of the like kinde : So that we may iustly say of these Papists, as the Lord himselfe saith of the *Jewes* by the mouth of the Prophet *Jeremy*, Chap. 11. 13. *O Indah according to the number of thy Cities were thy Gods, and according to the number of the streets of Ierusalem, haue ye set vp Altars to that shamefull thing, euen Altars to burne incense unto Baal.* A prophecy verified in the Popish Church, where they haue a seuerall Saint for euery City, and the Virgin *Mary* a common protectrix of them all.

5. But this is not all : the differences that are betwixt these our Ladies are very great, aswell in other things, as in their names; and that both in their age, and in their feature, and in their beauty; and their countenance; as *Henry Stephen* in his Apology for *Herodotus*, hath at large described: but in this lurkes the maine poyson (saith the same Author) that for the most part they are acoutred and garnished both in countenance and vesture, like notorious Harlots; as they vsed to paint *S. Mary Magdalen*, to wit, naked in some parts, as also the *Egyptian Mary*. And to this purpose I remember (saith he) what I haue read of our Lady of all beauties at *Tours*, so tearmed because she vsed to be painted after the same manner that *Venus* was wont to be among the Pagans : For all the daintiest Wenches of *Tours* were brought before the Painter; and from one he borrowed her high forehead, from another her sparkling eyes, from a third her pretty long nose, from a fourth her smiling mouth, from others a dimpled chin, and other parts of the body: now whether the object of so beautifull an our Lady, enkindleth our deuotion or no, or rather what other flame it stirreth vp, I leaue to them that are competent iudges in this kinde. This I am assured of, out of his Author, which is one *Iohn Menard*,

a great preacher in those times, that there are in their bookes of deuotion, to be seene most lasciuious pictures, fitter to incend lust, then to stirre vp deuotion. But whether those pictures were of such as they had at command, or of such as they would haue at command, I know not : onely it is likely they were of such creatures, as to whom they bore great affection, and least they should forget them, would contem-plate their pictures in their prayers.

6. Now I would aske them in this subiect but one question, to wit, Whether all these our Ladies which I haue named, are one and the same in substance, or diuers and many? If they say, One and the same, I aske then why they disguise her, after so many fashions? If they say that they are diuers, I would faine know of them, which is the true Virgin *Mary* the mother of Iesus Christ? This question which way soeuer they answer, casts them into most foule and grosse absurdities, and therefore I leaue it to their wisedomes to resolute : onely let me remember them of the opinion of a good woman of *Mount Riuard in France*, who saide, that our Lady of *Nautneil*, and our Lady of *Francueil* were Sisters, and surely she had reason, seeing their habits and countenances were somewhat alike.

7. But this abuse is not onely in the habits of our Ladies, but also of the other Saints, which to decipher to the full, would aske a longer discourse then I intend ; and for which, I referre the Reader to the former Author, *Henry Stephenson*. Indeed the differences betwixt them, is both infinite, and incredible ; not onely in these things, but in many others ; and therefore it is a great wonder how they being so different betweene themselves, should haue so perfect an harmony in the kitchins of their holy Church, which they all with one accord maintaine in such sort, that they hardly giue place to the kitchins of Kings and Emperours. Much reuenew commeth to them from the bodies of their Saints departed, in regard of their relikes, as hath bene declared before, but it is nothing to that wealth which they gaine by their soules : which that we may beleue to be true, let the
Reader

Reader take but the paines to view these Latine verses, which I will set downe *verbatim*, as they were a long time written in *Gothick* letters in a Tablet of stone, fastned to a picture of the Church of S. Stephen at *Bourges*, neere vnto the Altar, where vsed to be sung their Cardinall Masse: for they containe in them the very quintessence of most impudent and abhominable impiety, and is so Authentically a president, as cannot be denyed, without denying their owne hand and scale. The verses are these.

*Hic des denetè, cœlestibus associote:
 Mentes agrotæ per munera sunt ibi lotæ:
 Ergo veniote gentes à sordè remotæ:
 Qui datis estote certi de diuinitate:
 Te precor accelera, spargas hic dum potes ara:
 Et sic reuera secure cœlica spera.
 O si tu scires, quantum data profit ibi res,
 Tu iuxta vires, donares quod dare quires.
 Te miser à pena dum tempus habes aliena
 Huc dare te pena, venia fit aperta crumena,
 Consors cœlestis fabricæ, qui porrigit, est is:
 Ex hoc sum testis, hic vos mundare potestis.
 Fratres haurite de tranco pocula vitæ
 Hic aliquid finite, veri velut Israelitæ
 Crede mihi crede, cœli dominaberis cede
 Nam pro mercede Christo dices mihi cede.
 Hic datur exponi paradysus venditioni,
 Currant ergo boni, rapientes culmina throni
 Vis retinere forum, mihi tradas pauca bonorum
 Pro summa quorum, referabitur aula polorum.
 Hic si large des, in cœlo fit tua sedes:
 Qui serit hic parce, parce comprehendit in arce
 Cur tardas tantum? nummi mihi des aliquantum;
 Pro solo nummo gaudebis in athere summo, &c.*

I forbear to interpret these verses in English, because their greatest gracyes in the Latine rimes; onely the meaning

ning in few words is this : That he which giueth to an Image, goeth directly into Paradise, and the more he giueth the better place he shall finde there ; yea, that Christ himselfe shall yeeld his place vp to such an one. Now is it possible that men that are reasonable creatures, should be thus deluded and blinded ? But this is the efficacy of Antichristian delusion inflicted by Gods iudgement vpon men for their sinnes, and wrought by the subtlety and malice of Sathan, vpon their soules.

CHAP. 6.

Delusions by Popish Excommunications and Pardons.

1. **B**ESIDES all these forenamed delusions, the world hath bene no lesse inueigled and deceiued by their vse, or rather abuse of the Keyes, which the Pope challengeth, to haue authority to dispose in the Church, and sublegateth the same to Bishops and Priests. This power is exercised two waies : either by shutting whom they list out of the Kingdome of heauen, by excommunication : or by setting open the dore to whom they list, by Pardons, Indulgences, and Absolution. Now their Excommunication is twofold, the lesser and the greater : the lesser is nothing else but an exclusion from the Sacraments of the Church : and the greater called *Anathema*, an vtter abscission from the body of Christ. And in like manner their Indulgences are of two kinds : one Sacramentall after the Sacrament of Confession and Penance, which is an absolution from sinnes : and the other Iuridicall, which is an act of iurisdiction and Ecclesiasticall authority, giuing absolution from the censures of the Church : now how both these are abused, and the world deluded by them, is the point I am to manifest in this discourse following.

2. And first, I say that this power left to the Church by Christ, is in many things so ailed by the Church of *Rome*, and in others so exalted aboue measure, that there remains little

little in it of the institution of the Sonne of God. This is a formall abuse, and one of the festered vlcers of the Church of *Rome*, which requireth a fuller Treatise to lanch the fore thereof, then my intent will allow : I will onely search it a little, though not to the bottome. And to begin, obserue first, how the Council of *Trent*, in the 15. Session, and Chapter 3. of the reformation, seemeth willing to put it hand to the correction of the abuses of Ecclesiasticall censures : but all that those holy Fathers do, is nothing else but to exalt the authority of Bishops, and to abase that of Priests, and to clip the wings of the secular Magistrate. Secondly, the forme of their Sacramentall absolution, which is in the Priests power to giue, is vterly full of blasphemy ; for they doe not onely absolue in the name of the Father, the Sonne, and the holy Ghost, which is agreeable to Christs institution, but also in the name and merits of the Virgin *Mary*, and all the Saints, and their owne satisfactions, which is a manifest corruption of the doctrine of saluation. Thirdly, this absolution is giuen vpon condition, that the sinner shall endure some satisfactory paines imposed vpon him by the Priest, as some Fasts, some certaine Pilgrimages, some certaine number of Prayers ; which last seemeth to me a grosse abuse, to put prayers amongst paines, seeing good workes cannot be called paines or punishments, it being a greater punishment to be forbidden them, then commanded. Fourthly, (which is yet worse) if a man being enioyned this penance haue no humour to fast and pray, or go on pilgrimage, he may redeeme all with a little money, and permute this affliction of his body, into the affliction of his purse. This their owne Canon affirmeth expressly. And the glosse vpon it saith, that if a man may redeeme his fast by giuing a peny, much more may one be freed by anothers fast, and therefore it is an ordinary practise amongst them to giue money to some religious persons, to fast and pray and make satisfaction for them, and in their steades. But I should feare that if I did my penance by a Proctor, I should also be saued by a Proctor. lastly, that which is worst of all, these fellowes vnder the colour

*Eman Sa Is-
sue & Apherism.
in principio.*

*Can prestiter
D. 82.*

*Tellet de in-
struct sacerd.
lib. I. cap. 24.*

of spirituall satisfaction, vsurpe to themselues a temporall dominion ouer the bodies and goods of men : their bodies, by causing them to be whipt and scourged, as Cardinall *Tellet* witnesseth. *Absoluator* (saith he) *cum Psalmo et oratione dominica et verberibus* : and as we haue two famous examples in two great Kings, *Henry* the second of *England*, to whom Pope *Alexander* the third caused the whip to be giuen by a multitude of Monkes, whereof some gaue him fise blowes, others three, and so forth as their humours led them, as it is recorded by *Mathew Paris* in his History. The second example is in *Henry* the fourth of *France*, who receiued in the person of his Embassadour the Bishop of *Eureux*, being prostitute at the feete of his Holinesse *Clement* the eight, diuers strokes with a wand, before the King could be receiued into the bosome of the Church of *Rome*. And how they encroached vpon mens goods by this meanes, their continuall sale of Indulgences, for a certaine rate of money, which gaue *Luther* the first occasion of breach with the *Romane Church*, doth sufficiently shew : for by this trick they drayned mens purses, and amassed infinite treasure into their owne coffers.

3. And because I haue mentioned their Indulgences, which are an extrauagant kinde of exercise of the Keyes, neither meere sacramentall, nor iuridicall, but of a mixt nature partaking of both : let vs in few words obserue their abuse of the world by them ; and that so grosse and palpable, as is almost incredible, were it not fore-prophecied of them by the Apostle, that God should send vpon them strong delusion to belecue lyes. This power the Pope challengeth to himselfe alone : for he (say they) being Christs Vicar here on earth, hath the keyes of the Churches treasury tyed to his girdle, which treasury is filled with the merits of the Saints, to wit, their workes of supererogation, which they haue more then they neede for their owne saluation, mixt with the merits of Christ, and all these to be dispensed and disposed at the Popes pleasure. By this power the Pope can at an instant, deliuer all the soules that are in Purgatory, and send them

them into Paradise: which if it be true, then it followeth, that if he can do this and will not, he is an ynnmercifull Tyrant, in suffering so many millions of soules to lye frying in that furnace, when it is in his power to giue them ease: if he will and cannot, then hee is a notorious lyer to vaunt of this power. By this same power, he taketh vpon him to giue pardons to those that are aliue, and to exempt them from the punishment of their sinnes by plenary remission: but it is with this condition, *Si non ponatur obex*, *If there be not a barre in the receiuer*; which barre is want of Faith and Repentance: but this is a most intollerable abuse, for if a man haue faith and repentance, he is sure to be saued, whether he haue the Popes pardon or no: and if he want faith and repentance, they themselues confesse that the Popes pardon can doe him no good. By this power, they promise plenary remission of sinnes, to all that come to *Rome* on Pilgrimage, and chauce to dye by the way, and to them that liue and visit the holy places there, especially the seuen priuiledged Churches. They promise to some 50. to some an 100. to some 3000. yeeres of pardon: yea *Boniface* the eight granted out of his bountifull liberality 82000. yeeres pardon, to euery one that should say a prayer of *S. Augustine*, printed in a Table at *Venice*, and that *1000* times. And *John* the 22. granted 20. yeeres pardon to euery one that doth but bow his head at the naming of Iesus: by which account, a man may prouide in one day for millions of Ages, and, that which is remarkable, beyond the worlds continuance; whereas Purgatory lasteth according to their opinion, but till the day of iudgement. By this power, the Pope vseth to consecrate and hallow an infinite number of Crucifixes, Medailes, and *Agnus Dei*s, holy Graines, or Beades, and such like trash, and to send them abroad into the world, that whosoeuer weareth one of them about him, if he be at the point of death, and say but in his heart the name Iesus, shall haue an absolute forgiuenesse of all his sinnes, though he cannot be partaker of the other Sacraments of their Church. By this power, least *Rome* should be too farre to fetch these pardons,

the Pope hath appointed many petty Markets and Faires of them in euery Countrey, and the Pedlers that carry about this trash, are the Priests and Iesuites. *Leo* the tenth, sent one *Terelius* about with these Pardons, offering to euery one for the payment of ten shillings, and not a peny vnder, to set at liberty the soule of any one which they should name in Purgatory. Out of this power issueth their odious merchandize and setting to sale of all manner of sinne called, *Taxa penitentiaria Apostolica* : whereby impunity is granted, be the sinne neuer so gricuous, so the party pay according to the rate for his absolution : as for adultery or incest, foure Turons : for both together, six Turons : for wilfull murther being in holy orders, twelue Turons : and so in proportion for other offences ; so that there is no sinne so heynous, for which pardon may not be purchased for a small summe of money. Now then is it not too too manifest, how grossely the world hath bene deluded by this impious practise ? For hereby not onely notorious sinners, as Whores, Theeues, Adulterers, Murtherers, &c. are made secure and carelesse in their sinnes, seeing a pardon is so easily to be obtained, but they are also emboldened to continue in their sinfull courses ; forasmuch as they vse to pardon a sinne before it be committed : as it is said of Doctor *Parry*, that he brought with him his pardon in his pocket, for murdering our late Queene of happy memory, intended by him : and a certaine *Germane*, hauing obtained a pardon for the next sinne he should commit, robbed presently the Popes Pardoner, and so could not be accused thereof, because he had his pardon to shew. And that this delusion, though it ranne currant amongst the ignorant people, was reſented by some of the wiser sort, euen in these times of darknesse, may bee proued by diuers testimonies : as of one *Oliuer Maillard*, a great preacher of their owne, and a Friar, who speaking of these pardon-Pedlers, whom he calleth *Bullatores*, amongst other hath these words : *An creditis quod vnus magnus usurarius plenus vitijs, qui habebit mille millia peccata, dando sex albos tranco habeat remissionem omnium peccatorum suorum ? Certe durum est*

est mihi credere, et durius predicare. In like manner the Author of the booke entiled *Onus Ecclesie*, thus speaketh: *Isti indulgentiarum Buccinatores omnimodam promittunt securitatem, quæ parit negligentiam, et negligentia offensam Dei:* that is, These publishers of Pardons promise all manner of security which breedeth negligence, and negligence the offence of God. But most pregnant is the complaint of the Germane Nation in the booke of their *Centum gravamina*, exhibited to the Popes Legate at *Norimberge*, *An. 1522.* for there they thus complaine. *By the sale and Merchandize of this ware, (namely Pardons) not onely Germany is Spoiled of money, but Christian godlinesse is extinguished: for from hence Whoredome, Incest, Adultery, Periury, Murder, Theft, Robbery, Vsurie, and a whole heape of mischiefes haue proceeded, no man being afraid to commit any sinne in respect of conscience, when he was perswaded that a pardon might be purchased at so easie a price.*

4. But enough of this trash, wherein peradventure I haue stayed too long: I come now to their Excommunications, which containe in it so many abuses as is hard to count them. For whereas the Ecclesiasticall censures were admitted to humble sinners, and so to bring them to repentance, the Church of *Rome* turnes them quite to another end: For they make them serue for the finding out of things lost, and the payment of desperate debts, and for terrifying from sinnes not yet committed, so laying a plaister where there is no wound. For the first: if a man haue an Horse stolen from him, or any other thing, he may procure an Excommunication against the party that had stole him though vnknowne, to be of force if he bring him not againe, and so the Theefe must either gallop away to hell, or returne to the Gallowes, let him choose which: and so oftentimes it falleth out, that by this meanes, a Father hath vnwittingly excommunicated his owne Son, and for the body of an Horse, sent his Sonnes soule to the deuill. Cardinall *Tolet* approueth of this kinde of Excommunication, and so doth the Councill of *Trent*. In like maner, the same Cardinall alloweth, that an Excommu-

*Toller de In-
fruct. Sacerd.
lib. 1. cap. 8.
Concil. Trident.
sess. 25.*

nication may be publicly denounced against all such, as shall rob such a Lords Orchard, or steale his Kine, this is for a fault committed. And if a Creditor be desirous to be speedily paid his debt, he may by their rules excommunicate the Debtor before hand, if hee come not to giue satisfaction within a prefixed time. And this is the vse they make of the power of the Keyes, giuen by our Sauour Christ to his Apostles for the saluation and humiliation of sinners.

5. But most pernicious is their common rule, that a man excommunicate, is suspended from the charge and office he beareth whatsoeuer it bee, and can exercise no act of iurisdiction which is not voide, in Law : for this is to subiect vnder the power of the Pope and his Bishops, all ciuill Magistrates, all the offices of the Crowne, all the Lords of the Council, yea the very Crownes of Kings themselues, who after once an Excommunication is darted against them, be it wrong or right, are deprived of all authority, and all their Edicts, Ordinances, and Decrees, made vtterly voide and annulled. And yet their interdict of a whole Kingdome for an offence conceiued against the King onely, is a matter of greater horror and detestation : for then no Bell is suffered to be rung in the whole Land, all Diuine seruice ceaseth, hee that would heare a Masse must goe out of the Land, all the Sacraments of the Church are suspended, except Baptisme, auricular confession and extreame Vnction : the bodies of the dead are buried in the fields, and all Church-yardes shut vp. In this miserable case was our *England* vnder King *Iohn* for the space of six yeeres, during all which time, how many soules were sent into hell (if we beleue the Pope) as men dying out of the communion of the Church of *Rome* ? And all this for pecuniary quarrels, and certaine temporall rights, which the King denied to the Pope, the people being not the cause thereof. But yet it is most abominable of all, that remission of sinnes is giuen as the wages of iniquity, and absolution to a sinner vpon condition that he giue his House, or his Land, or his Kingdome to the Pope, for the wages of iniquity : as when hauing excommunicated one Prince, hee
giueth

giueth his Dominion to another vpon condition he should inuade and sacke the others Country, and dispossesse him thereof. This is a common practise of the Pope against Emperors and Kings, as the stories of the Emperor *Fredericke* the second, and his sonne *Conrade*, with diuers of our English Kings sufficiently witnesse. And in *France* during the last league, were there not pardons set vp in all the principall Cities of the Kingdome, wherein nine yeeres remission was granted to euery one that should rebell against the King? as if he should say, because thou art wicked, therefore thou shalt be saued: because thou art a Traytor, therefore thou shalt haue remission of thy sinnes, and the kingdome of heauen. And as touching the rauishing of mens goods by this meanes, the case is so cleare by manifold experience, that it admits no denyall; for during the 300. yeeres wherein the Pope quarrelled with the Emperors of *Germany*, (for so long that quarrell continued) did not the power of the Pope encrease, and that of the Emperor decrease euery day? Euery Pope by the terror of his Excommunication drawing from the Emperor excommunicate, Guifts, Priuiledges, Possessions and temporall rights, before hee could be absolved. He gaue absolution to King *John* of *England*, vpon condition, that he should giue him his Kingdome, and become his Vassall and Liege-man, paying him a thousand Markes a yeere, as to his chiefe Lord.

6. And sure a man would hardly beleecue, how enormous and prophane the abuse is in their absolutions from the censure of excommunication. The Iesuite *Sa*, in his Aphorismes saith, that an absolution made vpon a false ground is auailable: and *Tollet*, that an vniust absolution stands in force: and if a Bishop absolue without satisfaction, his absolution holds. As if a Bishop absolue a theefe without binding him to restore the theft. Besides, that which is worse: in the Church of *Rome* as they absolue by a Commissary, so a man may bee absolved by his Proctor; and that which is yet worse, a man may be absolved without his knowledge, and against his wil, which is as much as to say, thou shalt be saued whether thou wilt

Eman. Sa. A-
phorism in ver-
b. Excommu-
nica.
Tollet. de In-
stru. Sacerd.
cap. 14.
Azer. lib. 1.
cap. 9. 9. 2.

*Tollet de In-
struct. Sacerd.
lib. cap. 14.
Idem cap. 15.*

wilt or no. They teach also that an Heretike or Schismatike may absolve an excommunicate person at the point of death: and so an excommunicate may giue communion, that is, that which hee hath not: yea, that a man may be absolved from his excommunication after his death. But it is pretty which *Bellarmino*, *Sc*, and *Nauarre* affirme, that hee which giueth Indulgences to others, may also giue them to himselfe, and so there can be no want of pardon, when a man may pardon himselfe: and yet Masse is said for the Pope departed, presupposing that he is in Purgatory, and that he cannot pardon himselfe. But above all, is the Bull of *Cana Domini* remarkable, by which the Pope euery yeere vpon Maundy Thursday, being mounted on a Scaffold, hauing two Peacocks tayles at his two eares in imitation of the heathen Emperors, (as is reported by *Dion* in the life of *Senen*) thundereth out a long Excommunication, and ratifieth it by casting downe from aloft a burning candle wherein are excommunicated, first, all Heretikes and Schismatikes, with all others that are disobedient to the Pope. Secondly, all that appeale from the Pope to a future Councill, together with their Counsellors, ayders and fauourers. Thirdly, all Pyrates and Robbers, that ramage the Popes coasts, from Mount *Argentario* to *Terracina*, as if the Pyrates vpon the coasts of *England*, and *France*, and *Spaine*, were not as guilty as these. Fourthly, all Princes that impose any new Taxes, Subsidies, or impositions vpon their people without the permission of the Pope: which clause, toucheth all Kings and Princes to the quicke, who are constrained by necessity of their affaires, and authorized by the word of God to raise such Taxes on a sudaine for their present occasions. Fifthly, all falsifiers of the Apostolicall Letters; all that conuey Armes to Heretikes, all that stop prouision of victuals comming to the Popes Court, all that hinder the voyage of such as goe to *Rome* on pilgrimage, and all that kill, hurt, strike, or rob a Cardinall, or any other Prelate. Lastly, all that receiue tythes of the Cleargy, or vsurpe any waies their rights, or take knowledge of causes Ecclesiasticall being

Lay-

Lay-men, which claue enwrappeth not onely inferiour officers of state, but euen Emperors, Kings, and Dukes in their Dominions, and is indeed directly aymed against them. Here is a roaring Bull indeed, able to terrifie the whole world with his bellowing : but God be thanked, men that are not altogether blinded with superstition, haue learnt out of the word of God, that it is but *Brutum fulmen*, which hurts none but those Cowards, which a panicke feare can as soone strike downe dead as the stroke of a Gun. And I hope wee haue thousands that are of the same minde with a Parisian Priest, who hauing receiued an Excommunication against the Emperor *Fredericke* the second, which was to bee published with sound of Bells, and Candles lighted, and after extinct, thus answered : *I am commanded to excommunicate the Emperor Fredericke, and not knowing the cause, yet knowing that there are great quarrels and an irreconcilable hatred betwixt the Pope and him, and I know that one doth wrong to the other, but which it is I know not : therefore as farre as my power extendeth, I excommunicate him that doth the wrong, whether soeuer hee be, and absolve him that it is done vnto.*

7. Yea so infinitely outrageous were they in this censure of Excommunication, that thereby they brought the necks of Emperors and Kings vnder their feet. It is a story notoriously knowne, how Pope *Alexander* trampled vpon the necke of the Emperor *Fredericke*, when he came vnto him to be absolved from his Excommunication. And how the Emperor *Henry* the fourth danced attendance bare-footed in cold weather diuers daies before the Popes gate, ere he could be admitted to his presence : and how for feare of this thunder clap, Kings haue waited like Lackeys on the Popes Horses, and one held his bridle, another his stirrop : and how *Francis Dandalus* the Venetians Embassador, crept on his hands and feet, with a chaine about his necke like a dog all along the Popes great Hall, ere he could obtaine an absolution for the State of *Venice* from the Popes Excommunication. And how the King of *France*, and the King of *England*, attended on the same Pope like Lackeys in the City

of *Bagence*. And how *Adrian* the fourth, caused the forenamed Emperor *Fredericke* to hold his stirrop when hee dismounted from his Horse, and frumped him for his labour, in holding the right for the left. And how arrogantly *Boniface* the eight entreated *Phillip* the Faire, King of *France*, bragging that for his contumacy the Kingdome of *France* was fallen to the Church of *Rome*. And *Albert* of *Austria*, in refusing to giue him the Imperiall Crowne being lawfully chosen, and vaunting that hee himselfe was Emperor and Lord of the whole world. These stories being at large set downe by others, I doe but breiefely touch, and as it were by the way.

8. *Machiauell* vpon the occasion of the dealing of Pope *Alexander* the third with the Emperor *Fredericke*, hath this notable saying; that the Popes were growne great by three things, by Excommunications, by Pardons, and by Armes: for by Pardons they made themselues to be adored, by Excommunications to be redoubted, and by Armes to bee obeyed, but by all three they raked together infinite Treasures, and so made themselues great. For touching Pardons, it hath beene sufficiently declared before: and for Excommunications, their ordinary practise was to excommunicate, to the end, that an absolution might be purchased with money, as the forenamed *Fredericke* bought his absolution of Pope *Gregory* the ninth, for an 100000. ounces of Gold. *Boniface* the eight in the highest degree of impiety, was not content to excommunicate the French King *Phillip* after the ordinary manner, but together with him, all his, to the fourth generation. Is not this a manifest trampling vpon the necke of Kings, and abusing of the blindnes of the world? For what appearance is there that any mortall man hath power to excommunicate a man and all his posterity to the fourth generation? The same Pope in despite of the forenamed French King, disanulled all the Indulgences giuen by his Predecessors to Frenchmen: a most strange and absurd act: for if these Indulgences were of that vertue as they pretend, they must haue redeemed out of Purgatory millions of soules; and

See these things more fully discoursed of by *Mornay* in his *de papatu*. *Abbot* and *Downham* de *Antichristo*. and *Hen. Stephen* in his *Apology* for *Herod.*

if

if they were by this Decree nullified, then it must needs follow, that these poore soules must returne backe againe out of Paradise into Purgatory: this conclusion is an *Amphisbana* which stingeth both waies. And for Armes, the onely vse of them was, when their spirituall censures were either reiected or contemned.

9. To conclude, with this thunder and lightning from the Popes seate (for so it is named by them selues) men were so terrified, that they were driuen into courses of extremitie and desperation: for they were perswaded that they were hereby giuen ouer to the power of Sathan, and viterly depriued of the protection of God, and his holy Angels, and of the kingdom of heauen. And therefore one of their owne Friars saith, that it is not fit that this dart should be put into the hands of euery foolish Prelate, which notwithstanding is ordinarily done in the Church of *Rome*, the Pope lending to Bishops and Priests this thunderbolt, as often as occasion requireth. And this is the more remarkeable, seeing such as are excommunicate are depriued not onely of the communion of Saints for the present, but of the very prayers of the Church for the future. For on good-Friday when they pray for Iewes, Turkes, and Pagans, yet they pray not for these. Howbeit since the light of the Gospell began to shine in the firmament of the Church, the world is growne a little wiser, and these thunderclaps are as much now contemned, as they were before reuered: yea, many of their owne Religion haue cast off the terror of them, and set them at naught. Take for example the Emperor *Charles* the fifth, who was not onely a fauourer, but a protector of the Church of *Rome*; this man being menaced with an Excommunication by Pope *Paul* the third, if he did not deliuer vp the City *Plaisance* into his hands, gaue him to know by his Embassador, that if he thundred and lightened with his Excommunications, hee would answere him with the thunder and lightning of his Artillery. Their diuellish pollicy therefore being thus discovered, they fell to other more violent courses, as the fire and faggots, the bloody Inquisition, the burning chamber,

*Memor. Corxi-
on fol. 143.
Col. 4.*

open warres, secret treasons, sword, gun-powder, dagge, pistoll, and poyson, massacres, murders, with all manner of more then *Nero*-like cruelty, and all too little to maintaine their abominable pompe and superstition. These are now the engines of their policy, the old spirituall censures being almost out of date, and by these they labour both to vphold their *Babel*, and to ouerturne the truth. But our Lord Iesus Christ hath giuen to the cinders of his blessed Martyrs, the vertue which is said to be in the ashes of the Phœnix, and that with more abundance: for the ashes of a Phœnix bring forth but one Phœnix; but the ashes of one faithfull Seruant of Iesus Christ, hath ingendred an infinite number of the same kinde, who notwithstanding all their cruelties and bloody executions, do, and will stand for the defence of the truth, and more and more discouer the abominations of that purple Whore.

CHAP. 7.

Delusions by Monasticall Vowes, and the Sacraments of the Romish Church.

1. **T**Heir Monasticall Vowes and Sacraments lye so in my way, that I cannot draw towards my conclusion, vntill I a little discouer how the world hath bene deluded by those meanes. And touching their Vowes, they are of three sorts. First, the Vow of voluntary pouerty. Secondly, of celibacy or single life. And thirdly, of blinde and regular obedience: all which are professed by their Monkes and Friars in their Cloisters, to the great abusing of the world by these tricks of Antichristian policy.

2. Concerning their voluntary pouerty which they vow and professe, who seeth not how by this tricke they haue made themselues rich and mighty vpon earth? they profess to haue nothing, and thereby gaine all things that their hearts can desire, and that in such plenty and abundance, that the very fat of the earth is their portion. Look into all Countreies

tries of Christendome, and you shall finde the Abbeyes, Monasteries, and other Religious houses, seated for the most part in the most fertile and pleasant places of all Kingdomes, and enriched with so infinite possessions, that here in *England* the Law of *Mortmaine* was faine to bee made to restraine men from giuing too lauishly to those idle bellies. Monasteries (saith one of their owne writers) were founded in time past for Deuotion, though now they are abused to rapine and coquetousnesse: for they haue at this day destroyed the world, and brought to nothing the state of the Empire and of all Lay-men: wherefore all such places as are, or shall be erected, may worthily bee called nets framed to catch Lay-mens goods. In this small land of *England*, the reuenues of the Religious houses which were dissolued, did arise according to the old rents, to the summe of an hundred thirty foure thousand six hundred and three pounds two shillings foure pence halfe peny: which summe what it would amount vnto in the true valew according to the esteeme of these times, I leaue to them to calculate that are better seene in wordly matters than my selfe: my opinion is, that it is not the tenth of the true valew. The Votaries of Saint *Francis* Order, of all other, professed pouerty in the highest degree: according to the rule of their Order they might not so much as touch any Gold or Siluer, neither had they any right, title, or interest in any thing to be their owne: their good Founder *Francis* hauing laide it downe, that without any construction, gloss, or interpretation, they should haue nothing of their owne. And yet these Hypocrites wil take as much Gold or Siluer as is giuen them with their Gloues on their hands, and liue possessed of great reuenues, and fare plentifully in their Cloisters: like vnto that melancholy *Athenian* that imagined all the ships and goods in the Port *Piræum* to be his owne, when he had none: so these professing they haue nothing, yet possesse all things their hearts can wish. But I would faine know how they can excuse themselves by this rule from being theeues. For (as *Hospinian* saith) what is he but a theefe, that eateth and drinketh, and clotheth himselfe with that that

Pet. Ferrarius.
in forma libelli
quod agitur rex
substitit ex suo
corpore.

Hospinianus
orig. Monach.
lib. 6. cap. 16.

*Ferus in Ex-
posit. Decalog.*

is none of his owne, nor can bee by any right? other theeues eate and drinke their owne when by guift it becommeth theirs, but no guift could giue them a propriety t any thing : this thing (saith the same Author) troubled the Friars exceedingly, because it proued them manifestly to bee theeues, and they could not deuise how to shift it off. And to this agreeth *Ferus* in his exposition of the eight Commandement, where he placeth in the ranke of theeues, all those which vnder the habit of Religion, deuoured widowes houses, and rauished to themselues the riches of the world by Lyes and deceites : what is then this vow of pouerty, but a meere tricke to gull and rob Lay-men of their wealth, and to enrich themselues with their spoyles ? And yet forsooth they pretend heereby a state of perfection and holinesse, aboue the Law, and grounded vpon an Euangelicall counsell, *If thou wilt be perfect, goe sell all thou hast and giue it to the poore. Mat. 19.* As if it were likely, that our Sauour would at the first dash giue a counsell of perfection to one that was not yet conuerted to the faith of Christ, but was meere of the Iewish Religion : or if he did, yet that these fellowes are ascended to this degree of perfection, when by their giuing away all (as they say) they gaine more then all, more ease, plenty, belly-cheare, wealth, and contentment, then they could haue if they had kept their owne in their hands.

3. Their vow of celibacy or single life is of like quality and nature : for vnder the pretext of holinesse and purity, the Cleargy of *Rome* practised all manner of filthinesse and impurity. So grossely was the world deluded by this their counterfeit sanctity, that if a Priest was found in bed with another mans wife, yet he was not to be suspected of any vn-cleane act, but to be thought onely to counsaile and aduise her for her soules health : and yet the horrible adulteries, and Sodomiticall abominations which haue sprung from this root of celibacy, are vncountable. I might call to witnesse Saint Bernard in his booke *de conuers. ad Clericos. cap. 29.* and vpon the *Canticles. ser. 66.* and also *Huldericke* Bishop of

Augusta

Augusta in his Epistle to Pope *Nicholas* the first: and *Robert Holkot* an English Dominican Friar, in his 173. Lecture vpon the booke of Wisdome: and *Panormitan* a man of great fame in the Councill of *Basill. part. 3. de cleric. coning. cap. cum olim.* And *John Gerson* Chancellor of *Paris*, who complained that in his time some Cloisters of Nuns were become Stewes of Strumpets and Whores. And *Mantuan* a Carmelite Italian Friar, with *Polidore Virgill*, and many more, who haue in their writings largely discovered the abominable fruites of this filthy vow: but I will fix onely vpon such as touch this point of delusion. *Auentine* thus writeth concerning those times. The Decree of Celebacy (saith he) was acceptable to Whoremongers, to whom now it was lawfull in stead of one wife to haue the fellowship of six hundred Harlots. Hence many false prophets tooke occasion by fables and miracles to cast mists ouer the truth: and by drawing places of Scripture to their purpose to deceiue the people. In a word, when as very few did truely make warre with lust, and some did faine continency for gaine sake vnder the honest name of chastity, they committed Whoredomes, Incests, Adulteries, euery where, without punishment. Thus he. *Mathew Paris* is altogether as plaine and downe right to this purpose, his words are these. He (speaking of *Gregory* the seuenth) forbad all Diuine seruice by married Priests, and Lay-people to heare their Masses, by a new example, and as most thinke, an vnconsiderate iudgement, contrary to the opinion of the holy Fathers. From whence arose such a scandall, that the Church was neuer so distracted by any Schisme or Heresie: some contending for iustice, others against iustice, and in the meane while few keeping themselues continent, though some made great ostentation thereof for their owne gaine: many ioyned to their incontinency periury by reason of their adulteries, and yet who were in greater estimation with the people then these hypocrites? *Sigebert* another Historiographer of theirs, thus writeth. By this occasion (saith he) many false Doctors springing up in the Church turned the people from Ecclesiasticall discipline by prophane novel-

*Robert. Holkot.**Panormitan.**Jo. Gerson.**Mantuan.**Polid. Virgill.**Auentine.**Mat. Paris in
Guilelmo. pri-
mo.**Sigebert. Anno.
1074.**ties.*

*Nichol. Clemang. lib. de
ruina & re-
parat. Eccles.*

*Mat. Paris. in
Henrico. primo.*

*Stephan Apol.
for Herod.*

ties. *Nicholas Clemangis* thus bitterly inueigheth against these fellowes : *These Votaries* (saith he) *who by how much according to the vowes of their Religion they should be more perfect, and chaste, &c.* then others, by so much are they more wicked and obscene; *Monkes in habit, but monsters in conscience, and conuersation.* And in the same booke concerning Nuns he saith, *That they were not assemblies of Virgins dedicated vnto God, but brothel-houses of Whores and Strumpets, Steues of Venus, and receptacles of lascinious and vnchast wantons to glat their lusts.* But to leaue testimonies, and to come to examples. Did not that Cardinall called *Iohannes Cremenſis*, that came into England as Legate from the Pope, in the reigne of *Henry the first*, foully abuse the people & the Cleargy ? when the next night after hee had in a Councill at London vehemently inueighed against Priests marriages, and exhorted vnto chastity, and enacted a Law in that behalfe, he was found in bed with an Harlot to the shame of the Order of Priesthood, and reall confutation of his owne Decree ? Or that filthy Friar, named *Iohannes de Cornibus* that dyed of the Pox, yet left such an opinion of holinesse behinde him, that when after his death the red buttons of that disease appeared in his face, the people presently beleueed that he was turned into a *Seraphim* ? Or that great Saint of theirs *Saint Dufane*, who for the disallowing of Priests marriages, wrought by the Art of *Necromancy*, wherein hee was very expert, diuers great miracles, as to make an Image to speake to the Councill assembled at *Winchester*, and his Harpe hanging vpon the wall, to sound of it selfe an holy hymne, *Gandete in celo, &c.* with sweet melody, and to hold the deuill by the nose with a paire of Tongs or Pincers when hee came to tempt him vnto incontinency. If these stories were true, as they are related, then doubtlesse the deuill was there the cheefe Actor : if false, then what shamelesse beasts were they, that reported them to the world ? But howsoever it were, still it remaineth that heereby the poore people were miserably deluded. It is written of *Saint Godericke*, who being mightily tempted with the lusts of the flesh, that

to abate the heate thereof, he vsed diuers remedies, as to weare a haire shirt next his skin, and sometimes a coate of Maile, and to stand in the night when he was most tempted, in a Well of water vp to the chinne. One time (as they say) there appeared vnto him a great old deuill, accompanied with a number of young ones like blacke boyes with shauen crownes, which turned vp his bare buttocks vnto him in defiance of his chastity: and if any man that had a barren wife complained to this holy Saint, he made them fruitfull by tying his girdle about them. This and much more of such stuffe is found in his Legend, which was read in the Church on his festiual day with great deuotion, and certainly beleeued by the blinded multitude. And no maruaile if they were so deluded to beleue this, when as they gaue credit to farre more abominable and filthy relations, as to that obscene tale of the miraculouse conception and birth of Saint *Wolstone* Bishop of *Winchester*, which is this: that his Father desirous to lye with his Mother vpon a good Friday, and she refusing in honor of the day, was forced to leaue his *Sperma* vpon a stone, which shee finding and lamenting the losse thereof, wrapt it vp in a locke of wooll, and nourished it vp vnder her arine-hole till it was a perfect Child: and hereupon they say, he was called *Wolstone*, a man famous in those daies for many things, but especially for this his miraculouse (I might say Sodomiticall) begetting. I will end with a merry story related by *Malsbury* and others, of a Nun that was Sister to the Emperor *Henry* the second, whom he so entirely loued, that he would often haue her to lye within his Pallace very nigh to his owne Chamber. This Nun was secretly beloued of the Emperors Chaplaine, and with him had diuers amorous meetings in the night: now one morning hee being about to depart from her Chamber to his owne, least his footing should be seene in the snow which was newly fallen that night, she tooke him on her backe and carried him ouer to his owne Chamber: at which time, the Emperor being by chance risen to doe some worke of nature, and looking out of his window, beheld the whole pageant: shortly

Bale Acts of
English Vo-
taries.

Idem.

Guliel. Mal-
mesbur. lib. 1. 1.

Vincen. specul.
hisor. lib. 2. 5.
cap. 18.

Malmbury.
 Ranulph. in
 Polichro. lib.
 6. cap. 9.
 Antonin. part.
 2. tit. 26. c. 18.

after fell a Bishopricke which the Priest gaped after, and a Nunnery which his Sister desired : then the Emperor first called the Priest, and said to him, I giue thee this Benefice vpon condition, you saddle no more the Nun : And after calling her said, I giue you the Nunnery vpon condition you horse no more the Priest. Were not these couple like to bee excellent gouernours of the spiritalty, thinke you ? But all was chaste Religion so long as marriage was absent. And because I haue inentioned a Nun, let me giue you two or three examples more of them to accompany the Friars. One is of *Editha* the Abbesse of *Wilton*, who was Saint *Dunstanes* holy Minion. Her that holy man beheld on a time, as shee was crossing and blessing her forehead with her thumbe ; which he presently taking into his hand said, *Neuer may this thumbe perish*, and so it fell out (saith the story) for after her death, all her body was found resolued into ashes, except that thumbe, and another secret part which in all likelihood he had blessed also. It is written by the same Authors, that *Elgina* the wife of *Canutus* King of *England* hauing no children, and being therefore disliked of the King her husband, went to an holy Nunnery to those religious chaste women, hoping to find there some release for her malady, as indeed shee did: for finding there an holy Sister with child, she bargained to haue the childe brought vnto her in secret, which she, counterfeiting her selfe also in the meantime to be great bellied, made shew to be her owne, and so contented her husband : this Child was called *Smcno*, and the yeere before *Canutus* dyed, was crowned King of *Norway*. But aboue all these, two Nuns following were famous for their cozenage : one a Nun of *Watten* in *Yorckeshire*, who being ingrossed by a young Monke of the Cisternian Order, when she was to be deliuered, feigned that *Henry Murdach* Archbishop of *Yorke* deceased, who had beene her bringer vp in her infancy, sent two midwiues from heauen, and discharged her of her child without paine, and tooke it away with them, so that it was neuer scene after. Another, the Nun called *Beatrice* (of whom I haue spoken before) that is reported

to haue beene so sauoured of the Virgin *Mary*, that shee in her habit and feature kept her place for many yeeres, whilst she plaid the Strumpet abroad. I conclude with that chaste Sister, that hauing had three bastards, which afterwards grew famous in the Church for their learning, to wit, *Lombard*, *Gratian*, and *Comester*, gloryed in her villany, and said, that it was an happy fault that had brought forth three such worthy men. And thus wee see, how the simple world hath beene deluded and abused by this vow of celibacy.

4. Their third Vow is of regular obedience, whereby they so religiously tye themselves to the rules of their Order, as in outward semblance, they seeme to the world to bee most holy Saints, when in the meane while in secret they breake those rules at their pleasure, and make no conscience of obseruing the Commandements of God. So great is their hypocrisie in this kinde, that some of them would not forsooth die, till their superiours had giuen them leaue. But I cannot better decipher the hypocrisie of this generation, then in the words of *Cornelius Agrippa*, who at large describeth them after this manner. There are (saith he) in the Church diuers sects, Monkes, Friars, Anchorites, &c. which both the old Law, and the purer times of the Church were ignorant of. These at this day, challenge to themselves the onely name of religious persons, professing difficult rules of life, and most holy duties, vnder the names of the worthy Fathers, as Saint *Basill*, Saint *Benedict*, Saint *Bernard*, Saint *Augustine*, Saint *Francis*, &c. but at this day few of them are good, whereas of euill there is a great multitude. For hither resort as to a Sanctuary for wickednesse, such as are terrified in conscience for their misdeeds, or that by reason of the vengeance of the Law can be safe no where else, or which haue cast themselves into pouerty by Harlots, Dice, and Luxury: or whom the hope of ease, and the impatient desperation of defrauded lust, the inconsideratnes of youth, the malice of an vniust step-mother, and greedy Tutors, haue enclosed within these wals. All which troope are combined together by a pretended shew of sanctity, vnder a hooded habit,

*Cornel. Agripp.
de vanis.
scient cap.6.*

and a strong vow of pouerty. In that great Sea of superstition, wherein swim and rauin the great *Leuiathan*, and *Behemoth*, with other strange fishes, and creeping things innumerable: out of this gulfe issue forth so many Stoicall Apes, so many insolent money-wormes, so many palliated beggers, so many hooded monsters, some wearing long beards, some cordes, some ropes, some sackcloth, clubfooted, wood-shanked, bare-legged, blacke, dusky, grisely; attyred some in white, others in diuers colours, others in linnen, others with nets, others with short clokes scarce reaching to their buttocks, others with long clokes to their heeles, others clad like Mourners, others like Souldiers: some breecht, some vnbrecht, some girt, some loose, with a number more of such like Stage-Players. These for their habit sake vsurpe the onely sacred name of Religion, and boast themselves as companions to Christ and his Apostles: when as their life for the most part is notoriously wicked, and yet vnpunishable through the pretext of Religion. For they are guarded with the priuiledges of the Romane Church, and exempted from the iurisdiction of all other Churches: and therefore though they may call others in question in any Court of Iustice, they if they haue done wrong cannot be met withall but at *Rome*, or *Ierusalem*. Foxes they are in sheepes skins, so dissembling their Art of fraud, that they seeme to professe nothing but counterfeited hypocrisie, and pure gaine, vnder the colour of piety; whilst with a pale countenance they faine to fast, and draw deepe sighes from their brest, with teares at command, and murnure continuall prayers with mouing lips, and by a composed gesture, sober gate, deiected eyes, seeme most humble and meeke, when in truth if they bee looked into, no sinke is more filthy and corrupt: and yet they ouercome all with the title of Religion, and defend themselves with their hood, as with a buckler against all the darts of Fortune, and so being secure from worldly troubles and dangers, eate the bread of idlenesse, and sleepe in deepe security; and account this Euangelicall pouerty, to eate the fruit of others mens labours, and liue by the sweat

sweat of other mens browes : and whereas by their base habit they professe deepe humility, walking bare-footed like poore pefants, disguised like Comedians, bound with cords like theecues, shauen crownes like Fooles, with hoods, eare-laps and little bells like Iesters, and other such markes of deiection, and reproch for Christs and religion sake : in the meane while are transported with ambition, and direct the whole course of their order, to gaine to themselues titles of honour, no kinde of people being more greedy of high places in the world then these are. This and much more to the same purpose writeth *Agrippa*, touching the hypocrisie of these Romish Votaries. And so wee see how the world hath bene a long time deluded by these Monasticall vowes.

5. And now I come to their Sacraments, which are engines of no lesse delusion then the former. But to omit the two Sacraments instituted by Christ, which notwithstanding they haue most horribly corrupted, I insist in their owne five which are proper vnto them. And first to begin with their Sacrament of Penance, whereof there are three parts : Contrition, Confession, and Satisfaction. For Contrition, though their constant doctrine is, that *penitens si vel pusillus dolor sit, absoluitur a culpa*, as *Roffensis* ; though the penitents grieffe be small, yet he is absolved from his fault : *Tennis dolor sufficit*, a little grieffe sufficeth, as *Maldonate* : *Contritio imperfecta*, an imperfect contrition, as *Acosta* : *Quocunq; gradu remissa*, in the lowest degree, as *Suarez*, and *Tollet* : yet it may wipe away the greatest sinne. Though I say, they teach this in their bookes, notwithstanding they terrifie the people in their Sermons, that they must be greatly humbled, and rend their hearts by contrition, if they will be saued (for it is to be noted, that Popery is one thing in their books, and another in their common practise and speech :) and that which is most absurd of all, they neede not to be contrite at all, if they will giue a little money for a Pardon, and yet goe to heauen too. Touching Confession, what is it but a meere deuice of pollicy to drayne mens purses, and to diue into their purposes ? Hereby they scatch into the Countsailes of

*Roffens. Art. 5.
Maldonat in
Summa 9. 16.
Art. 1.
Acosta de sa-
lut Indorum.
lib. 5. cap. 11.
Tollet de In-
stru. Sacerd.
lib. 3. cap. 5.
Suarez, tom. 4.
dissut. 4. sect.
4. m. 9.*

Princes, and mysteries of State, and intentions and practises of the common sort of people ; and so frame and proportion their plots accordingly, and that many times for the ruine and destruction of whole States: For if they finde any mischieuously minded against Hereticall Princes, as they tearme all that protest against the corruption of their religion ; they not onely giue them absolution from their intended crime before it be committed, but euen animate them vnto it with promise of Paradise, and commendation of an act, not onely meritorious, but Heroicall. Thus Father Garnet confessed our Powder Traytors ; and a Iesuite, *Ranillac*, that murdered *Henry* the fourth the *French* King : and yet forsooth the seale of secrecy solemnly sworne, but daily broken for aduantage, doth cast a vizard of holynesse vpon their practise. Besides it is a knowne case, how most of that shorne generation, make their confession an ordinary bawde of vncleannesse. This is affirmed by diuers of their owne writers : one thus. *It is an ordinary practise (saith he) for Priests to commit execrable villany with women at shrift, vanishing wiuues, and deflowring maydes in the Church, and committing Sodomy with young men, &c.* *Cornelius Agrippa* calleth in plaine termes *Auricular* confession, *genus quoddam lenocini*, and proueth the same partly by a story out of the tripartite History, where it is recorded, how a noble woman was rauished by a Deacon in the time of shrift, for which cause *Nectarius* the Bishop of *Constantinople* banished this secret confession out of his Church, as also all the Bishops of the East, did the like in theirs : and partly by their owne knowledge and experience in these words ; *I neede not seeke farre (saith he) for examples, for I could relate many, fresh and well knowne if I would ; for Priests, Friars, and Monkes, haue vnder pretence of religion, free and secret accesse to all sorts of women, in shew to visit, comfort, or confesse them for their soules bealth : but in stead thereof, they to whom it is a sinnet to touch money by the rule of their order, account it no sinne, contrary to the rule of religion. I. Cor. 7. 1. to touch women with vchaste hands, and to defile holy Virgins, Widowes, and Wiuues ; yea oftentimes like*

Aluar Pelag.
de plantu ec-
cles. lib. 1. Art.
27.

Agrippa de va-
nit. cap. 64.

like the Troiane adulterer and theefe, to conuay them from their husbands, and according to Platoes law, to prostitute them to their fellows : and so whose soules they should gaine unto God, their bodies they sacrifice to the deuill. Vpon this same ground *Acosta*, a famous Iesuite, saith, that it was a good prouision if the obligation of secret confessions were vtterly taken away, for the preuentions of most abhominable sacriledges and filthy acts, in likelihood to be committed by such as were forbidden the vse of marriage. What is this but vnder a pretence of holinesse, to open a gap to all wickednesse and vncleannesse ? As for their satisfaction, which is the last part of their Sacrament of Penance, that is clearly nothing else but a Pageant of hypocrisie, and a meere mockery : For first, whatsoeuer paine is enioyned them by their Confessour in recompence (as they say) for their sinne, is for the most part so sleight and easie (to wit, saying so many Creeds, or Auees; going in Pilgrimage to such or such a Saint, giuing themselves a few stripes on the backe with a whip, fasting a certaine number of daies, &c.) as a wicked man would hardly exchange his long pleasure in sinne, for so small and short a punishment. And secondly, let the Penance enioyned be neuer so sharpe and great, yet a pardon may release it, and that may be obtained by a little money ; or if money bee wanting, for visiting one of the seauen Churches in *Rome*, or saying a short praier in the Primer; or deuoutly worshipping the Crosse, Nailes, Whip, Launce, Heart, or Handes, of Christ painted on a wall. Yea thirdly, if we are not able or willing to performe our penance our selues, we may hire another to do it for vs, and in our stead, which is the plaine doctrine of *Tollet*, as hath bene shewed before. And what is all this, but a May-game of sport, and a meere mocking of the world ? by which notwithstanding they both keepe the people, yea and Princes too, in awe and subiection, and heape vp great treasures into their coffers.

6. From their Sacrament of Penance, I descend to the other foure. And first of Confirmation, which as it is abused in the Church of *Rome*, is nothing else but a deuice to gaine reuerence

*Acosta de procurand. Indor
salus. lib. 6.
cap. 16.*

reuerence and respect to their Bishops aboue other Priests. For hence it is, that they preferre it before Baptisme, wh ch they say euery ordinary Priest may conferre, but this onely be performed by a Bishop, and that a man hath not his full Christendome, till he be *Chrysmatus*, that is, thus confirmed; and the Bishops blessing is so donatiue of sauing grace *ex opere operato*, that if a man dyc before he hath committed any mortall sinne after it, he must of necessity go to heauen. Hence it was, that yong & old flocked vnto them by troups on euery side, kneeling on their knees as to some Saint come from heauen, and crauing their benediction with most earnest deuotion, and yet in conclusion all was not worth a rush, but they returned home as empty of grace as they went thither. I know that this Ceremony is of great Antiquity, and hath an holy and commendable vse in the Church of God: but that it should be a Sacrament conferring grace, and that a man is not a perfect Christian without it, is a most abominable delusion.

Marriage is the next, which they call a Sacrament, ascribing vnto it the very efficacy of sauing grace, as to the rest, and yet deny the vse of it to their Priests: before a vow (say they) it is *Sacramentum*, a Sacrament; after a vow *Sacrilegium*, sacriledge. Now if it be a Sacrament, why is it not common to all? Why may any man vow against it? Why do they barre their Priests of it, who of all other haue a right vnto the Sacraments? Will they deny them the meanes of their saluation, and so make them vngracious as they are? But I meane not to dispute the question any further, saue onely to shew how these fellowes haue deceiued the world with a pretence of piety, in calling this ordinance of God a Sacrament of grace, and yet deny it to their Cleargy as a sinne of the flesh, and preferring concubinage, adultery, and whoredome, before it, as lesser euils.

I will put in the next place, their extreame Vnction, though it be last in order, and say onely thus much of it, that if it be true which the Councill of *Trent* decreed, that this Sacrament wipeth cleane away all such sinnes as remaine vn-

purged

purged or vnſatisfied for : and which the Council of *Flarence* iudged, that the effect of this Sacrament is; *Sanatio anima, The healing of the ſoule* : and which *Bellarmino* affirmeth, that therefore the ſiue ſenſes are annoynted, becauſe they are as it were the ſiue doores by which ſinne enters into the ſoule : to wit, that there might be a generall purgation of all ſinnes which remaine. I ſay, if all this be true, then hath the world bene groſſly deluded by them. For Purgatory, ſay they, is ordained to purge away the reliques of ſinne which in our life time we haue not ſatisfied for : thus *Bellarmino* defineth Purgatory, *To be a place, wherein as it were in a priſon, thoſe ſoules are purged which were not ſufficiently purged in this life, to the end that being ſo purged, they may be admitted into heauen.* Now if all the reliques of ſinne be wiped away by this extreame vnction, then what uſe is there of Purgatory ? And if the reliques of ſinne be to be purged in Purgatory, then what uſe of this Sacrament ? Either therefore the one, or the other, is a meere deluſion, or rather both, ſeeing there is no purgation of ſinne, but by the blood and Spirit of Chriſt alone, by which as many as beleue in him are waſhed, and clenſed from the very dregges of corruption, *1. Iohn. 1.7. 1. Cor. 6. 11.* Adde hereunto, that this vnction was not uſed by the Apoſtles, and in the primitiue Church, as a medicine to purge the ſoule from ſinne, but as a miraculous meanes of curing ſome dangerous diſeaſe of the body. Thus ſaith *Caffander*, ſetting downe the forme of words which were then uſed at the annoynting of ſicke perſons : *I annoynt thee with holy oyle, in the name of the Father, the Sonne, and the holy Ghoſt ; praying that by meanes of this holy vnction, and our ſupplication, Sanitatem recuperes per Dominum noſtrum* : wherefore (ſaith he) this vnction was not then applyed to ſuch as were at point of death, and whoſe life was deſperate. The Ieſuite *Fenardentius* confeſſeth as much, when he ſaith, *That the effect of this oyle of ſold, is that men might be cured from the diſeaſes of the body*. And therefore *S. Clement* Biſhop of *Rome*, amongſt the ſacred conſtitutions, ſets downe this forme of benediction of this holy oyle : *O God*

Bellar de extrem. vnct. lib. 1. cap. 8.

Idem de Purgat. lib. 1. c. 1, et lib. 2. c. 1

Caffander. Conſult. Art. 2.

Fenardent. com. in Iacob 5.

the Creator, sanctifie by Christ this oyle, and giue it vertue to cure and driue away diseases. How are they then beguiled and deluded, that are made beleecue, that this last vntion by a Priest, is auailable for remission of their sinnes, and a powerfull passport to conuay them into Paradise?

7. I will end, though out of order, with their Sacrament of Orders, wherein the whole institution of Christ is so disordered, and put out of frame, that little remaineth entire and sound in this sacred function. For the charge laid vpon Priests by the Spirit of God in holy Scripture, is, to labour in the word, *1. Tim. 5. 17.* and to feede the Flocke of Christ with wholesome doctrine, *Acts. 20. 27, 28.* and to administer the Sacraments to the people, and pray for them, *Acts. 2. 24.* But in the ordination of Priests in the Church of Rome, there is no mention of any of these things. The formality vsed is onely this: The Bishop annoynteth with oyle in forme of a crosse; the fingers of him that is to bee Priested, which are to touch the Host, and putting into his hand, betwixt his fingers, a Chalice and a little Dish with these words, *Receiue power to offer sacrifice to God, and to celebrate Masse, both for the quicke and the dead.* And by these words he establissheth him a sacrificer of the body of Christ, and giueth him a power that surpasseth the power of all creatures in heauen or earth, whether Emperours, or Kings, or Angels, or the Virgin Mary her selfe: whence Pope Urbane the second inferred, *That it was an abhominable thing, that the hands of them that create their Creator, should be bound to serue them whose hands are daily polluted with filthy touchings.* And by this reason he maintained, that Emperours and Kings ought not to giue Inuestitures. Another great Doctor, that was Almoner to the Prince of Conde, in the first booke of his *Royall Priest-hood, Chap. 3.* thus magnifieth this function vpon the same ground. *Ioshua* (saith he) *stayde but the Sunne in the place where it was before: but these (to wit Priests) stay Iesus Christ being in heauen, on the midst of an Altar, where he was not before: the creature obeyed him, but the Creator these: the Sunne him, but God these, as often as they pronounce the*

Guliel.
Malmibur.

the words of consecration. And againe, *The Priesthood and the Divinity have some thing in common betwixt them, and are almost of equall greatnesse, because they are of equall power: And therefore* (saith he) *seeing the Priest marcheith checke by iolle with the Divinity, and that all Priests are Gods, it followeth that the Priesthood excelleth the Royalty, and that Priests are greater then Kings.* Neither is their practise different from their doctrine: For at the Papall Masse, if an Emperour or King assist in person, he performeth the office of a Subdeacon or a Deacon at most, and Deacons wee all know are but Priests seruants. And *Baronius* commendeth *S. Martin*, because at a Feast he presented the cup to a Priest to drinke of next himselfe, rather then to any of the Princes, that were set with him at table. And this is the first peece of his ordination. Next vnto which followeth the second, that the Bishop then imposeth his hands vpon his head, and vseth these words, *Receiue the holy Ghost: whose sinnes thou shalt remit, they are remitted vnto them, and whose sinnes thou shalt retaine, they are retained.* By which words is committed vnto them a power to remit, and retaine sinnes as we see, and yet not all sinnes neither: for some passe the power of simple Priests, and are reserued for Bishops and Penitentiaries, from whom also there are some causes reserued to the Pope himselfe, and therefore they cunningly alter the words of the Gospell, and instead of, *Whosoeters sinnes*, say onely, *Whose sinnes.* And these be the two parts of their ordination, wherein the cheefe peece is cleane forgotten, to wit, authority and power to preach the Gospell: and not onely forgotten in their Orders, but also in their practise; for few there are of infinite multitudes, that labour to instruct the people by preaching, either for want of ability, or of conscience: whereas euery ignorant Ideot sacrificeth daily, and giueth absolution to euery one that will demand it for a price. And yet who are in greater esteeme then these? Who dares controulle them? Or what Lawes can take hold of them? They are wholly exempt from all ciuill command and authority, and endowed with such priuiledges and liberties, as no man dare say vnto them

be they neuer so wicked, Blacke is thy naile, for feare of incurring the censures of the Church. And thus it is apparent, how strongly the world hath bene deluded by this their Sacrament also, as well as by the rest.

CHAP. 8.

A rabble of other Romish Delusions, arising principally from the ignorance and abuse of holy Scripture.

1. **T**O avoyde tediousnesse in this subiect which is infinite, I will binde vp in one bundle a few more of their delusions, whereby the Popish Priests haue abused the world, and those principally which arise, either from the ignorance, or from the malicious abusing of holy Scripture, or from both together as ioynt causes. The ignorance and sottishnesse of the Romish Cleargy in former times, is so notorious and famous, that it is almost a needlesse thing to report that which is written of them. Their owne rule, that Ignorance is the mother of deuotion, though directed to the Laity, yet possessed their Cleargy also: by which they were encouraged to lay aside all study of holy Scripture, and to addict themselves to blinde and superstitious deuotion, the true daughter of their blind mother Ignorance. S. Bernard saith, that ignorance hath two daughters, dubiety or doubting, and falsity or error: their deuotion then must either be full of doubts, as proceeding from vnknowne grounds, or of error proceeding from authorized ignorance of holy Scripture. There is one Ancient Law in our Kingdome, hatcht in the blindness of Popery, that plainly euinceth the ignorance of the Cleargy in those times, and their want of learned men: It is this, that in many criminall offences, he that could but reade the Psalm *Miserere*, or some other, though he vnderstood neuer a word thereof, should be exempted from the secular power, as being fit to make a Clerke, which plainly argued that, which I named before, the grosse ignorance of the greatest part of the Cleargy in those daies. I confesse that this

this Law is still continued, but it is not with opinion that such persons are fit to be made Priests, but onely for mitigating of the rigour of the Law in petty offences, which otherwise would be inflicted on them as vpon the greatest. If we desire particular examples of this sottishnesse in Popish Priests, I could referre the Reader to other Authors that haue written thereof, and especially to *Stephens Apology for Herodotus*, where is a whole thraue of them: but that he may haue also heere some satisfaction, I will not forbear to relate some of them, partly out of that booke, and partly out of other writers. Their owne Canon Law telleth vs of a Priest, that in the Sacrament of Baptisme vsed these words, *Bapizote in nomine patris, et filii, et spiritus sancti*, which notwithstanding Pope *Zachary* writing to one *Boniface* a Bishop in whole Diocesse this absurdity was committed, resoluth to be true Baptisme, though the rules of Grammer were broken; and so doth also *Peter Lombard*. Another, in the consecration of the Eucharist said, *Hoc est corpus meum*, which by the same rule must be a good consecration, albeit notwithstanding their Religion will neuer allow it, seeing the consecrating vertue lurketh in Christs owne words, *Hoc est corpus meum*, and those truely pronounced. Another, read in *Luke 19.8. Euerit domum*, in stead of *Euerrit domum*, ouerturned the house, in stead of swept the house, which was a mistake that euery School-boy could haue corrected: but it seemes this Priest had read *Euerit* in his books, but neuer *Euerrit* in all his life before. Another read *Demissus per portam*, let downe by the gate, in stead of *Demissus per sportam*, let downe by a basket. *Acts. 9.25*. Another to proue that an Heretike ought to be put to death, alledged that text of Saint *Paul, Titus. 3.10. Hereticum deuota*, anoides an *Heretike*, as if it were *de vita*, supple, tolle, that is, take away an Heretike. But most famous was hee that being asked whether the Virgin *Maries* name could be found in the Old Testament, answered yes, in the first of *Gen.* verse. 10. where it is written, *Et congregationem aquarum vocauit Maria*; and hee also that would finde the

Decret. 3. p. de consecrat Dist. 4. can. 84. Lombard lib. 4. Sentent. Dist. 6.

Masse in the first Chapter of Saint *Iohn* in these words : *Inuenimus Messum, we haue found the Masse* : and hee also who being in contention with his Parishioners, about pauing the Church, brought in the Prophet *Ieremy* for his Aduocate, Chap. 17. in these words, *Paucant illi et non paueam ego*, let them paue, but I will not paue. I will not remember that Popish Priest in the beginning of Queene *Elizabeths* reigne, who reading the first Chapter of Saint *Mathewes* Gospell in the Church, *Abraham* begate *Isaac*, and *Isaac* begate *Iacob*, &c. when he came to the hard names of *Aminadab* and *Naasson*, &c. brake off on a sudaine, not being able to read any further, with this conclusion, *And so they begate one another to the end of the Chapter*. Neither will I speake of him a Popish Priest also ministrified in that time ; that read, *Mat. 17. 27.* in stead of *cast an Angle into the Sea, cast an Angell into the Sea* : nor him that being by his Ordinary bidden to construe this Article of the Creed, *Passus est sub Pontio Pilato* to try his sufficiency, answered thus, *Passus est, he passed, sub Pontio Pilato, ouer the bridge Pilatum* : which the Bishop finding fault withall, saying, that *Sub* signified *vnder*, not *ouer*, he replied ; but if hee had gone vnder hee had beene drowned. But to passe further, if their ignorance in the Latine was so great, what shall we thinke of their knowledge in the Hebrew and Greeke ? One of them being held for a learned *Rabbi*, hath this deriuation of the word *præbiter*, either *præbens iter*, or more subtilly, *quasi præ alijs bibens iter* : and of the word *Diabolus*, of *dia* which signifieth *duo* two, and *bolus* which signifieth *morcellus* a morsell, because he makes but two bits of a man, one of his body, and another of his soule. The blessed name *Iesus* is thus abused by them: for they say that the two syllables wheron the word *Iesus* standeth, signifie the two natures in Christ, and the three vowels the Trinity, and the two consonants the two substances in Christs Humanity, to wit, his body and soule. So the word *Cephas*, which is a Syriacke word signifying a stone, some of them deriue from the Greeke word κεφαλη an head; cutting off the two last letters. Some againe from the

French

*Stella. Clerico-
rum,*

*Lib. Confor-
mit. S. Fran-
cisci.*

French or English word *Chef* or *Cheefe*, and others from the Latine word *Caput*, which comes from *Cepio*, whose preterperfect tence is *Cepi* : and all this doltish stirre is to vphold the Popes supremacy that he should bee head of the Church. But it is no maruaile if they thus dealt with those three holy Languages, sanctified by the Crosse of Christ, seeing in their opinion the knowledge of them was a manifest introduction into Lutheranisme, which they call heresie, but in truth is a meanes to discouer their errors, and lay them open to the world. Neither was this ignorance found onely in ordinary Priests, but euen in Bishops and Popes : as witnesseth *Alphonſus de Castro. lib. 1. cap. 4. ad hares.* when he saith; *Constat plures eorum adeo illiteratos esse, ut Gramaticam penitus ignorant.* It is well knowne, that many of them are so vnlearned, that they know not their Grammer rules : for example, a Bishop examining one that was to be made Deacon, in stead of asking *Quot sunt Sacramenta*, demanded *quos sunt 7 Sacramenta* : how many are the seuen Sacraments ? To whom the Deacon answering, *Tres* : the Bishop replied *In quibus*, what call you them ? And it is reported of Pope *Iunius* the second, that signing a Warrant, in stead of *fiat* hee wrote *fiatur*. If any should here step vp and say, that wee haue also amongst vs many ignorant Ministers, that haue beene as absurd in their preachings and demeanors : I answer, that there neuer was Church better furnished with able, learned, and godly Preachers, then ours is (the Lords name be praised for it :) howbeit I deny not, but that there are amongst vs many wandring starres, lewde, and vnlearned Ministers, who in their preachings and sayings may peraduenture abuse their calling, and affoord matter of laughter to prophane and superstitious persons : but notwithstanding I auouch, first, that the number of them is but small, in comparison of the huge troopes of ignorant Priests and Friars which swarme in al the places of Popery like Locusts in Summer. And secondly, that our Church is sicke of them, and seekes to ease her stomach of such vsauory morsels by little and little, not countenancing them and their ignorance, as they

they doe in the Romish Synagogue. And thirdly, that such abuses in some of our Cleargy are matters meereely taken vp by report, and often deuised by Popish and irreligious persons, in malice to our Religion, without any ground of truth: whereas those things which are related of them, are either authentically registred in their owne bookes, or divulged by men of their owne faction and Religion. And therefore I may truely make vse of the saying of the Poet against them : *Etsi nos digni sumus hac contumelia maxime, indigni illi qui dicant tamen.* Howsoeuer, the whole world will confesse, that the times of Popery were times of blindness and ignorance, both in Cleargy and Layty, and that when the Gospell began againe to shine forth in the world, Learning also began to shew it selfe in all places, which before had lyen hid as it were in a dungeon.

2. Thus they abused the world by their ignorance : but their horrible prophanation of holy Scripture is much more abominable ; as first, in depriving the people of all liberty to read the same, as if it were the onely root and spring of Heresie. This prohibition was so strictly vrged, that it was more danger to be found reading in a Bible, then forging false money, or counterfeiting the Kings coine, and hee was peremptorily iudged an Heretike, that was found with a Bible in his house, though he held in opinion no doctrine contrary to the Church of Rome : yea, one of them affirmeth, that it was the deuils inuention to permit the people to reade the Bible : and another, that hee knew certaine men possessed, because being but husbandmen, they vsed to discourse of the Scriptures : another, that Lay-men are no better then hogs and dogs, and therefore that these precious pearles are not to be committed vnto them : and that the Scripture to a Lay-man, is as a sword in a mad mans, or a knife in a child's hand. But what maruaile if Lay-men were forbidden by Priests, when euen Priests forbad themselues to reade the Scripture ? For their whole study was either the Canon Law, or some Postill, or at least some booke of worse report : as for the Bible, they did little acquaint their eyes with that obiect, least it should

*Beres. de tradit. pag. 44.
Thyrraeus de demoniacis. c.
21. Thef. 2 57.
Hofius. de expresso verbo.
D. i.*

should induce them into Heresie. In so much as an old Priest hearing a yong man alledge Scripture out of the New Testament, wondred, and swore that he had beene a Priest fifty yeeres, and yet neuer knew what the New Testament was. *Essensaus* in his Commentary. vpon *Titus*, giueth vs a full iustificatiō of this report: for there he thus writeth, *I remember* (saith he) *that a Noble Italian Bishop was wont to tell mee, that his Country-men were terrified from the study of Diuinity with feare of being made Heretikes, as if heresie sprung from the study, and not rather from the ignorance of the Scriptures.* *Whicke And* be your Country-men professes said I of both Lawes (quoth he) but especially of the Canon Law, for this is the shortest cut to all the high dignities of the Church. I confesse that for very shame, within these forty yeeres they haue translated the Bible into diuers vulgar languages, as the French and English: howbeit it is so corrupted in translating, and so counterwarded with false glosses and annotations that instead of the wholesome iuice of sauing knowledge, the Reader sucks out nothing but poyson and yenome to his soule. And these editions were permitted to be read onely of those that had attained a dispensation, therefore from their Ordinary, or that could dispense wth certaine summe of money by their ycerely reuenue: as if heresie builded her nest rather in the brest of the poore man, then of the rich: or as if the rich were lesse carnall then the poore. And thus that generall name which *Epiphanius* giueth to all Heretikes, *Lucifuge*, agreeth well to this generation, who cannot abide the light of the scriptures, but flie from them as Owles and Bats from the light.

15. Another grosse profanation of holy Scripture whiche by they delated the words lay in their idle additiōs, and idle paraphrases, and interpretations. For touching additiōs, what can be more palpable, then when they patch vp the Canon of the Scripture, with those books: which were held both by the Iewes and most of the Antient Fathers for *Apocrypha*. And which of themselves giue place to no doctrine that they proceeded not from the Spirit which smoth in the

Essensaus in Tit. cap. 1. c. 2 pag. 105.

Canonick writings. Besides, doe they not make their vn-
 written traditions, I say not one, but the principall part of
 Gods word? Without which in their iudgement, the
 booke of God is an vnperfect rule of faith, a dead letter, an
 inky diuinity, and no better then a leaden rule, or a nose of
 wax, flexible to euerie humour. In this ranke I may place
 diuers counterfeit books, disguised vnder the name of some
 of the Apostles, or their Disciples, full of fables, blasphemies,
 and contrarieties, and yet commended to the world as par-
 cels of the written word of God, and beleueed in as holy
 Scripture it selfe. As, the Gospels of Saint *Nicodemus*, of
 Saint *Thomas*, of Saint *Bartholomew*, of the *Nazarites*, of
 Saint *Anne*, the booke called *Pastor*, and that which is cal-
 led *Orthodoxographa Theologia sacrosancta*: with diuers
 others. But aboue all, that booke ascribed to Saint *James*,
 called *Proteuangelion, siue de natalibus Iesu Christi, et ipsius*
Matris virginis Marie, beareth the bill for impiety. In this
 is recorded a long story of Saint *Annes* barrennesse, and
 how by prayer she obtained a childe of God which was the
 Virgin *Mary*, and how she was dedicated by her Mother
 to the Lord, and brought vp in the Temple like an holy Nun,
 and after by lot sell to *Ioseph*, and being with childe by the
 holy Ghost, after much trouble and stirre, was deliuered in a
 Caue of her childe, by helpe of a midwife miraculously found
 out by *Ioseph*, with a number more such idle circumstances,
 which any Christian heart would blush to reade, though
 they were not ashamed to write, and commended to the delu-
 ded world as Articles of Faith. There they tell likewise of
 many miracles wrought by our Sauour Christ when he was
 a childe: as that when he was carried an infant into *Egypt*,
 and being assaulted by theeues, one of the theeues would not
 suffer his fellowes to lay hands vpon *Ioseph* and his company,
 but departing, desired the infant *Iesus* to remember this
 good turne: and this was the good theeue whom Christ re-
 membred vpon the Crosse. Againe, that Christ being a Lad,
 and working with his Father *Ioseph* in the Trade, had benee
 on a time corrected by him, for miscutting a peece of timber

too short for his worke, had he not miraculously with his hands pulled it out to the full length. And thus the doltish Friars and Priests stuffed all their Sermons, discourses, and writings, partly with Legendary tales, and partly with fables out of such *Apocrypha* bookes, leauing in the meane while, the holy Scripture vntouched, wherewith they had small or no acquaintance.

4. Besides, what doe they by their strange paraphrases of the text, but turne it into a plaine enterlude or play? The Sermons and Positils of their Friars, are stufte with such idle stuffe, which fauoureth meerey of a prophane wit, and tendeth to no other end, but to the deluding of ignorant people. For instance, take the example of that sinfull woman called *Mary*, *Luke. 7.* who washed our Sauours feet with her teares, and wiped them with the haire of her head: this they turne into a pleasant Comedy, wherein are these *Dramata* or Actors. First, *Mary* a wanton Wench, giuen to pleasure and fleshly dalliance, like another *Thais*: then her Sister *Martha* a deuout young woman reprobuing her for her wicked life, and perswading her to repentance: next Iesus Christ, an holy and Religious Preacher working vpon her conscience by wholesome and heauenly admonitions: Then *Simon* the Pharisee preparing a dinner for Christ in his house, and entertaining all his Friends that came with him: besides, certaine gallant yongsters making loue to *Mary*, and labouring to keepe her in her old course of wantonnesse. And lastly, the Virgin *Mary* entertaining her after her conuersion into her friendship and familiarity. There was neuer Comedy better acted, and more to the life, then this Friar-like relation was, by that Friar *Menot* by name, which we will confesse if we read the discourse it selfe, as it is written by him at large. In like Courticall manner they handle the parable of the prodigall child, which being breafely recounted by the Euangelist, is so enriched and disguised with a number of idle circumstances, as can not but moue laughter in reading of them: for the true discourse wherof, as also of the story of the Officers that were sent to apprehend Christ, *Iohn. 7.* and

of the two women that contended about the liuing childe before King *Salomon*, 1. *Kings*. 3. with a number such like. I referre the Reader to their owne bookes, and especially to the Sermons of Friar *Ménor*, *Dormi secure*, and *Stella Clericorum*.

5. As: for their false interpretations and misallegations of texts of Scripture, they are so frequent in all their bookes, that it may seeme lost labour to stand about them: therfore for a taste onely take these examples following, wherein they apply the Scripture directly intended of our Sauour Christ, to their Saints and Saintesses. The booke of the Conformities of Saint *Francis* affoordes many examples of this kinde of prophanation; but the conclusion of that booke is worth the noting, which is this; *Multa quidem & alia signa fecit Franciscus, quæ non sunt scripta in libro hoc*: so affirming the same words of him, which were written by the Euangelist of Christ himselfe. Thus a Friar of Saint *Dominicks* Order applyed vnto his Patroné Saint *Dominicke* that prophecy of *Zachary*, Chap. 6. v. 2, 3. touching the foure Chariots, which being drawne with foure kinde of Horses of diuers colours, signifie foure kinde of Priars of that Order, *Minors*, *Heremites*, *Guardians*, and *Predicants*; To Saint *Augustine* they apply that of *Exekiel*. 28. ch. 2. *Tu signaculum plenitudinis Dei plenus sapientia* namd to Saint *Agnes*; that text in the *Canticles*. 7. 6. *Quam pulchra & decora charissime in delicijs*; and to Saint *Lacie*, that of Saint *Iob*, Chap. 9. 3. *Lux in tenebris lucet, et in tenebris eam non comprehendunt*. These braue applications are in the Sermons intituled *Dormi secure*: but these are nothing to them that follow for blasphemie and impiety. The two great lights spoken of *Gen*. 1. 16. signifie (say they) the two dignities in the firmament of the Catholike Church, to wit, Pontificall, and Regall; the one to rule the day of the Spirituall; and the other to rule the night of the Layty, and is lesse then the other by 57. degrees, as saith the Glosser vpon that place. That first and famous promise of the *Messias*, *Gen*. 1. 1. is taken off from Christ, and put on the Virgin his Mother, by reading *Ipsa conteret*, &c. in stead of

ipse or *ipsum*, according to the Hebrew originall Text, and the Septuagint translation. Againe, that Prophetically promise made principally vnto Christ, and secondarily to the Elect, *Psal.* 91. 13. *Thou shalt walke vpon the Asse and Cockatrice, &c.* was applyed by Pope Alexander the third to himselfe, and the Emperour Frederick; and that not in bare words, but in a reall action, by trampling vpon the Emperours necke. *Esay.* 49. 23. it is written, *They shall worship towards the face of the earth, and licke the dust of thy feete:* and *Esay.* 28. 16. *Behold I will lay in Sion a tried stone, a precious corner stone, a sure foundation:* and *Hosen.* 1. 11. *The Children of Iudah and Israel shall be gathered together, and appoint themselues one head:* and *Cantic.* 7. 5. *Thy head is like the Mount Carmell:* and *Mat.* 28. 18. *All power is given to me in heauen and in earth:* and *Psal.* 8. 7. *Thou hast put all things vnder his feete, the Fowles of the aire,* that is (say they) the Angels in heauen: *Beasts of the field,* that is, the godly in this life: and *Fishes of the Sea,* that is, the soules in Purgatory. All these Texts they apply vnto the Pope with a number more, making him equall vnto Christ, and inuesting him with his titles of dignity: as of the Churches Head, the great Shepheard of the Flocke, the Lyon of the Tribe of Iuda, the Bridegroom, &c. I might enlarge my selfe in this field: but for breuity sake take onely these three or foure examples more, and so an end with this peece of delusion. Pope Beniface the eight, challenged to himselfe the power of both swords, Temporall, and Spirituall; because Christ saide, that two swords were sufficient, and bad Peter not cast away one of them, but *put it vp into the sheath.* So likewise they expound that Text, *Mat.* 17. 24. *Solue prote et me, Pay for thee and me:* to signifie that Christs family hath two heads, to wit, Christ and Peter; because they two onely payde, and that Peter was a chiefe ouer the rest of the Apostles, because none of the rest payde, as if paying of Tribute was a signe of preheminence, and not rather of subiection. In like manner, *Baronius* alleadgeth that of *Mat.* 18. 18. *Whosoever thou shalt bind on earth, &c.* to proue the Popes power to excommunicate

the *Venetians* : Kill, that is, excommunicate : *And eate*, that is, bring them to the obedience of the Church of *Rome*. In fine, I cannot omit that their famous interpretation of a Parable recorded by *S. Marke*, Chap. 13. 34. where it is said, *That a certaine man going into a strange Country, leaueih his house, and giueth authority to his seruants, and commandeth the porter to watch.* This man (say they) going into a strange Country, is the soule which by death departeth out of this world : his leauing authority with his seruants, signifieth, that he chargeth his Executours to procure with his goods, the prayers and suffrages of the Church, whereby he may be freed from Purgatory : he commandeth the Porter to watch, that is, he giueth part of his goods to his Pastour, that hee may diligently sacrifice for him, by saying Masse. Who seeth not the impiety and prophanenesse of these interpretations ? And yet these are nothing, either in number or quality, to those that are ordinarily found in their bookes.

6. What should I speake of their intricate questions, curious distinctions, subtile speculations, and fond allusions, where with they haue so perplexed all diuinity, that little of the true sense and meaning thereof can be vnderstood ? Take a short view of them, and thereby iudge of the whole lump. Touching questions : whether God could sinne if he would ? Whether he can yet do as much as he hath done ? Whether he could assume the nature of man in the Female kinde ? Or whether the holy Ghost could produce the Messias out of another creature then a woman ? Whether the good Angels are of one accord ? Whether God serueth himselfe with all of them ? Whether they are greeued at the damnation of them whom they guard and keepe ? How many orders and degrees there are amongst them ? With many more of the like nature. Againe, about the Sacrament, how Christ is present, and at what moment of the consecration the elements are changed ? Whether if a Rat eate the Host, he be thereby sanctified, and made an holy Rat, and so of Mice and Dogges ? How the Spider swallowed vp by *S. Francis* came out whole and sound at his thigh, whether of it owne moti-

on, or by Diuine reuelation, and whether it partooke of the merits of Christs blood, and so was translated into heauen. These and a thousand more such like questions are to bee seene in their bookes, full of blasphemy and impiety.

7. Touching their subtile speculations and inferences, who can but say vnto them, Wit, whither wilt thou, if hee reade but these ensuing instances? One proues, that *Peter* had no skill at his weapon, because when hee should haue stroke off *Malchus* head, he did but slice off his eare. Another, that the royall Maiesly is subiect to the Priesthood, because the seruant whose eare was stroke off, was called *Malchus*, which signifieth a King. A third, that Ecclesiasticall dignities are not to bee conferred in regard of kindred, but of desert; because the keyes were giuen by Christ to *Peter*, and not to *Iohn*, though his best beloued, because he was his cozen. They tell likewise, both the colour and fashion of Christs coate, how it was made by the hands of his blessed mother, and grew vp with him, as he grew: And how his flesh was so tender being made of the purest blood of the blessed Virgins body, that if hee had but dast his foote against a stone, it pained him asmuch, as if another had bene wounded in his eye. Yea, they blush not to preach, how many scourges Christ had giuen him on his backe, and how many woundes he had in his body, and how many thornes there were in his crowne, and what he wrote on the ground when he absolued the woman taken in adultery: and what was the womans name that cryed, *Blessed is the wombe that bare thee*, to wit, *S. Marcella*, *Marthas* Chambermaide: and the soldiers name also that pierced his side, to wit, *S. Longine*. Nay, they can discouer what speeches passed in Paradise betwixt God the Father, God the Sonne, and God the holy Ghost, about the incarnation of Christ, and about the message to be sent to the Virgin *Mary*, touching his resurrection. These metaphysicall speculations saour more of froth of wit, then of any fruite of Religion.

8. Their distinctions are no lesse delusiue then the former: for thereby they labour, if not to extinguish, yet at the least

least so to obscure and darken the truth, that it can hardly be discerned of the quickest sight. For example : to excuse their Idolatry in worshipping of Saints, they make a three-fold kinde of religious worship : *Dulia*, belonging to the Saints in generall : *Hyperdulia*, appropriated onely to the humanity of Christ, and the blessed Virgin his mother : and *Latria*, due onely vnto God. Again, to maintaine their doctrine of merit, they distinguish workes into three degrees : some proceeding from nature onely before grace : others from faith and grace, but not from a man fully iustified : and some from a person fully iustified : and these last (say they) are meritorious of euerlasting glory and happinesse. Besides, they distinguish their merits, into congruity, and condignity : the sacrifice of Christ, into bloody and vnbloody ; the one on the Crosse, the other in the Masse. And whereas in the first institution of the Sacrament, our Sauour saith, *Drinke ye all of this*, they distinguish of the word *All*, and say, that by it arcment, not all Christians, but *All* the Apostles onely. And likewise in their Sacrament of Marriage, whereas the Apostle saith, *Marriage is honourable amongst all men*, they distinguish againe of the word *All*, in like sense as they did before in the Sacrament of the Lords Supper, viz. not *All in generall*, but *All* that are not bound with a vow to the contrary. And thus when wee say, out of the Scripture, that Christ is the onely true foundation of the Church; they distinguish of foundations, and say, that Christ indeed is the prime and principall foundation, but that the secondary foundation is *Peter*, and so the Pope, vpon whom all the rest are built. Again, they say, that all the Apostles were equall in respect of the people, but not betweene themselves : as if *Peter*, that neither ordained his fellow Apostles, nor instructed them, nor gouerned them, could be their spirituall Pastour. So when the Scripture plainly affirmeth, that Christ is the onely Mediatour betwixt God and vs; they answer by distinction, that he is the onely Mediatour of Redemption, but not of Iurisdiction. Again, that he is the onely Mediator in regard both of Nature and Office; but that

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the Saints are our Mediators in regard of Office, though not of Nature. So for satisfactions, Christs satisfaction (they say) is in vertue sufficient, but not in act efficient, except it be applied by our satisfaction. So when the Gospell saith, *That when we haue done all that we can, we are yet vnprofitable seruants*, they elude it by a distinction, saying; wee are vnprofitable indeed to God, but not to our selues. And when we giue instances of many Popes that haue erred and bene Heretikes, they answer that the Pope may erre, *quatenus homo*, but not *quatenus Papa*. In fine, there is no truth in religion, nor point of faith, which is not mangled and obscured by such curious distinctions, and the world thereby most grievously deluded.

9. Lastly, touching their fond allusions, to decipher them to the full, would aske more inke and paper, then I would willingly imploy vpon such idle stuffe: I will instance in three examples onely. The first whereof shall be of their Episcopall ornaments. The two hornes of a Bishops Miter (say they) signifieth his knowledge in the old and new Testament: his white Gloues, the sincere administration of the holy Sacraments: his cleane Surplisse, the simplicity and innocency of his life: his Crosier Staffe, the drawing of Christs sheepe to the pasture of Gods word: and his Crosse and booke, the affections and afflictions which he is subiect vnto. Are not these braue contemplations besitting an Heroicall inuention? But I come in my second example to their Masse, where the Priest at one instant personates many parts: to wit, of Christ, of the Virgin *Mary*, of the twelue Apostles, and principally of *Iudas*, of the Theefe on the Crosse, of the Centurion, of the Publicane, and a number others. When hee crosseth the Hoast (say they) hee represents the person of Christ: and when the Cup, the person of *Iudas*: by three other crosses which he maketh before, he personates the Father, the Sonne, and the holy Ghost: and by three after, three estates of men; one in heauen, another in Purgatory, and a third vpon earth: by fve crosses which he maketh after all these, he represents either the fve dayes betwixt Palme sun-
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day and good-Friday, or the five wounds of Christ: by burning candle (say they) figureth either Christ, who enlighteneth euery one that cometh into the world, or the light of faith and ardour of charity, which is in euery Christian soule: and the *Gloria in excelsis*, pronounced with a low voyce, representeth Christ crying in his cradle when hee was an infant: and pronounced with an high straine, his terrible voyce at the day of iudgement. Did euer Mountebanke or Juggler so cozen the world with counterfeited shewes and wares, as these Impostours haue done by these their hypocriticall deuices? The third example is, touching their Lent dyet, wherein they finde such an infinite number of sottish mysteries, as would bee tedious to repeate. There is not a Figge, nor a Rayfin, nor Prune, nor Egge, nor Egge-shell, nor Kernell, but hath a mysticall and spirituall allusion: their very Sallet composed of diuers kinde of Herbes, must signifie the word of God of diuers senses; and the Vinegar and Oyle which are equally mixed in it, the Mercy and Iustice of God, the Orenge charity, and the Kernell secret almes. But for this matter I referre the Reader to a booke called, *Quadragesimale Spirituale*, printed at *Paris*, *Ano. 1565.* and corrected and allowed by two Doctors. Therein wee shall finde no manner of thing which is eaten of them in Lent, but applyed to a spirituall sense. But I leaue the further amplification of this dotage to others, that shall search more narrowly into the bottomlesse gulfe of their idle speculations.

10. I could adde here a multitude of Apish tricks and inuentions, vsed by Popish Priests; to make their Auditours laugh, or weepe at their pleasure: with a catalogue of their ridiculous discourses both in their bookes and pulpit. As of him, that vpon a wager made one halfe of the people in the Church to laugh, and the other to weepe at one instant, and that of purpose by a passionate discourse of the passion of Christ to those that sate before, and laying open his bare backside to them that stood behinde. And of him that cryed in the pulpit before the Pope and his Cardinals, *Eye S. Peter,*

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Eye S. Paul &c. Or of him that to terrifie his Auditours, presented vnto them a man like a deuill, with flaming eyes, a great hooked nose, bloody teeth, and long crooked nails, braying out an hideous voyce. Or of him that to shew the people the ougliness of hell, laide open to their view the filthy backside of the Sexton, with whom hee had compacted for the acting of this play. Or of him that preached alwayes by dunbe gestures and shewes. Or of him that was discoursing vpon mortality and death, caused on a sudaine a dead mans skull, with a candle burning within it, to bee rayed vp on the top of a pole, to the terror of the people. Or of him that would proue a Lutherane to be worse then the deuill, because the deuill would flee away at the making of the signe of the crosse, but a Lutherane was not afraide of it. or of him that hauing let fall his note of the names of persons to be excommunicate, saide, that he excommunicated all that were in that hole, except the Bishop and Official, whose names were also there written. Or of him that compared the Grace of God, to sheepe strittles; and another, the Sacrament to a Venison Pasty, which is called Venison though nothing be secne but the crust. Or of him that compared soldiers to Iesus Christ in all things saue in one; namely, that he hauing descended into hell, returned backe againe, which they should neuer do. I could (I say) adde these with a number more such like examples, but that they are at large set forth by other Authors, and especially by the forenamed *Henry Stephen* in his Apology, and also because the whole rabble of Popish shauelings may thinke themselues already sufficiently graced in thus magnifying their witty inuentions. But howsoeuer they thinke, the world I am sure may clearly hereby perceiue, how it hath bene a long time deluded by them, and how *S. Pauls* Prophecy is fully verified in the Papall Church and religion: *God shall send vpon them strong delusions to beleene lyes.*

CHAP. 9

A conclusion of the whole Treatise.

1. **I** Had here cast Anchor, and stroke saile, had not two shelues lyen in my way, which seemed to hinder my landing: I meane two doubts or scruples which are to be removed. The first whereof is, How it was possible, seeing these abuses are so palpable, that the world should be deluded by them. And the second, Whether there were none in those blinde times that smelt out their delusions, but all in generall were carried away with the streame thereof: which two things being resolved, it cannot but be manifest, that the Pope is that man of sinne, that sonne of perdition, and that great Antichrist fore-prophecied in the Scripture, and that the Church of *Rome* is that Whore of Babylon which should inebriate the world with her enchaunting cup of Fornications.

2. Touching therefore the first: I say, that it neede not seeme strange, that the world should bee thus deluded by them, if we consider: first, the iust iudgement of God, who gaue them vp to the efficacy of deceite, because they had reiected the loue of the truth, as the Apostle speaketh, *2. Thes. 2. 9.* For where there is not the loue of the truth, there must needes be a loue of lyes, errour and superstition. Secondly, if we consider the powerfull enchauntments of the Babylonish Whore, who like a hellish Sorceresse so bewitched the world with the vaine name of the Catholike Church, and *S. Peters* Chaire, and a braue ostentation of pompous Ceremonies, together with the whole frame of their religion, agreeable to mans corrupt nature, that few (most being besotted with their braue shewes) could either conceiue in their heart, or discern with their eyes in what state they stood, but were carried in the crowd like sheepe to the shambles to manifest destruction. Thirdly, if we consider how the word of God, out of which they might drawe sauing knowledge, and by light whereof might discouer their errors,

rors, was lockt vp from them in an vnknowne tongue, and not permitted to bee read of any, saue such as had a speciall priuiledge and license thereunto: for when light is taken away, darknesse must of necessity follow in place thereof, and the onely light of heauenly truth is to bee found in the holy Scripture as *David* confesseth, *Psal.* 119. 105. Lastly, if we consider the reuerend opinion they had of their holy Mother the Church, and also of their Prelates, and Priests, whose doctrines they were forbidden to examine or dispute, vpon paine of heresie, but swallow al that came to hand, vnder the pretence of an implicite faith, which they were taught was of it selfe sufficient to saluation, without any more adoe. From these fountaines sprung all that strange blindnesse and stupidity of those times. For in truth, could any man that was not stricken with the spirit of giddinesse and slumber, cuer frame his heart to beleue these monstrous doctrines, that Saints departed ought to be worshipped and inuocated with trust and confidence as God himselfe? that the Pope can canonize them to this worship at his pleasure? that Images are to be adored with the same degree of honor as is due vnto their patternes, contrary to an expresse precept of the Law? that the Pope though neuer so wicked a wretch, is as a God vpon earth, cannot erre in his definitions, but hath the keyes of Paradise at his girdle, to let in, or shut out, whom he list? that it is a lesse sinne to commit Fornication or Adultery, then for a Priest to marry, or for a Lay-man to eate flesh on a Friday? that euery Masse mumbled vp in a corner, and bought with money, can deliuer a soule out of Purgatory? that an ignorant Priest hauing pronounced certaine Sacramentall words ouer all the loanes in the market, with an intention to consecrate, they should be presently turned into so many Gods? that a man can eate his God, and carry him vp and downe in a box to be adored? that a man can performe workes of supererogation, that is, doe more good workes then are needfull for his owne saluation, and put the rest into the treasury of the Church, to be bestowed vpon others that want? that Emperors and Kings are subiect vnto Popes, not onely in

Spirituall things, but also in Temporall *In ordine ad spiritualia* ? that it is an heroicall act to kill an hereticall King, namely, such an one as in all things doth not accord with the Church of *Rome* ? Lastly, (to omit many more doctrines of the like nature) that pardon of sinnes heere in this life, and deliuerance out of Purgatory in the life to come may be bought for money, and where no money there no remission? I say, can any man that is not extremely stupified with sottish ignorance beleue these doctrines, which are so palpably false, and so contrary to naturall reason, as nothing can be more ? Yea, so grosse was their stupidity, that when any thing happened, that might giue them occasion to misdoubt they were not right, they were so farre from the apprehension thereof, or of laying it to heart, that it reflected vpon them to their further hardning. As when they saw the Sacramentall Bread and Wine to poyson the receiuers, as the one did an Archbishop of *Yorke* in the time of Pope *Anastasiu* the fourth : and the other, the Emperor *Henry* the sequenth : or to be deuoured of Rats and Mice, and dogges, or to putrifie and corrupt in the vessels wherein they were reserved. These occurrents might open their eyes in all wise iudgement, but in stead thereof it darkened them more, euen to this, to esteeme those base Creatures sanctified by their greedy theft, and no lesse then holy Saints in their account. And to shut vp the point, were they not vterly blinded, and deprived of all light of reason and vnderstanding, they would neuer ascribe such an holy vertue to the very habit of a Friar of the Order of Saint *Francis*, that they should thinke if they were wrapped in it at the houre of their death, their soules must needs flye immediately to heauen : and that the onely meanes for the deuill to be faued, was to take vpon him the habit of Saint *Francis*. I will not speake of their equalling or rather preferring the Virgin *Maries* milke to the blood of Christ: there is a whole Poeme of that subiect extant, written in Latine by *Clarus Bonarscius, alias Carolus Scribanius* a Iesuite : nor of their curing all diseased horses with holy water sprinkled vpon them by a Priest on Saint *Loyes* day, at a Church

Church in *France* dedicated to his honor : nor of a thousand more such like sopperies which might bee produced. This little I thinke enough to cleare the first doubt, to wit, that this blindness came vpon the world by the iust iudgement of God, and that it is neither strange nor incredible.

3. Touching the second obiection, I say, that though this blindness was great, yet it was not so generall, but there were some in the midst of those darke times which spied out, and discovered their abuses. Witnesse *Saint Bernard*, *Petrus Damianus*, *Gulielmus de sancto Amore*, *Nicolaus Gallicus Narbonensis*, *Sauanarola* a Florentine, *Arnolphus* Bishop of *Orleanse*, *Hildebert* Archbishop of *Tours*, *Mathew Paris*, *Marsilius* of *Padoua*, *Vrspergensis*, *Clemangis*, with a number more of later time : as *Petrarch*, *Mantuan*, *Platina*, not to mention *Iohn Wicklesse*, *Iohn Huse*, *Ierome* of *Prage*, &c. all which learned persons did mightily inueigh against the abuses and corruptions of the Church of *Rome* in those dayes, and that with such vehemency of spirit, that the sound of their words could not but ring in all eares. Take two or three examples in stead of all the rest. *Baronius* bringeth in *Peter Damian* thus crying out against the prauities of the Sea of *Rome* : O the Apostolike Sea, beere before the glory of the world, but now alas thou art become the shop of *Simon*, the hammers there beate vpon the *Anuile*, and their money comes from hell : whereunto *Baronius* himselfe addeth these words: for then all flesh had corrupted their way. So that it seemed a deluge was not sufficient to wash away the filthy ordures, but they required the fire of *Gomorrha* to purge them : and therefore (saith hee) *Peter Damian* then an *Heremite* of *Mount Auellan* in *Umbria*, wrote vnto *Pope Leo* a booke entituled *Gomorrham*, wherein he discovereth the hidden vices of the Cleargy, and desireth reformation. *Hildebert* Archbishop of *Tours*, is as plaine and direct, as may appeare in the Ecclesiasticall history of *Nicolas Vignier*, where his complaint is set downe at length. *Mathew Paris* reports, that when *Pope Innocent* the fourth was to depart from the Council of *Lions*, the Cardinall *Hugues*, who was appointed

Baron. An.
1033. sect. 8. et
1049. sect. 10.
15.

Mat. Paris in
Hen. 3. pag.
792.

ted to giue the farewell Sermon to the City, after the elegant passages of complement which he vsed to them, at last added these words : *My Friends, since our comming hither, we haue done much profit to this City ; for when wee arrined, wee found three or foure Stewes in it, but now departing, wee leane but one: but it is true, that one stretcheth from the East gate of the City, and continueth all along to the West.* But it is most strange, that in the list of the Orders and persons that were at the Councill of *Constance*, is placed as a cheefe part of that sacred assembly, the number of the professed Whores that were there found : and *Vspergensis* saith, that there were of them at the least 450 : so that it is no maruaile if such a holy Synode adiudged to the fire *Iohn Husse* and *Ierome of Prage*. *Marsilius* of *Padoua*, compareth the Papall Church, and Court, to *Nebuchadnezzars* Statue, whose head was of Gold, armes and brest of Siluer, belly and thighes of Brasse, legges of Iron, and feet one part of iron, the other of earth : by all which is represented (saith he) the arrogancy, luxury, symony, carnallity, stupidity, and auaritious greedinesse of the Popish Cleargy : adding in the end, a propheticall prediction of the ruine of this Babylonish Strumpet. It is worth the labour to read this whole discourse at full, a breuiate whereof I onely heere offer to your view. But about all, let vs heare the fearefull complaint of *Clemangis*. *This Age* (saith he) *is an Age of Gold, not in manners* (as the Poets fained under *Saturne*) *but in the enraged and unsatiabie desire and extortion of that mettall : for Sacraments, Orders, Dignities, Relaxations, Dispensations, Offices, Benefices, yea sinne it selfe, is now set to sale for Gold : Idiots, and vnlearned persons, that can scarce spell, much lesse reade with understanding, & that understand Latine no better then Arabicke, and when they pray or sing, know not whether they blesse or curse their maker, are admitted into the Priesthood. Heere you may see men without discipline, without rest, without order : gluttons, drunkardes, idle praters, ubiquitous, vnchast and lasciuious persons, and to say all in one word, idle bellies without learning and common honesty.* Thus hee complaineth, and much more to this effect,

*Paraleipom.
V. spurgensis.*

*Marsil. Patav.
lib. Defens pa-
cis p. chap. 24.*

*Niccol. Cleman-
gis. epist. ad
Ioh. Gerson.*

effect, which he that will may finde in the forequoted place. *Petrarch* also, though liuing vnder the Popes nose, wrote as bitterly against the impieties of the Antichristian Synagogue: he called Rome *Babylon*, and said, that Christ was thence banished, and that Antichrist ruled in his place: that *Beelzebub* was there iudge, and that vnder the standard of Christ they made warre against Christ: that greater iniury was there done vnto Christ, then euer was by the Scribes and Pharisees when he liued amongst them: that the hope of eternall life was held of them for a fable: that the more wicked a man was, the more he was prized & honoured. And in a word, that in this Church heauen gate was opened, and Christ bought and sold for Gold, and if *Iudas* should bring hither his thirty pence (the price of Christs blood) he should be receiued: and that truth was held for folly, and error and lying for the cheefest wisdom. Thus wrote hee, thus peremptorily, and thus piercingly, and yet (which is a wonder) escaped the fire, but then the sacred inquisition was not on foot, as it is at this day. A multitude of such like sayings of learned men I could heape together: but let these suffice for a say of the whole, that I be not ouer-burdensome to the Reader.

4. Besides, the common Prouerbes and Verses vsed in those times, doe euidently proue, that their filthy abominations lay not vndescryed: for what else doe these Prouerbs import? As confident as a Pope, as proud as a Prelate, as fat as a Monke, and as crafty as a Friar, the Table of an Abbat, more vnlearned then a Monke, *Vinum Theologale* for the most excellent Wine? In Germany they haue this Prouerbe: *In medio consistit virtus*, Spricht der Teuffel, *dha er schwischem t zwmo monichem sas*, that is, Spake the deuill when hee sate betweene two Friars? And in France this, *A Friar is a Creature that loues to haue the fire at his backe, and the table at his belly*. And this also: *Three things are insatiable, Priests, Monks, and the Sea*, in respect of their auarice, as the former was in respect of their luxury. These things were in euery ordinary mouth, in so much as the ignorant people

*Hespin d'orig.
mynachat lib.
6. cap. 18.*

stucke not to scoffe at many of their grosse absurdities, as he
 that being reprov'd for not vncouering his head when hee
 was sprinkled with holy water, answered; that if that sacred
 water could passe as farre as Purgatory, it might most easily
 passe through his Bonnet. Or he that affirmed, that crossing
 and holy water might peradventure scarr'e away yong deuils
 that were but young nouices in their trade: but an old deuill
 would not bee affrighted with such bug-beares. The like
 scoffes were ordinarily cast out in that blinde Age against
 Purgatory, Inuocation of Saints, and Images, as hath beene
 shewed before. Nay, many of the very Popes themselues
 haue made a mocke and scoffe of their owne Religion: as *Leo*
 the tenth called it a Fable, and said; that he could not open the
 doore of Paradise to himselfe, because he had sold the keyes
 thereof vnto others. And *Iulius* the second, that threw Saint
Peters Keyes into *Tyber*, and tooke in his hand Saint *Pauls*
 Sword; saying, that seeing Saint *Peters* Keyes could do him
 no good, he would now try what *Pauls* Sword would doe.
 And *Gregory* the seuenth, alias *Hildebrand*, who when he saw
 the Host would not answer a demand that he made vnto
 it, in a rage threw it into the fire, in the presence of many
 Cardinals that thought to hinder the same. And if Popes
 Holinesses were thus Atheistically prophane, why should we
 wonder at inferiour Priests? As at him that meeting his En-
 my in the street, who threatned to beat him but for reuerence
 to his God of Paste, laid his God on the ground, saying; the
 deuill take him if hee take part with either of vs. Or at him,
 that threatned to throw his God into the fire if he did not ap-
 pease the present tempest of thunder and lightning, and so
 shew himselfe stronger then the deuill: or at him, who hauing
 receiued a box on the eare by a Captaine, bidding him also to
 turne the other eare to receiue another, according to Christs
 rule, as he also did, fell hastily vpon the Captaine, & buffeted
 him soundly, with this *Memento*, that Christ also comman-
 ded vs to doe as we would be done vnto; and withall, desi-
 red the standers by to let them alone, for they did nothing
 but expound Scripture: or at him that being about to go to
 Masse,

Massé, and hauing a box ful of Wafers, shooke them together and said, yee rogues, yee rogues, which of you shall be made a God to day? Or at him that said, that they dealt with their God in the Masse, as a Cat doth with a Mouse, which after they haue made sport withall a while, they eate at last. But to leaue these Prouerbs and scoffs, and to come to the verses that were written in those daies of the impiety and impurity of the Romish Clergy. In this subiect I might be infinit, but I will omit such as are ordinary in euery booke, and propound a few more rare, and which are not obuius to euery view: *Pasquin* is famous in this kinde, as in this Epigramme of siue Popes, with many more of the like stampc.

*Sixtum Lenoues, Iulium rexere cynadi,
Imperium vani scurra Leonis habes.
Clementem furia vexant, & auara cupido,
Quæ spes est regni Paule futura tui?*

In English thus.

Bawdes ruled *Sixtus*, *Iulius* *Ganimedes*,
A ruffian swayd of *Leos* power the raynes;
Fury and auarice *Clement* possessed,
What hope then of thy rule, O *Paul*, remaynes?

Another Poet in those times thus writeth of the Monkes of Saint *Anthones* family.

*Diceris Antoni porcos panisse subulcus
Vinnus, adhuc Monachos lumine cassus alis:
Par stupor ingenij est, ventrisq; abdomen utrisque:
Sorde pari gaudent, ingluuięq; pari:
Nec minus hoc brutum genus est mutumue suillo,
Nec minus insipidum, nec minus illepidum:
Cætera conuenient, sed non leuis error in vno est,
Debuerat Monachis glans cibus esse tuis.*

In English thus.

O *Anthony*, thou hogge art said to feede
Aliue, now dead, Monkes are thy charge indeede:
Like doltish wit, like greedy paunch in both,
Alike they are in filthinesse and sloth:

Monkes no lesse brutish, no lesse dumb then swine,
 As stinking as vnsauoury are thine :
 The rest agree, yet one thing is amisse,
 That Monkes on Acornes doe not feede I wisse.

Gualter Mapes, an English Diuine that flourished about
 the yeere 1197. describeth this generation after another
 straine, in a style consonant to that Age.

*Est nullum Monacho magis demonium,
 Nihil auarium, nihil magis uarum,
 Cui si quid datur, est possessor omnium,
 Si quidquam petitur, nil habet proprium,
 Si prandit, competit ut loqui nesciat,
 Ne lingua dentium opus impediat,
 Si bibit, expedit ut sedens hauriat,
 Ne pes sub pondere ventris deficiat,
 Die deuotius adorat dolia,
 Nocte cum bipede laborat bestia
 Tali discrimine, tali modestia,
 Meretur vir Dei regna caelestia.*

In English thus.

The deuill is not so wicked as a Friar,
 Nothing so couetous, so various here :
 If ought be giuen, he takes it as his owne,
 If ought be askt, he nothing hath that's knowne :
 When dine he doth, he must abstaine from speaking,
 Least that his tongue should let his teeth from eating.
 And when he drinckes he must not stand but sit,
 For feare his feet should falter, and his wit :
 All day deuout he *Bacchus* doth adore,
 All night a beast two footed is his store :
 This danger great, and modest exercise,
 Conducts this man of God to Paradise.

Of the same kinde of people another Poet writ this
 Disticke.

*Credibile est Circen mutasse potentibus herbis,
 In Monachos quos suos, in quos suos Monachos.*

In English thus.

I thinke some Witch hath chang'd of late by 'pells,
Monkes into Swine, Swine into Monkes in cells.

Another thus describes them.

Maxima pars iurba raso qua vertice oberrat

Iam nunc consuevit vivere more suo:

Gratior est lepus, exiguusue cuniculus illis,

Quam sunt Iohannis mystica scripta libri,

Pluris vel minimam partem salmonis habentes,

Quam Salomonis habent provida dicta simul.

In English thus.

The greatest part of crowne-shauen Priests are such,

As vie to liue as list themselues each one:

A Hare or Cony is more pleasing much

To them, then are the sacred bookes of *Iohn*.

They more esteeme a peece of dainty Salmon,

Then all the grauest words of wise *Salomon*.

Another Poet thus.

Dorsum asini, cor ouis, rostrum suis, osq; columba,

Falca bouis monacho fiat, et honestus erit.

In English thus.

Giue to a Monke an Asses backe to bow,

A sheepes round hart, the nostrils of a Sow,

A Doues wide mouth, an Oxes legs in store,

And then will he be honest, not before.

Another Poet thus.

Fercula, vina, venus, modo sunt semperq; fuere,

Verticibus rasi sola ruina gregis.

In English thus.

Good cheare, good wine, and wanton *Venus* game,

Haue bene, and are, of shauen-crownd Priests the bane.

I cannot passe ouer the elegant Epigramme written by
Iohn Pannonias, a Poet of their owne, touching the hollow
Chaire, wherewith they ysed to examine the virilities of
their Popes before they were installed :

Of old none got *S. Peters* Keyes, but such
 Whose many parts were proued by the touch.
 Whence comes it then that now this tryall faire
 Surceaseth by that famous bored Chaire?
 It is, because the Popes that now do sit,
 Proue themselves men, by bastards which they get.

5. And thus I suppose I haue sufficiently proued, that God
 in all Ages stirred vp some witnesses of his truth, and repro-
 uers of Antichristian errors : for further manifestation
 whereof, I referre the Reader to that famous booke intitled,
Catalogus testium veritatis, where this point is proued and
 prosecuted at large. And albeit that witnesses are but few
 in comparison of the multitude of approuers; yet by these
 few we may well coniecture, that thousands more lay hidden
 in secret, whose writings and sayings are not discouered to
 the world; being either consumed by the teeth of Time, or
 suppressed by the malice of Antichristian policy, or purged
 out of their bookes by their expurging inquisitours : and so
 we may see the vanity of that Popish slander, *Where was
 your religion before Luther* ? But ouer and aboue these ver-
 ball witnesses, wee haue one reall testimony, deriued from
 the liues and miserable ends of most of the Romish Popes,
 since they were ascended to the height of the Antichristian
 pride and power: the name which the Apostle ascribes vnto
 Antichrist when he calleth him the Sonne of *perdition*, is a
 fit Character of these monsters; and that whether we take it
 actually as working perdition to others, both by examples
 of life, or doctrines of error : or passiuely, as pulling downe
 vpon themselves horrible destruction, not onely in the life to
 come, but euen apparantly in this world, by their fearefull
 ends. If wee take but a view of all the Popes which succes-
 siuely reigned in the Church of *Rome*, from the yeere 897.
 till the Council of *Constance*, about the yeere 1417. which
 were about an hundred and eight in number, and at which
 time the kingdome of Antichrist was in it highest degree of
 exaltation; wee shall finde, and that by the report of their

owne

owne writers, most of them such monsters of men, such deuils incarnate, such villaines in graine, such Ruffians, Tyrants, Firebrands of sedition, and debauched Atheists, that neuer any State or succession, whether of Heathen Emperours, or of Turkish Monarches, or of *Tartarian, Scythian, Indian* Kings, is to be compared vnto these, in Villany, Tyranny, Luxury, and all manner of impiety. It was a strange thing in those times, to finde a Pope but moderately wicked; and if any were better then other, as *Celestine* the fift, who of a Monke of the Order of *S. Bennet* was made Pope, *Platina* saith, that aboue two hundred thousand men were moued with the nouelty of the fact, and sanctity of the person: and therefore *Pasquin* describing in an Epigrame or Epitaphe, the life and death of a most notorious wicked man, concludes his Hexasticke thus, *Scire cupis paucis cetera? Papa fuit*: as if, to be Pope and a good man together, were almost a thing impossible. Answerable whereunto, is that saying of *Guicciardine*, *In Pontificibus hodie, &c.* at this day no man looks for any honesty in a Pope, they are accounted excellent good ones, if they haue but a dram of honesty: yea, if they surpasse not the wickednesse of other men. And therefore *Marcellus* the second protested, that he did not see, *Quomodo qui locum hunc altissimum tenent saluari possunt*: how a Pope can be saued. I speake of those corrupted times, wherein all true religion and piety, was neere banished out of the world. I confesse, that since *Luthers* discouery of their abominations, they haue bene thought not lesse vicious, yet more cautelous, as hauing in their view so many eyes to watch their dealings, and so many tongues that durst proclaime them to the world. And for their ends, how few of them had the blessing to dye a naturall death? Some strangled, stifled, or famished in prison, as *Stephen* the seuenth: *Bennet* the sixt: and *John* the fift: Some stricken as they were committing the very act of adultery, as *John* the twelfth: Some seized vpon by the deuill, as *Siluester* the second: *Adrian* the fourth was choked with a flye: *Innocent* the fourth, beaten to death in a vision with the Crozier staffe of *Robert Grosthead* Bishop of

*Platina in
Celestino. 5.*

*Guic. hist.
lib. 16.*

*Onuphr. in vita
Marcell. ad finem
Platina.*

Baron. An.
1054.

Lincolne : *Bennet* the ninth, was strangled by the deuill in a wood, of whose damnation *Baronius* affirmeth, there was a manifest vision presented to one *Vaclus*. *Iohn* the 21. was crushed to death with the fall of an Hall, which he had built in the Castle of *Vuerbium*. *Celestine* the fift, dyed in prison, wherein he was enlosed by *Boniface* the eight : neither did that wicked *Boniface* escape the vengeance of God; for being imprisoned in the Castle *S. Angelo*, by the procurement of *Phillip* the Faire King of *France*, he dyed starke mad most lamentably, hauing first gnawne off and eaten the flesh off his owne hands : and at the houre of his death, there was heard such terrible thundering in the Castle, as if all the deuils in hell had bene present. *Clement* the first dyed with feare. *Vrbane* the sixth poysoned himselfe. *Paul* the second dyed drunke of an Apoplexy. *Alexander* the sixth was poysoned by a drinke, which hee himselfe had prepared for certaine Cardinals, through the mistake of his Cup-bearer. And *Iulius* the third, sayning himselfe sicke, and abstaining from food, fell sicke indeed, and dyed, and so his iest was turned into earnest. I might relate the fearefull ends of a number inore, but that I hasten to my conclusion. Neither do I speake of those that were purposely poysoned, the Catalogue of which would be too great, it being an ordinary practise in that Sea, seeing in the space of 13. yeeres, six Popes were thus brought to their ends by *Brazilius* the familiar friend of *Bennet* the ninth, whose names are recorded by Cardinall *Benno*, in the life of *Hildebrand*. Who now can doubt, but that that title, *The Sonne of perdition*, ascribed first by our Sauour Christ vnto *Iudas* that betrayed his master, and hung himselfe : and secondly, by *S. Paul* to Antichrist, doth fitly appertaine to the Popes of *Rome* ; who as they haue bene apparant hauockers and destroyers of millions of soules and bodies of other men; so they for the most part, haue bene destroyed themselues, after a violent and horrible maner ? And so we haue a plaine recall testimony of the villany and impiety of the Romish Cleargy in those times ; for the head being thus distempered, how could the body

be

be but vnfound and deprauid.

6. And now, *Quid nisi vota supersunt?* That God in mercy would enlighten the vnderstanding of all Popish seduced soules, that they may see their errors, and the dangerous estate wherein they stand vnder the kingdome of Antichrist: and giue vs wisdom more and more to discern their abhominable delusions, and constancy to stand against them to the end: we haue not yet resisted vnto blood, and in all likelyhood the fiery tryall is not farre off. For neuer did that man of sinne rage more then at this day, both by open warre, and secret policies. Friar *Dominickes* shoulders are now too weake to vpbeare the Laterane roose, and therefore *Loyola* with his Iesuiticall broode, haue put vnder theirs. This *Macciauillian* rowte, professing pouerty, and yet possessing more goods and lands then many Princes, and interressing themselves in all matters of State, are crept into all Kingdomes, and like the Cockatrice poyson with their very breath and aspect: these are the Popes enginers and stratagematizers, whereby he seekes to subuert the true Church of Christ, and to fortify the wals of his owne *Babylon*. But Christ Iesus the great King of heauen and earth, standeth armed with power, for the defence of his Children; and therefore maugre all their fury and malice, wee doubt not but that truth shall preuaile against errour, and true religion flourish more and more; and that in fulnesse of time, that Prophecy shall be accomplished, *Apoc. 18. 2. Babylon that great City is fallen, is fallen, and become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hatefull bird,*

Euē so bee it, Amen,
Amen.

Finis. Lau's Dco.

Faults of the Presse are thus to be corrected, and charitably borne withall.

Pag. 5 for aculity, *r. quality*. Ibid for Pontificis maxima, *r. Pontifices maximi*. p. 16. for is not ashamed, *r. are not*. pag. 19. for as the reigned, read as if they. pag. 22. for I know what, *r. I know not what*. pag. 32. *r. Peter Blesensis* pag. 34. for luxa, *r. luxu*, and for ade, *r. ades*. p. 35. for Stigia, *r. Stiga*. Ibid. *r. Cabriers*. pag. 42. *r. Pupias* p. 57. for επχελαι, *r. εεχεται* p. 60. for writeth, *r. writeth*. p. 64. make the point after these words, for Antichrist: p. 78. for intended, *r. intruded*. p. 79. for through *r. though*. p. 91. *r. Pope Pius the second in his Epistle*. p. 92. read Dercato. p. 101. *r. to this wise and perfect man* pag. 103. *r. confuted for confuteth*. p. 111. for since, *r. sure*. p. 121. *r. of the Romane Empire*. p. 125. *r. multiplicity of markes*. p. 147. for Viminall, *Viminall*, & for septimontium, *septimontium*. p. 160. read Burghesiana eternitat i. p. 178. *r. Luitpert and Fauchet*. p. 179. for arme of his reigne, *r. acme of his reigne*. p. 196. *r. Apoc. 18*, 7. p. 197. *r. by the two hornes*. p. 205. for Eutopia, *r. Outopia*. pag. 206. for Gazelus, *r. Gazeus*. p. 213. *r. 17000. are reported*. p. 214. *r. Petrebusians*. p. 249. *r. Simonians for Sicronians*. pag. 265. for Doctrines, *r. Doctors*. p. 268. *r. his garden, for this garden*. p. 278. *r. sine dubia* p. 307. *r. luengus mentiras*. p. 313. for is founded, *r. it sounded*. p. 315. for possessed, *r. dispossessed*. p. 319. *r. perswaded, for perswade*. p. 342. *r. S. Genou*. p. 353. *r. Flavius Vopiscus*. p. 360. *r. to be drawne*. Ibid. *r. not to be belceued*. pag. 399. for Pope Iunius, *r. Pope Iulius*.





