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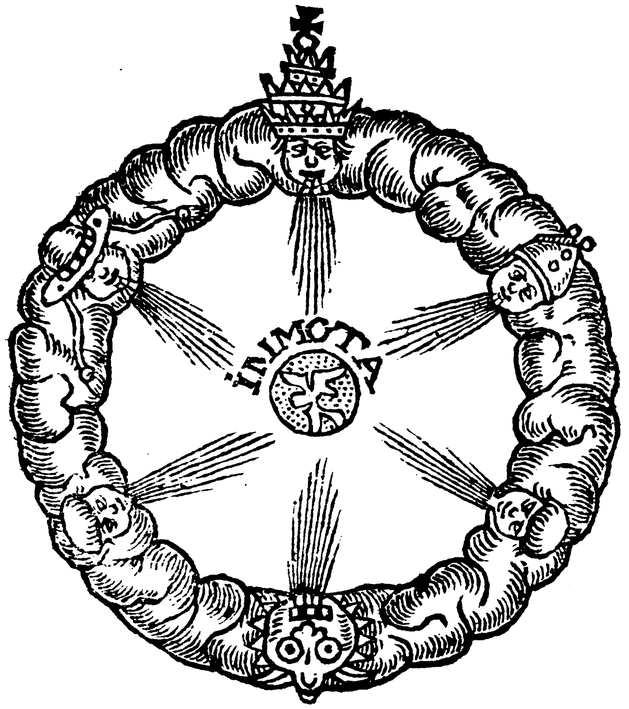
TEXEDA Retextus:

OR THE

SPANISH MONKE

His Bill of *Diuorce* againſt the Church of ROME:

Together with other remarkable Occurrances.



LONDON:
Printed by *T. S.* for *Robert Mylbourne*, and are to be ſold at his Shop at the great South dore of *Paules*, 1623.

TO THE RIGHT HONOVRABLE, AND worthy Knight, Sir *Edward Conway*, one of his Maiesties most Honourable Priuie Councell, and his Maiesties SECRETARIE.

SIR:

THe sinne of Ingratitude hath euer beene ranked by men of ingenious and liberall education in, the first place amongst the offscouring and scum of vices, whose iudgement and opinion herein, I professe I alwaies approued. To wipe off then, and cleare my selfe from the aspersion of this foule enormitie, I haue, on aduised

ſed deliberation preſumed to conſecrate and offer vp vnto your memorie this ſmall Treatiſe concerning my vnfained conuerſion vnto Chriſt, as a pledge and token of my thankefulneſſe for many benefits and fauours plentifully conferred on me. For your moſt eminent and conſpicuous vertues, whereof I oft haue had experience, eſpecially your wiſedome, bountifulneſſe, courteſie, your feruent zeale to the reformed religion and pietie, which ſo attend and guard your perſon, that you can hardly be ſeuered or abſtracted from them, promiſe and aſſure me, that this ſmall Treatiſe giuen and conſecrated on the Altar of an honeſt and ſincere heart, will be moſt gratefull and acceptable to your Honour.

Your Honours moſt humbly deuoted,

Ferdinando Texeda, *through the mercy of God, a Conuerted Spaniard, V. D. M.*

To the Chriſtian Reader.

Saint Ierome *relating* Iacobs *Viſion, in which he ſaw Angels aſcending and deſcending on a Ladder reaching from the earth to heauen; gathers theſe profitable and comfortable leſſons from thence, That no man ſhould deſpaire of grace to recouer him from ſinne, for* Iacob *ſaw Angels aſcending; nor yet any preſume of his owne ſtrength, for* Iacob *ſaw Angels deſcending, as well as aſcending; his owne words are,* Videbat ſcalam per quam aſcendebant Angeli et deſcendebant, vt nec peccator deſperet ſalutem, nec iuſtus de ſua virtute ſecurus ſit. *The Church of Chriſt in this reſpect reſembles the Sea, which, what it looſeth in one place, it alwaies gaines in another. And therefore let no weake Chriſtian be ſcandalized at the reuolt of ſo many now a dayes to Popiſh errors and ſuperſtitions. For the ſpirit ſpeaketh expreſly,* That in the latter times, ſome ſhall depart from the faith, giuing heed to ſeducing Spirits and doctrines of Diuels; *yea,* that many ſhall follow their pernitious waies, by reaſon of whom, the way of truth ſhall be euil ſpoken of. *When there-*

Epiſt. ad Ager. 11

1 Tim. 4. 1.

2 Pet. 2. 2.

fore we see the truth of these Prophecies fulfilled, in the falling away of many from the truth, euen this their falling away from the truth, ought to confirme vs in the truth; the rather because wee finde by experience, that the Apples that fall from the tree with the least shog, or smallest puffe of winde, are rotten at the core. This was Saint Cyprians *obseruation, long agoe;* Nemo æstimet bonos de Ecclesia posse discedere; triticum non rapit ventus, nec arborem solidâ radice fundatam procella subuertit: inanes paleæ tempestate iactantur, inualidæ arbores turbinis incursione euertuntur: *Let no man imagine that good men can depart from the Church; The winde blowes not away the Corne, neither doth a storme throw downe a tree that hath sure rooting in the earth; it is but light chaffe which the winde scattereth abroad, and they are but hollow and rotten trees which are ouerturned with a blustring winde. And Saint* Austen *and Saint* Gregory *make good this obseruation of Saint* Cyprian, *by excluding all those from the number of Christs Disciples, and the true Sonnes of God, whose reuolt and apostacie euidently proues their hypocrisie. Saint* Austen *speakes definitiuely,* Qui non habent perseuerantiam, sicut non verè discipuli Christi, ita nec verè filij dei fuerunt, etiam quando esse videbantur, et ita vocabantur: *Those who perseuer not in the truth, as they were neuer the true Disciples of Christ, so neither were they euer truely the Children of God, no, not when they seemed so to be, and were so called also: And Saint* Gregory *is as peremptory; It may trouble, saith he, a weake Christian, that this Leuiathan hath such power,* vt aurum, hoc est, viros sanctitatis claritate fulgentes, quasi lutum

De simplicitate Prælatorum.

De corrept. et grat. c. 9.

Moralium in Iob l. 34. cap. 13.

lutum sibi vitijs inquinandum subijciat: *That he can trample Gold vnder his feete like dirt; that is, men shining with a bright lustre of sanctitie, by defiling them with viciousnesse:* Sed citiùs respondemus, quia aurum quod prauis Diaboli persuasionibus sterni sicut lutum potuerit, aurum ante oculos dei nunquam fuit; et qui seduci quandoque non reuersuri, possunt, quasi habitũ sanctitatis ante oculos hominũ videantur, amittere, sed eam ante oculos dei nunquam habuerunt: *But we readily answere, That that gold which by the wicked perswasions of the Diuell, could be thus trodden vnder foot by him like dirt, was neuer gold in the sight of God; and whosoeuer may so be led away from the true Church, that they neuer returne thither backe againe, well they may seeme to lose an habit and shew of sanctitie before men, but the truth is, in the eyes of God they were neuer indued with any sanctitie at all.*

If this suffice not to keepe the weake from stumbling at this rocke of offence, I meane the Apostacie of seeming Saints, and reuolt of outward professors of the truth, let them consider in the last place, that this losse of the Church (if it be any) is in some measure repaired by the daily accesse of new conuerts. Not to goe farre for instances at this present, for an Italian Apostata, we haue a Spanish Conuert; for a loose Bishop, we haue a strict Augustine Monke; the former lately left Christ, to follow his preferments in the Court of Antichrist; the latter hath left all his hope of preferments in this world, and stript himselfe of all his temporall meanes, to follow Christ naked: whose solid motiues set downe in this short and pithy relation, if thou

weigh

weigh diligently, thou canst not but afford this treatise a like commendation, to that which Homer *giues* Diomedes, Μικρὸς μὲν ἔην δέμας ἀλλὰ μαχήτης: *A little Man, but a great Souldier. For thou shalt finde in it arrowes taken out of the Romish Quiuer, drawne to the head against the Romish faith; besides, diuers rarities touching the fopperies and ridiculous superstitions of that Church. There are not many leaues in this Treatise, but there is much fruit, yet this is but a tast: The Author hath furnished already a Table richly with such kinde of fruit, to which he wil shortly inuite thee: In the meane while, let this stay thy stomacke, and if any thing herein please thy appetite, blesse God for the Author; if any thing distaste thee, pardon the Author for Gods cause; for which the more losse he hath, and doth sustaine, the more he deserues to gaine thy loue and charitable opinion of him.*

Thine in Christ, *D. F.*

Ferdinand Texeda hath by his religious conference and carriage, approued himselfe vnto vs, to be sound in Faith, and honest in Life, and one that deserues respect amongst all good Christians.

Daniel Feately, Doctor of Diuinity.
Richard Sibs, Preacher at *Grayes Inne*.
William Crashaw, Preacher at *White-Chappell*.
William Boswell, Preacher at Saint *Laurence Iewrie*.
Iohn Squire, Preacher, at *Leonard Shore-ditch*.
Thomas Wood, Preacher at *Michaels Crooked-lane*.
Timothy Suite, Preacher at *Andrew Hubbard*.
Iohn Regius, *Ambrose Regemorterus*, } Pastors of the *Dutch* Church in *London*.
Nathaniel Marius, *Abraham Aurelius*, } Pastors of the *French* Church in *London*.

THE

THE SPANISH CONVERT, OR, FERDINANDVS TEXEDA his Conuersion to the Reformed Church, with the cause mouing him thereunto.

IT will not seeme strange to those whose mindes God hath illightened with the knowledge of Christian truth, that I a *Spaniard* and a Monke, trained vp and grounded in the errours of Poperie, and sometime a most sharpe and vehement prosecutor and maintainer of them; should now imbrace and professe the true religion, sith the sacred Scripture informes them *that there is no respect of persons with God*: Notwithstanding it will be a very hard taske for any to vndertake to perswade such as are enemies to this truth, that it was the finger of God that wrought this worke of my conuersion: for sith they with the vttermost of their indeauour, teach and maintaine, that Acts 10.

that the reformed religion is moſt odious and execrable to his diuine Maieſtie, without all doubt they will neuer aſcribe and giue vnto him the glory of my conuerſion hereunto; for God tempts not, nor ſolicits any man to perpetrate any euill: yet neuertheleſſe, to the intent that I may farther eſtabliſh, and build vp in Chriſt ſuch Chriſtians as are truely called, and re-call ſuch Catholikes (falſly ſo called,) as wander from the truth; I haue thought good to produce and publiſh ſome of the motiues and reaſons that preuailed with me, to the vtter abandoning and renouncing of Poperie, which hee that ſhall but ſeriouſly and aduiſedly weigh and conſider, vnleſſe hee wilfully be blinder then a Mole, I doubt not but hee will freely and ingeniouſly acknowledge this truth, that it was onely a tender regard of my ſoules health that induced me to ſhake hands with Poperie: But omitting theſe circumſtances, as not ſo pertinent, ile now buckle my ſelfe to the matter in hand.

A Principle, and an eſpeciall motiue exciting mee to abandon Poperie, was their celebrating of diuine ſeruice in an vnknowne tongue: For, as Saint *Paul* teacheth vs, *hee that ſpeakes in an vnknowne tongue, ſpeakes not vnto men but vnto God*: Therefore when we ſpeake vnto men, it is requiſite and neceſſary wee expreſſe our conceits in ſuch notions and language as they beſt vnderſtand vnto whom we ſpeake: But the Papiſts ſetting light by Saint *Pauls* Doctrine, teach and exhort the rude and barbarous people in Lattine, which tongue they vnderſtand not, as it is apparant to any that ſhall be pleaſed to peruſe their Maſſe for the dead, where the ſub-Deacon ſings after this

1 Cor. 14.

this manner, *Fratres ecce myſterium vobis dico*: Brethren, behold I tell you a myſterie; hee pretends he ſpeakes vnto his Brethren, but he ſpeakes a notorious vntruth, becauſe according to the determination of the Apoſtle in the place before cited, *hee that ſpeakes in an vnknowne tongue, ſpeakes not vnto men, but vnto God*. I may preſſe this reaſon yet further, becauſe the Prieſt before the preface, ſaith (*orate & me fratres*) Brethren pray for me: the Papiſts themſelues will not denie that theſe words are directed to the common people, and therefore neither can they gaine-ſay that they moſt ſhamefully oppugne the Apoſtles Cannon in the rpractiſe; for, intending & directing their ſpeech vnto their Brethren, they ſpeake vnto them in an vnknowne tongue: but the very ſimple, and illiterate people daily reproues, and ſufficiently diſcouers this their groſſe error, in that immediately after the deliuery of theſe words (*orate & me fratres*) all of them in their aſſemblies for Maſſe, irreuerently ſit ſtill and chat vntill the Prieſt begins ſeruice, as if in ſtead of *Brethren pray for me*, hee had ſaid vnto them, *Brethren ſit ye ſtill and diſcourſe together*: And it is worth the noting, that whilſt they thus talke, the Prieſt mumbles to himſelfe certaine ſhort Oriſons which they tearme ſecret prayers, with a very ſoft and low voyce, and afterwards lifts vp his voyce and ſaies, *per omnia ſæcula ſæculorum*; *from generation to generation*, and the common people they anſwere *Amen*: Now if it ſhould ſo happen, as it is very credible it hath, eſpecially when as the *Moores* inhabited *Spaine*, amongſt whom there were very many Prieſts, that in outward ſhew ſeemed to profeſſe

and countenance Poperie, but indeed were Mahumitans in heart, if I ſay it ſhould ſo fall out (which God forbid) that one of theſe ſaying Maſſe, inſtead of theſe ſhort Orſons, ſhould in his prayers vtter blaſphemy againſt Chriſt, and afterwards ſhould ſay aloud, *per omnia ſæcula ſæculorum*, ſhould not the vulgar people in replying *Amen*, euen ioyne with him in that his moſt execrable prayer? Wherefore it behoues them to remember that of the Apoſtle, to him that bleſſeth onely with the ſpirit. *How ſhall hee that occupieth the roome of the vnlearned, ſay Amen at the giuing of thankes, ſith he vnderſtands not what thou ſayeſt?* This their abſurd errour is yet more apparant in their Nunnes, whilſt they both at Mattens and Euenſong, ſing and rehearſe certaine Homilies of Pope *Gregories* venerable Beades, of *Thomas Aquinas* in Latine, whereof they vnderſtand, no not a ſyllable; I would faine know of them, to whom thoſe excellent Sermons are rehearſed, to God, hee needs them not; to the people, they are aboue their ſpheare and capacitie: What will the Papiſts reply hereunto, or what can they ſay to this enſuing argument?

All thoſe that deliuer words that are not intelligible, doe but beate the ayre.

All the Prayers and Sermons of the whole Corabble of Romiſh Prieſts are of this nature.

So the whole rabble of Romiſh Prieſts in their Prayers and Sermons, doe but as it were beate the ayre.

The propoſition is, Saint *Pauls* experience proues the aſſumption, therefore certainely no man will except againſt the concluſion, vnleſſe ſome barbarous and

and illiterate ruſticke not verſed in his Moodes and Figures.

A ſecond motiue inforcing me to forſake Poperie, was their doctrine of humane ſatisfactions, becauſe it is moſt iniurious and derogatorie to the meritorious and al-ſufficient ſufferings & ſatisfactions of our bleſſed Lord and Sauiour, and directly thwarts and croſſeth the whole ſtreame and current of the ſacred Scriptures: *By that one oblation of himſelfe, once offered*, as the Author to the *Hebrewes* hath it, *he hath perfected for euer thoſe that are ſanctified*; and hee euidently and plainely teacheth elſewhere, *that we are perfect and compleat in him*: but that which in euery reſpect is perfect, needes not ought to make it more abſolute. Heb. 10.

Neither will I paſſe ouer in ſilence that I haue oftentimes-ruminated with my ſelf; *viz.* that this their doctrine of humane ſatisfaction, vtterly ouerthrowes their Indulgences and Maſſes, together with their Churches treaſurie as they ſo call it: for the bolſterers and maintainers of this opinion teach, that of neceſſitie, ſatisfaction muſt be made to the diuine iuſtice of Almightie God, euen to the vtmoſt farthing, and hereupon they would faine ground their Purgatorie, where inſufferable flames of fire are prouided, and attend for all that depart this life, according to their doctrine, from whence there is no redemption vntill Gods wrath be fully appeaſed by their condigne puniſhments. On this foundation I erect this edifice; If of neceſſitie ſatisfaction muſt be made to the iuſtice of Almighty God in deſerued puniſhments, euen to the *vttermoſt farthing*, then it is impoſſible to ſhunne or

auoide theſe, but of neceſſitie they muſt be vndergone, euen to the *vttermoſt farthing*: If this inference be true, that we muſt needs ſatisfie the iuſtice of God in condigne puniſhments, to the *vttermoſt farthing*, how then can Maſſes, Indulgences, and the merits of Saints haue any vertue in them to extinguiſh the flames of Purgatorie? But the very truth is, howſoeuer the Papiſts denie in words that there is a neceſſitie impoſed on vs to ſuffer condigne puniſhments as well in this life, as the next, for our demerits; yet they make it good in their practiſes: For, according to the Cannons of the Church of *Rome*, all thoſe penances impoſed by a confeſſor on petenciaries, may be exchanged and conuerted into pecuniarie mulcts, yea, as *Tolet* : *in his ſummes* auerres, theſe penances may be deferred and put ouer heare, to be vndergone in Purgatorie; yea, they may purchaſe their deliuerance from thence alſo for money: For, although a man deſerue to remaine in that ſame fiery furnace vntill the day of the Lord, that laſt generall Audit, yet at one only Maſſe ſaid at any allowed and priuiledged Altar (which may be purchaſed for two or at the moſt three groates) hath power and vertue enough to ſet the priſoner at libertie, and to tranſport and carry him into heauen : yea, in that inſtant, when he is rendring vp his body, as due debt to nature, hauing a paſport which they call, *bulla cruciata*, which is ſold in *Spaine* for two groates, any petty Prieſt hath power not onely to abſolue him from the guilt, but alſo to free him from the puniſhment he hath deſerued: What are become then of Popiſh ſatisfactions, when the moſt hainous offender may be diſcharged and

and acquitted for two groates? Where wee may note by the way, how that euer in the Church of *Rome*, retribution is not made to any to his workes as he hath done in this life (as the tenour of the Scripture runnes) but according to his eſtate in the goods of this life: For, put the caſe that it ſhould ſo fall out, that two men of equall merit and deſert (to ſpeak in their owne language) ſo that if they were waighed in the ballance of the Sanctuary, they would euenly poiſe, ſhould in one inſtant of time ſurrender vp their intereſt and title in this life, and both of them ſhould be adiudged to remaine in the fire of Purgatory vntill doomes-day; if ſo in the behalfe of one of them, one onely Maſſe be celebrated at a priuiledged and allowed Altar, his partner that cannot be ſo befriended as to haue one ſaide for him, hee poore ſoule muſt lie ſtill by it there to receiue the recompence of his ſinnes, without the leaſt hope of remiſſion, vntill the generall Iayle-deliuery; whereas the former is forthwith looſed from his Fetters, and carryed by Angels into *Abrahams* boſome, alwayes prouided, the Prieſt haue his money for the Maſſe, for otherwiſe it hath not any vertue at all.

A third motiue perſwading me to abandon Popery, was their Doctrine of Tranſubſtantiation, affirming that the Bread and Wine in the Sacrament is really conuerted and tranſubſtantiated into the very Body and Bloud of Chriſt: Firſt, becauſe it is not grounded on the Word of God, as in a manner *Thomas Auio*, ſometimes a Cardinall in the Church of *Rome*, the Popes Legate and Preſident at one of their Councels ingeniouſly acknowledgeth in

Caietan ſuper 3. partem. S Thome in queſt. 75. & art. 50.

in theſe words, *Alterum autem quod Euangelium non explicauit ab eccleſia expreſſe accepimus ſcilicet conuerſionem panis in corpus Chriſti:* but the other point is not plainely ſet downe in the Goſpell, but wee haue receiued it by tradition, expreſly from the Church, *to wit*, the conuerſion of the bread in the Sacrament into the very body of Chriſt. *Iohannes Douns-Scotus* fauours this opinion; *Fides*, ſaith he, *de hoc Sacramento eſt propter ſolam eccleſiæ determinationem:* The ground of our beliefe concerning this Sacrament, is onely the ſentence and determination of the Church. *Occanus* and *Durandus de Sancto Porciano*, who was ſometimes the Popes *Penitentiarius* Prieſt, the Biſhop of *Melda*, and Prior generall of the order of Preachers, all concurre herein in their iudgements, as alſo ſome of the learneſt Doctors of the Romiſh Church adhere vnto them. Secondly, alſo it implies a contradiction, that the body of Chriſt ſhould be at one and the ſame inſtant of time both in heauen and in the conſecrated hoaſt, which theſe reaſons I ſhal now produce, ſeeme to me impregnably to proue.

Super 4. ſenten. queſt. 11.

The Heauens containe our Lord and Sauiour.

First, Chriſts body is in heauen circumſcriptiuely, therefore he cannot be in any place without the heauen. The Antecedent needes no proofe, the inference is thus ſtrengthened, becauſe as *Thomas Aquinas*, *Bonauentura*, *Capreolus*, teach, to whoſe opinion *Vaſquez* alſo ſubſcribes concerning the definition of circumſcription, viz. *Circumſcribi loco eſt corpus ita eſſe in hoc loco vt non ſit extra illum:* To be circumſcribed in place, is for a body to be ſo in his place that it cannot bee without his place; therefore

Apud Suarem. tom. 3. part. 3.

Therefore it is impoſſible that the Body of Chriſt ſhould be circumſcribed or contained in heauen, and be alſo without the heauen. The antecedent is acknowledged of all Thomiſts, and is a principle in philoſophy; onely the Ieſuites except againſt it, who had rather oppugne and euen wage warre with truth it ſelfe, then not humour the Pope: but ſith there is no contending with ſuch as deny principles, I haue done with thoſe gloſing paraſites of Antichriſt, and come to the Thomiſts, who that they may not fall into the danger of the Inquiſition, inuent certaine ſhifts to auoide the conſequence, affirming that circumſcription or circumſcriptiue being in place, doth imply a denyall of any other circumſcription or circumſcriptiue being in place, but not of a definition or definitiue being in place; and therefore that Chriſt may be in heauen circumſcriptiuely, and yet in the hoaſt definitiuely. But thus I reply, this anſwere is altogether groundleſſe: for what reaſon can be giuen, why one circumſcriptiue being in place, ſhould bee more repugnant to another circumſcriptiue being in place, then to a definitiue? And therefore this anſwere of the Thomiſts, as *Suarez* ſaith, is a very poore ſhift, and couſen German to a *petitio principij*, or begging the poynt in queſtion; Nay its a harder thing to conceiue how a body ſhould be in one place definitiuely, in another circumſcriptiuely at the ſame time, then to be in two places circumſcriptiuely, becauſe to be definitiuely in place, is a manner of exiſtence in place, no way agreeing to a body.

Circumſcription in one place, doth as well exclude definitiue being in any other place at the ſame time, as a circumſcriptiue being; for that that is circumſcribed in a place, can no way be without that place nor definitiuely nor circumſcriptiuely, as the Schooles ſpeake.

Secondly, it implies a contradiction, that the bo-

dy ſhould be diſtant and ſeuered from it ſelfe; But ſhould it be in many places at once, it muſt needes be ſeuered and diſtant from it ſelfe; Therefore it cannot poſſibly exiſt in many places at once. The propoſition is infallible, becauſe diſtance neceſſarily implies a diſtinction, but no body is diſtinguiſhed from it ſelfe; The aſſumption is thus ſtrengthened, The diſtance of bodies is taken from the diſtance of the places wherein they exiſt; therefore if the places are diſtant wherein Chriſts body exiſts, Chriſts body neceſſarily muſt needs be diſtant from it ſelf. Neither could I euer admit or approue of the anſwere of the Papiſts hereunto, *viz.* that indeed the body of Chriſt is not diſtant or ſeuered from it ſelfe, but onely that it hath diſtant vbities or different being in place, from the which the body is not ſimply denominated diſtant, but onely it is ſaid as it exiſts in the place to be diſtant from it ſelfe, as being exiſtant elſewhere: For, who perceiues not apparantly that this anſwere of them is a meare illuſion and cauill? As for example, *Peter* is not diſtant from *Iohn*, but as *Iohn* exiſts in another place, and yet neuertheleſſe he is abſolutely and ſimply ſaid to be diſtant from him; Nay, he cannot be diſtant and ſeuered from him, but onely in this conſideration, as *Iohn* exiſts in another place, and exiſting or hauing his being elſewhere, he cannot but be diſtant from *Iohn*; neither can Chriſts body haue diſtant vbities or a different being in place and not be diſtant from it ſelfe.

Thirdly, if Chriſts body ſhould in one inſtant of time be both in heauen & in the conſecrated Hoaſt, then it might be queſtionleſſe in innumerable places at

at once, and ſo by conſequence ſhould be infinite. All of them grant the firſt conſequence, but denie the ſecond; becauſe, as they define immenſitie, it is, *præſentiam naturâ ſuâ conſtituentem rem in omnibus ſpatijs poſſibilibus, &c.* A preſent ſetting or placing a thing of its owne nature in all poſſible places: But admitting Chriſts body ſhould be placed or ſet in all ſuch places, yet it hath not this propertie from its eſſence. But to wound them with their own weapon, I retort their anſwere backe vpon them. Immenſitie is a preſent ſetting or placing a thing of its owne nature, in all poſſible places; Therfore onely that thing that is infinite may be in all poſſible places; The inference is euident, becauſe the proper paſſion of any thing cannot agree to any other thing, vnleſſe the thing it ſelfe alſo agree thereunto; therefore if Immenſitie be repugnant to the nature of a body, it muſt alſo be repugnant to it to be in innumerable places at once.

Moreouer, that which they affirme, *viz.* that a body is not to be accounted infinite, although it be ſet or exiſt in infinite places, becauſe it hath not this from its owne nature, is very ridiculous. For, thus I argue, that if God therefore cannot poſſibly be contained in any bounds, becauſe by reaſon of his greatneſſe and immenſitie he is euery where, and in euery thing moſt inwardly preſent; therefore by the ſelfe ſame reaſon it followes, that neither may a body be preſent in all places, becauſe it is his nature to be circumſcribed and contained within the limits of place, becauſe as Gods infinite greatneſſe makes him vncapable of circumſcription, ſo likewiſe the finite nature

of a body, makes it vncapable of vbiquitie.

To conclude, this was alwaies my faith, that the Bread in the Sacrament, after conſecration, remaines ſtill pure Bread; for I my ſelfe haue ſeene wormes ingendered in the conſecrated hoaſt, which could not haue beene if the ſubſtance of bread after the deliuerie of the words of benediction vaniſhed away: for then there would not be any pre-exiſtent matter, out of which the formes of wormes might be drawne. Neither like I that anſwere of the Papiſts hereunto, who affirme that God miraculouſly ſupplies there the firſt matter; for Chriſts exiſtencie in the hoaſt, is moſt pleaſing and acceptable vnto him, as they teach: wherefore then would he by working miraculouſly aboue nature, leauing the accidents, flye into heauen? and eſpecially ſith the accidents of bread haue no contrarie to expell and expoſe them to corruption. Beſides, all men know that there are many veſtments amongſt the Papiſts, that for many generations, (if it be not impietie to beleeue them) are preſerued incorrupted, and that onely becauſe they haue touched the bodies of ſome of the Saints: what probable reaſon then can they render why the body of Chriſt ſhould not exempt theſe accidents from corruption, with which hee is actually couered? This argument is further vrged and preſſed, becauſe the ingendering of theſe vermine, redounds to the diſhonour of Chriſt, and the condemnation of the faithfull; for all that enter into the Church, adore and doe obeiſance to the conſecrated hoaſt included in the Pyxe; which if it ſhould be tranſubſtantiated into wormes, they ſhould attribute diuine worſhip vnto them;

For euery ſubſtantiall forme neceſſarily requires ſome ſubſtantiall matter pre-exiſtent, out of which by the vertue of the agent, the forme is educed.

them. From hence then we may infallibly conclude, that this Doctrine, concerning the carnall and corporall preſence of Chriſt in the Euchariſt, which Papiſts ſo ſtifly maintaine, is a meere figment of their owne braine. Neither euer would it enter into my minde, that our bleſſed Lord and Sauiour ſhould by working miraculouſly aboue the ordinarie courſe of nature, adminiſter matter for the generation of worms (no ſecond cauſe requiring their production) & thereby cauſe that thoſe accidents hauing no cauſe to corrupt them, ſhould yet be corrupted; neither haue we reaſon to beleeue, that Chriſt for no cauſe ſhould relinquiſh a place ſo gratefull and beloued of him, as they ſay; and ſo depriue the faithfull of his healthfull and louing preſence, eſpecially ſith hee muſt needes foreſee, that his abſence muſt needes be manifeſt and apparant detriment to the faithfull.

I haue alſo obſerued very many places in the ancient Fathers, expreſly croſſing and oppugning this Doctrine of Tranſubſtantiation, ſome whereof I will here produce. In the firſt place, Saint *Auguſtine*, (in whoſe name, the Order of which ſometime I was, much glorieth) confutes this errour, ſaying, *Non dubitauit dicere, hoc eſt corpus meum, cum ſignum daret corporis ſui*: He doubted not to ſay, *This is my body*, when he deliuered onely the ſigne of his body: and in another place, *Sicutergo ſecundùm quẽdam modum ſacramentum corporis Chriſti, corpus Chriſti eſt; ſacramentum ſanguinis Chriſti, ſanguis Chriſti eſt: ita ſacramentum fidei fides eſt*: Therefore euen as the ſacrament of Chriſts body is after a ſort (or after a kinde of manner) his body; and the ſacrament of his

Contra Adim. cap. 12.

Ep. 22. ad Bonifacium.

Saint *Auſten* vſeth the like ſpeech of both.

bloud, is his bloud, euen ſo the ſacrament of faith, is faith. From which place I collect this Argument; The ſacrament of faith is not tranſubſtantiated into faith, therefore neither is the ſymbole of Chriſts body, conuerted into his body: and *Tertullian* in his booke againſt *Marcion*, in the 19. Chap. ſaith, *Panem ſuum corpus appellat, vt iam inde eum corporis ſui figuram pani dediſſe intelligas:* He cals Bread his body, that from thence thou mighteſt vnderſtand that he gaue the figure of his body to the bread, (that is, made bread a figure of his body;) and *Gelaſius* in his Booke of two natures, *Tamen*, inquit, *eſſe non deſinit ſubſtantia vel natura panis et vini, et certe imago et ſimilitudo corporis et ſanguinis Chriſti in myſteriorum actione celebrantur:* yet ſaith he, the ſubſtance, or the eſſence of the bread ceaſe not to be, and truely the image and ſimilitude of the body and bloud of Chriſt are celebrated in the action of the myſteries in the ſacrament.

Moreouer, I abandoned and renounced Poperie, for that it commands praier and inuocation of Saints, that hath neither promiſe, nor precept, nor preſident in the ſacred Scriptures for its warrant and allowance, for we ought to be aſſured and perſwaded in our conſciences by ſome teſtimonies from the word of God (the rule and ſquare of our actions) that Almighty God will be pleaſed to heare and accept of our prayers, through him, and for his ſake, in whoſe name they are tendred vnto him, becauſe that praier that is not of faith, is not pleaſing or acceptable to him; but we haue no ſuch promiſe concerning any of the Saints, but onely concerning that holy and iuſt

iuſt one, Ieſus Chriſt the righteous: *Whatſoeuer yee ſhall aske the Father in my name, he will giue it you.* Ioh. 16. ver. 23.
Neither yet is there any precept extant in ſacred writ, inioyning vs any ſuch duty, but we are excited & commanded to flye vnto Chriſt, by prayer, in time of diſtreſſe, according vnto that, *Come vnto me al yee that are wearie and heauie laden, and I wil eaſe you:* Neither can any examples be produced out of the Booke of God, whoſe practiſe might at the leaſt ſeeme to fauour or countenance this Doctrine concerning the inuocation of Saints; there are very many places that expreſly teach, or neceſſarily imply, that wee owe the deuout affection of our mindes onely to God. Their compariſon drawne from the manner and faſhion in Princes Courts, is not of any moment; For, ſhould the King conſtitute and appoint one onely Maſter of Requeſts, doubtleſſe he would neuer admit or grant any ſuits preferred vnto him by any other; ſith then our bleſſed Lord and Sauiour is appointed by his Father to be our onely Mediator and Interceſſor, why then haue we recourſe to any other? why relye we vpon, and preferre a moſt doubtfull and incertaine courſe, to a moſt certaine and infallible meanes? How are we aſſured that the Saints heare and vnderſtand our grieuances? and admit they doe, that God approues and accepts of our petitions tendred vnto him in this ſort; nay, wee are certainely aſſured, and expreſly taught the contrarie, for our Lord and Sauiour ſaith of himſelfe, *I am the way, the truth, and the life, no man commeth vnto the Father but by mee;* Ioh. 14. ver. 6.
If it be his pleaſure that wee ſhould vſe no other meanes vnto the Father but himſelfe, doubtleſſe it is

not

not his will that wee ſhould vſe the mediation of Saints. This was *Auſtens* opinion when as he ſaid in the perſon of Chriſt, *Non eſt quò eas niſi ad me; non eſt quà eas niſi per me*: Thou haſt no whither to goe but to me, no way but by mee: Hereunto alſo Saint *Ambroſe* aſſents, ſaying, *Sed tamen Domine tu ſolus inuocandus es*; But thou O Lord, onely art to be called vpon. Moreouer, I deteſted this their inuocation of Saints, becauſe they not onely pray vnto them, but equalize and ranke them in an equall degree of honour with Chriſt; I charge them not falſly, the thing it ſelfe is too apparant; for when as not onely the vulgar ſort, but euen their learned Rabbins haue poynted out, and as it were giuen in commiſſion, eſpeciall charges of adminiſtration and gouernement to euery ſeuerall Saint: Chriſt is not once thought of; they all imagine Chriſt to be more hard, and the Saints of a more benigne diſpoſition, and eaſier to be intreated: and had rather truſt to, and throw themſelues into the armes of their mercy, then relye and depend on him for helpe; and leauing Chriſt, they flye vnto the Saints, they apprehend and apply vnto themſelues the merits of the Saints for the pardon of their ſinnes. And in the Romiſh Breuiarie, euery where God is intreated that hee wou'd be pleaſed to bring men into his Kingdome in heauen, and that for the merits of his Saints; as it is apparant in this Collect, appointed for the feaſt of Saint *Martha*: *Almighty and moſt mercifull God, whoſe Sonne vouchſafed to be feaſted in the houſe of bleſſed Martha; grant wee beſeech thee for her merits that ſo friendly and louingly entertained him, wee may be mercifully*

Aug. tract. 22. ſuper Ioan.

Ambroſ. in erat. ſuper mortem Theodoſ.

mercifully receiued and entertained in thy Kingdome of glory. There are many ſuch curtaild Prayers in their forenamed Breuiarie, which euidently declare, that the Papiſts make their Saints not onely their Interceſſors, but alſo their Reconcilers and pacifiers of Gods wrath: and *Gabriell*, the interpreter of the Cannon of the Maſſe, bluſheth not to affirme that we ought euen by the preſcription and appointment of God himſelfe, to flye vnto the Saints for ſuccour, that we may through their prayers and merits obtaine ſaluation: Hereunto Pope *Innocent* the third aſſents, ſaying, *Neceſſarium nobis eſſe in viâ ſanctorum ſuffragium:* Whilſt we are yet in the way to our Country, we need the ſuffrages of the Saints: and *Thomas Aquinas* peremptorily affirmes, *opera miraculoſa quæ fiunt à Sanctis non ſolum intercedendo pro nobis ad deum præſtari ab illis, ſed etiam cum imperio et poteſtate orta ex quâdam virtute ipſis à deo communicata*; that is, That the miracles that are done by the Saints, are performed not onely by praying for vs to God, but with a kinde of command and power, ariſing from a kinde of vertue communicated to them from God: And in a certaine *Spaniſh* Booke, compoſed by a Doctor of Diuinitie, and a Monke, of the order of Saint *Marie de Mercede*, and approued of by the Archbiſhop of *Valentia*, and of the Iudge of *Sancta Cruciata*, and committed to the Preſſe with licenſe from the Deputy of the kingdome of *Valentia*; the title whereof is, *Breue hiſtoria de la orden de la Merced*; the Author thereof affirmes, that the hope of our ſaluation is faſtened with to Ankers, *viz. Chriſt*, and the Virgin *Mary*, and that none but may feare to

1. 2. *queſt.* 178. *art.* 1.

be reiected of God, if he be not cloathed with the merits of *Mary*; but I had rather deliuer it in his owne words, *Quiſo dios eſtribaſſe el bien del hombre en dos ancoras eſto es en Chriſto y en Maria benditiſſima, ſu Madre, Porque Como no auia el hombre por ſi ſolo ſin el apoyo y arrimo delos nurecimientos deſta eſclarecida reyna de recelar le auia de deſechar dios?* To this purpoſe I might alledge that ſame moſt deteſtable Picture which repreſents *Auſten* betweene Chriſt and *Mary*; turning towards *Mary*, hee is made to ſpeake theſe words, *I ſucke out of theſe Teats*, looking towards Chriſt, theſe, *I am fed of theſe words*, whereunto is added in the midſt, *I know not whether to turne me*, and that of *Barradius* the Ieſuite, who demands of Chriſt, wherefore aſcending into heauen, he would not take his Mother along with him? and he himſelfe anſweres himſelfe thus, *peraduenture O Lord, thy heauenly Courtiers would be at a ſtand whether firſt to greet and entertaine thee their Lord, or her their Lady*: and that the curſed and bitter fruits of their inuocation of Saints, may be the better perceiued and diſcerned, let vs heare the Papiſts themſelues in one breath, inuocating *Mary* and blaſpheming God.

Barradius in concord. in euang. tom. 1. l. 8. cap. 11.

In lib. hiſp. ſupra allegato, fol. 180.

Here followeth their Letanie.

HOly *Mary*,
Pray for vs.
Holy Mother of God,
Pray for vs.
Holy Virgin of Virgins,
Pray for vs.
Thou

Thou that art the liuing Temple of the bleſſed Trinitie,
Pray for vs.
Thou that art the Lady of Angels,
Pray for vs.
Thou that art the offſpring and honour of the Patriarkes,
Pray for vs.
Thou that art the deſire of the Prophets,
Pray for vs.
Thou that art the Miſtreſſe of the Apoſtles,
Pray for vs.
Thou that art the Comfortreſſe of Martyres,
Pray for vs.
Thou that art the inſtructreſſe of the learned,
Pray for vs.
Thou that art the hope of Eremites,
Pray for vs.
Thou that art the Standard-bearer of Virgins,
Pray for vs.
Thou that art a patterne for the married,
Pray for vs.

Thou that art the comfort of Widdowes,
Pray for vs.
Thou that art the ioy of holy men and women,
Pray for vs.
Thou that art the Paradice of pleaſure,
Pray for vs.
Thou that art the tree of life,
Pray for vs.
Thou that art the onely parcell of earth, free from the curſe of *Adam*,
Pray for vs.
Thou that art the Doue, carrying an Oliue branch,
Pray for vs.
Thou that art *Iacobs* ladder,
Pray for vs.
Thou that art the Buſh of *Moſes*, that burned, and conſumed not,
Pray for vs.
Thou that art the Arke of the couenant,
Pray for vs.
Thou that art the Rod of *Aaron*,
Pray for vs.

Thou that art the golden pot of heauenly Manna,
Pray for vs.
Thou that art the Altar of ſweet perfume,
Pray for vs.
Thou that art a Citie of refuge.
Pray for vs.
Thou that art *Gedeons* Fleece.
Pray for vs.
Thou that art a Lilly amongſt thornes.
Pray for vs.
Thou that art a Garden encloſed,
Pray for vs.
Thou that art a Fountaine ſealed vp,
Pray for vs.
Thou that art the Pit of liuing waters,
Pray for vs.
Thou that art the Tower of *Dauid*,
Pray for vs.
Thou that art the Palme exalted, *Pray for vs.*
Thou that art the pretious Myrrhe,
Pray for vs

Thou that art the Roſe of *Sharon*,
Pray for vs.
Thou that art the Cedar of *Libanus*,
Pray for vs.
Thou that art the *Cypreſſe* of mount *Sion*,
Pray for vs.
Thou that art the Sprigg of *Ieſſe*,
Pray for vs.
Thou that art the beautifull Oliue,
Pray for vs.
Thou that art the liuing Altar,
Pray for vs.
Thou that art the Torch of the faithfull,
Pray for vs.
Thou that art the riſing Sunne that neuer ſets,
Pray for vs.
Thou that art the Moone alwaies at the full.
Pray for vs.
Thou that art the Kings Court, *Pray for vs.*
Thou that art the fragrant Meadow of the holy Ghoſt, *Pray for vs.*
Thou

Thou that art a Sanctuary alwaies holy,
Pray for vs.
Thou that art the mirror of all vertues,
Pray for vs.
Thou that art the bright morning-Starre,
Pray for vs.
Thou that art the throne, and ſeate of God,
Pray for vs.
Thou that art the Caſtle of *Ieſſe*,
Pray for vs.
Thou that art the ſafe harbour of Seafaring-men, *Pray for vs.*
Thou that art the Sea-ſtarre that reioyceth the hearts of Marriners,
Pray for vs.
Thou who alone art a Virgin, and a Mother,
Pray for vs.
Thou who alone art a fruitfull Virgin,
Pray for vs.
Thou that art louely to heauen, terrible to hell,
Pray for vs.
Thou that art the confidence of the godly, the terrour of the wicked,
Pray for vs.
Thou that art priuie to all the ſecrets of God,
Pray for vs.
Thou that inlightneſt the higheſt Seraphins,
Pray for vs.
Thou that art the glory of the people of *Iſraell*,
Pray for vs.
Thou that art all faire throughout,
Pray for vs.
Thou that art beautifull as the Moone, pretious as the Sunne,
Pray for vs.
Thou that art the Mother of our Creator, Redeemer, and Sauiour,
Pray for vs.
Thou that art the true Mother of the Sons of *Adam*,
Pray for vs.
Thou that art the Queene of Kings, and Ladie of Lords, *Pray for vs.*
Thou that art moſt humble in Maieſtie,
Pray for vs.

Thou that diſpenſeſt the graces of the holy ſpirit,

Pray for vs.

Thou that art the Mother of deare loue,

Pray for vs.

Thou that wert foretold by the Prophets, adored by Angels,

Pray for vs.

Thou that art eſpouſed, yet ignorant of the marriage bed,

Pray for vs.

Thou that art the Nurſe of him that nurſeth all things,

Pray for vs.

Thou that containedſt him that containeth all things,

Pray for vs.

Thou that art the faireſt among the Daughters of *Ieruſalem*,

Pray for vs.

Thou which waſt onely free from the ſinne of *Adam*,

Pray for vs.

Thou which waſt ouerſhadowed by the power of the moſt high from aboue,

Pray for vs.

Thou that firſt imbraced the word of God,

Pray for vs.

Thou which incloſedſt him in thy womb, whom the heauens could not containe,

Pray for vs.

Thou which onely didſt bring forth without ſorrow,

Pray for vs.

Thou which didſt breake the head of the craftie Serpent,

Pray for vs.

Thou who firmely didſt retain faith in his paſſion,

Pray for vs.

Thou whoſe body ſaw no corruption,

Pray for vs.

Thou who art aſſumed into heauen in thy glorified body,

Pray for vs.

Thou that art exalted aboue the quire of Angels,

Pray for vs:

Thou

Thou that ſitteſt at the right hand of the Sonne of God,

Pray for vs.

Thou that reconcileſt vnto vs God angry with vs,

Pray for vs.

Thou that art called on by a thouſand attributes and titles,

Pray for vs.

Be thou fauourable vnto vs,

Heare vs Lady.

From euill and the danger of euill,

Defend vs Lady.

We beſeech thee by thy immaculate conception,

Defend vs Lady.

We beſeech thee by thy holy Natiuity,

Defend vs Lady.

We beſeech thee by thy comfortable Annunciation,

Defend vs Lady.

We beſeech thee by thy ioyfull viſitation,

Defend vs Lady.

We beſeech thee by thy moſt pure purification,

Defend vs.

By thy glorious Aſcention,

Defend vs.

By thy triumphant Coronation, *Defend vs.*

and afterward,

That thou wouldeſt bee pleaſed to grant concord and peace to thy whole Church,

We beſeech thee to heare vs.

And beneath,

O Daughter of the high God,

Defend vs.

Thou that art the Mother of the Lambe, that taketh away the ſinnes of the world,

We beſeech thee to heare vs.

Thou that art the Spouſe of the Holy Ghoſt,

We beſeech thee to helpe vs.

An

An Encomiaſticall Letanie to the bleſſed Virgine, the Mother of GOD, gathered out of the ſacred Scriptures and holy Authors. Firſt of all ſung in the great Church of the Citie *Valentia*, when as the holy Image of that Virgine, named *Del Puig*, famous and renowned for her frequent miracles both on Land and Sea, in the time of Warre and Peace, was brought in great ſtate into *Valentia*, at that time when as the inuincible *Armada* was ſent to inuade England, which was on the 17. day of *Iuly*, being Sunday, in the yeere of our Lord God. 1588.

WEe beſeech thee to heare vs ſinners, that thou wouldeſt obtaine true repentance for vs.

We beſeech thee that thou wouldeſt take care to preſerue the Apoſtolicke See, and all the orders of the Clergie in the true Religion.

We beſeech thee that allaying all ſtormes, thou wouldeſt conduct* ſafely the Catholicke Fleet of the Catholicke King, to the much deſired and wiſhed-for Hauen.

We beſeech thee that thou wouldeſt grant victory to the Catholicke Fleet of the Catholicke King, ouer moſt barbarous and ſauage heretickes.

We beſeech thee to enlarge thoſe Chriſtians that are ſtill oppreſſed with the yoke and tyranny of the Engliſh, that they may freely profeſſe their faith and conſcience.

We beſeech thee that thou wouldeſt aſtoniſh and ſmite the hearts of the ſtubborne and obſtinate hereticks of England, with feare and trembling.

We

* What ſucceſſe and effect this prayer had, *ſide*, the Chriſtmas hangings in the great Chamber at *White-hall*.

We beſeech thee that thou wouldeſt giue wiſedome and courage to thoſe faithfull ſouldiers that fight for the Catholicke faith.

We beſeech thee that thou wouldeſt cauſe thoſe holy Churches which are either vtterly ruinated or impiouſly prophaned, to be re-edified and reſtored to the honour of God, and to the honor of holy men and women.

That thou wouldeſt be inſtant with God by prayer, that the kingdome of *England* (the darkenes of blindneſſe being diſpeld) may be reduced to the ancient and Catholicke faith, and to the obedience of the Church of *Rome*.

We beſeech thee to heare vs.

That thou wouldeſt be pleaſed to preſerue all *Spaine* from the contagion of euill, eſpecially this Citie moſt deuoted to thy ſeruice.

We beſeech thee to heare vs.

That thou wouldeſt be pleaſed to obtaine peace in loue for thy whole Church.

We beſeech thee to heare vs.

Moreouer: This likewiſe excited me to deteſt Popery, that it preſumptuouſly dares, contrary to the expreſſe commandement of God, ſet before the people all ſorts of Images to be worſhipped and adored; The ground of my diſlike hereof, was not onely becauſe God hath prohibited it, but becauſe I very well knew, and was certainely perſwaded, that this their adoring and reuerencing of ſuch images, is the Lacquy and Page of the groſſeſt Idolatry; wherefore I thought it moſt meete, that theſe Images of Popery

ſhould be handled, as we reade the *Braſen Serpent* was by *Hezekiah*; for if *Moſes* erected that Serpent in the Wildernes, not without his eſpeciall warrant frõ God; yet neuertheleſſe becauſe the people in long tract of time, fell to the worſhipping of this Image, King *Hezekiah* deteſting and abhorring this their Idolatry, commanded it to be taken downe and cut in peeces; with farre better reaſon ſhould the Images of Popery, ſet vp contrary to Gods commandement, bee remoued and cut in peeces, who haue for their author and maintainer, not *Moſes* the ſeruant of God, but the *Pope*, who is Chriſts enemy. And experience ſhewes, and their writings giue me euidence, that they haue degenerated ſo farre, as not onely to adore theſe Images, but alſo to haue forſaken their Creator, that they might ſettle and fixe their hope and confidence wholy on them, as this enſuing Eglogue, taken out of the fore-cited *Spaniſh* Booke will make it moſt plaine to the Reader.

A gratulation of this Sacred houſe, to the bleſſed Virgin, the Mother of God for her returne.

I Lay comfortleſſe, being deſtitute of thee my light, & moſt glorious ornament, as a dead body deuoyd of life and motion, me thought I heard euery one ſaying vnto me; Where is that pretious gold which Princely hands haue laide vp in thee? Where are theſe infinite riches? Where is that bottomeleſſe depth of graces? Where is the Ocean of miraculous cures? Where is that louely Image of the bleſſed Virgin

Virgin the Mother of God? To whom I replyed, ſhe is gone, ſhe is gone that imparted wonderfull holineſſe vnto me, that hath made mee a moſt renowned Church; ſhee is gone, guarded, and attended with Angels and Saints; ſhe I ſay, who hath made me an euer flowing fountaine of miraculous cures, a remedy againſt diuels, the onely refuge to all that flye vnto me; but ſhe who ſeemed to be abſent from me in body, was preſent with me by her wonderfull miracles, for ſhee which was manifeſted to our anceſtors, as with ſtarre lights, now by miraculous lights ſent from heauen vnto me, hath teſtified how much ſhee loues me: All haile therefore, my life, light, honour and ornament, now comming vnto mee, for in this thy moſt happy and fortunate returne, there is ſprung vp a new light to all the inhabitants of this Citie, honour, ioy, and exaltation; Welcome thou that art full of grace; Welcome thou Sea of ioy; Welcome thou only eaſe in troubles; Welcome thou that art the onely ſalue for al the hearts ſore; Welcome holy Virgin, through whoſe meanes alone, we ſee the Kingdome of *Valentia* is brought and vnited to the Kingdome of Chriſt, and we hope many others will be.

All this they vtter to a ſtone, being indeed more ſenceleſſe and ſtupid then it, and yet they would needes beare vs in hand that they worſhip not the Image but God in the Image: Certainely if this were true, thoſe ouer-bleſſed Monkes in their Cloyſters, that haue Chriſt, who is life it ſelfe, incloſed in a boxe, ſhould not ſo plainely acknowledge, that by reaſon of the abſence of the Image, they were euen dead, deuoide of life and motion: for if Chriſt were their life,

thoſe that haue him in their cuſtody cannot be ſaid to be dead, yet theſe men brag that they haue him, and yet liue not; therefore Chriſt is not that life whereof they ſpeake, but the Image of bleſſed *Mary*, as neither is Chriſt their treaſure, but the louely Image of the bleſſed Virgin, the mother of our Lord; for theſe Monkes ſuppoſe not that they inioy their treaſure, becauſe they haue Chriſt preſent in the conſecrated hoaſt, but they eſteemed that they had loſt it, becauſe they wanted the Image of the Virgin *Mary*: In like manner, it was not Chriſt that communicated and imparted his holineſſe to thoſe moſt ſacred houſes, for Chriſt is there preſent, but the party is abſent that hath endued them with wonderfull holineſſe, and hath made it a moſt famous and renowned Church; and truely, if Chriſt did dwell in their hearts, as he doth in the hearts of Chriſtians, they ſhould not lye comfortleſſe, for he is the true light that illightneth euery one that comes into the world, but becauſe he is farre from them (I ſpeake not of their meale God, but of our Sauiour) it is not his light, but the Images that ſhines before them; neither is it to be wondred at, if that ſame new light be ſprung vp to the Papiſts, that forſaking the true God, who is α, and ω, the firſt and the laſt, they forge new corruptible Gods, betweene whom, and thoſe the auncient heathen worſhipped, I finde this remarkeable difference, Thoſe ancient Gods had feete and walked not, theſe walke, yet haue no feete; Thoſe had eares and heard not, theſe heare and haue no eares; Thoſe had eyes and ſaw not, theſe diſcerne and diſcouer the moſt remoteſt obiects, yet haue no eyes. That theſe and farre more

more remarkeable matters are done by Popiſh Idols, euidently appeares by this inſuing narration.

That is, *Bartholomew de Billaro* ſaw a certaine body going on fore-right through the ayre, towards the Altar of the Image, accompanied with twelue white Tapors; he could not certainely diſcerne whither it were that very Image or ſome other; but hee teſtified before a publike notarie, that hee did verily beleeue, that it was the very ſame Image, which without all doubt, returned from viſiting ſome ſicke perſon, that implored its helpe, which is very probable, for in the Legend of Miracles you may reade, that ſhe hath performed this courteous office, and that very often.

The writings of the Papiſts are fraught with theſe, and farre groſer lyes, to the intent, that they might perſwade men, that theſe images are to be called vpon, and their aide implored in imminent dangers; and to this purpoſe they teach, that they ought to make vowes vnto them; and in briefe, to offer gifts vnto them; for it is vnto this marke that their legend of lying miracles aimes and leuelleth, *viz.* that the knowledge of Chriſt be wholly ſupplanted and ſubuerted, and the affiance we ought to haue in God, to be tranſferd and ſet onely on the image; whereof this is an euident and infallible ſigne and token, that when as they know *that God is neere vnto all thoſe that call vpon him*, yet they forſaking Chriſt, not onely pray themſelues vnto Images that are farre diſtant, but alſo teach and perſwade men ſo to doe in a ſet forme; and whereas they ſhould know that the Lord ſtands at the doore and knocks, that he might ſup with him

Pſal. 144. The Author of the fore-alleadged *Spaniſh* Booke. *Elque de lexos inuocare eſta imagen ſera participante de ſus fauores.*

that opens vnto him, and freely and liberally feedes him with heauenly food, yet theſe contemning him, forſaking their houſes and families, goe in pilgrimages to the Images of Saints; whereby they are ſo far from being refreſhed, that on the contrary, they depriue themſelues of thoſe goods whereby they ſhould maintaine their Children and Families, and contrary to natures law, heape them on thoſe Images, not that the Images ſhould receiue any fruit or benefit by thoſe gifts that are offered, but that the ſlow-bellies of the Monkes might be filled and ſtuft: Beſides, when as they heare Chriſt ſo louingly inuiting them, Math. 11. *Come vnto me all ye that are wearie and heauie laden, and I will refreſh you*: they flye from him and haue recourſe vnto Images, and aske counſell of them.

I will touch, by the way, what I haue often thought on with my ſelfe, *viz.* that the Idolatry of the Papiſts herein, is more manifeſtly diſcerned by making a ſuppoſition, which they labour for with might and maine, as for their life, *viz.* that Chriſt is preſent in the conſecrated hoaſt, which incloſed in a boxe is perpetually preſerued in euery Popiſh houſe: If they haue their Sauiour Chriſt preſent with them, whom they aſſuredly know both can and will helpe them, wherefore then is it that they betake themſelues to Images that are not preſent perhaps farre remote from them? How comes it to paſſe that they ſet light by him who is the expreſſe Image of his Fa- Heb. 1. thers ſubſtance, *that gouernes all things by the Word of his power, and gaue himſelfe for the redemption of* 1 Tim. 2. *all* and who (if we may beleeue the Papiſts) is well pleaſed to remaine here on earth vnder the accidents of

of bread, that by his gratious preſence, hee might comfort his diſtreſſed Church, and eaſe her of her affliction? How comes it to paſſe, I ſay, that they ſetting ſo light by him, they place him on an abiect and meane alter, with one only lamp burning before him, where he is viſited of very few, and very ſeldome ſaluted, whileſt that the Image of *Mary* his Mother, indeede but his handmaide, alſo, is ſet on an altar of gold, or Iuorie, curiouſly carued & poliſhed, richly ſet forth with gemmes and pretious ſtones, cloathed with Princely garments, hauing not one onely, but fortie or fiftie tapers ſhining glorioufly before her? Very many, being ſtrucke with blindneſſe, by reaſon of theſe lights fall downe on their knees trembling before her, ſpend whole daies and nights in powring forth dolefull prayers vnto the Image; they lament, they make their complaints, lift vp their hands in pittifull manner, earneſtly begge of her remiſſion of their ſinnes, and to conclude, with the welfare of the Popes Kitchin and Monkes bellies, they offer liberally to her with a full hand.

I ſpeake not of all Images, but of thoſe that are moſt famous, as our Lady of *Lauretto* in *Italy*, and our Lady of *Monſerat* in *Cataluania*, & our Lady *De Attocha*, *et de Guadalupe* in *Caſtele*.

Verily ſith the truth of theſe things haue beene ratified and confirmed by long experience, when I my ſelfe haue beene an eye witneſſe, none can deny that ſuch as doe ſuch things as theſe are ſtrucken both with blindneſſe and madneſſe, for mine owne particular, I freely confeſſe that this abſurde error of theirs, amongſt others of the like nature, was my firſt motiue to the abiuring and abandoning of Popery; and were the Church of *Rome* in all other articles of beleife orthodoxall and conformable to the Chriſtian truth, yet this onely rocke in my way would vtterly

terly haue driuen me from the profeſſion thereof. But it is to be lamented with teares, that as in part I haue euidently and clearely ſhewed vnto you, the Church of *Rome* hath ſwarued from the rules of the Apoſtles in many tenents of faith, and haue brought in an innumerable company of Peſtilent errours and diabolicall ſuperſtitions; therefore let no man maruell that I haue vtterly forſaken and abandoned Popery: I heard the voyce of the Lord calling me, and not willing to harden my heart, I came forth of *Babylon*, leſt pertaking longer with her in her ſinnes, I might alſo pertake in her puniſhments. Although theſe things were ſo as hath been related, for which I bleſſe and praiſe God; yet there were many Remoraes or hinderances that detained me in *Spaine*, and diuerted my minde from ſeeking the meanes of my ſaluation by Chriſt; inſomuch that almoſt for the ſpace of two yeares, my conſcience ſtruggled with mee, and endured many a bitter conflict: For, firſt, the world and the fleſh obiected vnto my eyes, and whiſpered in my eares, that if I forſake *Babylon*, and cleaue to *Chriſt*, I muſt make account to take my farewell of all the pleaſures and allurements of this life; of my noble Parents, of my Riches, Brethren and Siſters, of my Friends, Country, Patrimonie and Pleaſures, which here I inioyed; together, with Honours and promotions; for I was a Monke of the famous Order of Saint *Auguſtine*, a Prieſt, a Preacher, a Profeſſor of Philoſophie, and Batchelor in Diuinitie; all which aſſuredly promiſed, as yeares increaſed, to aduance and raiſe mee to higher

higher dignitie and preferment. Againe, I ſeriouſly and aduiſedly pondered with my ſelfe, that hitherto I was both an honour and a comfort to my Parents, that hereafter the newes of this my conuerſion would ſet a publike and eternall marke of infamie on them. I caſt alſo daily in my minde, the pouertie, nakedneſſe, perpetuall exile, hatred of Parents, Countrie, Friends, and in briefe, the want and depriuation of all neceſſarie things towards the preſeruation of this life, which I muſt needes indure if I quite my former religion; but all theſe carnall reſpects I ſlightly regarded and paſt-by, when I ſeriouſly conſidered, *That wee muſt through many tribulations, enter into the Kingdome of God; And that all that deſire to liue godly in Chriſt Ieſus, muſt ſuffer perſecution:* and therefore, about ſome two yeares and a halfe ſince, I left *Spaine*, that I might ſettle my ſelfe in this flouriſhing Kingdome, where euery man praiſeth God in the Sunne-ſhine of the Goſpell: It is neere about two yeares ſince I firſt made my abode in this Citie, wherein by the meanes and fauour of God, I haue profeſſed publikely the reformed Chriſtian Religion, and haue vowed and ſworne ſolemnely to continue in it to my liues end. Neither ſhall my great want, wherewithall I am much perplexed, I truſt in God, euer alter my purpoſe and reſolution, but that God that hath begun this good worke in mee, will perfect it; to the praiſe of his bleſſed and glorious name, to my eternall ſaluation,

Acts 14. 2 Tim. 3.

to the edification of all my Brethren, and to the confuſion of the aduerſarie, for which I bow my knees to Almighty God the Fountaine of all goodneſſe, with my whole heart beſeeching him to eſtabliſh and confirme mee more and more in his truth.

Laus Deo, Amen.

Errata.

PAge 3. *l.* 8. *lege* pro, *ibid. l.* 18. *lege* pro, *p.* 4. *l.* 25. *lege* rabble, *ibid. l.* 27. *lege* Ergo, *p.* 6. *l.* 21. *dele* at, *p.* 7. *l.* 2. *dele* euer, *ibid. l.* 3. *adde* according, *ibid. l.* 13 *adde* be that, *p.* 8. *l.* 4. *adde* with, *ibid. l.* 12. *lege* Occamus, *ibid. l.* 14. *lege* Penitentiarie, *ibid. l.* 32. *lege* this, *p.* 10. *l.* 15. *lege* vbieties, *ibid. l. lege* beings, *ibid. l.* 17. *lege* this, *ibid. l.* 27. *lege* vbieties, *ibid. l. dele* a. *ibid l. lege* beings, *p.* 11. *l.* 3. *dele* it is, *ibid. l.* 5. *lege* preſens, *ibid. l.* 11. *lege* preſens, *ibid l.* 18. *lege* its, *p.* 12. *l.* 4. *lege* true, *p.* 13. *l.* 25. *dele* onely, *p.* 17. *l.* 25. *lege* Iudges, *p.* 18. *l.* 12. *lege* with, *ibid. l. lege* wounds, *p.* 21. *l.* 14. *lege* Ieſu.

FINIS.

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