

Two treatises the first, of the lives of the popes, and their doctrine. The second, of the mass: the one and the other collected of that, which the doctors, and ancient councils, and the sacred Scripture do teach.

The second edition in Spanish augmented by the author himself, M. Cyprian Valera, and translated into English by John Golburne. 1600. — Dos tratados. English

Come, and I will show thee the condemnation of the great Whore, which sitteth upon many waters. *And verse 15.* The waters which thou sawest, where the Whore sitteth, are people, and multitudes, and nations, and tongues.

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Edited for semi-modern English by Calvin George

A note by the editor

It has been my pleasure to have edited this book to implement semi-modern orthography in order to make it more readable for modern readers. It could be edited further, as my part was not done professionally, but rather as a labor of love. To someone who has not seen the original, it may seem that this semi-updated spelling edition is still very hard to read, with all the inconsistent capitalizations and verbs that end in -th and -st and some unrecognized words that were left as is; however, I believe this edition is a step in the right direction, and would greatly aid someone who might desire to pick up where I left off. I was also privileged to have edited the original Spanish edition in a similar fashion as well.

The reader may be interested in learning that John Goldburne translated Valera's book *Dos Tratados* into English in the year 1600 while serving a long prison sentence. Another translation into English was done by a certain J. Savage and published in London in 1704. Savage may have been unaware of Goldburne's translation.

The appendix *A Swarm of False Miracles* was not included in this project.

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The epistle to the Christian reader

Had it not been for the great necessity, which our country of Spain hath to know the lives of the Popes, that knowing them, it may beware them, and not esteem their authority, which against all rights divine and human, they have usurped over the consciences which Jesus Christ our redeemer, with his death and passion hath freed, I should never (Christian Reader) have entered a labyrinth so confused, and rugged, as is to write the lives of Popes. For thou must know, that the Romans themselves concord not nor agree in the number of the Popes. Some set down more, and others less. And hence it cometh that so little they agree, touching the time that they popped (Let it be lawful for me, as of a king, he is said to reign to say of a Pope to Pope) Some of these self-same also, that all confess to have been Popes of some of them say great lauds and praises, extolling them to the heavens. Of these selfsame, say others filthy things, casting them down to hell. An example of the first S. *Gregory* (As saith Friar *Juan de Pineda* 3rd part chapter 8. ¶1. of his *Ecclesiastical Monarchy*) was the 66th Pope, etc. And not the 63rd, as saith *Mathew Palmer*. Nor the 64th, as saith *Panvino*. Nor the 65th, as saith *Marianus*. Nor less 62 as saith S. *Antoninus*, Thus far *Pineda*. *Gelasius* 1, after *Platina*, is the 51st Pope. After *Panvino*, the 50th. And after *George Cassander*, and

Carranza the 49th. Also *Paul* the second, after *Platina* is the 220th. *Carranza* counteth him for the 219th. But *Mejía* for 218th, and *Panvino* for 215th. Five less than *Platina*. According to this account, *Sixtus* 5, which in the year 1588 tyrannizeth in the Church, should be after *Platina* the 236th Pope; after *Carranza* 235. After *Mejía* 234th. And after *Panvino* 231st. Most Popish authors be all these. Some Spaniards, and others Italians. And had we alleged more authors, more disagreement and contrariety should we have found. Of this diversity springeth the disorder, which is in the time that some Popes Poped. For they which reckon least Popes put the years which they take from 4 or 5 Popes (whom they reckon not) to other Popes. *Carranza* in his *Summa conciliorum*, speaking of *Boniface* the third (this was the first Pope as in his life shall be shown) saith these words. There is diversity among writers how long time *Boniface* the third was Pope. For of *Platina* is it gathered, that he was nine months. Others say 8 months and a half: others a year, and 25 days; Others a year, 5 months, and 28 days. Others say, that he died, having been Pope 8 months and 22 days. Thus far *Carranza*. The same might we say of many other Popes. For example of the second, will we put *Liberius* and *Formosus*, besides many others that we might set down. *Liberius* and *Formosus* some of the papists themselves, do canonize, and others do curse them. *Platina* saith: that *Liberius* was an Arian *Panvino* saith: that he was holy. Read his life, which of diverse authors we have gathered. As touching *Formosus* *Stephen* 6 or 7 condemned him. So did also a Council held in the time of this *Stephen* condemn him. But *Romanus* successor of *Stephen* and *Theodorus*. And *John* 10 or 9 condemned *Stephen*, and justified *Formosus*. And this did not these three Popes only, but a general Council of 74 Bishops, held in the time of *John* 10 did also the same. But all this notwithstanding, the third time, that *Sergius* was Pope, he took part with *Stephen* against *Formosus* Condemning that which 3 Popes, and the Council had done, and was most cruel, against the body of *Formosus*, untombing it, and doing that unto it, which upon his life, we will declare. Read their lives (Christian Reader). Dogs shalt thou see that tear in pieces, and eat one another: Not men shalt thou see: but devils incarnate. Thou must also understand, that in the names of some Popes, there is great disagreement. Pope *John* the last, *Platina* calleth the 24, and in order 214. *Carranza* calleth him 24. But the 213th in order, But *Mejía* calleth him the 24, *Panvino* going another direction saith 22, or 23, and saith that he is the 209th in order. Thus taketh he from out the Catalogue. Five Popes: two whereof be *Johns*: And it is also to be noted, that from *John* 8, which was a wicked woman. All the *Johns* almost, have been pestilent fellows. Read their lives.

Three causes there be, why some do number less Popes. The first is, because some Popes a very small time Poped. The second is, because many reckon not for Popes, all those that were not canonically elected. The third is, because some will not hold them for Popes, who albeit they were canonically elected, yet in there Popedom wickedly governed. For the first reason, many reckon not for Pope, *Stephen* 2, who but three, or as some say, 4 days Poped. For the second reason exclude they all those, whom they call Antipopes, chosen in the time of the Schism. 30 Schisms counteth *Panvino* to have been, wherein at one time were 4 Popes, another time 3, another 2. Here hence is it, that they count not *John* 18. Whom others call 17 nor *Clement* 7 nor *Clement* 8. And therefore *Clement* 9 they call 7, nor *Benedict* 5 nor *Benedict* 7 called they 6, nor *Benedict* 13. For these two reasons exclude they all they that by wicked arts, deceit, force, gifts, or promises were made Popes. Such do the Councils and decrees of the Popes themselves not hold for Popes. Read that which the Council of Lateran held in the time of *Nicholas* 2 ordained touching this matter. And so many hold not for pope, *Constantine* 2. Who being a layman and without any orders, was by force made Pope. Should this decree be observed, neither *Silvester* 2, the great enchanter, nor *Boniface* 8, nor *Gregory* 7 nor an infinite number of Popes, which by wicked arts, etc. Were made Popes should be called Popes and so very few should remain in the catalogue of the Popes. The third reason why some be not counted Popes, is that albeit they were canonically chosen, yet, during their Popedom, either in life, or in Doctrine, or both in life and Doctrine were they abominable. For this cause some count not Lando. Read his life. For the same cause, some reckon not *John* 8 as she was a whore before, and when she was Pope. Were this reason ought worth, very few should be counted for Popes. For all the Popes in general from *Boniface* 3 until *Sixtus* 5 who now tyrannizeth, have either in life or doctrine been wicked. And so, ought not to be counted. *Boniface* 8, of whom say all, that he entered like a fox, lived like a lion, and died like a dog. And alone was not he, that did this: he had many companions. These be the causes, why some reckon less Popes, then others. And

in these names, *Stephanus, John, Clement, Benedict, Constantine, and Felix*, shall be found this abridgement of Popes. There are no lives of kings nor Emperors, were they Christians, pagans, Jews, Turks, Scythians; or of whatsoever other nation, so confusedly and diversely written, as are the lives of the Popes. And that which is more to be marveled, written, imprinted, and approved by the papists themselves. The holy Ghost it seemeth, hath purposely cast into the writing of their lives, this confusion. For the Popes being kings and Lords of Rome. And Rome (as say Saint *Jerome, Petrarch, Laurentius Valla*, and many others) is Babylon. And Babylon, as much to say, as confusion, all whatsoever, the Popes have done, do, and shall do, is and shall be confusion: And so can no order be held in counting of them. And with what more proper name then Babylon, or confusion, can that Church be called, wherein they so pray and sing in strange and confused Language, that one understand not another. And that yet which is worse he, himself that prayeth or singeth, understandeth not oft times that which is said. My desire is (friendly Reader) to advise thee of this confusion: That if thou shalt read in one author that Pope *John 24* for the great villainies and heresies which in his presence, and to his face were proved, was condemned in the Council of Constance: and others say this happened to Pope *John 23*, and others, to Pope *John 22*, then nothing marvel: For these three *Johns 22, 23, and 24*, be one selfsame Pope *John*. Concerning the concurrences of the kings of Spain, which I place with the Pope, I have followed *Don Alonso de Cartagena* Bishop of Burgos in his Latin History of the kings of Spain, which he calleth *Anacephalaeosis*, as much to say, as a Recapitulation. No other hath been the purpose and motive me moving to write these Two Treatises of the Pope, and of the Mass. But the great desire I have that they of my nation, might enjoy the same mercies, which the Lord in these last times hath shewed to many nations in Europe, giving them liberty of conscience (and this not to let loose the reigns to serve the lusts of the flesh, but in spirit and truth to serve the living God, whom to serve, is to reign) I very much sorrow, that my nation to whom the Lord God, for the things of this world, hath given so much wit, ability and understanding (which other nations cannot deny) In things pertaining to God, in the things concerning the salvation of their souls, or going to heaven or hell, is so blockish and blind, that it suffereth itself to be carried by the Mass, that it suffereth itself to be governed, trodden under foot and tyrannized of the Pope, of the man of sin, of the son of perdition, of Antichrist, whom as God, sitteth in the Temple of God, shewing himself that he is God. And that moreover which *S. Paul 2 Thess. 2* saith. All the evil of the Spaniards cometh unto them of a false persuasion which they have conceived of the authority of the Pope. The Pope, they believe to be the successor of Saint *Peter*, the Vicar of Christ, God upon earth. They believe, that all whatsoever the pope doth on earth, God doth it in heaven and whatsoever he undoeth in earth, God undoeth in heaven. This first Treatise, shall serve to open the deceit unto them: very palpably and plainly will it show the pope, not to be the successor of *S. Peter*. But of *Judas*. Not to be the Vicar of Christ, but of Satan (whom the holy Scripture calleth prince and God of this world) And that we therefore ought not to obey the pope, nor make more reckoning of him, nor of that, he shall command, then we do of that which our mortal enemy commands us. Mine heart's desire and prayer to God is, for my nation, that they may be saved: that his Majesty deliver them from the power of darkness, and transfer them into the kingdom of his beloved son. I would if I might by any means provoke my nation. I would they had an holy envy at other nations. Why do they (and not the Spaniards) read and hear the word of God, in their own language, as in the holy Bible it is written? Why do they (and not the Spaniards) receive the holy sacraments with the simplicity that Jesus Christ did institute and celebrate them. Wherewith, without any human inventions, superstitions, and Idolatries, he commanded his Church to administer them? This testimony give I of my nation, that they have the zeal of God: and so shall you see few Spaniards to be Atheists, which have no religion. But this their zeal, is not according to knowledge: for by the word of God is it not ruled: but by that which Antichrist of Rome commandeth. Who hath taken from them, and forbidden them the reading of holy Scripture. For well knoweth Antichrist, that if the Spaniards should read it, then would they fall into account, and know the abominable life of the popes, and their wicked Doctrine: And so would forsake and detest them. And should Spain once forsake the pope, the pope would reckon (as they say) with the *Oleados* or anointed, of whom there is no hope of life: O that if God please, I may see this day. And if the pope should fall, then also in a moment, would fall the Mass, and all the other Idolatries which the pope hath invented. This is the cause why our adversaries so greatly fight, to entertain, and maintain the authority of the Pope. For very well they know that the Pope once fallen, the popish religion of necessity must fall to

the earth. Very well did *Pedro de la Fuente* (or *Fontidonio*, as others call him) a theologian of Sevilla understandeth this: who in a sermon which he made, the last day of September in the Council of Trent, greatly invectived against the protestants, calling them heretics, saying: that they sought to cast down the two pillars of the Church. To wit, the sacrifice of the Mass and the Pope, This Divine said moreover: that the Council ought to employ all it force, to sustain and uphold them. The pillar (said he) of the papal seat once pulled down, that the whole Church would fall to the earth. The reason which he gave was, because the funerals and obsequies of the Church went jointly, and accompanied with those of the Pope. There is nothing (said he) that the adversaries with deliberate purpose more endeavor to do, then to put down the Pope, etc. Our adversaries have fallen in the reckoning, and this is the cause, why they maintain and adore (and many of them do it, against their own conscience) The Pope, howsoever abominable, wicked, and great an Atheist he be. I humbly beseech his majesty to send the true *Sampson*, which is Christ, who with one pluck, may wholly pull down these two pillars, and so the house of Dagon may fall utterly to the earth. Judg. 16:29. I know that were the Pope, and his Mass pillars built upon the Rock, upon the cornerstone Christ, that neither the gates of hell, nor whatsoever men could imagine, should ever prevail against them. But because they be not founded upon this firm foundation: but rather upon human inventions, any small thing whatsoever, that carrieth any reason, maketh them easily to stagger. The thing which wholly overthroweth them, is the word of God. As by the Lord's assistance in these two Treatises shall be seen. His Majesty I hope, whose cause we here maintain, will draw some fruit out of this my travail. To him I commit the charge thereof. For as saith his Apostle 1 Cor. 3:7. Neither he that planteth is anything, nor he that watereth, but God, which giveth the increase. His cause it is, to him I commend it. That which in the meantime Christian Reader, I beseech thee, for that which thou owest to the health of thy soul (the which if thou loosest, what shall it profit thee to have gained the whole world) is that thou read, consider and weigh the reasons which we give in these two Treatises, for confirmation of that which we say and see which more agreeth with the Word of God, with that which the ancient Doctors and Councils, and which natural reason, teach: that which we have said, or that which our adversaries say. The holy, and true, who hath the key of *David*, which openeth, and no man shutteth, which shutteth, and no man openeth; Open unto thee the gate, that thou mayest consider and adore his holy law. He ever be with thee, Amen. The 25th of June 1588.

Your most affectionate brother in the Lord.

C. D. V.

The first Treatise: of the Pope and his authority

Idolatry (which is to give the honor, worship and service only due to God, to a creature, whether good or bad, holy or profane) is the most grievous sin that is, or can be imagined. For the Idolater, like a traitor to him that made him, directly and manifestly committeth high treason against his God. He endeavoureth, what in him lieth, to cast God from his throne, and therein to place that which himself worshippeth, albeit the work of his own hand. To show the grievousness of this sin, very severely hath God punished it: as he plagued the Israelites (we see) when they made the calf. For the which the Lord had wholly destroyed them, had not *Moses* stepped in, a very good Mediator. Notwithstanding there died of them in one day by the sword about three thousand men. And it is to be noted (Exod. 32) that neither *Aaron*, nor the Israelites were so blockish, nor foolish (Deut. 9:14) to think the calf which they had made to be God. That which they supposed was this, that the honor done to the calf they did it unto God. And so Aaron when he saw the calf he built an Altar before it: and proclaimed, saying: *Tomorrow shall be a feast unto Jehovah*, This he said, for the representation of God, which he and they supposed they had made in the calf. This manner of Idolatry had the people of Israel seen in Egypt. For the Egyptians, besides infinite other things, adored the figure of *Apis*, which they also called *Sirapis*, being the name of an ox. The Israelites applied to their religion, the manner of worship which they had seen in Egypt: and coveting visible things by which they might represent and worship God, they made of set purpose, a Calf of metal, as is read in Exod. 32:4. *And*

Aaron formed it with the graving tool, and made thereof a Calf of metal, and they said, *These be thy Gods of Israel, which brought thee out of the land of Egypt, etc.* The same saith God in the eight verse, complaining of the people to *Moses*. And *David*, Psal. 106:19 *They made (saith he) a Calf in Horeb, and worshipped a molten image. and turned their glory to the similitude of a bullock that eateth grass.* And *Jeroboam* renewing this idolatry, (1 Kings 12:28) made two calves of gold, one whereof he placed in Bethel, the other in Dan, and said as his predecessors in the wilderness had said, *These be thy Gods which brought thee, etc.* And it is not to be thought (as before we have said) that either *Aaron*, or the Israelites, or after them *Jeroboam*, or his people were so senseless to think that the Calf, or calves (which they themselves with their hands a little before had made) was God, whose being is from everlasting. That which they thought was this: that God which had brought them out of Egypt, representing himself in the Calf, had poured thereinto, a certain divinity, and therefore would be worshipped in the same: as they did worship him. This doing, they took quite away the worship which they only owed to God, and gave it to the creature. For this cause (saith *David*) that the Israelites turned the glory of God into the similitude of a Bullock, etc. The same say we to our adversaries. They believe not (will they say) that the image of our Lady of *Guadalupe*, nor that of *Montserrat*, is the same virgin *Mary*, which is in heaven. They believe not (say they) that the wooden Crucifix of *Burgos*, is the same Christ, which sitteth at the right hand of his Father. That which they believe is this, that God hath infused into these, and such other images, a certain divinity, to represent the Virgin *Mary* or Christ crucified, etc. And thereupon (say they) work they miracles: and therefore do they reverence and adore them. And so fixe they their eyes, and settle their whole minds to honor and worship these visible images: that they take away the honor which is only due to God, and give it to a wooden image that is made with men's hands. And being in any affliction, instead of seeking help at God, by the means of his son Christ Jesus. One crieth out, O my Lady of *Guadalupe*, another: O my Lady of *Montserrat*, another: Lord *San Telmo*, another: Lord San Blas, Lady saint *Lucie*, etc. Of God or his son Christ none hath remembrance, except here and there one in a corner: and if the others hear him, they call him a Lutheran heretic, that invocateth not the Saints, but God only and his son Christ Jesus. But God commands us to call upon him in the time of trouble, and hath promised to hear us. Christ saith, *All whatsoever ye shall ask in my name shall be done unto you.* (Psal. 50:15, Mat. 7:7, Mar. 11:24, Joh. 14:13, and 16:23). But of this will we speak more at large, intreating of invocation of the Saints, in the Treatise of the Mass. Let us now return to the Calf.

The Jews endeavor what they can to excuse their forefathers, and so lay the fault of this sin upon the poor base people of the Egyptians, which, together with the Israelites went out of Egypt. But that which the Lord saith to *Moses*, casteth wholly the fault upon the Israelites, not once naming the poor people: and saith also, that it is a stiff-necked people, and as such would consume them, Exod. 32:8, 9, 10. The Jews cannot then excuse their forefathers: their own Rabbis do witness that the sin of the Calf is not wholly yet cleansed. This said *Moses Gerunden*, speaking to the Jews: No punishment hath happened to thee, o Israel, wherein there hath not been some ounce of the iniquity of the calf: But in crucifying their *Messiah* the Lord of glory (as in Isa. 53 through the whole chapter Dan. 9:20 and other places was prophesied) the Jews afterward committed another no less wickedness. For which so enormous a sin, God cut them off, being the natural branches, from the evergreen olive tree, which is his Church, and in their place grafted in us Gentiles, branches of the wild olive tree. (Rom. 11). And note that the manner wherein we are ingrafted, is far different from the common and natural grafting. For we are not ingrafted, the wild Olive into the Olive tree, nor the wild pear into the pear tree: but contrariwise, the olive into the wild olive tree, and the pear into the wild pear tree: and so our engraving into the Church and into Christ her head, supernatural. For which benefit received he saith to the Gentiles, *Praise the Lord all ye Gentiles, etc.*

Three great Captivities (besides others not so great) have the Jews suffered. The first in Egypt: the second in Babylon: the third, that which now they suffer, scattered like Chaffe, or straw through the world. Concerning the first and second, God foretold them how long they should be captives. So he said to *Abraham*: (Gen. 15:13, Act. 7:6). *Know thou for certain, that thy seed shall be a stranger in a land that is*

not theirs, and shall serve them, and shall be afflicted four hundred years. But the nation which they shall serve, will I also judge: and then shall they come forth with great riches, as in Exod. 12:36, 37.

As touching the second captivity, (Jerem. 25:12, 29:10) God saith by Jeremiah, And it shall come to pass that when seventy years shall be fulfilled, I will visit the king of Babylon, etc. Again, Thus saith the Lord, when seventy years in Babylon shall be fulfilled, I will visit you, and perform my good promise towards you, and cause you to return to this place. Of the accomplishment of these seventy years speaketh Daniel, chapter 9:2, 2 Chron. 36:22. and Ezra. 1:1.

Concerning the third captivity, wherein above these fifteen hundred years they have been, and yet are, and shall be scattered throughout the world, without king, without high priest, without sacrifice, without *Pesah* (that is, the Paschal lamb) without Prophets, and many other things by God commanded, subject to strange nations, and not (in some sort) but as slaves, no word in the Scriptures mentioning how many years this captivity shall endure. But contrariwise, saith the Angel to *Daniel*, chapter 9:27, that Jerusalem shall be destroyed, and that the Mosaical worship and Temple should never more return.

This third captivity for three respects is worse than the second. First, for the time: That one endured seventy years: This hath endured above fifteen hundred years. In the second, the Jews had Prophets, and miracles, *Jeremiah, Ezekiel, Daniel, etc.*, the three children were delivered from the fire, and *Daniel* from the lions: In this have they had neither prophet nor miracle. The third respect: In the second they had great dignity and riches: as *Joachim* the king, *Jeremiah* the last. *Daniel* and his three companions, *Mordecai, Zerubbabel*: but in this they are much dejected. True it is, that this general promise they have made them by God: That whensoever they shall repent them of their wickedness committed, and turn unto God, that he will pardon them, and gather them from all parts of the world where they shall be scattered and afflicted.

And seeing that God doth not gather, nor deliver them from so long and painful captivity, as is that which they suffer: it followeth, that they are wholly obstinate in their sins, and turn not truly unto God. For if they would turn, God being true in his promises, would gather them. But we see the contrary, that they still be scattered, and abide in captivity, therefore they repent not. And so it pleaseth God to chastise them, as he said unto Moses, Deut. 28:63, 64, And it shall come to pass (saith he, speaking of the Jews) that as the Lord did rejoice over you to do you good, and to multiply you, so shall the Lord rejoice over you to confound and destroy you: and ye shall be plucked out of the land, into the which ye now enter to possess it. And God will scatter thee through all nations, from the one end of the earth to the other. And there shalt thou serve strange Gods wood and stone, God for unbelief punisheth the Jews until this day etc., whom thou nor thy fathers have not known. Their obstinacy, and unbelief, not knowing the day of their visitation, and contemning and killing their *Messiah*, is the cause of this so miserable captivity: wherein they shall continue, until they cease to be incredulous, and acknowledge God, and Christ or *Messiah* whom he hath sent, and so they shall be saved.

Moreover, concerning that which we have said, the book of Judges is full of God's punishments upon the Israelites for their idolatry, whom he delivered over into the hands of their enemies. But as a good God, and merciful father, when they repented, he restored or delivered them. And soon afterward they returned to idolatry, and God soon afterward did punish them. We read also that the Israelites turned away, and corrupted themselves more than their fathers, following strange gods, serving them, and bowing down before them, and nothing diminished their works and wicked ways. And the wrath of the Lord was kindled against Israel. And Deborah in her song concerning them said: Judges 5:8. In choosing new Gods, war was at the gates. So greatly did God abhor Idolatry, that often commandments which he gave; the two first be against Idolatry.

First. *Thou shalt not have* (saith he) *any strange God before me.* Second. *Thou shalt not make to thy self any image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water,*

Two kinds of idolatry, *etc.* And then, *Thou shalt not bow down to them, nor worship them: for I am the Lord thy God, a jealous God, etc.* In the first commandment, internal, and mental, and in the second external and visible Idolatry are forbidden.

So horrible and enormous is the sin of Idolatry that God who is a just Judge, doth punish it with most severe punishment that can be in this world. God giveth up Idolaters into a reprobate sense; so that forsaken of God, and by his just judgment, delivered over, and made slaves to Satan, they may do that which is not convenient, as saith Saint Paul, Romans 1:25, concerning idolaters, which turned the truth of God into a lie, honoring and serving the creature, before (or more) than God. And in the twenty-eight verse, mentioning the punishment, he saith; that God gave them up unto a perverse mind (which we call a reprobate sense) to do that which is not convenient: namely, the abomination there mentioned. The answer which the Romans make, in defense of their images, is frivolous, they adore not, nor honor (say they) the images, but that which they represent. Whereunto I answer; that as little did the Pagans worship their images, but that which they represented. For they believed not the image of *Jupiter* to be *Jupiter*, but to present *Jupiter*. Much more do the Romans, not only command images to be made, but to be revered, and which is more, worship them themselves. And in the second Action also of the Nicen Council (not of that holy and good first Council of Neisse) but of the second, assembled by that cruel Empress *Hirena*, it is said: We do worship the pictures of images. And in the third Action, the invisible divine nature is not permitted to be pictured, nor figured. For no man ever saw God at any time: but we worship the image of his humanity pictured with colors. So also do we reverence and adore the image of our Lady the mother of God, *etc.* See here, how the Romans do contradict themselves, on the one side, they say; they worship not images. And on the other part, in their general Councils, they command them to be worshipped. Answerable to this Doctrine of the Council do they sing in their hymn. *O Crux ave, spes unica, hoc passionis tempore: auge piis iustitiam, reisque dona veniam.* That is to say, O Cross only hope, in this time of passion, increase righteousness in the Godly, and grant pardon to offenders. Also in shewing the Cross, they say: *Ecce lignum Crucis, venite adoremus.* That is, Behold here the wood of the Cross: Come and let us worship it. Also *Crucem tuam adoramus, Domine.* Thy Cross do we worship, O Lord. *Thomas Aquinus* in his Briefs or parts, speaking of Adoration, saith. That the Cross ought to be worshipped with the same God's honor, as God himself. And so they do: and upon good Friday chiefly, prostrate on the ground, do they adore the Cross, and offer gifts unto it: which adoration (say they) Saint *Gregory* ordained. But how can this be truth, which they say of Saint *Gregory*, when the said *Gregory* writing to *Seremus* Bishop of Marsella, who had caused images to be pulled down, broken, and burned, useth these words, hast thou forbidden to worship the images, we should have praised thee. So *Gregory* forbade the image worship. And a little lower: Which were placed in the Temple, not to be worshipped, but for instruction only of the simple. See here how untrue it is that they say, Saint *Gregory* instituted the adoration of the Cross. True it is, he saith, that images were the books of the simple and ignorant people. But let him pardon us, if in this we dissent from him, to yield unto that, *Habakkuk* 2:18, 19, which the word of God doth teach us. *Habakkuk* saith, what profiteth the image; for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumb Idols. woe unto him, that saith to the wood, awake, and to the dumb stone, arise, it shall teach thee: behold it is laid over with gold and silver, and there is no breath in it. In like manner. The stock, saith *Jeremiah*, is a doctrine of vanity. Again: Every man is a beast by his own knowledge: Every founder is confounded by his graven image: for his melting is but falsehood, and there is no breath therein. They are vanity and the work of errors, *etc.* wherefore well said *Athanasius*: When a living man cannot move thee to know God, how shall a man made of wood cause thee to know him? *Epiphanius* Bishop of Cyprus coming into a Church, and seeing a veil, wherein the image of Christ, or some other Saint was pictured, commanded to take it thence, and that the veil should be employed for the burial of some poor, using these words: To see in the Temples of Christians, the image of Christ, or any Saint pictured, is horrible abomination. Of this moreover wrote he to *John* Bishop of Jerusalem, under whose Jurisdiction was that people of *Anablatha*, where the veil was, to provide that no such veils which be contrary to that which Religion permitteth, should thenceforth be had in the Church of Christ. So greatly did this epistle please Saint *Jerome*, that he translated the same out of Greek into Latin. The same *Epiphanius* said, Remember

my beloved sons, that you place no images in the Church, nor cemeteries, but carry God ever in your hearts; and yet say I further, permit them not in your houses: For to be fixed by the eyes, but by meditation of the mind, etc. is unlawful for a Christian, etc. The most ancient Council of Elibera held in Spain (as now we will declare) and many other ancient Councils condemned images: and many Christian Emperors have forbidden them. And for that purpose wrote *Valente and Thedosius* to the chief Governor of the Council house saying: As our care is in and by all means to maintain the religion of the most high God: so permit we none to portray, engrave, or picture in colors, stone, or any other matter whatsoever, the image of our Savior: Moreover we command that wheresoever such an image can be found, it be taken away; and all those to be chastised with most grievous punishment that attempt ought against our decrees and command. Seeing then, the Christian Emperors, Doctors and ancient Councils, yea and that which is all, the Scripture itself to forbid images; let not our Adversaries be obstinate. Let them not think it to be now, as in time passed, when the blind led the blind, and so both fell into the ditch. Blessed be God, we now see, and need not them which be more blind, to guide us.

Where or when (I demand) hath God commanded to do that which they do? Let them give me one only example of the old or new Testament, that any of the Patriarchs, Prophets, Apostles, or Martyrs of Jesus Christ did that which they do? adored or honored God, or his saints, in their images? They will not give it. Then let them not be more wise then they, Isa. 1:12. Let them take heed lest God say unto them, Who required these things at your hands? This is not the worship by God appointed, but human and devilish intention. And so shall God punish them as he punished *Nadab* and *Abihu* Levit. 10:1 that offered strange fire, which he never commanded them, Deut. 5:8. Hold we fast that which God hath commanded: *Thou shalt not make to thy self any graven image, etc.* And so shall we not err. The Church of Rome hath taken away the second commandment, and hath but nine commandments. But to fill up the number of ten; of the tenth commandment which forbiddeth lust in general, and afterward the chief kind and parts thereof, a true division of the ten commandments hath made two. But the Hebrews and ancient Doctors Greek, and Latin do not so; who place that of images, for the second commandment some think (saith Origen hom. 8 upon Exod) that all this together (meaning the first and second commandments) is one commandment: which, if it so should be taken, there would want of the number of ten commandments; and where then should be the tenth of the Decalog of ten commandments? but dividing it, as afore we have distinguished; the full number of the ten commandments, will appear. So that the first commandment is; *Thou shalt have no other Gods but me.* And the second, *Thou shalt not make to thyself any graven image, etc.* hitherto Origen. Chrysostom hom. 49 upon Saint Math. Exposition 2. Athanasius in *Synopsi Scripturarum*; Saint Ambrose upon the sixth chapter of the epistle to the Ephesians, and Saint Jerome upon the same place, all these Fathers place (as we do) that against images for the second commandment. And for the third, *Thou shalt not take the name of the lord etc.* For the 4th, *Remember thou keep holy etc.* for the 5th, *Honor thy father, and thy Mother, etc.* and for the tenth, that we *shall not covet anything of our neighbors, etc.* Josephus in his 3rd book of Antiquities chapter 6 and Philo in his book, which he made of the ten commandments, divides them in like manner with us. If this be the true division of the Decalogue (as it is) and by the express word of God, Thou shalt not make to thy self any graven image (as by the Hebrew, Greek and Latin Doctors we have proved the Church of Rome is accursed of God, and the cause.) Hereupon it followeth, that the Church of Rome is accursed of God, because she hath dared to diminish, and add anything to the most holy eternal, and inviolable law of God: whereunto (being perfect, full and entire) no man ought to add or take away: according to that which the same God saith, *Thou shalt add nothing to the word which I command thee, neither shalt thou take ought therefrom: but keep the commandments of the Lord your god which I command you.* Deut. 4:2, Deut. 12:32, Proverb. 30:6. If the Church of Rome here in a thing so clear, so notable, and of so great importance, hath so apparently, and without shame, dared to add and diminish; what will they not dare? Let us look more nearly. The belly (say they) hath no cares: These things will not the Romans hear. images in the Poppedom fill the bellies, and the chests: Great is the treasure that is given to images, Oil, wax, perfumes, silk, silver, gold, cloth of gold and precious stones: wherein thieves, and wicked women are most liberal. The Priests and friars, do clothe and deck their images with the gifts of strumpets: wherein they transgress the commandment of God, Deut. 23:18, which commandeth; that *none shall bring the heir*

of an whore into the house of the Lord, etc. because God, who is just and pure, abhorreth robbery, and detesteth that which with sin and filthiness is evil gotten. And the Gloss in *Decret. dist. 90 Cap. Oblationis.* determineth; that no gain of a whore be offered in the Church. And that the superstitious vulgar sort may give the more, they make them believe, that the images do weep, laugh, Deut. 4:12 sweat, and do other great Miracles.

Moses declareth, that when God spake with his people, the people heard the voice of his words, but they saw no figure, saving only a voice: what God would have us to understand hereby, the same *Moses* there declareth. *Take good heed then to your souls: for ye saw no figure, etc.* and then: That ye corrupt not yourselves nor make you any graven image or representation of any figure, whether it be the likeness of Male or female. The common edition which the Roman church alloweth saith: *Ne forte decepti, faciatis vobis sculptam similitudinem aut imaginem masculivel feminae:* That is to say, least being deceived, ye make to yourselves a graven similitude or image of man or woman. Let our adversaries behold if they make to themselves images of he and she Saints, which be of men and women. And suppose, that the making of images were not against the express commandment of God; the duty of a good magistrate to forbid idolatry. but that to make them or not to make them were a thing indifferent: yet ought the good magistrate (seeing the superstition and Idolatry which the ignorant common people commit) to forbid images, and break them notwithstanding: imitating therein the holy king *Hezekiah*, Numb. 21:8, that brake the brazen serpent which *Moses* had made, when he saw the Israelites to burn incense unto it, as in the 2 Kings 18:4 appeareth. Read the chapter. See if our adversaries adorn their images with flowers, with garlands, with crowns, deck them, cloth them, gird them, hang upon them purses, light tapers, candles and lamps before them, perfume, incense, carry them upon men's shoulders in procession, kneel before them, and in their necessities crave help and succor of them. Reade for this purpose, the epistle of *Jeremiah* recited to *Baruc* in his 6th chapter and thou shalt fully see the same that now is done in Spain, Italy, and many other places of the world besides. If this be not Idolatry, and superstition, what shall be? If that good king *Hezekiah* now lived, what would he do to these images? That which he did to the brazen Serpent: break and bray them in pieces. Our Adversaries excuse the matter. The same might the Israelites also, the brazen serpent was the image and figure of Christ. And it may be they did so, yet for all their excuses, the good king brake it. And think not that this Serpent, set up on high, which *Hezekiah* brake, was of small signification. Know thou, that it was a figure of the same Christ, that was to be lift up, and placed as an Ensign, which all those might follow, that should believe in him, believing in him might have everlasting life: even as those which beheld the Brazen serpent were cured of their bodily infirmities. So they which behold Christ, believe in him, and follow him, are no less healed of their spiritual infirmities. This is not mine but Saint *John's* interpretation, whose words be these: *And as Moses lift up the serpent in the wilderness: so must the Son of man be lifted up, that all that believe in him, etc.,* John 3:14. Although this Serpent was made by *Moses*, and by the commandment of God, and with so high a signification as Saint *John* gives it, making it the image and figure of Christ. And albeit it had so many years remained among the people of God, from the Israelites being in the wilderness, until the reign of *Hezekiah*: all this notwithstanding, this good king (seeing the superstition of the people that burned incense to it) cast it to the earth, and brake it. This good zeal of his is commended in the Scripture. And in the second book of Kings chapter 18:3, these words are used. *He did that which was right in the eyes of the Lord, according to all that his father David had done. He took away the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made.* For until that time, the children of Israel burned incense unto it, and he called it *Nehustan* (as much to say) as a piece of brass. Would God the Christian and Catholic kings would imitate the holy zeal of this good king. Would God they would seek to be truly informed, and see with their eyes, what be the relics and images which they have in their kingdoms, and their miracles, and the truth or falsehood of them. But (o grief) that the old proverb in our days is verified:

Séase milagro, y hágalo el Diablo.

A miracle it is, and the devil doth it.

Would God they would take count of the great riches that is offered unto images. Oh what should be found!

The Romans excuse them with a Popish distinction between idol and image by a distinction which they make: An idol (say they) is one thing, and an image is another. That the law of God forbideth Idols and permitteth images: that the Idol is an abomination, but not an image. That they detest Idols, and honor images. Let us now prove this their distinction of Idols and images, to be vain. God, in *Exod.* 20:4 and *Deut.* 5:8 saith; *Thou shalt not make to thy self Pesel.* All the difficulty is, to know what this word *Pesel* is. *Pesel* is an Hebrew word, derived of the verb *Pasal*, that is, to engrave, carve and hew. And lest we should think (as thought the Grecians) that only *Pesel*, (which is, a carved picture, statue or graven image) is only forbidden; God presently addeth, *Temuna*: that is, any figure, form, shape, or painted image. He then forbiddeth, graven, carved, hewed or painted images. And commandeth us not to worship, nor do reverence to them, Call them as you will, Idols or images. Idol is a Greek word, and is the same which in Latin is *Simulachrum* or *Imago*: *Simulachrum* or *Imago* is that which in Spanish we called *Imagen*. These four words, *Pesel*, *Eidolon*, *Simulachrum* and *Imagen*, be all one thing, and of one self signification: but that the first is Hebrew, the second Greek, the third Latin, and the fourth, Spanish. Ambrose. Erasmus Lactancius Instit. lib. 2 chapter 19. And Saint Ambrose (as noteth Erasmus in his Annotations upon 1 Cor. 8) for *Idolum* ever readeth *Simulachrum*. Lactantius deriveth *Simulachrum* of *Simulando*, *Eidolon* of *Eidos*, as much to say, as appearance or show. It appeareth to be a person, and is none: It hath eyes, and seeth not: ears, and heareth not: feet and walketh not. David in the 115th Psalm, doth lively depaint them.

Let our adversaries behold, if their images have eyes and see not, ears and hear not, etc. Saint Augustin. lib. 4 de *Ciuitate Dei*. chapter 9 and 31, Origen, lib. 8. contra *Celsum*. S. Ciprian Tract. contra *Demetrianum*, and S. Epiphanius and S. Ambrose make no difference between an Idol and an image. Thomas Aquinus, that great captain of the Dominics, putteth this difference between *Idolum* and *Simulachrum* (as noteth Erasmus in the place a little before alleged) *Simulachrum* (saith he) is a thing made to the likeness of some natural thing, but *Idolum* is, *Si corpori humano addatur caput equinum* (to wit) if the head of an horse be put to a human body. A distinction truly very ridiculous. Conclude we this matter with that, which was ordained in the Council of *Elibera* in Spain, held about the year of the Lord 335, whose 36th Cannon was (as Carranza noteth in his *Summa Conciliariorum*) *Placuit picturas in Ecclesia esse non debere: ne quod colitur aut odoratur, in parietibus depingatur.* It pleaseth us that pictures ought not to be in the Church: lest that be worshipped or adored which is painted on the walls.

Elibera, where was celebrated this ancient Council, was a City near unto that place where is now Granada. *Elibera* was destroyed, and of the ruins thereof, was Granada built, or augmented. And there is one gate in Granada even to this day, called the gate *Delvira*, corrupting the word instead of *Elibera*, The gate is so called, because men go that way to *Elibera*. Had this Cannon, made in our country of Spain, 1263 years past, been observed in Spain, there had not been such Idolatry in Spain, as now there is. Rise up Lord, regard thine own honor. Convert or confound (not being of thine elect) all such as worship *Pesel*, graven or carved images: or *Temuna*, pictures, or patterns. All that whatsoever we have said against images, is meant of those that are made for religion, service, and worship, and to honor, serve and adore them. Such images are forbidden by the law of God. And so the Art of carving, graving, painting and pattern making, not done to this end, is not forbidden, but lawful. When the superstition and Idolatry is taken away, the Art is good. If there be any people or nation that have, and do commit inward, and outward Idolatry it is the Popish Church. For what else see we in their Temples, houses, streets and cross-streets, but Idols, and images made, and worshipped, against the express commandment of God. *Thou shalt not make to thy self any graven image.* No nation hath been so barbarous, to think, that which they outwardly beheld with their eyes to be God. They supposed as before we have said, their *Jupiter*, *Juno*, *Mars*, and *Venus* to be in Heaven, whom they worshipped in the images that did represent them.

Many of the Moors, Turks, and Jews, would convert unto Christ, were it not for the offence and scandal of images in the Churches. Therefore said Paulus Pricius a most learned Hebrew, which became in a Christian

Pavia, that it was very meet images should be taken out of the Temple, for they were the cause that many Jews became not Christians.

The Popish Church, doth not only commit the idolatry of the Gentiles, but far exceed them also. One Idolatry it committeth, which never pagan, nor Gentile ever committed. It believeth, the bread and wine in the Mass (called a sacrifice) celebrated by her Pope, the argument of both Treatises, or a Priest made by the authority of the Pope, to be no representation, nor commemoration of the Lord's death: but his very body and blood, the same Jesus Christ, as big, and great as he was upon the cross. And so as very God doth worship it. We will then in this first Treatise prove (by the Lords assistance, whose cause we now maintain) the Pope to be a false Priest, and very Antichrist, and that such Idolatry, and other much more, he hath invented in the Church.

In the second Treatise, we will also prove, by the same assistance, the Mass to be a false Sacrifice, and great Idolatry. And because our chief purpose is not so much to beat down falsehood argument of the Epistle to the Hebrews as to advance the truth: after we have shewed the Pope to be a false Priest, and the Mass, a false Sacrifice, we will show also (which is the argument of the Apostle in the Epistle written to the Hebrews) Jesus Christ, to be the true, and only Priest, and his most holy body and blood which he offered unto his father upon the Cross, to be the true, and only sacrifice, where with the eternal Father is well pleased, and receiveth us into his favor and friendship, justifying us by faith, and giving us his holy Spirit of Adoption, whereby we cry Abba father, and live in holiness and righteousness all the days of our life. And so be glorified of him, to reign with him forever.

Many will wonder that we with so great constancy (or as they call it) pertinence reject, condemn, and abhor the Pope and his Mass: And therefore do slander, and defame us, not among the common people only, but amongst the Nobles also and great Lords, Kings, and Monarchs that we are: fantastic, heady, arrogant, seditious, rebellious, partial, and many other false reports they raise against us; wherewith they fill, and break the ears of the ignorant, and of all those, that take pleasure to hear them. To show them then, that it is no foolish opinion nor fantasy, which doth lead us, neither any ambition, vainglory, nor other passion, that doth altar, move, or transport our minds, but a good zeal rather of the glory of God, and fervent desire of the health of our own souls. A reason will we give in this first Treatise unto all that desire to hear and understand it, of that which we believe and hold concerning the Pope, and his authority. And chiefly, if we be asked, because (as saith Saint *Peter*) we ought to be ready with meekness and reverence to make answer to everyone that demandeth a reason of the hope which we hold. The reason then, which we give for rejecting, condemning, and abhorring the Pope, and fleeing from him, as from the pestilence, is his evil life, and wicked doctrine. Note also what the Doctors and ancient Councils, and the holy Scriptures, in three wonderful places chiefly for that purpose say concerning him. In the second Treatise, we will declare what we think of the Mass, and the holiness thereof.

The Pope and Mass, two pillars of the Popish church, be very ancient, For it is now a thousand years past, since they first began to be builded. Their beginnings were very small: but they daily increased, adorning and decking themselves, until they attained to the estate wherein we now see them; For as well the Pope, as the Mass, is held and called God. Without are they made very beautiful, covered over with silk, gold, silver, cloth of gold, rich stones: but within is superstition, hypocrisy, and Idolatry. I have often pondered with myself, whether of these two pillars, the Pope, or the Mass, were strongest, and more esteemed. The virtues, excellency, holiness and divinity, which they say, is in the Mass, who can declare? How profitable it is for all things living, and not living, quick and dead? By consideration hereof, the Mass I supposed was chiefest, the reason proving the Pope to be of greater authority than the Mass, and therefore ought to begin with it. But the Pope upon better advisement, me seemed notwithstanding to be the chiefest pillar. The reasons moving me so to believe, are these, that the cause in dignity is before the effect, the creator before the creature; the master before the servant, the Priest before the sacrifice which he offereth. The Pope is he that made and created the Mass: as afterwards (God willing) we will prove. Read the book Ceremon.

Pontifie. 1 Sect. chapter 3, also Sect. 12, chapter 10 and 4. Therefore is the Pope of greater dignity then the Mass. This proveth the Pope to be master, and the sacrament his servant: because, when the Pope goeth from one people to another, he sendeth before him, yea and sometime a day or two days journey, his sacrament upon a horse carrying at his neck a little bell, accompanied with the scum and baggage of the Roman court. Thither go the dishes and spits, old shoes, caldrons and kettels, and all the scullery of the Courte of Rome, whores and jesters. Thus, the sacrament arrived with this honorable train, at the place whither the Pope is to come, it there awaiteth his coming. And when the master is known to approach near the people, it goeth forth to receive him. Open thine eyes O Spain: or which is better. God open them, and behold what account the Pope maketh of the sacrament, which he himself (saying it is thy God) for thy money, selleth unto thee.

Friar *Juan de Pineda*, in the third part of his Ecclesiastical Monarchy, lib. 23. ¶2 saith, That the first Pope, which caused the Sacrament to be carried before him, was Benedict 13 (a Spaniard) when for fear, he fled from France into Aragón: and from that time remained it in custom, that the Pope carried the most holy Sacrament, for his guard before him. The Popes in this carrying of the Sacrament before them, do imitate the kings of Persia, before whom went a horse, carrying a little Altar upon him: whereupon, among a few ashes shone a small flame of holy fire: which they called *Orismada*. This fire, as a certain divinity, did the Persians reverence and adore. So that the King, to seem more than a man, and to be jointly worshipped with the divinity, which did accompany him, with this pomp went he publicly. Read for this purpose, the Emblem of Alziato. *Non tibi, sed Religioni, plana* 17, where he treateth of a little ass, that went laden with mysteries. He also that sacrificeth, is of more dignity and estimation, then the sacrifice which he offereth. For God regardeth not so much the gift, or sacrifice to him offered and presented, as the person that offereth it. The Lord, saith the Scripture, had respect to *Abel*, Gen. 4:4, and his present, and to *Cain* and his present he had no regard, Hebrew, 11:4. The Apostle giveth a reason saying. *By faith Abel offered to God a better sacrifice then Cain*. The Pope is the Priest, the Mass is the sacrifice which he offereth; Therefore is the Pope of more dignity then the Mass. By these reasons, and others that may be drawn, I conclude, the Pope to be chief pillar that sustaineth the Popish Church of it we will first take hold: not to support it, but to cast it down: and then we will after intreat of the Mass. And this by the help of the almighty God, the Father son, and holy Ghost, whose cause we here defend.

To this name Pope, the like as to some other words hath happened: Many words which in old time, were taken in good part, and were honorable titles, but after, with the time, have been ill taken. For example *Tyrannis* was in old time a King, and so Latin King (as saith *Virgil Aeneid*. 7) called *Aenaeas*, whose friendship he desired, Tyrant. *Sophist*, was taken for a man of wisdom; now for a deceiver or a flatterer. *Hostile* did signify a stranger, now taken for an enemy. Even so in old time, was *Papa* taken in good part, and given for a title to Bishops, or ministers of God's word: for in the Primitive Church, the Bishop, every Minister and Pastor were all one. Riches have since made the difference, as now we see. Read to this purpose, the Epistle of Saint *Jerome* to *Evagrius* vol. 2, that *Papa* was so taken as a foresaid, by the Epistle of the ancient Doctors as namely, *Ciprian*, *Dionysius*, *Alexandrinus*, *Jerome*, *Ambrose*, *Augustine*, *Sidonius*, *Apolinarius*, and *Gregory*, and by the Acts of the Councils is proved. The Grecians until this day, call their Priests, *Papaous*, the Germans call them *Psaffen*, and Flemings call them *Papen*, names which be derived of this name *Papa*. Which, in the Sicilian tongue, (after *Suidas* signifieth Father). Of all these authors, I will allege here but only two. *Jerome* writing to *Augustine*, saith, Most heartily commend me I pray thee, to our holy and venerable, brother Pope *Alipius*. And writing to *Pamachius*, he saith unto him: hold Pope *Epiphanius*: And writing to *Augustine*, calleth him Pope. In another place he saith: Except Pope *Athanasius* and *Paulinus*: yet neither *Alipius*, nor *Pamachius*, nor *Epiphanius*, nor *Aunor* nor *Athanasius* nor *Paulinus* were ever Bishops of the Church of Rome.

Among the Epistles of Saint *Ciprian*, Epist. 7 lib. there is one thus entitled: The Presbyters and Deacons abiding at Rome, send greeting to Pope *Ciprian*. And this is to be noted, that the Church of Rome, giveth this title to Saint *Ciprian*, who was Bishop of Carthage, and never of Rome. But when the covetousness

and ambition of the Bishop of Rome had so increased, that he made himself a Prince, the Bishop of Rome seeketh nothing more than to be called Pope. and universal Bishop, and therefore Antichrist, as Saint *Gregory* calleth him; then toke he from other Bishops, the title of Pope, and reserved it only to himself: So that none but the Bishop of Rome is now Pope: and being Bishop of Rome, Antichrist. Hence cometh it, that to all the Godly, the name of Pope, is so horrible and wicked: because it is only given to Antichrist. That which hereafter we will say shall not be against the ancient and first taking of the name of Pope, but against the second. Which name, well agreeth with him: for the Pope popely all to himself: that is to say, he dishonoreth and glutteth it up: as he himself saith, All power is given me in heaven and in earth. And so the late writers take this name *Papa, pro Inguuie*, that is to say, gluttony, As *Anthonio de Lebrija* in his dictionary doth note it.

Jesus Christ, our Master, whose voice the Father commandeth us to hear, and thereby, to govern ourselves, hath given us a sure mark, and infallible token, to discern the good tree from the bad, the true Christian from the false, the good shepherd from the hireling. *A good tree* (saith he) *bringeth forth good fruit*, Matthew 7:17. This he saith, that we may know the hypocrites, by their fruits, or works; Speaking also of himself, he saith, The works which I do they bear witness of me, Joh. 5:30. The same Lord saith, that the good shepherd giveth his life for his sheep, and not the hireling, but rather fleeyeth, Joh. 10:11. I cannot judge but that which they see God only knoweth the heart. Following then the counsel which the Lord hath given us, let us see what hath been the life and doctrine of the Popes until this day: and so will hold them, either for good or bad, for the true ministers of Christ, division of the Bishops of Rome into three orders or of the devil. And to make that more manifest whereof we intreat, let us divide into three parts or orders all the Bishops that have been in Rome. The first shall contain, all those, that from the beginning, were Bishops, until the time of Saint *Silvester*. The second, all those which were from *Silvester*, unto *Boniface 3*. The third, all those that have been from *Boniface 3* unto *Clement 8*, who this year of the Lord, 1599, doth tyrannize in the Church.

Come we now to the first order. The common opinion hath been, that S. Peter was the first Bishop of Rome, the which by holy Scripture cannot be. Saint Peter was not Bishop of Rome but the contrary rather, be proved. Many have handled this argument: to whom I refer those that would know it. For my part, that which our adversaries say, concerning this matter, to me seemeth impossible. First they say, that S. *Peter* lived after Christ's passion, 38 years, which they count in this manner. That he was for a time in *Judea* and after at *Antioch*, where he was Bishop, 7 years. So saith *Bartholmew Caranza*, in his *summa Conciliorum*. But if that be true which they say, that S. *Peter* lived but 38 years after Christ, the Epistle of S. *Paul* to the Galatians sheweth this to be impossible. Saint Paul also, in the first chapter of his said Epistle declareth, that after his conversion, he went not to Jerusalem: but into Arabia, and thence turned to Damascus; and that, 3 years after he came to Jerusalem; where he found Peter, with whom he abode 15 days; not to learn ought of him, but to confer with him 14 years after this (as he saith in the chapter following) he came again to Jerusalem: where those that were pillars of the Church, *James Cephas*, which is *Peter*, and *John* gave him the right hand of fellowship. These years were, 18 at the least, 3 (saith he) and afterwards, 14 and the time which passed from the Passion of Christ, until S. *Paul's* going to Arabia. After this, they both were at Antioch: where S. *Paul* reproveth S. *Peter* for his dissimulation. If there he was seven years, and twenty five years afterwards at Rome, joined with the eighteen years, before mentioned, shall make fifty years, at the least. Then shall it be untrue which they say, that Saint *Peter* lived thirty eight years after the death of Christ (as saith *Caranza* in his *summa Conciliorum*). And much more untrue shall be that, which *Humfridus Panvino*, in the Chronicle of the Roman Bishops, and in his annotation upon *Platina*, in the life of Saint *Peter*, saith, that Saint *Peter* was martyred 34 years, 3 months and 4 days, after the passion of Christ. Count thus the years the S. *Peter* lived after Christ. From the death of Christ, until the second year of the death of *Claudius*, were 10 years, all which time, Saint *Peter* abode in and departed not once from *Judea*. This time passed, he came to Rome, where he abode 4 years, from whence, by *Claudius* Edict against the Jews, he departed, and returned to Jerusalem: from Jerusalem, he went to Antioch, and there abode 7 years: in which time died *Claudius*, and *Nero* succeeded him in the Empire. In the beginning of *Nero's* reign, S. *Peter*

returned to Rome: whence, after some time, he departed, and travelled almost throughout all Europe: which peregrination being ended, he returned the third time to Rome. From Saint *Peter's* first entrance into Rome, until his death, were 24 years, 5 months, and 12 days, which joined with the 10 years before passed in Judea, make 34 years, three months, and 4 days. All this saith *Panvino*. Herein, he contradicteth his own authors, which affirm *Peter* to have been 7 years in Antioch, and 25 after at Rome. And *Grecian*, in a certain decree saith, that Saint *Peter* by revelation passed (or translated) his seat from Antioch to Rome. And so Friar *John de Pineda* in the 3rd part of book 20, chapter 5, Sect. 1, following this opinion, saith. In Antioch (before Rome) had S. *Peter* his Papal seat. *Caranza* in his *summa Conciliorum*, speaking of S. *Peter*, counteth thus. He sat (saith he) in the bishop's chair at Antioch 7 years: and departing thence, came to Rome in the time of the Emperor *Claudius*; where he sat in the Bishops chair 25 years, 2 months, and 3 days. We see now the count of *Caranza* and *Panvino* to be false. In this they agree, that he was crucified at Rome. Between the death of the Lord and the death of *Nero*, were 37 years. The said *Panvino* saith, that S. *Peter* was crucified in the last year of *Nero*, then shall it be 37 years, and not as he saith, 34 years, after the death of Christ. The Legend, and Cannon say, that Saint *Peter* and Saint *Paul*, were in one self-same year, day, and hour beheaded at Rome. Saint *Jerome* saith, that *Paul* was killed with a sword, and *Peter* crucified: *Eusebius* saith, that the one was beheaded, and the other crucified. We demand, and chiefly of our Spaniards, which so much believe these things, when came Saint *Peter* to Rome, how long there stayed he. This proveth when S. *Peter* was at Rome, and of what kind of death, and where died he, who was his successor (for some say *Linus*, others *Clement*) we shall find great confusion, and disorder amongst them: as already we have seen? and how deal they so with Christians whose faith is to be founded upon the word of God. The Popes Supremacy, to be *Peters* successor, they sell for an Article of our faith, insomuch (as saith *Boniface* 8) it was *de necessitate salutis* necessary to salvation, and who so believed it not, could not be saved: behold upon what holy scriptures it is founded? upon a legend of men's sayings disagreeing among themselves. The cause taken away, the effect ceaseth. If Saint *Peter* were not Bishop of Rome, it followeth, that all whatsoever is said touching the succession, and Primacy of the Pope, is mere lies, and falsehood. Also Saint *Peters* Commission was to be Apostle of the circumcision among the Jews, and that of Saint *Paul* of the uncircumcision among the Gentiles. Gal. 2:7. Saint *Paul* to the Romans themselves, also saith, Rom. 15:20, that he preached the Gospel, where none had once made mention thereof: and giveth a reason. Best he should seem to build upon a strange foundation. Whereupon it followeth, that Saint *Peter* was not at Rome. Also in the Epistles which he wrote, being prisoner in Rome, he sent salutations from the faithful, which were then in Rome, without any mention made of Saint *Peter*. And had he been in Rome, it is to be thought, he would have named him. Read the 4th chapter of the Epistle to the Colossians, from the 10th verse unto the 14th where he saith: Salute *Aristareus*, and *Mark*, and *Jesus*, called *Justus*, which be of the circumcision. These only be they, that assisted me in the kingdom of God and were a comfort unto me. Whereupon it followeth, that Saint *Peter* was not at Rome, seeing he neither did assist, nor comfort him. This Epistle was written from Rome. And in the 2 Timothy 4:1, 2 which somewhat before his martyrdom he wrote the second time being prisoner in Rome: and in the Epistle to *Philemon*, verse 23 and 24. Also in the Epistle which he wrote to the Romans, he not once maketh mention of Saint *Peter*, to whom no doubt he would have sent salutations, had he been in Rome: and which is more: Saint *Peter*, being Bishop at Rome (as they say) 25 years. Read the last chapter of this epistle, and thou shalt see the catalogue which S. *Paul* maketh from the fifth verse to the fifteenth, he saith only: Salute such a one, salute such a one, etc., without naming of Saint *Peter*. Because he neither was Bishop of Rome, nor yet was in Rome. Also, the Jews which dwelled in Rome (as reciteth S. *Luke*, Acts 28:21, 22) said to S. *Paul*, when he came prisoner to Rome, that they had not heard nor understood anything concerning him: and prayed him to declare his opinion touching that sect, which was gainsaid and evil spoken of in all places, understanding by this sect the Gospel which Saint *Paul* preached. Who will believe that S. *Peter* which (as they say) was before come to Rome, and a Minister of the Circumcision, had not taught nor spoken ought unto them of the Gospel? These reasons taken out of holy Scripture, are me seemeth (as they be) very sufficient to prove the common opinion held of S. *Peters* being Bishop of Rome, and that 25 years, to be false. Whereupon that of the Papists appears plainly to be mere ignorance, or (which is worse) extreme malice, when they call the Pope Saint *Peters*

successor, Vicar of Jesus Christ, as though he were Saint Peter, and therefore universal Bishop. Against the Primacy of the Pope, we will speak in the end of this Treatise.

Seeing then Saint Peter was not Bishop of Rome, we place *Linus* for the first. All the Bishops of Rome that were from *Linus* to *Sylvester* (who was in the time of the Emperor *Constantine* the great) whom we will put in the first order, were in general truly Bishops and holy men, who with their good doctrine, and holy life and conversation, wrought great fruit in the Church of God: They were the salt of the earth, the light of the world, a City built upon a mountain, a candle light, and set upon a candlestick. These be the titles wherewith Christ adorneth his apostles and ministers, Math. 5. These were the Angels of God according to the saying of *Malachi*; Mal. 2:6, 7, speaking of Levi, and consequently, of the good Ministers: *The law of truth* (saith he) *was in his mouth, and no iniquity was found in his lips: In peace and equity he walked with me, and turned away from iniquity: For the priest's lips should preserve knowledge, and they should seek the law at his mouth: for he is the Angel of the Lord of hosts.* Many more titles are comprised in the holy scriptures, wherewith the true ministers are adorned: which I will pass over, to avoid tediousness. In the end, these good bishops of Rome, sealed the Gospel which they had preached with their blood: and so were Martyrs of Jesus Christ. Men they were, poor in spirit, and simple of heart, strangers to covetousness and ambition. they were true bishops for the space of almost three hundred years: 300 years good bishops in Rome. And so the Church of the Lord having such ministers, was then happy, and rich in the sight of God: albeit in the eyes of men, contemptible and miserable; such as the Apostle in the eleventh chapter of the Epistle to the Hebrews, from the 36th to the 38th verse describeth. *Others* (saith he) *have by mocking, and scourgings, yea, moreover by bonds and imprisonment. 37 Others were stoned; others were hewn asunder. Others were tempted. others slain with the sword. Others wandered up and down in sheep's skins, and in goats skins, being destitute, afflicted and tormented 38 whom the world was unworthy of: they wandered in wildernesses, and mountains, and dens, and caves of the earth, etc.* These Bishops carried on their heads, not Miters, but breastplates, not honor, but dishonor: not riches, but poverty: following herein their Master, as Isaiah the Prophet in his chapter 53:3 doth lively describe him. *Despised and forsaken of men: a man full of sorrows, having experience of infirmities, and we hid* (as it were) *our faces from him; he was despised, and we esteemed him not.* This was the outward appearance of the Primitive Church; and so hath it been in our time: since the reformation of the Church began these 70 or 80 years unto this time, how many have been burned, drowned, beheaded, hanged, banished, shamefully disgraced and died of hunger. Truly innumerable; and that which is more admirable, the more they burned and killed, the more they increased and multiplied. For the blood of the Martyrs (as saith *Tertullian*) is the seed of the Gospel. From the passion of the Lord, unto Saint *Silvester*, which is the time of the first order, were almost three hundred years: wherein the Emperors of Rome became Lords of Spain. The Romans in two hundred and so many years, that they conquered Spain, until the time of *Augustus Caesar*, were never absolute Lords thereof. *Augustus* was the first that vanquished the Montanists and Biscayne's, and made himself absolute Lord of all Spain.

The Romans, as those (say they) that have held the command and staff for many years, to give antiquity and authority to their ceremonies, and human traditions, have falsely reported, that many of these good Bishops of Rome (whom we place in the first order) ordained them. *Clement* the fourth Bishop of Rome (say they) ordained the confirmation of young children, the Mass, and holy garments wherewith the Priests are clothed. They do not consider that he was a poor man, and for preaching of the Gospel banished into mines, where he hewed Marble stones, and tied in the end to an anchor, they cast him into the sea. Dr. Illescas, speaking of Pope *Caius* in his Pontifical history saith: He ordained that no layman might bring a Clerk to judgment: That no pagan nor heretic might make accusation against a Christian, etc. How can this be true, since *Caius* lived and died in the time of the tenth persecution: which (as *Illescas* himself saith) was of all the most cruel, and lasted many years? Let the Romans be ashamed, and cease with lies to confirm their religion. Now is it not the time that was wont to be, when the blind led the blind, etc. So say they also, that *Evaristus*, *Alexander* and *Sixtus*, fifth, sixth and seventh Bishops of Rome, made the popish decrees; namely, the ordering of the Clergy: holy water, and holy garments. *Telesphorus* (say they) that was the

eighth Bishop of Rome, ordained three Masses to be said on the day of the Nativity. These good Bishops had other cares, and embraced not such childish and superstitious toys. Society and idleness brought them forth. O what evils have riches wrought to the Church of God? Wisely therefore said Frederick the Emperor: *Detrahamus illis nocentes divitias: hoc enim facere, opus est charitatis*: Let us take away, (speaking of the Pope and clergy) the riches, which so much hurt them, for this to do is a work of charity.

Here it is to be noted (as reciteth *Panvino* in his chronicle) 30 Schisms to have been; And the schism that which happened in the year 252 between *Cornelius* and *Novatus*, is counted for the first: and the same only happened in the first order: wherein were good all the Roman Bishops, except *Marcellinus*, who offered incense to Idols: but touched by God, he greatly repented, so came into the Council held at Sessa, in the kingdom of Naples; where were present (as saith Dr. *Illescas*) three hundred Bishops and thirty Presbyters, or (as saith *Platina*) 180 Bishops, and there asked he with tears, God and them pardon, of the most grievous sin which he had committed. From Sessa he went to Rome and there did chide *Diocletian* for compelling him to sacrifice to Idols: wherefore *Diocletian* commanded to kill him. When *Marcellinus* was dead, the seat was void 7 years and a half; as saith *Illescas*, and 25 days, or (as saith *Platina*) 25 days.

The second order containeth the bishops of Rome from *Silvester* 1 unto *Boniface* the 3rd. These neither in life, nor doctrine agreed by far with the bishops of the first order. For persecution now ceasing, they gave themselves to idleness and pleasure and made Canons, and Decrees, whereby they prepared the seat of great Antichrist. Those of the second order were called for the space of 200 years. It is to be understood, that from the year 320 unto that of 520; afterwards, from the year 520 unto that of 605, they were called Patriarchs. S. *Silvester* was then the first Archbishop, whom *Marcus*, *Julius* 1 and *Liberius* succeeded.

Liberius in the beginning of his Bishopdom thought well of the divinity of the son of God; and for ought the Arian Emperor *Constantius* did, would not be drawn to condemn *Athanasius*: for which cause he was banished Rome. *Theodoretus* lib. 2 ca. 16 of his history, reciteth the conference that passed between him and *Constantins*, when he was banished; wherein *Liberius* shewed himself very constant. Three years (saith *Platina*) and others say less, was *Liberius* banished. The Romans at this time held a Council, wherein they chose for bishop *Felix* second. This *Felix* (as saith *Platina*) was a very good man: and so by his liking, and consent of 48 bishops, *Ursacius*, and *Valens*, which held part with *Constantius* the Arian Emperor, were deposed. These two went to *Constantius* and complained upon *Felix*, praying the Emperor to restore again *Liberius*, who wearied with the trouble of his banishment, and now changed his opinion, through ambition, and the counsel of *Fortunatus*, Bishop of Aquila. His banishment pardoned, and *Liberius* restored to his Bishopric, in and by all things (as saith *Platina*) he agreed with the heretics. This restoring of *Liberius*, and deposing of *Felix* caused great tumult in Rome, so that the matter came to blows, and many Priests and Ecclesiastical men, even in the Churches were murdered. This was the second Schism.

In that which I have said of *Liberius* and *Felix*, I have followed *Platina*, who upon the life of *Felix* saith, that faulting in nothing which became a true and good Christian, he was caught with many more good Christians, and so by the adversaries murdered. *Athanasius*, in an Epistle written to such as led a solitary life, saith plainly, that *Liberius* after two years of his banishment passed, being threatened with death, changed his opinion: and subscribed against *Athanasius*. *Jerome* in his Chronicle saith, that *Liberius* overcome with disdain of banishment, subscribed to that wicked heresy Council. It is said, that when *Liberius* was entered Rome, he agreed with the heretic *Constantius*. The same saith *Damasus* in his book *de Pontif*. And *Platina*, and *Alonso venero*, in his Enchiridion of times, and *John Stella*, and others. *Bale* saith, With ambition *Gigas* saith, that *Liberius* moved with the martyrdom of *Felix*, and fearing the like agreed with the Arians, and approved their doctrine. No mention is made of *Liberius* repentance, and therefore he is counted among the Arian Popes. *Damasus* his successor for this cause condemned *Liberius*, That which one Pope doth another undoeth. But *Gregory* 7, that abominable Pope, as afterward in his life shall appear, canonized notwithstanding this Arian *Liberius*, and commanded (saith Cardinal *Benon*) his feast to be celebrated. *Panvino* the Pope's flatterer, in his chronicle of popes calls him S. *Liberius*. Behold, if that

which is said be true, that many be held for Saints, whose souls are burning in hell. Behold if the Pope may err in the faith.

To write the life of this *Liberius* hath cost me some travail, and diversity of opinions, the cause. Some hold him for a Catholic, others for an Arian, and both the one and the other say truth. For in the beginning of his Bishopdom he was (as we have said) a Catholic, but after without repentance, an obstinate Arian. Note we here what an evil beast is ambition. He that standeth, let him take heed lest he fall. It sufficeth not to begin well, but to end well is needful. He that continueth to the end (saith the Lord) shall be saved. God give us grace to tame our ambition, which we all have need of. For there is none which reputeth not himself for a demi-God: and give us strength in afflictions, which for his name we suffer. Remember *Liberius*. But what speak I of *Liberius*? Remember *Salomon*, that so well began, but how proceeded he afterward? The Lord govern us unto the end. In the time of this *Liberius*, and in the city of Tagasta in Africa, was born the great Doctor and light in the Church, Saint *Augustine*: and on the same day (they say) that *Pelagius* the heretic was born in great Britain. Oh the great mercy of God, that provided an Antidote against the poison of *Pelagius*.

Damasus, a Portugal (as we have said) condemned *Liberius*. *Damasus* was very devout and ceremonious. *Panvino* in his Chronicle noteth, that all the Bishops of Rome until *Damasus*, were chosen and consecrated upon one selfsame day. But afterwards (saith he) this was not so observed. Upon the day of Consecration, now called coronation, is a solemn triumph held in Rome. So much have increased the riches, power, ambition, and pride of those which call themselves the Fishers successors. In this time flourished Saint *Jerome*, and was a dear friend of *Damasus*, as by their writings appeareth. Between *Damasus* and *Ursinus* was the third Schism. But in the 367th year *Ursinus* renounced, and was made Bishop of Naples. *Damasus* died in the 384th year, and *Siricius* succeeded him.

Siricius (as saith *Gracianus*, *dist.* 82) was the first to forbid marriage to the Western priests: which ordination many nations, and chiefly our country of Spain, nothing esteemed. Wherefore *Hymerius*, then Bishop of Tarragona, wrote to *Siricius*, that the priests of Spain would not obey the law which commanded them to leave their wives. At the hearing whereof *Siricius* was angry, and said, That such as were in the flesh could not please God, Rom. 8:8. The same *Siricius* allegeth this authority in the fourth epistle which he wrote to the Bishops of Africa. *Siricius* understanding this place, of married folks, writhed and wrested the Scripture. So also was this place wrested by *Innocent* the first. But *S. Paul* by this (*in the flesh*) meant not married folks, for thereby should he condemn the estate of matrimony, instituted by God in Paradise, Gen. 3:24, and sanctified by his son Jesus Christ with his presence working there his first miracle, Joh. 2:11. Very well knew the Apostle, Marriage to be honorable among all men, and the bed undefiled. Very well did he know, that God would chastise fornicators and adulterers. Heb. 13:4. Wherefore he commandeth, that they which had not the gift of chastity should marry. 1 Cor. 7:2, 9. And he himself defendeth the liberty, which he and *Barnabas*, being Apostles, had, to have their wives, and to carry them with them. *Or have not we authority* (saith he, 1 Cor. 9:5) *to lead about a sister* (that is to say, faithful) *as well as the other Apostles, and the brethren of the Lord, etc.* *Paul* then (with favor of *Siricius*, and *Innocent* 1) by being in the flesh, understandeth not the married but carnal men, and unregenerate by the Spirit of God. Such (saith he, be they single, married, or widows) cannot please God. And that this is so, appeareth by that which the same Apostle, speaking to the Romans, of whom many were married, saith, *But you are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you, etc.* Rom. 8:9. By this interpretation which *Siricius* and Pope *Innocent* 1 shall our adversaries see, albeit they deny it, that the Pope may err and that in the interpretation of the Scriptures. *Siricius* after *Platina* having been Pope almost 16 years, died and *Anastasius* the first, *Innocentius* the first, *Zozimus* the first, and *Bonifacius* the first succeeded him.

Between *Boniface* and *Eulalius*, was the 4th Schism in the year 420 *Eulalius* very unwillingly renounced: but yet was made Bishop in Campania. *Celestine* succeeded *Boniface*; *Sixtus* 3 succeeded *Celestine*; who

being falsely accused, made answer for himself in an open Sinod, and *Bassus* his adversary, was condemned. The councils were then above the Pope. *Leo 1* was succeeded by *Sixtus*. *Hillarius*, *Simplicius*; *Felix 3* *Gelasius 1*; To this *Gelasius*, that notable saying, of communicating in both kinds is attributed; which we will allege in the Treatise of the Mass. After *Gelasius 1* *Anastasius 2* succeeded.

Anastasius 2 took part with the Eutichians, and other heretics, and communicated with them For confirmation hereof, read *Grecian* in the decree *dist. 19 Cap. Secundum ecclesiae Catholicae*: And *Cap. Anastasius*. And the 2nd Tome of the Councils: and *Platina*. Believe not the Popes sycophants, (as be Dr. *Illescas*, and the two late writers, *Albertus Pighius*, and *Diego de Covarruvias* whom he allegeth) *Anastasius* in doing his needs, voided (say *Volateramus* and *Platina*) his guts into the draught. At this time in Spain the Goths reigned: who began there to reign in the year of the Lord 417 expelling the Romans, and other nations, they reigned three hundred years. After *Anastasius* succeeded *Symachus*.

Between *Symachus* and *Laurencius*, was the 5th Schism. But *Laurencius* renounced; and in the 498th year (as saith *Panvino*) was made Bishop of Nocesino after *Symachus* succeeded *Hormisda*.

Hormisda, Campanus, was the first (as saith San Isidoro) that by means of *Justin* the Emperor in the 520th year, an Archbishop was made Patriarch, by little and little they proceeded, they will shortly be Popes, he excommunicated the Emperor. I would say perfect Antichrists. He excommunicated the Emperor *Anastasius*: because he said the Emperor was to command, and the Bishop to obey. At this time began Antichrist to appear. *Hormisda* died, in the 523rd year, *Genselaricus* reigning in Spain and succeeded *Hormisda John 1*.

John 1, a Tuscan, being made Patriarch was jointly with others sent for *Theodoricus* king of Italy, unto *Justinus* the Emperor. The Bishops of Rome had not as yet that absolute, or to speak better, that dissolute power which now they hold. He died a Martyr in the 527th year. I cannot omit a ridiculous history, which Friar *John de Pineda*, speaking of this *John* the first, reporteth for a miracle. About to go (saith he) to the Emperor, he took a borrowed horse, which when Pope *John* was mounted upon him, would not permit his master's wife to ride. *Felix* the third called the fourth succeeded *John*: and *Boniface* the second succeeded *Felix*.

Between *Boniface* the second and *Dioscorus* was the 6th Schism, in the year 530. After *Boniface*, *John* the 2nd, *Agapetus*, *Silverius*, *Vigilius* succeeded.

Vigilius, a Roman, and a crafty accuser of his predecessor *Silverius*, by deceit aspired to the Bishopdom: whereunto he was advanced by means of *Theodora Augusta*, and of *Antonina*, the wife of *Belisarius*. But God who is just, gave them both their reward. *Vigilius* by subtilty, and *Silverius* (the son of Pope *Hormisda*) by force, obtained the Bishopdom. This was the seventh Schism. And *Theudiselo* or *Theodisco* in Spain at this time reigned.

Pelagius a Roman, was the first that affirmed the primacy of the Church of Rome to depend neither of the Councils, the Primacy of Rome, nor men, but of Christ himself, *dist. 21*. But the Canonists are against him saying: The Canonists agree not with the Pope. that *Omnis majoritas and minoritas, etiam Papatus est de jure positivo*: that is, all majority and minority, yea the Popedom itself, is of the positive law. He ordained that Ecclesiastical persons should pray (or mumble up) the seven Canonical hours, which be the Mattens, Prime, Third, Sixth, Tenth, the Evenings and Completes. *Pelagius* ordained (saith Dr. *Illescas*) that the Priests should each day pray over the seven hours, the 7 Canonical hours, which we call Canonical. And the same *Illescas* upon the life of *Sabinianus*, saith: *Sabinianus* was the first that set an order in prayer, dividing the Office into seven hours, which we call Canonical. How can *Sabinianus* be the first that ordained the 7 Canonical hours, if *Pelagius* had first ordained them? This institution was an occasion that Ecclesiastical persons should not read the Bible. And so we see that very few Church-men in Spain have

the Bible in their houses: but none of them is with his Breviarie, which all of them do hold for a very Catholic book but the Bible in general, do they call a book of heresies. One day will God punish this blasphemy. In the time of this *Pelagius*, *Agila* reigned in Spain, and in the 561th year, *John 3* succeeded *Pelagius*.

John 3 contrary to his predecessor, made a contrary decree, to that which his predecessor *Pelagius* had made; and *Dist.* 99 commanded; that none should call him high priest, nor universal bishop. So one Pope did that, which another undid: one commanded that another forbad: In his time the Armenians became Christians and *Athanagildo* now reigned in Spain. After *John 3* succeeded *Benedict*, and *Pelagius 2*.

Pelagius 2, a Roman the city being surrounded contrary to the wonted custom, and without the Emperors command, was made chief Bishop. For which cause he sent *Gregory*, who after him was Bishop, to Constantinople, to satisfy and appease the wrath of the Emperor. In the 590th year died *Pelagius*, and then *Leonogildo* reigned in Spain.

Gregory 1, a Roman, was of best life, and more learned then any of the Patriarchs his predecessors: yet very ceremonious: as by so many superstitions by him brought into the Church. He was the first that granted Indulgences to such, as at certain times would come to the church: Pardons he granted: but sold them not (as his successors) for money. He brought back from Hell (saith *Damascen*) the Soul of the unfaithful Emperor *Trajan*; (O horrible lie!) But *Mejía* upon the life of *Trajan* saith; that which is said of the soul of *Trajan* to be a fables Iest *Illescas* upon the life of *Gregory 1*, holds it for a very truth, and condemneth except *Mejía*: In the following treatise of the Mass, will we speak of this matter. This good did *Gregory*; a great enemy to the Primacy that both by words and deeds, he was mortal enemy to the Primacy: and so wrote against the name of universal bishop (as we will afterwards declare) against which, he called himself the servant of Gods servants; which title have his successors (but hypocritically) held; seeing that calling themselves servants, they have made themselves lords of the world, and kings, Emperors and Monarchs kiss their feet, and if the Pope will do them that grace and favor, they hold themselves happy. *Gregory* much complained that in the world were so many Priests, and so few preachers of the Gospel. Of this *S. Gregory*, *Huldrick* Bishop of Augusta, in an Epistle sent to Pope *Nicholas 1* reciteth a notable history, the sum whereof is this. That Saint *Gregory* commanded, priests should not marry: but afterwards understanding they secretly committed great filthiness; and for that cause much murder ensued, by command he disannulled his decree: affirming it better to marry, then to give occasion of murder. Wherefore sending upon a time to fish, they found in a fish pool, or pond, 6000 heads of young children, that had there been drowned. Which *Gregory* seeing to proceed of constrained single life, sorrowing and sighing from his heart, he then revoked his decree. For that not only (as saith the same *Huldrick*) they had not abstained from maids, and married women, but defiled themselves also with their kindred, with males, and brute beasts. Such are the fruits of Popish chastity, and their angelical life. These things considered by Pope *Pius 2* with great reason (said he) he forbad Priests marriage, but with much more reason he ought to restore it them again. And in another place: It shall not happily be worst, that the greater part of priests do marry: for many are saved in their marry priesthood, which in their barren priesthood are condemned. The same *Pius 2* (as witnesseth *Celius 2*) suppressed certain Monasteries of Nuns of Saint *Bridgit* and *S. Clares* order; commanding them thence to depart, and no longer to burn in lust, lest they shrouded a whore under a religions attire. In the 604 year died Saint *Gregory*, at this time *Leonigildo* the Arian that martyred *Herminigildo* his son, reigned in Spain.

Sabinianus, successor of *Gregory 1* was the last Patriarch of Rome, a man very simple, and so much hated *Gregory* his predecessor, that he caused his books to be burned. Only will I here set down a fable of the death of this *Sabinian*, reported by *Bergomense*, for a very truth. Saint *Gregory* (saith he) being dead, three times appeared to *Sabinianus*, and sharply reprovved him for seeking to defame him; but his speech could nothing mend *Sabinianus* (which seeing *S. Gregory*) he gave such a blow upon the head of *Sabinianus* that he made him die miserably. *Mon. eccl. part. 3 lib. 17 chapter 10 ¶1.* hereof is made mention. If this be

true then one Pope killed another. In the 605th year died *Sabinianus*. This *Sabinianus* (saith *Illescas*) was the first that set an order in prayer, dividing the Office into the 7 Canonical hours: the same said he of *Pelagius* 1. At this time reigned in Spain *Recaredo* king of the *Goths*, who destroyed the *Aryan* heresy, which most part of the *Goths* maintained.

The third and last order containeth those Bishops, which we properly call Popes, and be very Antichrists. As *Boniface* 3 began this order until *Clement* 8, who now tyrannizeth, hath continued, and in the last Pope shall take end. Whom Christ will destroy with the spirit of his mouth, (2. Thes. 2:8) as he destroyed his predecessors. And so shall the end come. The Bishops of the first order were the Angels of God, holy in life and Doctrine. These of the second, were men, subject to falling; but these truly of the 3 are devils incarnate. Not by any figure hyperbole, or exaggeration; but plainly do I speak this, I know it to be so, as by their lives we will afterwards prove.

Boniface 3 the first in this Catalogue, was a most ambitious devil: And being Patriarch of Rome, was made Pope by means of *Phocas* the Emperor, who was an adulterer, murderer and tyrant. A murderer I call him, for that to make himself Emperor (as he did) he murdered *Mauricius* his Lord and Christian Emperor. This *Boniface* 3 (by many requests and gifts, which break the very rocks much more *Phocas*) obtained of *Phocas*, that the Roman seat should be called the head of all Churches. Three miserable things at this time happened: the most noble Empire began to fall: the Poppedom to arise and Mahometism to spring up. Of the ruins of the empire, these two beasts arose, which so much have harmed the Church of Christ. And by how much the more the Empire decayed, by so much the more these two beasts increased. It is now almost 1000 years since, that by superstition and false Doctrine, the light of the Gospel began to be darkened. This miserable first Pope, before a year of his Poppedom was fully ended, went to visit the Devil the Father of ambition, and with him there remaineth. And albeit this first Pope was so ambitious and, in his Ambition obstinately died. Yet *Panvino* calls him Saint *Boniface* notwithstanding. At this time in Spain, the most Catholic *Recaredo* 1 reigned.

Boniface 4 succeeded *Boniface* 3, who (as saith *Platina*) obtained of *Phocas* the Emperor the Temple which they called *Pantheon* (to wit of all the Gods, because it was dedicated to *Sibylla*, and all the others Gods. This Temple did *Boniface* dedicate unto the blessed virgin, and all the Martyrs, which now is called S. *Marys* the round. And thus far *Platina*. *Don Alonso* of *Cartagena* Bishop of Burgos, upon the life of King *Recaredo*, saith these words: *Phocas* granted to the blessed *Boniface* 4, Bishop of Rome, the Temple called *Pantheon*, to be consecrated in the honor of the blessed virgin *Mary*, and of all the saints: as in the legend of that feast, celebrated the first day of November, more largely is contained thus far the Bishop. Here is to be noted the saying of the Bishop, *Platina* and many others. That the Pope demanded of the Emperor this Temple, and that the Emperor did grant it. Doctor *Illescas*, as a flatterer of the Pope, in his *Hist. Pontif.* saith, that *Boniface* did consecrate the Temple, etc. the which (saith he) well pleased the Emperor *Phocas*: and saith not: that he demanded it of the Emperor, least he should seem to impeach the authority of the Pope. Of that which we have said it followeth; that the Pope was not then Lord of Rome: For had he so been, he would not have requested the Temple of the Emperor. This only reason (were there no other) sufficeth to prove the donation of (as they call it) to be false, which was almost 300 years before: wherein he made the Pope (saith they) absolute Lord of Rome, and of many other lands which they call S. *Peters* patrimony. The Pope, as a thief, hath either stolen it from the Emperor, year of our Lord 613 or as tyrant by force hath life himself up with him. In the 613th year died *Boniface*. At which time in Spain the great Catholic *Recaredo* 1 reigned.

Theodatus, or *Deus dedit*, ordained Godfathers and Godmothers to be had in baptism: and that the godfather should not marry with the Godmother, nor the goddaughter with the son of the Godfather. This Pope died in the 616th year, and at that time in Spain *Huiterico* reigned.

Boniface 5 ordained, thieves and murderers, which fled to the Churches or graveyards, might not be drawn from thence, which hath emboldened many to commit great villanies, and fleeing to a Church have freely escaped without any punishment. And these they call sanctuary men. He died in the 622nd year. In which time reigned *Sesibuto* in Spain. After *Boniface*. 5. succeeded *Honorius* 1. A Monothelite heretic he was, and for such a one (as saith Friar *Juan de Pineda*. part. 3 lib. 17 cap 34 ¶1.) in Act 13, 16, and 17 of the Council of Constantinople, condemned. The which by a letter of the Emperor, and by another from *Leo*. 1 to the Emperor, is confirmed. Dr. Illescas, as he which could not believe that any Pope could err, calleth *Honorius* a holy and commendable Bishop. *Panvino* to excuse *Honorius* saith, that the copies of the 6th Council of Constantinople be corrupted: he giveth his excuse. *Severinus* succeeded *Honorius*. *John* IV, *Theodorus*, and *Martinus*.

Martinus 1 ordained that Priests should carry Crowns, meaning, the head shaved, leaving a circle upon it, which they call a Crown. The Pope this commanding, did not imitate Christ, nor his Apostles, who never had shaven Crowns: but the Priests of the idols, which (as saith *Baruc*) had their heads and beards shaven, and sat bare-headed in the houses of their gods. Let our adversaries see, if their Priests do not the like. Wherein they imitate doubtless, the Priests of the idols. He commanded, that bishops every year should consecrate chrism and send it through their gods. He imposed upon Priests the vow of Chastity, a very hard yoke, and born but of a few, as in *Gregory* 1 we have noted. In the 653rd year died *Martinus* 1. *Sisenando* then reigning in Spain, and *Eugenio*, and *Vitellianus* succeeded *Martinus*.

Vitellianus ordained the song and organs in the Church. He commanded the hours, singing, ceremonies, and Masses should be celebrated in the Latin tongue: contrary to that which saith the Apostle: the use of strange tongues is unprofitable, and therefore without interpretation of that which is said, not to be used, 1 Cor. 14. *Vitellianus* died in the 672nd year in whose time *Tulga* reigned in Spain, after *Vitellianus* succeeded *Adeodatus*, *Donus*, and *Agathus*.

Agathus 1 commanded that the constitutions of the chief Bishop should be held for Apostolical, as pronounced by the mouth of God (o grievous blasphemy!) In this time was celebrated the sixth general Council in Constantinople, where marriage to the Grecian priests was permitted but to the Latin priests forbidden. This *Agathus* sent to the 6th Council an Epistle, wherein he condemned *Honorius* 1 for a Monothelite. In the 682nd year of our Lord died *Agathus*, and *Leo* 2, *Benedict* 2, and *John* 5 succeeded him.

This was the 8th Schism and two Popes were elected, *Petrus* and *Theodore*: which being deposed, *Cunon* was chosen in the year 686. *Cunon* died in the 687th year, which was the 9th Schism and two Popes *Theodor* and *Pascall*, were elected. Both which being deposed, *Sergius* who was Pope thirteen years, eight months, and thirteen days, was chosen. After *Sergius* succeeded *John* the 6th, *John* the 7th, *Sisimus* and *Constantine* the first.

Constantine 1 was called of the Emperor *Justinianus* to go to Constantinople: He was the first that gave his feet to the Emperor his Lord to be kissed. And against the first commandment of God, *Thou shalt not make to thy self any image, etc.* He commanded images to be placed in the temples and worshipped. He died in the 716th year. At this time was the miserable dissipation of Spain, made by the Moors of Africa with the aid of the Count *don Julian*. *Don Rodrigo* then king, the last of *Goths*, end the first unfortunate.

Gregory 2 and *Gregory* 3 continued the commandment of image-worship, contrary to the commandment of God. And *Leo* the Emperor for not allowing them, was excommunicated. In the 731st year died *Gregory* 2 and in the 741st year *Gregory* 3. In the time of *Gregory* 2, *don Pelayo* reigned in Spain, and in the time of *Gregory* the third *don Fasila*.

Zechariah was the first that invented to adorn the Church vestments with gold and precious stones. He was also the first that attributed to himself, a certain divine power: contemptuously took upon him to make and

depose kings. He was the first that absolved vassals of their oath made to their Lords: which *Childeric* King of France (whom the foresaid *Zechariah* deposed at the instance of *Pipin* the little bastard son of *Charles Martell*, vassal of *Childeric*) tried. In this *Zechariah* and *Pipin*, the old proverb was verified. *Un mulo rasca a otro, y Hazme la barba, y hazte el copete*. One mule rubbeth another, and do thou form and he do thee.

The Pope had need of *Pippin's* aid, to exempt himself from the subjection of the Emperor of Greece, his Lord. Saint *Gregory* writing to the Emperor, called him Lord. *Pipin* and his successors the kings of France, mindful of this benefit, did great service to the Apostolic see. And for being such loyal servants, he gave unto them, the name of most Christian. All that which the Pope holdeth, and all that almost which was the Kings of France (for that which they say of *Constantine's* donation is mockery and lies, as *Laurencius Valla*, and other learned men have proved) it may be, and is so to be thought, that God will raise up some of France, which will take it from him, seeing by himself it is so ill used. *Zechariah* died in the 752nd year. In his time *Don Alonso* the first called Catholic reigned in Spain.

Stephen 2 (or as some call him, 3 because *Stephen 2* was before him, which was not Pope, but 3 or 4 days) being invaded by *Astolpho* king of Lombardy, sent with great instance, to demand aid of *Pipin*; who was very diligent to serve him, and taking *Exarcado* from the Emperor, gave it to the Pope. This is the black donation which they falsely call *Constantine's*. *Pipin* prostrate on the ground before the Pope kissed his feet, held his stirrup with one hand, and his bridle with the other. Thus the king of France made the Pope rich, and the Pope seeing himself rich, made himself mighty, high, presumptuous, a tyrant, God in the earth, over all Christian Princes, and them his vassals, and feudaries. In the 757th year died this *Stephen*. In his time in Spain reigned *Froila 1*.

Paul 1 excommunicated the Emperor *Constantine 5* who nothing regarding the foolish excommunication, persevered to forbid that which God in his holy law forbiddeth. *Thou shalt not make to thy self any graven image, etc*. This *Paul* (as saith *Vicelius*, the Popes notable flatterer) exceeding much revered the body of Saint *Petronilla*, daughter of Saint *Peter*: upon whose marble tomb (as saith *Carsulano*) he found this Epitaph written with the proper hand of Saint *Peter* (a lie qualified with superstition): To *Petronilla* made of gold, most sweet daughter. *Paul* died in the 767th year and *Aurelio*, in his time reigned in Spain. A great Schism, which was the 10th, arose in the Roman Church, wherein *Theophilatus*, which renounced, and *Constantine*, that was deposed, were chosen.

Constantine 2 by means of his brother *Desiderius* King of Lombardy, albeit he had many competitors, was made Pope. In this Pope a very rare thing happened, that he being a lay or secular man, was immediately made Pope. And therefore of many, not reckoned among the Popes. One year very pontifically he executed the Popes office, a Council was held, wherein he was deposed. And it was commanded, that all whatsoever *Constantine 2* had done and ordained (baptism and chrism excepted) should be void, and of no value. I demand now of our adversaries, what think they of the Bishops and priests in this Pope's time, and that which they did by his authority? What: say they of the Masses which he, celebrated, did they consecrate, or no? If they did not consecrate, then the Pope that ordained them, was not Pope, nor they priests. And so both the Pope, and they were demoted, and by the same reason, all those that heard their Masses did commit Idolatry according to their own Cannons, which say: that he consecrateth not which is no Priest. And moreover it is meet the priest have an intent to consecrate; which wanting, there is no consecration at all. *Constantine* thus deprived, was put into a monastery, and his eyes pulled out: but king *Desiderius* his brother revenged this injury, by pulling out their eyes that pulled out the eyes of his brother *Constantine*. *Silo* at this time reigned in Spain. Now also was the eleventh Schism, wherein *Phillip* was chosen; but at the end of five he days was deposed, and *Stephen* elected.

Stephen 3 (or after others 4) demanded aide of *Charles* the great, against *Desiderius* king of Lombardy. This *Stephen*, condemned the acts of his predecessor *Constantine*. He condemned the 7th Council of

Constantinople, against images; commanded they should be worshipped, and censed, after the manner of the Gods of the Gentiles. In the 772nd year he died, and *Silo* then reigned in Spain.

In this business touching images insisted *Adrian* 1, he wrote a book of the adoration of them: and condemned *Felix*, and all the enemies of images, *Charles* the great, the son of *Pippin* (for the great benefit received of Pope *Adrian*, who took part with him, against the sons of *Charles Manno* his brother's right heirs of the kingdom, and made him king) delivered the Pope from all vexation. This *Adrian*, called *Charles* the great Most Christian and gave him power to choose the Pope. When *Adrian* had been Pope almost 24 years, in the 795th year he died. *Maugareto* at this time reigned in Spain. In the time of this *Adrian* (*Constantine*, and his mother *Hirena* ruling the Empire) was held the second Council of Neisse, called the seventh general Council: wherein, it was decreed, that images ought to be adored, etc., and the relics of saints, worshipped. This *Constantine* (as saith *Rodrigo Sanchez* bishop of Palencia, in the third part of his Spanish history) was in name 10 years Emperor with *Irena* his mother who ruled all: but 10 years expired, he reigned alone without his mother. Herein saith he, did he imitate *Ninus*; who deprived *Simiramis* his mother of the kingdom of Babylon. But *Irena* took the Empire from *Constantine* her son, and incited with infernal rancor, put out his eyes; and so deprived him both of life and Empire. Wherefore, and for that she sought to marry with *Charles* the Great, the Grecians shut her up in a Monastery, and made *Nicephorus* Emperor. Thus far *Rodrigo Sanchez*. Terrible was this cruelty: when was it heard, that a mother (to rule) pulled out the eyes, and took away the life of her son? and chiefly, being of age to inherit and rule the Empire of his deceased father? Friar *Juan de Pineda lib. 18 Cap. 13* of his Ecclesiastical Monarchy sufficiently speaketh against the wickedness, cruelty and ambition of this *Irena*.

Leo 3 in an oration which he made, to make *Charles* the Great Emperor in the West, among other reasons for that purpose, giveth this: Seeing (saith he) that by the renunciation of *Augustus* the Empire, (at least in the west) was void: and strictly examining the business, as well may it also be said, that the Empire of Greece was void, since a woman held it almost by tyranny. These selfsame words reciteth *Illescas* upon the life of *Leo* the third. And notwithstanding holdeth *Irena* for most holy: and so upon the life of *Adrian* the first, these words saith he of her: Most fair was *Irena*, and one of the most excellent and famous women in all kind of virtues and of all Christendom the most renowned. And a little lower: *Irena* as a holy and Catholic woman which she was and ever had been. Thou seest here what a one was *Irena*, the great Patroness and Defendress of images. In causing images to be adored, she sinned against the second commandment of the first Tablet, which saith, *Thou shalt not make to thy self any image, etc.* And in murdering her son, she sinned against the second Tablet, which saith, *Thou shalt not kill*. This is that holy *Irena*, so much celebrated of the Papists.

Leo 3, acknowledging the benefits of *Charles* the great, gave him the title, and crowned him Emperor: but with this condition, that the Emperor with an oath should promise him obedience. This *Leo* commanded that the Decrees of the Pope should be of more authority then the writings of all the Doctors. The Popes decrees of more authority then the writings of all the Doctors. In Mantua at this time a city of Italy, was a wooden Crucifix, which, they affirmed did sweat blood. When Pope *Leo* the third heard this news, he went to Mantua, and there seeing (as he said) the miracle, commanded this blood to be held for the true blood of Christ. And to this day at Mantua is this Crucifix seen and worshipped. Of this blood maketh mention *Baptista Mantuanus*, saying:

*Et quae purpureus sanguis faciebat in horas,
Mira opera intuitus, credi debere putavit
Effusum nostra pro libertate cruorem.*

Which signifieth the idolatry, before mentioned. What devil could more invent to raise up and authorize images, which in Greece were utterly abolished. In the 816th year died *Leo* the third, having been Pope more than 20 years. At this time in Spain reigned *Don Bermudo*.

Stephen the fourth (or the fifth) who succeeded *Leo*, was chosen without consent of the Emperor. Wherefore, to excuse himself to the Emperor *Lodouicus Pius*, after 3 months, he went into France. *Lewis* answered, that what was past, was past, but they should afterward beware of doing the like. Behold here, how the Popes observe their own Decrees. *Adrian* and *Leo* immediate predecessors of *Stephen*, made this decree: but *Stephen* did nothing regard it. The Pope considering, that this decree, which gave such authority to the Emperor, might cause great evil to the Sea Apostolic, returned from France to Rome, and perceiving the Emperor to be of gentle and mild nature, he attempted to disannul it, saying: that the election of the chief Bishop pertained to the Clergy, Senate and people of Rome. And not to provoke the Emperor, he smoothed this abrogation, saying: that they above named without license of the Emperor, might choose the chief Bishop: but consecrate or (as they call it) crown him without the presence of the Emperor, or his vicar they could not. In the 817th year died *Stephen*, and *Don Alonso* the 2nd surnamed the chaste, then reigned in Spain.

Pascal the first following the steps of *Stephen*, and without consent of the Emperor was elected Pope: and when the Emperor complained of this election, he craftily cleared himself. *Pascal* died in the 824th year. *Don Alonso* then reigning in Spain.

Eugenius 2 succeeded *Pascal*, in whose time the 12th Schism between *Eugenius* and *Zinzinus* arose. After *Eugenius* succeeded *Valentinus*. And after *Valentinus* *Gregory* the fourth.

Gregory 4 would not be Pope until the Emperor had confirmed his election. He died in the 844th year. And *Don Ramiro* the first then reigned in Spain.

Sergius 2 was the first Pope that changed his name: before he was Pope he was called *Swines-mouth*. *Lotharius* the Emperor sent *Lewis* his son to Rome, to confirm the election of this Pope. This confirmation the Popes expected until *Adrian 3* ordained, that it should not be respected. *Sergius 2* died in the 847th year, and *Don Ordone* then reigned in Spain.

Leo the fourth was the first that promised Paradise to such as in defense of the sea Apostolike, promiseth paradise would fight against the infidels. He made a Decree that the Bishop should not be condemned but by the testimony of 72 witnesses. He was the first that against the Canon of the Council of *Aquisgrana*, adorned with precious stones his Papal Cross, and caused it to be born before him. He gave his feet to be kissed of the people, and in the 847th year he dispensed with *Ethelulpheus*, of a Monk to be made king of England. For this benefit commanded the king, that each house in England should pay every year to the Pope a penny, which they called Saint *Peters* penny: six of which pence make a Spanish Real. In the 855th year he died, and *Don Alonso* the third then reigned in Spain.

John the eighth, an English woman, or to speak better, *Joane* alone of that name, before called *Gilberta*, succeeded *Leo* the 4th. In her is plainly fulfilled without figure or allegory, that which Saint *John* in the 17th chapter of his Revelation saith of the whore of Babylon: for she was a woman and a whore. Such as list to know her life, let them read *Platina* upon the life of *John* the eighth. *Sabel*, in 8. lib 1 Volat. libr. 22 Berg. lib. 11. Boccace of famous women. *Fascic. tempor. Mant.* upon *Alphonsus* lib. 3 Enchiridion of times. *Don Rodrigo Sanchez* upon *Don Alonso 3*, and *Pedro Mejía* in The Lives of the Emperors, and in his *Sylva variarum lection* whereof he maketh one whole chapter of her. This *Mejía* was a man very superstitious, and wholly a Papist, who procured what he might to quench the light of the Gospel, which at his time in Sevilla was kindled. He greatly persecuted the good Doctor *Egidio*, About the year 1550 or to say better, Christ in *Egidio* and other his members. Notwithstanding that he was so great a Papist, yet could he not but speak, and note so great an infamy and blow to the Church of Rome. For authors of that he saith concerning this woman Pope, he citeth in his histories *Martin*, *Platina*, *Sabellicus*, *S. Antonino*. In the 9th chapter of his *Sylva* thus speaketh *Mejía*. There is none almost but knoweth, or hath read, or heard, that there was a

woman Pope, which went in man's apparel, but because all men know not how this thing happened; and for that it was one of the wonderful chances that ever happened in the world, I will here declare, as in faithful authors I find it written. There was a woman born in England, who with a man greatly learned lived in her youth a dishonest life, of whom being well beloved, and he of her, taking man's attire, and calling herself *John*, she left her native country, and went with him to the city of Athens in Greece, wherein at that time, was a great University, and general study. With her excellent wit, and great study, she there so much learned, and attained such knowledge, that some years after she came to the city of Rome, always in the attire of a man, took the Chair, and taught openly in which, and in public disputations, she carried such estimation, that she was held for the most learned man of that time: and such favor and authority among all men obtained, that the seat Apostolic by the death of *Leo*, the fourth of that name being void, in the year of the Lord 852 supposed to be a man, she was chosen for chief Bishop of Rome, and Pope universal in the Church of God: and in that seat ruled two years, and thirty and so many days. And albeit placed in this throne, yet lived she not chastely, but used private familiarity with her slave, in whom she much trusted, and by whom she was great with child, yet so diligently she cloaked it, that no other but himself knew it. And as God would not suffer so great wickedness to rest any longer unpunished: so it happened, that upon a day (being the time of her child-birth) as she went with accustomed pomp to visit Saint *John de Lateran*: of a secret sin it pleased God to show an open punishment: and coming to a certain place between the Church of Saint *Clement*, and the Theater, which they call improperly *Coliseo*, with extreme pain she brought forth a creature, to the wonderful amazement of those that were present: and therewithal suddenly died: and without honor, or pomp was buried. For this so strange accident, in this place happened, it is commonly said, that when the chief Bishops go since then to the Church of *Lateran*, The Pope turneth aside, coming near unto it, they turn aside and go not that way, in detestation of so horrible a chance. And lest happily another such like woman might work the like deceit, there is now in the sacred palace a seat, open below, that it may secretly be seen if it be a man that is chosen. The Romans now ashamed at the ceremony for which his seat was invented, call it a dunghill, and employ it to other purposes. Another like seat there is, or was if it be not thence taken, in the Monastery *de Monte Casino*, where in old time they chose many Popes. The same Author proceedeth. In that way (saith he) is also a statue of stone, representing the child-birth and death of this bold woman. Thus far *Mejía*. That which he saith of the statue, and the cause of it there being, is most true. But it is to be understood, that the ceremony of the seat, to know whether it be man or woman, is not now used: because those which are chosen for Popes, have so honestly lived, that (wanting lawful wives) amongst their concubines, whores, and strumpets which they keep, and by whom they have had he or she bastards, they have shewed themselves to be men. *Sergius* had a bastard by a notable strumpet called *Marozia*, as saith *Luithprando* an ancient writer, in his second book and thirteenth chapter, and in his third book and twelfth chapter. This son of the Pope was Pope also called *John* the twelfth. This *John* the twelfth had a bastard which also was Pope, called *John* the fourteenth. *Innocentius* 8 had 8 sons, and as many daughters. But leaving out the ancient let us come to our later Popes. How many he and she bastards had our Spanish *Alexander* the sixth? Of *Leo* the tenth it is said, that he had bastards, and that *Clement* the seventh was his son, of whom the Bishop *Paulus Jouius* counteth many abominations. *Paul* the third had bastards, among whom was one, and *Pero Lewis* his name, the most abominable Sodomite of his time, and for the same was put to death. Pope *Gregory* the thirteenth, not long since deceased, before and when he was Pope, had also bastards. *John Pannonius* giveth the like reason with us in these verses:

*Non poterat quisquam resorantes aethera clauēs
 Non exploratis sumere testiculis.
 Cur igitur nostro mos hic iam tempore cessat?
 Antè probat sese quilibet esse marem.*

The Church of Rome then having such certain proofs, a seat now is not needful: Friar *Alonso Venero* in his *Enchiridion* of times, speaking of the unhappiness of these times, saith thus: What greater evil than a woman by her subtilty, and worldly learning dissembling her sex and nature, to usurp the Pontifical seat of Christ? Friar *Juan de Pineda* par. 3 lib: 18 chapter 23 ¶. 6 saith: This deed caused great admiration, that a woman

did dare to be the vicar of God, since the holy virgin *Mary* for being a woman, is held irregular for any ecclesiastical act or holy government whatsoever, etc. So long have I dwelled upon this history of Pope *Joan*, and with so many, to wit, 12 authors at the least confirmed it to confound some papists of our time; which seeing the disorder of this Pope (this she Pope I say) because the Pope is oft of the common of two genders, to avoid the same, very maliciously deny any such Pope to have been: and the more to fortify their untruth, they are not contented to speak but also to write, and print the same. Amongst whom *Onuphrius Panvino* of Saint *Augustin's* order, as they call it, is one, who among many other notes upon *Platina*, concerning the lives of the chief Bishops, speaking of this Pope *Juan*, maketh one very large note: wherein he absolutely, or rather dissolutely denieth any such Pope to have been. And his chiefest argument drawn to confirm his opinion, is, that such a one, and such, etc. writing of the lives of the chief Bishops, do not once mention this Pope *John* 8, whereupon it followeth as he concludeth, that there was never any such Pope. To this I answer, that the authors by him alleged, either by forgetfulness; or ignorance, or which is more credible, malice, or else at least for shame, have made no mention of him. As a dialectitian, I further answer: that an argument taken *ab autoritate* denying, is nothing worth. For example, *Cicero* used not this word: therefore it is not Latin: but if any other Latin author, as *Caesar*, *Livius*, *Salust*, etc. used it, it shall be Latin, though not used by *Cicero*. I now likewise answer, that albeit those authors by him alleged, make no mention of this *John* the eight: others and many more, such also as *Mejía* calleth faithful authors, have done it. An argument taken not *ab autoritate* denying, but affirming is good. Of this Pope *Mautuan* in his third book upon *Alphonsus*, speaking of hell, thither saith he *John* the eight descended.

*Hic pendebat adhuc sexum mentita virilem
Foemina cuitriplici Phrigiam diademate mitram,
Extollebat apex, et pontificalis adulter.*

Here will we make to the Papists, and with much more reason, the same demands, that we did, speaking of *Constantine* the second. What will they say of those Bishops, Archbishops, and other Ecclesiastical persons, by her or her authority ordained? Take away the cause, and the effect ceaseth. As she by their own Cannons was not Pope: so all those that she ordained were not Priests, nor did celebrate, nor consecrate. And all the people in hearing their Mass committed idolatry. Who then was head and universal Bishop of the Church? Who was Saint *Peters* successor? Who is the Vicar of Christ? A woman, and that a whore, both before she was Pope, and after. But *Mejía* hereof advising, answereth: that albeit neither she, nor any other woman, be capable to receive any character of ordination, nor to ordain, nor absolve any, and those which were so ordained, ought to be again ordained; yet the grace of the Sacrament did she obtain for those that with a good faith, by an invincible ignorance did receive it. I answer, he deceives himself: for those are not Sacraments, which are not administered by those whom God hath ordained, albeit they have many imperfections; yea although they be hypocrites, as by the Priests that lived in the time of Jesus Christ, appeareth: which, albeit they were wicked, yet because they were of the tribe of *Levi*, and so outwardly called, their Sacrifices were Sacrifices, and their Sacraments were Sacraments. And so the Lord and his Apostles, when they found them sacrificing and celebrating in the Temple, held them for such. Contrariwise the Sacrifices which the Priests of *Jeroboam* did offer, and the Sacraments by them administered, were no Sacrifices, nor Sacraments, because they were not administered by those of the Tribe of *Levi*, whom God himself had ordained. *Joane* then, being a woman (I say) was no Priest, and being no Priest, had authority neither to ordain nor yet to consecrate and therefore the Priests by her authority ordained, were not the Priests of God, but of *Jeroboam*, or of *Baal*. And (these I say) that received their sacrament, had no sound faith, for faith is founded upon the word of God. *Faith* (saith the Apostle) *cometh by hearing, and hearing by the word of Christ*. Other manner of consolation and quietness of conscience have they, which believe that Jesus Christ, ever was, is, and shall be the head and foundation of his Church, and that there is no other head, nor foundation but he alone: as saith Saint *Paul* 1 Cor. 3:11. *Other foundation* (saith he) *than that which is Jesus Christ, can no man lay*, he only is the foundation, he only is the head of his Church, whose Vicar general is his Spirit, as he himself witnesseth. That Comforter, the Holy Spirit, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all that, whatsoever I have

said unto you. *Pedro Mejía* by a good faith, meaneth that faith (as they call it) of the Collier. This Collier being at point to die, a learned man (the devil, say some others came to tempt him) demanding of him what he believed. I believe (answered he) that which the holy mother the church believeth. The devil replying, and what believeth the Church? That (answered the Collier) which I believe. And so often as the devil demanded, the very same did the Collier answer: For the poor man knew not what he believed, much less what the Church believed. Of that sort was he, which not knowing what they believe, said they believe in God, *a pies juntillos*, fully. *Hosius* Bishop of Varmiens intreating in his third book of, or against the authority of holy Scripture; doth hold it a very safe thing to follow the example of this Colliar. Oh fearful ignorance, which shall not excuse sin! God commandeth to read, and search the Scriptures; and they will neither read, nor search them. What excuse will they have with their ignorance? Saint Peter exhorteth every faithful Christian to be ready to yield account of his hope: And who shall give account of his hope or faith that neither readeth, nor heareth the word of God? Forknow this, that as the wick in a candle or lamp no longer burneth then oil continueth, no more also can faith live, but whiles it is nourished with the word of God. He that neither readeth nor heareth, nor meditateth upon the word of God, what faith can he have? That which they call fully to believe in God: and that of the Colliar, which neither knew what the Church, nor he himself believed. But return we now to our Pope *Joane*. The Emperor *Lewes* 2, son of *Lotharius*, in the time of this *Joane*, came to Rome; and at her hands, received his scepter, and crown Imperial, together (as they call it) with Saint *Peter's* blessing. In her time also *Don Alonso* the third reigned in Spain, as *Don Rodrigo Sanchez* Bishop of Palencia describing the life of *Don Alonso* the third, saith: In his time (saith he) at Rome sat *Leo* the fourth, *John* the eighth, *Benedict* the third, and *Nicholas* the first. And *Don Alonso* of Cartagena, speaking in his Concurrence of this *Don Alonso* the third, saith: there was *Leo* the fourth, and *John* the English.

Pope *Joane* dying in sort as before said, *Benedict* the third was chosen. He was the first that sat in holed seat, etc. The cause why, upon the life of *Joane* we have before declared. *Lewes* the Emperor sent his Ambassadors, to confirm this election. At this time *Don Alonso* the third reigned in Spain. The thirteenth Schism was between this *Benedict* and *Anastasius*: but *Anastasius* renounced.

In the presence of *Lewes* the Emperor, *Nicholas* the first was chosen: but when the Emperor was departed out of Italy, the Pope made many institutions, and among others, these. That the life of the Clergy should not be judged by the Laity: that none should any way dispute of the Popes authority: That the Christian magistrate had no authority over the chief Bishop: because the chief Bishop (say they) is called God. *Anton. tit.* 16. The constitution, that the divine office should be celebrate in Latin he renewed. Yet dispensed with them of *Slavonia*, the divine office in Latin and *Polonia*, which did celebrate it in their vulgar tongue. He ordained that the constitutions of the Popes should be equal in authority with those of the Apostles. The Beasts horns grow: very severe was this beast, against married Priests. To which impiety, *Huldrick* Bishop of Augusta, opposed himself, and wrote an Epistle which excellently shewed the cursed fruits of constrained single life. The sum whereof, speaking of *Gregory* the first, we have before declared. This *Nicholas* with other Bishops forbad all faithful Christians to hear Mass said by a cohabitating Priest. If this were observed, few Masses would be heard, because the greatest part of priests, be cohabitants. In the 867th year, died *Nicholas*. In whose time in Spain reigned *Don Alonso* 3 and *Don Garcia* his son. After *Nicholas* succeeded *Adrian* 2 and after *Adrian*, *John* 9 whom others (omitting *Joane*) call *John* 8.

Martin 2, by deceit, and wicked arts was made Pope, with the ceremony of the seat, etc. and confirmed without any authority or consent of the Emperor. For now the horns of the Popes were grown, and of the Emperor they nothing esteemed, he died in the year 884.

Adrian 3, being Pope made a decree, that in the election of the chief Bishop, the Emperor should not be regarded: but that the Clergy and people of Rome, might freely make choice, without any confirmation at all of the Emperor. Thus lost the Emperor his right in Rome and in the choice of the chief Bishop. And by

reason of the Emperors then wars with the Normans, the Pope swayed the matter. *Adrian* died in the 885th year. In whose time *Don Garcia* reigned in Spain.

Stephen 5 (or 6) was the first (saith *Grecian dict. 16th chapter Enimvero*) that commanded all men of necessity to observe the statute of the Roman Church. In the 891st year he died. In whose time *Don Alonso* 4 reigned in Spain.

Formosus being Bishop, was deposed, and sworn never to be so again, of which oath made to *John* 9, *Martin* 2 for money absolved him. *Stephen* 6 being dead, *Formosus* by gifts obtained the Popedom; albeit *Sergius*, who sought to have had it, did greatly withstand him: but *Formosus* with his fair gifts prevailed. This was the Holy Spirit that did choose him. In the 895th year died *Formosus*, *Don Alonso* 4 then reigning in Spain. The 14th Schism wherein *Sirgius* 3 was elected against *Formosus*. But unable to strive further, renounced, and was banished. *Formosus* being dead, *Boniface* 6 was chosen, who continued as Pope 15 days. *Don Alonso* 4 reigned in Spain.

Stephen 6 (or 7) was ungrateful to *Formosus*, that had made him Bishop, whom he so much abhorred, that being Pope, he not contented himself to disannul and make void all whatsoever *Formosus* had done, saying: that he was not lawful nor truly Pope: but afterwards condemned him in a Council which he held. After he was condemned; he caused him to be unburied, and being untombed, taking from him all his pontifical ornaments, and clothing him in secular attire, did demote him: he caused the two fingers of his right hand, which the priests use chiefly in consecration, to be cut off, and cast into the *Tyber*. The very same almost, did *Pascal* 2 to the body of *Clement* 3. Herein did he not imitate Christ, who commanded to pardon injuries, and to do good to them that hate us; but *Sila*, who for the great hatred he bare him, caused *Marius* to be untombed. *Platina* upon the life of this *Stephen*, saith: that he raised hereby an evil slander and example to his successors: for the Popes afterwards, did usually disannul that, which their predecessors had ordained: yea albeit by a Council confirmed, by authority of another Council they made it frustrate. And so did *Romanus* successor of *Stephen* condemn all whatsoever *Stephen* had done, and restored to his honor *Formosus*. The same did *Theodor* 2 and *John* 10 or 9. These Popes saith *Platina*, were monsters, or to speak better devils incarnate. *John* 10 held a Council of 74 bishops, wherein he justified *Formosus*, and condemned *Stephen* 7. Note here, that from the 891st year to the 903rd which was 12 years were 10 Popes. *Formosus*, *Sergius* 3, *Boniface* 6, *Stephen* 7, *Romanus*, *Theodorus* 2, *John* 10, *Sergius* 3 again, *Benedict* 4, *Leo* 5, *Christopher*, and lastly *Sergius* 3, whom in this catalogue have we three times named. For thrice was he Pope, the first and second time deposed, but the third time truly, because he carried away the matter. In the first time that *Sergius* was Pope, was the 14th Schism, and in the second, the 15th Schism. In the 897th year died *Stephen* 7. And *Don Alonso* 4 reigned in Spain. *Platina* speaking of *Benedict* 4, saith: that when the Church through wealth began to wax wanton, and wanted a Prince to bridle the villainies of the Clergy, then liberty to sin brought forth these monsters, and intolerable burdens. This honorable testimony of him giveth *Platina*.

Leo 5 being Pope lived in great troubles. For one *Christopher* whom he had brought up and advanced, not without great bloodshed, as noteth *Platina*, took and cast him into prison, and by that means made himself Pope, whose violence, ingratitude, and wicked arts, were the Holy Spirit that did chose him. But *Sergius* 3 aided by *Marozia* his strumpet, of whom he had a son, that after his father was Pope (as *Luithprando* in his history, doth witness) deposed the Pope, put him into a monastery, and by the help of his *Marozia*, a famous and notable whore, made himself Pope. This *Sergius* 3 was competitor with *Formosus* in the Popedom: but *Formosus* (as upon *Formosus* we have said) prevailing, *Sergius* went into France. From whence returning, he so entreated *Christopher* as afore is declared.

When *Sergius* was made Pope he called to mind the injuries received of *Formosus*, and thirsting for revenge, untombed his body, that had eight years been buried, made sure to kill him as though he had been living, cut off the three fingers which *Stephen* had left, and moreover, his body as unworthy of Christian burial, he

cast into *Tyber*. And notwithstanding that *Formosus* had by three Popes been approved: yet did he condemn whatsoever *Formosus* had done, and ordained anew all those by *Formosus* ordained. Behold here, how *Stephen* and *Sergius* condemned Pope *Formosus*: *Romanus*, *Theodorus* and *John* approved him, and all that he did. In these Popes time, *Don Ramiro 2* reigned in Spain.

Anastasius 3 succeeded *Sergius 3*, in whose time histories report, that certain fishermen in *Tyber*, *Anastasius*. found the body of *Formosus*: they say further, that when his body was buried in the Church of *S. Peter*, the images of the Church did salute him and doing him certain reverence, gave him the welcome. Monstrous is this lie: or if it be true, the devil, the more to blind the people with superstition, and deceit, caused that motion: For Antichrist (as saith *S. Paul*) shall come with lying wonders. In the 913rd year died *Anastasius*, and *D. Ordone 3* reigned in Spain.

Lando as saith *Petrus Premostratensis* had a son in adultery before he was Pope, which also was Pope, and called *John 11* or *10*. Of wicked life was this *Lando*, he was Pope but 6 months and 22 days, and therefore by some not counted among the Popes.

John 11 (or *10*) succeeded his father *Lando*; another such or rather worse than he, for he was Pope 14 years. *Platina* saith that he was the son of *Sergius 3* whose life, *Luithprando* which then lived, noteth to be wicked. At this time *Theodora*, a shameless strumpet, is said to have commanded in Rome: two daughters she had, *Marozia*, and *Theodora*; and if the mother were a notable whore, the daughters were more notable. Of this *John*, before he was Pope, was the mother enamored, and by his strumpets means, was he first made Bishop of *Boloña*, and afterwards Archbishop of *Ravena*: during which time, the Pope died. Now *Theodora* seeing this occasion, and unwilling to remain so far remote from her lover, for that *Ravena*, was 200 miles distant from Rome, she caused him to leave his Archbishopric, and made him Pope. The same *Luithprando* in the 12th chapter of his third book, reciteth the miserable end of this *John*. And thus it is, *Marozia* his daughter in law (say we) the daughter of *Theodora*, intending to make Pope his son *John 12*, the son also of Pope *Sergius 3*, caused him to be taken, and with a pillow laid over his mouth, to be murdered. But as then could it not be; for *Leo 6* was chosen, who lived but 7 months, and died (as they say) of poison given him by *Marozia*, to make her bastard to be Pope. Yet failed he at this time also, and *Stephen* the 7 (or the 8) was elected, who many years enjoyed not his bishopdom. In the 930th year, not without suspicion of poison, he died. And *Don Sancho 1* then reigned in Spain.

John 12 (or *11*) was the bastard son of *Sergius 3* and of *Marozia* that shameless whore, as *Luithprando* calleth her. *Platina* supposeth that this *John* and *John 11* were brothers, the sons of *Sergius 3*. *Marozia*, the mother of this Pope in her sons time also, as before, both in the temporality, and spirituality (as noteth *Luithprando*) governed the Roman Church. In the 935th year he died. And *Ramiro 3* then reigned in Spain. After *John*, *Leo 7*, *Stephen 9*, *Martin 3*, *Agapetus* and *John 13* succeeded.

John 13, (or *12*) a most filthy and wicked man of all the Popes before his time, was the greatest villain. Friar *Juan de Pineda* in his Ecclesiastical Monarchy p. 3, lib. 19 calleth him *John* the sinner, and in the ¶1. he saith: An infernal monster in his living, the son of *Alberto* a mighty Roman, succeeded *Agapeto*, who with requests, money and threats, caused his son called *Octavian* to be chosen, and after being Pope he was called *John*. And a little lower, he was of cursed life, in cruelties and hauntings, and most dishonest lusts, etc. who desireth to know his villainies, let him read *Luithprando* from the 6th chapter of the 6th book unto the 11th. In a Synod at Rome, and in the presence of the Emperor *Otho 4*, he was accused for not reciting his hours: that saying Mass he did not communicate; that he ordained Deacons in a stable, that he had committed incest with two sisters; to make him win at dice-play; that he had invocated devils; that for money he made younglings Bishops, deflowered maidens; turned his sacred palace to a house of ill repute; lying with *Stephana* his father's concubine; and with the widow *Reynera*, and with another widow called *Anna*, and with his niece; that he had made his Confessor blind; that he went hunting publicly; that he went armed, that he had caused fire to be kindled; that he had broken down doors and windows in the night

season; that in wine he had drunk to the devil, etc. For these and other like abominations he was deposed in the Roman Council, and *Leo* 8 chosen. But when the Emperor was departed, those wicked women, with whom he accompanied, incited the Nobility of Rome, by promising them the treasures of Rome, to receive *John* for Pope, and (which they did) to thrust out *Leo*. This Pope *John* ordained that the Emperor thenceforth should be crowned by the Pope in Rome. The end of this cursed Pope was this. In the year 964 and 10th year of his bishopdom, he was stabbed to death by the husband of one, with whom he was taken in adultery. The devil (saith *Luithprando* in his 6th book and 11th chapter) did so wound him, in the very act of adultery, that within 8 days after he died. It may be that the husband was arrayed in figure of a devil to kill the Pope. Read this history, ye Spaniards, and behold what a one is the Pope, for whom ye wontedly hazard your goods, honors and lives. God for his mercies sake, and the honor of his son Christ Jesus give you the grace to know him. In the time of this dissolute and carnal Pope, the married Priests in England were cast out of the Cathedral Churches; and *Don Bermudo* reigned in Spain. In the year 963 between *Leo* and *Benedict*.

John 13 being dead, through partiality *Benedict* 5 was elected: but *Otho* the Emperor came to Rome, and compelled the Romans to deliver up *Benedict* 5 and receive again *Leo*, whom they had cast from the Popedom. Which benefit received of the Emperor, *Leo* again Pope acknowledging, made a synodal decree wherein he took away from the Clergy and people of Rome, the authority to make the Pope, given them (as saith *Grecian*) by *Charles* the great, and gave it to the Emperor, and annulled the Law, made by *Adrian* against him. This did *Leo* to avoid seditions that wontedly happened, in the elections of the Popes: and the Emperor restored unto him that which *Constantine* (they say) had given to the Pope, or rather that which *Pipin* and *Charles* (taking it from the Lombards) gave them. In the 965th year died *Leo*. At what time in Spain reigned *Alonso* 5, who wounded with an arrow which was shot by a Moore, at the siege of Viseo, died.

John 14 (or 13), son of Pope *John* 12, was against his enemies extremely cruel, a cruel tyrant as by one *Peter*, a chief Magistrate in Rome appeareth. Friar *Juan de Pineda par. 3 lib. 19 chapter 11 ¶ 1* concerning him, saith: The Pope caused a certain governor to be hanged one day by the hairs, set naked upon a horse of the Emperor *Constantine*, and afterwards set him to ride upon an ass, with his face backward, and a beasts skin upon his head, to be whipped through the city: afterwards to be put in prison, and lastly banished into Germany. He more resembled *Phalaris*, *Dionysius*, *Nero*, and other such tyrants, than Christ, who commands us to love and do good to our enemies. He it was that baptized the great bell of *S. John de Lateran*, and gave it his name: from whence sprang the custom to baptize and give names unto bells. In the 972nd year he died.

Donus 2 succeeded *John* 14. He was Pope only 3 months whom *Benedict* 6 (or 5) not counting the 5 which was made in the Schism, a notable villain succeeded. For his villainies was he cast into prison, where he was strangled: or (as say his friends) at commandment of his successor *Boniface* he died of hunger. *Alonso* 5 then reigning in Spain. Between *Boniface* and *Benedict* 6 or 7 was the 17th Schism.

Boniface 7, through wicked arts made himself Pope, but a small time continued; for the Romans conspired against him, who seeing himself unable to prevail, robbed all the treasure found in the church of *S. Peter*, and therewithal went to *Constantinople* whereof making sale, after some months, with much silver he returned to Rome: whiles he was absent from Rome, the Romans made pope *John* 15 (or 14) but *Boniface* with his money corrupted the Romans, and so they turned to receive him for Pope, who eftsoons being Pope, imprisoned *John* the fifteenth, pulled out his eyes, and famished him to death. In the 976th year died *Boniface*, after he had been Pope nine years and more. Of him saith Friar *Juan de Pineda part. 3 lib. 19 chapter 15 ¶ 1* *Boniface* but a while lived after that he returned to the seat, and suddenly died; towards whom, the Romans shewed the love which they bare him, taking his dead body, and giving it a thousand blows and wounds, they drew it, tied by the heels to the street of *Saint John de lateran*, and there left it to

the dogs, etc. *Quien tal hace, que tal pague.* Such deed (saith the Spanish proverb) such payment. *Benedict* 6 or 7 succeeded him, and then reigned in Spain *Bermudo* 3.

Such were the deeds of Pope John 16 (or 15) that he was abhorred of the clergy and people of Rome. He gave without discretion, all to his kindred, which error (say *Platina* and *Estella*) we see unto our time continueth. He died in the 995th year: at what time *Don Bermudo* 3 reigned in Spain.

John 17 succeeded John 16, and the same year, after he had been pope only 4 months, he died.

Gregory 5 being German, by authority of the Emperor *Otho* 3 was made Pope. But when the Emperor was returned into Germany, the clergy and people of Rome deposing *Gregory* made *John* 18 (or 17) Pope. *Gregory* joined the Emperor, who offended with the Romans, came against them and took Rome; he took also Pope *John*, pulled out his eyes, and so the Pope which with his store of money had corrupted the Romans to make him pope, died. *Mantuan* 3 in *Calamitatum lib.* thus speaketh:

*Pernicies mercantur equos, Venalia Romae
Templa, sacerdotes, altaria, sacra, Coronae
Ignes, thura, preces, coelum est venale, deusque.*

As much to say, as all things are sold at Rome, be they holy or profane, and even God himself. *Platina* calleth this *John* a thief who dying as afore is said, *Gregory* returned to be Pope: he appointed that thenceforth the Princes of Germany (namely the 3 Archbishops of *Maguntia*, *Trevir* and *Cullen*, the Earl Palatine of Rhine, the duke of Saxony, the Marques of Brandenburg, and the king of Bohemia, who then also was not king, should choose the Emperor, and so the Empire was translated into Germany. In the 998th (or after some 997) year Pope *Gregory* died. And some count not *John* 18 for Pope.

Sylvester 2, even from his youth gave himself to enchantments and witchery, an enchanter, who understanding that in Sevilla dwelled a Moore and great master in that Art; with the great desire he had to be perfect also therein himself, he left France, his native country and went to Sevilla, and there abode with the Moore. And now seeing himself skillful he returned into France, carrying with him a book wonderful in that art; which by the means of the Moor's daughter with whom *Sylvester* had abused himself he stole from his Master. This *Sylvester* the better to effect his Enchantments, made a covenant with the devil offering him his body and soul, conditionally; that the devil should help him to attain to great dignities, returned into France: with great applause taught he the liberal arts, notable disciples he had, by whose means he was made bishop of Rhimes, and afterwards by wicked arts, Archbishop of Ravenna: In the end, by the aid of the devil, in the 999th year, he came to be Pope. Who desireth to know his holy life, let him read *Platina*, *Sabel. En* 9 lib. 2 *Volat. lib.* 22 *Berg. lib.* 12 *Fascic. Temp. Pet. Premostrat* and *Benon*. And particularly Friar *Juan de Pineda, par. 3 lib. 19 chapter 15 ¶* 5 and 6, a very late writer, and he shall see, if I speak truly or no. While he was Pope, he concealed his art: but in private he could not forget his old friendship which he had with the devil. A copper head had he in secret, which always gave him answer of that he demanded of the devil. This Pope upon a time, lusting to know how long he should be Pope, demanded the same of the devil: who doubtfully answering (as he wontedly doth) told him he should not die, until he had said Mass in Jerusalem. This history reporteth *S. Antonino*, Friar *Juan de Pineda*, and others. At this answer the Pope much rejoiced: and never purposed to go to the city of Jerusalem. It was a custom in Rome, that on a certain day in Lent, the Pope should say Mass in the church of the holy Cross, called Jerusalem: where *Sylvester* forgetful of the devils deceits, did celebrate his Mass: and was forthwith taken with a great fever. The Pope then (saith *Petrus Premostratensis*) by the roaring of the devils, knowing his end to become: being in these sorrows, he besought them (saith *Benon*) to cut off his hands, and tongue, etc. Behold here if the Pope can err. Note what manner of vicarage is that of the Pope, seeing many attained it by wicked, and devilish arts. Learn here (oh Spaniards) what a thing is the Mass seeing with it the devil maketh and deceiveth, as in this *Sylvester* we have seen. Be wise now ye Spaniards: For long time upon

earth have the Pope and Mass been your god. No withstanding that such a one was *Sylvester 2*, one *Julius Roceus*, *Genebrardus*, *Panvino* and *Illescas*, the Popes great flatterers affirm, that he was no Magician, but a most wise Mathematician, etc. Speak the truth although it be bitter: God, to advance his holy catholic faith, hath no need of your lies. *Don Bermudo 3* at this time reigned in Spain.

John Siccus 19 or after some (who count not of *John 8* being a woman, nor *John 18* being Antipope) the *17* by the same means and help of the devil, that had his predecessor, succeeded *Silvester* in the Popedom: and as the disciple of such a master, commanded that the feast of the souls in Purgatory, the day following the feast of all Saints, should be celebrated. This Pope affirmed, that he heard the groans, which the devils gave when by virtue of the Masses, and prayers for the dead, the souls snatched at them. At this time (saith *Baconthorpius*) began the name of Cardinal to be had in estimation. This *John 19* took away the voice of the Roman people in the election of the Pope, saying, that the people were to be taught, and not to be followed: and that of greater dignity is the law which by the Holy Spirit is governed, then that of the secular law. In the year 1003 not having five months been Pope, he died, and *Don Bermudo 3* then reigned in Spain.

John 20 (or *18*) by wicked arts was made Pope. And it is to be noted (as also noteth Cardinal *Benon*) that all the Popes being *18* successively from *Sylvester 2* until *Gregory 7*, (no less a villain then an Enchanter) were Enchanters. The doctrine of Purgatory in the time of this *John 20*. (by means of false apparitions of wicked spirits, which cried, groaned shrieked, and complained of the great torments they endured in Purgatory: saying they were the souls of such and such, and desiring so many Masses, and so many trentals to be said for them) did greatly increase. The simple poor people believed that which they said, to be truth and drew the money from their purses, wheat from their barns, the wine from their cellars, and the wax from their hives, and offered them for the souls in Purgatory. But who eateth and drinketh the same? Not the souls; but the Priests, and Friars, their concubines and children. A poor old woman watched early and late to spin, and ad farthing to farthing, for a Mass to be said for the soul of her husband, brother or son: she forbear to eat, and gave it unto knaves. All these visions or apparitions they made by the art of the devil. Judge (Lord) thine own cause: deliver the poor people from the hands of these enchanters, false prophets and deceivers. Open thine eyes (o Spain) and see, believe him that with great love doth advise thee. Behold whether this that I say be true or no. *John 20* of poison (as some say) in the 1009th year died. and *Don Fernando 1* then reigned in Castile and Leons.

Sergius 4, a Roman by the accustomed ways in his time had the Bishopdom: albeit *Platina* and *Estella*, the Popes flatterers, affirm him to have been a holy man. The sun in his time was darkened, the moon in show like blood, famine and pestilence were in Italy, and the water of a certain fountain in *Lorena* was turned into blood. All these were prognostications and most certain signs of God's wrath, for the idolatry which then reigned. *Sergius* died in the 1012th year.

Benedict 7 or *8*, son of *Gregory*, Bishop of Porta, a layman, by the aid of his nephew *Theophilact*, a great enchanter, and disciple of *Sylvester 2* which learned his nigromancy in Sevilla (as in his life before we have declared) was made Pope. This *Theophilact* proved very expert in his art: so that sacrificing to the devil in woods and mountains, he caused by his sorcery (saith Cardinal *Benon*) that women enamored of him, left their houses and followed him: such a one as he was, he was afterward Pope. While *Henry* the Emperor lived, this *Benedict* was Pope quietly; but the Emperor once dead, the Cardinals disposed him, and placed another in his place, but afterward appeased with money, which *Benedict* gave them, they inthronized him again, and cast out the Antipope. This was the 19th Schism. Of this *Benedict* reporteth *Pedro Damian*, and the same also reciteth *Antoninus*, Friar Juan de Pineda *par. 3 lib. 19 chapter 17 ¶ 3* and others, that a horseman on a black horse (after his death) appeared to a Bishop his very friend. The Bishop appalled with the vision, demanded, saying: What, art not thou Pope *Benedict*, that lately died? I am the same that thou sayest, said *Benedict*. The Bishop demanded: Father how dost thou? Grievously tormented, answered the pope, but I may well be holpen. Go then and tell my brother, the now pope, that he give to the poor the treasure in such a place hidden. Moreover he appeared to the pope his brother, saying: I hope I shall be

delivered. Oh would *Odilus Cluniacensis* would plead for me. See here how the devil dallied with men, to confirm their Mass and purgatory. *Benedict* in the 1024th year died, and *Fernando* 1 reigned in Castile and Lyons.

John 21 or 19 was pope by the same means that his brother was: to wit, by the means of *Theophilact* his nephew, the great enchanter. This *John* being a lay man without any orders received was made pope. In the 1032nd year he died. And *Don Fernando* 1 in Castile and Lyons reigned.

Theophilact the great enchanter, of whom we have made mention, after the death of his two uncles, *Benedict* 8 and *John* 21, by his wicked arts was made Pope, and called himself *Benedict* 9 or 8. He greatly followed the Cardinals *Laurentius* and *Juan Graziano* his disciples, and great necromancers, he made great account. So skillful were they in necromancy, that they knew what passed in the East, West, North and South. Many thought themselves happy to be their disciples. Out of this cursed school issued that cursed *Hildebrand* (who being Pope called himself *Gregory* 7) and as saith Cardinal *Benon*, wrought so great mischief. This *Benedict* 9 fearing *Henry* the Emperor, for 1500 pounds sold his Popedom to *Juan Graziano* his companion, who called himself *Gregory* 6. For this sale (saith *Platina*) was *Benedict* of all accused, and by divine judgment condemned. And why was he not so, for his fornications, adulteries, idolatries, nigromancies, enchantments, exorcisms, invocations of devils, and other abominations? Thus was his end, he was strangled by a devil. Histories report, namely *Martiniana*, *John de Col. S. Anthonin*, *Juan de Pineda* and others, that this *Theophilact* or *Benedict* appeared after his death to a certain Hermit, in a very fearful figure: for in his body was he like a bear: and his tail and head like an ass, and being demanded of the Hermit, how he became so fearful? he answered (say they) because in my popedom I lived without law, without God, and for defiling the Roman seat with all kind of filthiness. The name of Cardinal in his time very highly climbed. In the 1034th year or after others 1032, died *Benedict* 9 of whom note more by *Sylvester* 3. *Don Fernando* 1 then reigned in Spain.

After that *Benedict* 9 had sold his Popedom by bribes was made Pope: albeit others labored for *Iohannes Gracianus*, unto whom for money, *Benedict* had renounced the Popedom: in the end was *Sylvester* Pope, albeit no more but 49 days. For to such a state (saith *Platina*) the Bishopdom then came, that who so could do most with money and ambition (I say not with holiness of life and doctrine, the good being suppressed and cast aside) he only obtained the Popedom. Would God such customs were not in our time used. But this is nothing worse things than those shall we see, if God put not to his hand. Hitherto *Platina*. *Othon Frisingensis*, *Godfridus Viterbiensis*, and other authors report three Popes to have been in the time of *Benedict*. *Benedict* 9, *Sylvester* 3, *Gregory* 6. *Benedict* held his seat in the Palace of *Lateran*, the other held his in *S. Peter*, *Gregory* 6 the third held his in *S. Marys* the great. *Henry* the Emperor hearing of these seditions, came to Rome, and held a Council, wherein the said three Popes were condemned, and a fourth chosen whom they called *Clement* the second. These three great villains did not the Emperor punish as he ought, but only (as saith *Benon*) chased *Theophilact* from Rome, cast *Gregory* into prison, whom jointly with *Hildebrand* he banished into Germany: and caused *Sylvester* to return to his Bishopric of Sabina. Note that this *Benedict* 9 was three times Pope: as was also before him *Sergius* 3. The first, he cast out *Sylvester*, and was deprived: the second, *Clement* 2 being dead, and was deprived: the third, after the death of *Damasus* the second: he was Pope by times (as writeth *Platina*) the space often years, four months, and nine days. The like happened to *Sergius* 3 who in the year 897 was three times Pope. In the 1045th year was *Sylvester* deprived, and *Don Fernando* 1 reigned in Spain.

In the Council of Rome after the said three Popes were deposed, *Clement* 2 a Germany, by commandment of the Emperor was chosen. He crowned the Emperor *Henry*, and caused the Romans by an oath to renounce their right in election of the Pope. For confirmation of this renunciation, I will here declare what Friar *Juan de Pineda* pa. 3 lib. 19 chapter 24 ¶2 *Blundus* (saith he) holdeth, that *Clement* 2 for the avoiding of Schisms, deprived the Romans of the election of the Popes. But *Crancius* and *Saxus* say, that in the Sutrian Council it was forbidden them, and granted to the Emperor. And *Naucterus* and *Sigebertus* write that *Henry* the

Emperor bound the Romans by an oath, not to intermeddle with the Popes elections. Thus far *Pineda*. The Romans not regarding their oath, after the Emperors departure from Rome, poisoned the Pope: whereof, having been Pope nine months, he died. *Stephen* (they say) who succeeded him in the Bishopdom, and called himself *Damasus* the second, prepared for him the poison. *Don Fernando* 1 reigned in Spain.

Damasus the second of Bavara, without consent either of the clergy, or people of Rome, by force held the Popedom. For then (as saith *Platina*) was the custom, that he which most could, he had the Popedom. But he enjoyed not his bishopric, so ambitiously gotten, but 23 days, for he was poisoned. The cause thereof was, that there was then in Rome a man called *Gerardo Brazuto*, who using a certain deceitful kind of friendship, in the space of 13 years dispatched with poison 6 Popes, whose names be these, *Clement* 2, *Damasus* 2, *Leo* 9, *Victor* 2, *Stephen* 9, *Nicholas* 2. The Romans, seeing themselves in such Schisms and seditions by the black elections of the Popes, sent their Ambassadors, and besought the Emperor *Henry* to give them a pope: who sent unto them *Leo* 9.

Leo 9 coming to Rome, encountered by the way with the Abbot of *Clunia*, and *Hildebrand*, that afterward was Pope, who seeing him Bishop-like attired, persuaded him by no means so to enter Rome, because not the Emperor but the clergy and people of Rome had authority to make a pope. *Brunon*, before so called, did as they advised him, came to Rome confessed his offence, and so they made him pope. When he was pope *Hildebrand* he made Cardinal, and was with him very familiar, granting all whatsoever, he demanded: And so was *Hildebrand* of a poor Monk, made a rich Cardinal *Hildebrand* reconciled with Pope *Leo* his old Lord and master *Theophilact*, before deposed from the popedom, and now hypocritically reconciled. In Verceles held *Leo* a Council, wherein he condemned the doctrine of *Beringarius*, because he would not worship the consecrate bread, for that it was bread, and not God. Friar *Juan de Pineda* par. 3 lib. 19 ca. 26 ¶ 2 of *Berengarius* (albeit an enemy touching doctrine) reporteth great virtues: *Beringarius* (saith he) was a man of good learning, quick and merciful: and S. *Antoninus* addeth *humbled*: whereof I much marvel, etc. And a little lower: Most chaste was he also, so that he would not enter where any woman was. This *Leo* 9 and partly at the instigation of that good piece *Hildebrand*, wholly forbad marriage to ecclesiastical persons. Of this *Leo* 9 reporteth *Carion* lib. 4 of his history, that being Pope, he went with the Emperor into Germany: And when the Emperor had called a Synod, which was held in Maguncia, the Pope being in the Council, would have preferred himself to the Bishop of Maguntia. But the Bishop (alleging his right defended the same: and so was the Pope constrained to give place. For albeit the Popes had oftentimes attempted the tyranny to be preferred before other Bishops: yet had they not prevailed. The which in the time of *Henry* the fifth they obtained. Five years was he Pope, and the 1054th year of poison which *Brazuto* gave him he died. *Don Fernando* 1 then reigned in Castile.

Victor 2 was Pope two years and somewhat more, but *Brazuto* with poison dispatched him. *Don Sancho* 2 reigned in Castile.

Stephen 10 (or 9) fulfilled not one whole year. For *Brazuto* dispatched him quickly in the 1058th year. *Don Sancho* 2 reigned in Castile.

In the absence of *Hildebrand*, was *Benedict* 10 (or 9). But *Hildebrand*, who then was the holy Spirit which ruled the Court of Rome, did much feel this election, and accusing him that by force and bribes he had attained the Popedom, so wrought that *Benedict* was deposed. Wretched *Hildebrand* and how was he afterwards, and his predecessors before him? The old saying in this *Benedict* was fulfilled: *Para los desdichados se hizo la horca*. For the unhappy was the gallows prepared. In the 1059th year, *Benedict* unwillingly renounced. And *Don Sancho* 2 reigned in Castile.

Benedict deposed, *Hildebrand* labored the clergy to choose *Gerrard*, whom they called *Nicholas* 2. But (unable with his safety to make him in Rome) they went to Sena, and elected him there. *Nicholas* seeing himself Pope, called against *Benedict* the 10th a Synod in Sutrio. This was the 21st Schism: which *Benedict*

perceiving, who was a peaceable man, leaving the Popedom he fled from Rome, and so died not of poison. This *Nicholas 2* held another Council in Rome, which they called the Council of Lateran: wherein he commanded, that whosoever, either by money, favor, popular tumult, or war, without the mutual consent of the Cardinals, attained to the seat of *S. Peter*, should not be held for Apostolical, but Apostatic. To the Cardinals, Clergy, and Laity he gave power to excommunicate and curse as a thief such a chief bishop, and to call a Council for deposing of such a Pope. And if they could not in Rome, yet in some other place they should call it. Behold if his successors kept this decree. *Nicholas 2*, poisoned by *Brazuto*, in the 1061st year died. *Don Sancho 2* then reigned in Castile.

By the crafty subtilty of *Hildebrand*, and without consent of the Emperor, was *Alexander 2* made Pope: for which cause the Lombards in the Diet held at Basil, where the Emperor was present, elected *Honorius Cadolus*. This was the 22nd Schism. *Honorius* came with a great host, and besieged Rome: but he and his were destroyed, and so *Alexander 2* got possession. This *Alexander* commanded that the Cardinals only should choose the Pope. Great alterations have been in choosing of the Pope. First by the Senate, Clergy and people of Rome, with consent of the Emperor he was chosen: then was he chosen of the Clergy and people of Rome: one while with the Emperors consent, another while without: afterwards he was chosen by the Clergy: now only by the Cardinals: and is not to be chosen, except he be Cardinal, present in the Conclave when the election is made. The holy Spirit that governeth in the Pope's election, is every day more wise, and better advised. *Hildebrand* cast this Pope *Alexander* into prison, advancing himself with the papal rents, and not giving to the Pope but only five shillings a day. Thus did *Hildebrand* enrich himself greatly. *Alexander* by *Hildebrand* so tyrannically handled, in the 1074th year died, and of poison as it is presumed, which *Hildebrand* gave him. *Don Sancho 2* reigned in Castile.

Alexander being dead, a cursed enchanter, *Hildebrand*, fearing that if he fore slowed it, another would be chosen, aided by his soldiers, without consent either of the Clergy or people, inthronized himself. To his election none of the Cardinals subscribed. And as the Abbot of Cassina was coming to this election (already made) *Hildebrand* said unto him: Thou hast much slacked brother. To whom the Abbot answered, and thou *Hildebrand* hast too much hastened; which before the Pope thy Lord was buried, hast contrary to the commons, usurped the seat Apostolic. *Hildebrand* thus inthronized, how he lived, how he cast from him the Cardinals, which ought to have been witnesses of his life and doctrine; how miserably he tormented the world; with how many heresies he corrupted it; how many were his perjuries; and what great treasons he practiced, hardly could many describe. The blood of Christians, which hath miserably banished, whereof he was the author and procurer crieth unto the Lord. This tyrannical history reciteth Cardinal *Bennon*. *Hildebrand* being Pope, called himself *Gregory 7*. In brief he was a notable villain, and terrible enchanter: which art he learned of *Lawrence*, who was disciple of *Silvester 2*. Between the Cardinals, *Lawrence*, *Theophilact*, *John Grecian* and *Hildebrand*, was a most straight league of familiarity. Of this Pope, Cardinal *Bennon*, reciteth a notable history. The Emperor (saith *Bennon*) did usually repair to *S. Mary's* church, which is in mount Aventine to pray; and as *Hildebrand* by his spies, diligently enquired of all that *Henry* the Emperor did, he caused the place where the Emperor prayed, to be marked; and persuaded a certain man with great promise of reward, to place secretly certain great stones over the beams of the Temple; so that they might fall from an high upon the head of the Emperor praying, and bruise him to pieces: which thing as this minister of so notable a villain hastened to effect, and would have placed over the beams a stone of great poise, the stone with it weight, fell backward upon him, and breaking a table that was amongst the beams, the stone and the miserable man by God's just judgment, fell from an high to the floor of the Church, and so was he crushed in pieces. Thus far Cardinal *Bennon*. This *Hildebrand* demanding answer of the Sacrament against the Emperor; and it not answering, he cast the sacrament into the fire, albeit the Cardinals present did gainsay him. He left not for all this, to persecute the Emperor; he excommunicated him, deprived him, and named another Emperor, to whom he wrote this verse:

Petra dedit Petro, Petrus diadema Rodulpho.

The Rock gave to *Peter*, *Peter* giveth the crown to *Rodulph*. This *Rodulph*, was Duke of Suevia. *Henry* here with disquieted, left his Imperial ornaments, and with his wife and little son in the middle of winter, came to Canusium, where the pope remained. The Emperor clothed in linen, and barefooted, made a spectacle (as saith Cardinal *Bennon*) to Angels and men, came to the gates of *Canusium*: There continued he fasting from morning to night, humbly craving mercy. The beast must be cut off; his horn hath very much increased. Somewhat long is the history, but we will make it short. Thus abode there the Emperor for three days space: and when he instantly craved license to enter. The Bishop (he was answered) as yet was busied, and could not speak with him. In the end, the fourth day, at request of the Countess *Mathilda*, (who saith the history much loved the Pope) and others, the Pope commanded he should enter. Forasmuch as this *Mathilda* is one of the chief benefactors of the Popes, I will here declare that which saith *Pineda. lib. 16 chapter 26 ¶4*. There was (saith he) in Italy, one *Beatrice*, sister of the Emperor *Henry* the second, and wife of *Boniface* Lord of Luna, of whom was born the famous *Mathilda* wife of the earl *Gofredo*, which inherited her father's possessions, and *Gofredo* governed the lands of Luca, Parma, Regio, Mathilda, and others of Italy, which came by the Testament of *Mathilda* to the power of the Popes, and called them *S. Peters* patrimony. When the Emperor was entered, he demanded pardon, and gave him his crown, but the Pope would not pardon, nor absolve him of the excommunication; Read the like history in Alexander 3 of the Emperor Frederick until he promised to purge himself in the Council; with other unlawful conditions as the Pope should command. All which the Emperor promised: yet for all this was he not restored to his Empire. After (saith the history) that *Henry* vanquished *Rodulph*: and that *Rodulph* was dead, the Pope made Emperor *Herman* Earl of Luxemburg (whom a woman slew with a stone.) And yet for all this, this cruel Pope did not cease; but a third Emperor named against this good *Henry*: who being newly named, by the hand also of the Emperials, as miserably ended. By how much the more adulterous and filthy was this pope; by so much the more, pure marriage he forbade to his Clergy. Friar *Juan de Pineda part. 3 lib. 16 chapter 29 ¶5* of him saith: He deprived married Priests from the divine office, and forbade laymen to hear Masses of such and public wenchers: and they mortally sin that of such hear Masses: although they remain without Mass hearing upon Easter day, except the Council of Constance do free them, etc. And a little lower: This evil happened, that laymen condemned the most holy Sacrament of the body of our Redeemer consecrated by Priests openly married, or concubine keepers, and turned the blood of Christ, as if it were no Sacrament: but let this be held for an undoubted truth, that the Sacraments of Baptism, and the Eucharist, loose nothing of their virtues by the wickedness of the Ministers, which those believed they did. Thus far *Pineda*. All Germany (as saith *Carion lib. 5*.) withstood this wicked forbidding of matrimony: the which when *Maguntino* propounded it, those that were present were so greatly provoked, that they almost killed *Maguntino*. To this purpose, read above the lives of *Siricius* and *Gregory 1*. Pope *Liberius* an Arian he canonized, and commanded (as saith Cardinal *Bennon*) that his feast should be celebrated. Behold if the Pope erred; one heretic did canonize another. Pope *Damasus*, which lived in the 366th year, for an Arian condemned this *Liberius*. And *S. Jerome*, who at the same time lived, held him for an Arian: but *Gregory 7* did sanctify and canonize him: Pope *Urban 2* who in the 1088th year lived, confirmed all that which *Gregory* the seventh had done, this *Gregory* condemned the doctrine of *Beringarius* regarding the Sacrament. This Pope was the first (as is said) that put in practice transubstantiation. *Gregory* in the end wickedly ended: for the Emperor celebrated the Council of Brixia, wherein Pope *Gregory* was condemned, and a new Pope made, who was called *Clement 3*. Read a little lower, *Pascual 2* (this was the 23rd Schism) whom the Emperor placed in the church of *S. Peter* in Rome, and put Rome to such a straight, that forced it was to demand peace. *Gregory* seeing himself forsaken, fled to Salernum, where in the 1086 year, he miserably ended his life. Albeit that this *Gregory* was so abominable, there wanted not papists that said he wrought miracles after his death. Dr. Illescas upon the life of this *Gregory 7* as a great flatterer of the Popes, of him saith: The Cardinals without much dispute joining in one, gave their mutual and willing consents to the most excellent, and no less valorous *S. Hildebrand*: and somewhat lower. And this in particular was due to the holy and most prudent *Hildebrand*: one of the most famous chief bishops, the Church of God hath had etc. Mon. Ecclesiastic calleth him the great servant of God. Against this devilish beast, wrote *Hugo Candido* the Cardinal *Walramus* bishop of Neburgo, *Venericus* bishop of Vercelli, *Rolandus* a priest of Parma, and many others; Cardinal *Bennon* doth witness 13 Cardinals to have been against him. Should we

recount all the villainies of this Pope, we should never make an end: let what is said suffice. When *Gregory 7* was deposed, *Clement 3* was made Pope. He was pope 21 years, after whose death those of his part, in the 1101 year, elected *Albertus*. *Pascal 2*, caused the body of *Clement* to be untombed and burned. The same which happened to *Clement 3* happened also to *Formosus* as before we have said, upon *Stephen 6* or *7* and *Sergius 3*. In the time of this Pope *Gregory 7* reigned *Don Alonso 6*.

This *Alonso* won Toledo, in whose time and presence the miracle in Toledo, recited by *Don Rodrigo*, Archbishop of Toledo, in his history of Romish and Gothic offices, which both were cast into the fire, happened. The Romish was burned, and not the Gothic. Which history in the treatise of the Mass we will afterwards declare.

Victor 3 not by the Cardinals, nor the people of Rome, but by *Mathilda* the adulteress, and whore of Pope *Gregory 7* was made pope. This *Victor* took part against the Emperor, and *Clement 3*, but that which he would he did not: for in the 1088th year of poison which his subdeacon, in saying of Mass, cast into the Chalice, he quickly died. *Don Alonso*, of *Cartagena* bishop of Burgos, speaking of *Don Alonso* the king in his time maketh mention hereof.

By *Mathilda* also, was *Urban 2* made Pope. He was the disciple of *Hildebrand*, whom Cardinal *Benon* in contempt calleth *Turbano*. One Pope excommunicateth another. He was a Schismatic, an heretic, an Arian. He excommunicated *Clement 3* and the Emperor that did choose *Clement*. This *Clement* also (as saith *Vicencius*) did excommunicate *Urban* and when *Urban* would not absolve any of those whom *Hildebrand* had excommunicated, he secretly departed from Rome. Many Councils did this pope celebrate. 1 in *Melphis*, 2 in *Troya* in *Pull*, 3 in *Placencia*, in *Clarmont*, 5 in *Turon*: wherein he approved and confirmed that which *Gregory 7* that good piece, did. In that of *Claremont*, a voyage into the holy land was concluded: and so went there 3000 men; and with them *Petrus Hermitanus*. From this *Petrus Hermitanus*, say many, (as noteth Friar *Juan de Pineda*) issued praying by count, which we call the Rosaries. But I demand what word of God; or what example taken out of the old or new Testament have they to confirm this manner of praying. It is then a human invention and by consequence abominable in the sight of God. This *Urban* made the Archbishop of Toledo Primate of all Spain. Two years was this Pope hidden in the house of *Peter Leo*, for fear of *John Paganus* a citizen of Rome, where in the 1099 year he died. His adversary Pope *Clement 3* who being Pope, saw 3 Popes the same year, died. *Don Alonso 6* reigned in Castile.

Pascal 2, a Tuscan, was the disciple of *Hildebrand*. This *Pascal* seeing they would make him Pope, would not ascend to the Papal seat, before the people had three times said, S. *Peter* hath chosen a most good man *Reinerus*. In wars and seditions he consumed his life. In a Council which he held, he renewed the excommunication against the Emperor *Henry 4* and such was his hate towards him, that with deceits and subtilties he incited *Henry 5* against his own father. What thing more cruel and horrible can be, then to cause an only son not only causeless to despise, forsake, and abandon his father: but also with war to persecute him, take him by deceit, and so taken, to suffer him die a most miserable death? And who incited him to this? Even the Pope himself, who being a Priest (as he calls himself) was to have exhorted the son to love and honor his father, as God in the fifth Commandment of his holy law commandeth. And yet after the father's death ceased not the Pope to show his malice: He commanded to untomb him, cast him out of the Church, and his body to remain five years without Christian burial. Otherwise commandeth Saint *Peter* (whose successor he saith that he is) that kings should be honored. *Be subject* (saith he, 1 Pet. 2:13) *to every ordinance of man, for Gods cause: be it to the king as superior*. Otherwise commandeth S. *Paul*, that we should honor them. *Let every soul* (saith he, Rom. 13:1) *be subject to higher powers, for there is no power but of God, etc.* And to *Titus*, 3:1 he saith, *Warn them that they be subject to Princes and potentates, that they obey etc.* But he is shameless, all the earth is his, he may do all whatsoever he desireth, without reckoning of God, his son Jesus Christ, or his holy Apostles, who command us to honor kings and be subject to them. And as *Pascal* was an unquiet and seditious man: so began he also with the son, and denied to confirm the Bishops which *Henry* the fifth had nominated. But the Emperor gave him his payment, who

(dissembling) came to the Pope, and after he had kissed his feet, caused him to be taken, and would not release him out of Prison, until he had confirmed the said bishops, and crowned him. But as the Emperor turned his back to return into Germany, then revoked the Pope (perjured as he was) all whatsoever he had promised: and excommunicated the Emperor. In Campania of France held this Pope a Council: Wherein he took away the lawful wives from the priests of France: as *Hildebrand* his master took them from those of Germany. In his time the Templars began. This Pope (as in *Gregory* the seventh we have said) caused the body of *Clement* the third to be untombed and burned. *Pascal* died in the 1118th year, and *Don Alonso* the seventh reigned in Castile.

Gelasius the second, *Gaietanus*, with great tumult, and without consent of the Emperor was made Pope. The Emperor levied a great host against Rome. *Gelasius* fearing him, went with his partakers to Gaeta. When the Emperor was come to Rome he made another Pope, whom they called *Gregory* the eighth. Archbishop of Braga, which done the Emperor departed from Rome. *Gelasius* hearing the same, came secretly to Rome, and boldly went to say Mass in the Church of S. Praxedis: where those of the contrary faction did so assault him, that he hardly escaped their hands, and so fled to Pisa, and from thence into France: where, after he had a year and some days been Pope, he died. In Colonia he held a Council, albeit not present there himself, where the Emperor was excommunicated. He ordained in this Council that his successors the chief Bishops of Rome, neither might nor ought to be judged of any. In the 1119th year he died: and *Don Alonso* reigned in Castile.

In the place where *Gelasius* died, was *Calistus* the second, a Burgundian, by some of the Cardinals that went with him chosen: which election some Cardinals abiding in Rome and Italy did also approve. He (thus made Pope) went to Rome, where most honorably he was received, and thence sent to command his Legate, as then at the Council, to continue the excommunication against the Emperor. Who fearing the like should happen to himself as did to his father, admitted (albeit wicked) the conditions of peace, *Gregory* as yet living, whom he had made Pope. This peace concluded, *Calistus* bent himself to persecute *Gregory*. *Gregory* seeing his part overthrown fled from Rome to Sutrio, whither followed *Calistus*: took him, and with great ignominy brought him to Rome, and put him into a Monastery. This *Calistus* the more to confirm idolatry, and the better to entertain superstition, made the Church of S. *James* of Galicia an Archbishopric, and a book also of S. *James* his miracles. In the 1124th year he died: and *Don Alonso* 7 reigned in Castile.

Honorius the second, a Bullonist, entered not (saith *Platina*) rightly into the Popedom. For more by ambition than the consent of good men, he obtained it. The Cardinals chose for Pope *Theobald*, Celestine 2, Cardinal of S. Anastasia, whom they called *Celestine* the second. This was the 25th Schism. The people sought to have the Cardinal of Saint *Stephen* to be Pope. There was then in Rome a very rich man called *Leo*, who so much wrought both with the Cardinals and people, that neither the Cardinal of S. *Anastasia*, nor he of Saint *Stephen*, but whom he himself listed, called *Honorius* 2 was Pope. *Honorius* sent into England *John* of *Crema*, Cardinal of S. Grison his Legate: which Cardinal in a Council by him held in London, condemned married Priests, and was taken the night following with the theft in his hands: with a wicked woman they caught him, which (as saith *Mathew Paris*) gave no small scandal to the Church. Such be these, as were the Pharisees, of whom the Lord saith: that they bind heavy burdens, and hard to bear, and put them upon the shoulders of men, but they themselves will not move them with one of their fingers. *Honorius* died in the 1130th year, and *Don Alonso* 7 reigned in Castile.

Innocent 2 being Pope, shewed great hatred to *Rogero* king of Sicilia, against whom he went forth in battle. And as he carried him away vanquished, behold, the son of the king came, and took the Pope and his Cardinals. Now did the Romans make another Pope, whom they called *Anacletus* the second (this was the 26th Schism) which *Innocent* hearing, compounded with the king, and minding to go to Rome, but durst not attempt it. He went into France, and in Claremont held a Council, where he condemned *Anacletus*: and went to see *Philip* king of France: then *Henry* the first, king of England: and afterwards *Lotharius* king of Germany; to the end they should restore him to his Popedom. *Lotharius* with a great camp came upon

Rome, put to flight *Anacletus*, and in his seat placed *Innocent*, which Pope to show himself grateful, crowned *Lotharius* Emperor. This *Innocent* ordained, that whosoever wounded any Priest or ecclesiastical person, should *ipso facto*, be excommunicated, and none might absolve him but the Pope himself, Council. In the 1143rd year he died: and *Don Alonso* the seventh reigned in Castile.

Lucius 2 was made Pope, in whose time the Romans (unable to bear longer the violence and tyranny of the Popes) elected one *Patricio* a noble man of Rome called *Jordan*. This *Patricio* demanding the rights of the city of Rome, as well within as without the walls, said: that this right by reason of his office pertained to him: which the Pope, by means of *Charles* the Great suppressing all the *Patricios*, had so long time usurped to himself. He commanded that the Pope (as his predecessors had done) should content himself with the first fruits; tenths and oblations. The Pope seeing himself so disquieted by the Romans, sent his Ambassadors to the Emperor *Conrado*, requesting him to come into Italy and aid him, which *Conrado* could not do. The Pope seeing there was no remedy to be expected by the Emperor, used this subtilty. He waited his time, when all the Senators of Rome and the *Patricio* with them were together in the Capitol. This opportunity found, the Pope like a good Captain, utterly to destroy that Senate, went with many soldiers in person to the Capitol. The plan of the Pope's pretense flew presently through Rome: the Romans took arms and fought bravely against the Pope: who received in the battle so many blows with stones, that thereof shortly after, in the 1145th year, not having yet fulfilled a year in his Popedom, he died. *Don Alonso 7* reigned in Castile. In the time of this *Don Alonso 7*, and while *Eugenius 3*, successor of *Lucius* was Pope, *Don Alonso 1*, after he had 27 years been Earle of Portugal, having conquered five Moorish kings, was made king of Portugal, and so continued king 46 years.

Anastasius 4 was not so wicked as his predecessors: In the second year of his Bishopdom he died. In his time (saith *Mathew Paris*) was *William* restored to his Archbishopric of York in England, who the same year (of poison, which in saying Mass they put into the Chalice) died. *Don Alonso 7* then reigned in Castile.

When *Adrian* an Englishman, and son of *Robert* a Monk of Saint *Albons*, was chosen, he would not be consecrated until *Arnold* Bishop of Brixia was cast out of Rome. This *Arnold* had persuaded the Romans to recover their liberty of choosing their magistrates, and governing their common-wealth: but the people would not grant what the Pope demanded: for which cause the Pope did excommunicate them. *Arnold* in the end was expelled from Rome, and the Consuls renounced their office. At this time came Frederick the Emperor to Rome; the Pope and clergy met him in *Sutrio*. The Emperor then lighting from his horse, led the horse of the Pope, and held his left stirrup, for the Pope to alight: The Pope derided the Emperor, because he held not the right stirrup: with this derision was the Emperor somewhat angry, and smilingly answering him, said: That he never had been horse boy. The day following, came the Pope to the Camp of the Emperor, who corrected with his former reproof, by holding the right stirrup, better performed his office. This done, the Emperor would be crowned: but the Pope would not crown him till he had cast from Puglia *William* king of Sicilia: and this at the proper charge of the Emperor. The Pope's resolution understood, the princes answered; that a greater Camp was needful: that then he should crown the Emperor, who would return with a greater host, and perform that which he commanded; and so was he crowned the day following. When the Emperor was departed, the Pope seeing himself destitute of his assistance, excommunicated the king of Sicilia, and absolved all his vassals of their oath and allegiance; but seeing this nothing prevailed, he incited against *William*, *Manuel* Emperor of Grecia: *William* seeing himself so greatly straightened, demanded peace; promising to make full restitution: but by the counsel of some Cardinals, which gained by the wars, the Pope would not grant it: *William* seeing the cause to be desperate; levied a great army, wherewith he put to flight the Emperor: he besieged Benevent where was the Pope with his Cardinals, and put them to such a straight, that they craved peace: which *William* granted: and so the Pope declared him king of both Sicils. At this time commanded the German Emperor, that if the Pope sent his Legates into Germany, they should not be received, but commanded to return. The Emperor also commanded that none should appeal to Rome, and in letters placed his own name before the name of the Pope: wherewith the Pope was highly offended: as by a letter which he sent, complaining of these things which the Emperor had commanded,

appeareth. Whereunto the Emperor very Christian like, among other things answered, saying, that Jesus Christ commanded *to give unto Caesar that which was Caesars*: and that the Pope being his vicar, should do the like. He shewed the cause why his Cardinals were not admitted: for that they were (saith he) not preachers but robbers: but when they perform their duty and office, then will we not let to aid them. Dr. Illescas in his *hist. Pontif.* upon the life of this *Adrian 4* setteth down the letter of the Pope: but (crafty as he was) he set not down the answer of the Emperor, recited by *Nauclerus*. In the end he excommunicated the Emperor: but no further could the Pope show his malice: for that he swallowed a fly: and in the 1159th year thereof died. This Pope granted *Henry 2* king of England, the seignory of Ireland. In this year 1159 died *Don Alonso 7*, who reigned 51 year in Castile.

Alexander 3 of Senes was made pope with great sedition: for nine Cardinals, which took part with the Emperor, made the Cardinal of S. *Clement*, whom they called *Victor 4*. *Victor* being dead, in his place was chosen *Pascal*, then *Calistus*, and afterwards *Innocentius*. All these one after another opposed themselves to *Alexander*. This was a much greater Schism then the 27 was. The last (which was *Innocent*) unwillingly renounced. All the time that *Alexander* was Pope, which was 22 years, endured this schism. *Frederick* the Emperor in the time of this Schism, held a Diet in Pavia, where he commanded that *Alexander*, and the Pope his adversary, should appear, that the cause might be examined, and he Pope alone, which had most right to be Pope. *Alexander* scorning the messengers of the Emperor, proudly answered: The Bishop of Rome ought not to be judged of any: and then wrote his letters to the Christian Princes, and excommunicated the Emperor and *Victor* the Pope. To the Cardinal his vicegerent in Rome sent he great presents, to gain the good will of the Romans, that they might choose such Consuls as should take part with him. To him *Philip* king of France gave great assistance. The Emperor seeing the obstinacy of *Alexander*, levied a great host and came into Italy: when the Emperor was come to *Brixia*, *Harmanno*, Bisho of that city, who had been Secretary to the Emperor, persuaded him (and that by the counsel of *Alexander* whom he feared) to pass with this great host into the holy land, and there make war with the Turk. The Emperor moved with this exhortation of *Hermann*, supposing all waters were clear, and that there was no deceit, departed to make wars with the Turks: of whom he had many victories, and gained many cities, and among them the city of Jerusalem: *Alexander* hearing of such, and so great victories, began newly to fear, lest the Emperor at his return into Italy, would newly assail him. To prevent so great a mischief, by all possible means he practiced to destroy, and cause him to be killed. Then sent he for a painter, which should picture the lively portrait of the Emperor, which picture or portrait the Pope sent to the sultan, advising him by his letters, that if he coveted to live in peace, he should kill him by deceit whom that picture represented. The sultan taking the counsel of this devilish Pope, sought all ways possible to kill him: and unable by force of arms, by fraud and subtilty. The Emperor and his camp then marching in Armenia, and the season being very hot, he resolved to go bathe in the river, and none to accompany him but one of his Chaplains: being thus alone, he was taken by such as the sultan sent to watch him: and taken, was through the woods and groves carried to the sultan, without the knowledge or suspicion of any of his followers. His people on horseback all that day and the next sought him, and not finding him, it was worded through the host, that the Emperor had drowned. And supposing that he was drowned, they returned to their own countries. When the Emperor was presented to the sultan, he feigned himself to be the porter of the Emperor: but the sultan well knowing him by the picture, which the good Pope had sent him, commanded the portrait and letters sent by the Pope to be brought forth, which in his presence he caused to be read. Then was the Emperor appalled: and seeing that his denial nothing availed, confessed whom he was, and craved mercy. The sultan seeing the great goodness and wisdom the Emperor, with great gentleness used him: and so it happened, that he gave him liberty, with this condition, that an everlasting peace should be between them, and that he should pay an hundred thousand ducats for his ransom: for the which his Chaplain (taken with him) should remain until it were paid. The Covenants thus being made, the sultan dismissed the Emperor, and giving him many presents, and providing all things necessary for his journey, he caused 34 horsemen to attend him, and so came he to *Brixia*, where he abode. The German Princes hearing of the Emperors arrival, came to kiss his hands, and give him the welcome home. The Emperor rewarded the sultans people that had attended on him, and sent them back to their Lord again. This done, the Emperor held a Diet in Nurnberg: where he

recounted that which had happened, the great treason of the Pope, and read the letter sent by the Pope to the sultan: which seen, the Princes promised their aid both for performance of his promise to the sultan: and also for the chastising of Pope *Alexander*. A great camp he levied, without any obstacles passed through Italy, and went towards Rome. The Emperor sent Ambassadors to Rome, by whom he required (without mentioning the received villainies and injuries by Pope *Alexander*) that the cause of the Popes might be heard and examined, that he which had most right might be Pope: and so the Schism cease. *Alexander* seeing his part unfurnished, fled by night to *Gaeta*, and from thence to Benevent: and there attiring himself in the attire of his Cook, in the 17th year of his Bishopdom came to Venice, where he was made Gardiner of a Monastery: from whence by commandment of *Sebastian* Duke of Venice; with great pomp he was taken and very pontifically carried to the Church of Saint *Mark*. This history is cited by *Nauclerus*, *Barnus*, *Funcius*, and others. The Emperor hearing that the Pope was in Venice, requested the Venetians to deliver so pernicious a man his enemy unto him: which denied by the Venetians, the Emperor with an Army sent *Otho* his son: and commanded him not to fight before his coming. The young Prince desirous of fame, sought with the Venetians against the commandment of his father, of whom he was vanquished, and carried prisoner to Venice. This was a notable victory: for the General of the Venetians, called *Ciano*, brought but thirty Gallies and *Otho* 75. I will here recite that which Friar *Juan de Pineda lib. 25 chapter 7 ¶ 3* saith: Glorious *Ciano* entered into Venice, etc. and somewhat lower. The Pope gave him the glory of the victory: a little gold ring he also delivered him: saying: he gave him that, in token he granted him the signiory of the sea, which he had gotten; and would, he should cast it into the sea, to bind the sea thenceforth as his wife, to be always kept under the Venetian Empire. And that all the after Dukes should upon some special day, celebrate this ceremony every year. And somewhat after: the ceremony passed, was upon the day of the Ascension: and the Pope granted in that Church upon such day, full remission, etc. forever. Thus far *Pineda*. *Alexander* grown proud with this victory, would not make peace with *Frederick*, until he himself should come to *Venice*, at such day as the Pope would appoint. The father, for the love he bare to his son, did all whatsoever he was commanded. He came to Saint *Marks*: where the Pope before all the people commanded the Emperor to prostrate himself, and crave mercy: which the Emperor there did. Then trod the Pope with his feet upon the neck of the Emperor, who was prostrate on the ground, and with his mouth that spake blasphemies, said: It is written, *Thou shalt go upon the Asp and Basilisk, and upon the Lion and Dragon shalt thou tread*. The Emperor herewith ashamed, made answer: Not to thee, but to *Peter*. Whereat the Pope stamping upon the neck of the Emperor, said: Both to me and to *Peter*. Then was the Emperor silent, and so the Pope absolved him of his excommunication. Another such like thing as this, to the Emperor *Henry* (of whom we have spoken in the life of *Gregory 7*) happened. The conditions of peace were, That the Emperor should hold *Alexander* for rightful Pope: and restore all whatsoever, that during the war he had taken. The peace thus made, the Emperor with his son departed. *Robert Montensis*, in his history, reporteth that *Lewis* king of France, and *Henry* king of England, going on foot, and holding the bridle of the horse, whereupon this *Alexander* rode, the one with the right-hand, and the other with the left, with great pomp they led him through the city of Boyanci, which is upon the river Luera. In the time of this *Alexander*, God, to reprove the pride and tyranny of the Bishop, raised up the Waldenses, or as other call them, the poor of Lyons, in the year of the Lord 1181, in which year this beast died: and *Don Sancho 3* reigned in Castile.

Lucius 3, who purposed to abolish the name of Consuls in Rome, by the common consent of the Cardinals was chosen. For which the Romans much offended, expelled him from Rome, disgraced with divers kinds of reproaches those of his part; and some of them also they killed. In the 1185th year he died: and *Don Sancho 3* reigned in Castile.

Urban 3 (whom for his troublesomeness they called *Turbano*, as saith *Albertus Crantzio* in the 6th book, and 52nd chapter of his Saxon history) determined to excommunicate the Emperor: because he was imposing him, and would not permit him to do what he listed: but he did it not, because in the 1187th year, he died before he would. *Don Alonso 8* reigned in Castile, and at this time the Moors took Jerusalem.

Gregory 8 before he was two months Pope, died.

When *Clement 3* was Pope, he incited the Christian Princes (as had done his predecessors) to war beyond the seas: which did the Popes, not so much for the increase of Christendom, as for their own peculiar intents and commodities, as upon *Alexander 3* we have already declared: because the Princes being so far remote, and entangled with wars against the Infidels, the Popes might do, and did, whatsoever they listed. The Danes would have their priests married, because they would their Priests should be married, and not concubine keepers. In this 1191st year he died. *Don Alonso* the eight then reigned in Castile.

The next day after, *Celestine 3* was made Pope. He crowned *Henry 6* and much repining that *Tancred*, the bastard son of *Roger* (whom the Sicilians had chosen for king, *William* their king being dead without heir) should be the king of Sicilia. The Pope married the Emperor with *Constantia* the daughter of *Rogero*, taking her out of the Monastery of *Panormo*, where she was a Nun, upon this condition, that expelling *Tancred*, who then possessed it. He should demand for dower the kingdom of both Sicils: and for being king of Sicilia should pay his fealty to the Pope: which was the cause of much bloodshed. When this Emperor *Henry* was dead great schism arose in the Empire, and such and so great was the discord, that hardly one parish agreed with another. By these contentions among the priests the Pope greatly enriched himself; because in Rome they were to be ended, as noteth *Conrado Lichtenao*, Abbot of Vespurg: whose words, for that they are worthy of perpetual memory, I will here recite them. Hardly, saith he, remained any bishopric or ecclesiastical dignity which entertained not strife; whose cause, but not with empty hand, was carried to Rome. Be glad mother Rome; because the sluices of treasures do open in the earth; that the floods and rivers of money, may come to thee in great abundance. Rejoice over the wickedness of the sons of men: because for recompence of so great wickedness, the price to thee is given: delight thou with discord thy helper, which issued from the pit infernal, that many rewards of money might be heaped unto thee. Hold that for which thou hast thirsted: Sing to sing, because by the malice of men, and not their godly religion, thou hast overcome the world: draw men unto thee, not their devotion, but the committing of great abominations, and the deciding of strife for reward. Hitherto the Abbot; who so now would say thus should be an heretic, a Lutheran. In the 1198th year died *Celestinus*. *Don Alonso 8* reigned in Castile.

Innocent 3 (whom the Historians call *Nocentissimus*) bare so great hatred to the Emperor *Philip*, because against his liking, he was chosen by the Germane Princes, that he said these words: Bishop, either take the crown and kingdom from *Philip*; or *Philip* take from the Bishop his Bishopdom. And so stirred he up *Otho*, a great and rash warrior, against the Emperor. Much blood he shed for the Popes cause: until another *Otho*, The Pope causeth the Emperor to be killed by treason. and great traitor slew *Philip*: and so his Competitor *Otho* came to Rome, and for his good service done to the Pope was crowned. Note that which before we have said upon *Alexander 3* against the Emperor: but long lasted not the friendship between *Innocent* and *Otho*. For *Otho* willing to recover that which the Popes had usurped of the Empire, was by the Pope excommunicated: and all whosoever should call, or hold *Otho* for Emperor were accursed. And so the Pope procured the Princes to choose for Emperor *Frederik* king of Cecil. The Popes be like unto strumpets, which no longer love their ruffians, then they do them service. In the time of this Pope, which was in the 1212th year, some of the Nobles of Alsacia (as *Huldericus Mucius* reporteth) condemned the Pope for wicked, because he suffered not the Priests to be married: And because certain men said: it was lawful for every Christian to eat flesh and marry at any time of the year; the bishops burned in one day a hundred persons. If this be heresy, then Saint Paul was an heretic. 1 *Timothy* 4:3, where he calleth them that forbid marriage, and meats, which God hath created, etc. apostates from the faith. This *Innocent 3* under cover to recover the holy land, did celebrate the Council of *Laeteran*: but his principal intent was, to excommunicate and depose the Emperor, because he had taken some cities of the Patrimony of Saint *Peter*. The Pope in this Council, brought forth auricular confession. He was the first that imposed this charge upon Christians. He was the first, that forbade the laity (as they call them) the cup in the communion. This prohibition was confirmed in the Council of Constance. *Almericus* a learned man, he condemned for an heretic, and commanded his bones to be burned in Paris, and all those that held his opinion. This did the Pope, (saith

Friar *Domingo Soto* in one of his sermons;) because *Almericus* had taught, that images should be cast out of the Temple. Seest thou not oh Pope, that God forbiddeth that which thou commandest; and commandeth that thou forbiddest? With great reason do men call thee Antichrist. The Council of Elibera, celebrated in Spain, at the same time almost with the first Council of Nicea, commandeth; that that which is revered, or adored, should not upon the walls be pictured, as in the beginning of this Treatise, we have said. This Pope ordained, that when the princes disagreed in election of the Emperor; such election should remain to the arbitrement of the pope. Concerning the election of the Emperor, and the authority of the seven electors, read *Carion, lib. 5 fol. 3 and 5*. Therewith hath the Pope nothing to do. He commanded the God *Pan*, the wheaten God, should in the Churches be kept. And that when they carried it to any sick person, a little bell and light should be born before it. He ordained that the Pope ought to correct the Princes of the whole world. And that none be held for Emperor, which shall not be crowned by the Pope. If this be true, it followeth, that *Don Fernando* in our Country of Spain, nor *Maximilian* his son, nor *Rodulph* his nephew, that now is Emperor; were no Emperors: seeing, that none of these three besides other more were crowned by the Pope. In the 1216th year he died, *Thomas Cantipratensis*, a Dominican (as recounteth Friar *Juan de Pineda lib. 21 chapter 26 ¶7*) writeth that this *Innocent*, after his death burning in cruel flames, appeared to the holy Virgin *Lutgarda*, and said unto her, that so should he go unto the end of the world: and that for three sins he had deserved everlastingly to be condemned, but that the glorious mother of God, and of mercy favored him because he had built a Church in honor of her holy and sweet name. And this Author saith, that Saint *Lutgarda* told him what sins they were, but that he for the Popes honor would not write them. O ye Church-men that for true prelates confound the Churches, God grant ye become not worse than *Innocent*. Thus far *Pineda*. Open thine eyes (oh Spain) and understand at last, what a one is the Pope, whom as a God on earth thou adorest. *Don Alonso* the ninth then reigned in Castile.

Honorius the third against the excommunicated *Otho* the fourth and *Henry* the first, crowned *Frederick* second son of *Constantia* the Nun (of whom we have spoken in the life of *Celestinus* the third) which *Frederick*, because he sought that which was his in Sicilia and Puglia, the Pope did afterwards excommunicate. This *Honorius* forbad the Civil law to be read in Paris. In the time of this Pope, and the 1223rd year, did one *Adam* Bishop of Cathan in Scotland, excommunicate certain men, for not paying their tithes, against whom the citizens were so much offended, that they burned him in his kitchen. So much did the Pope stomach this matter, that he stayed not (till the king of Scotland called *Alexander* did it: but 400 of them he caused to be hanged, and their sons to be castrated; that their name should not remain in the earth. Cruel and revengeful is this beast. In the 1227th year he died. *Don Fernando*, surnamed the Holy; which won Sevilla, Cordova, and a great part of *Andalusia*, Gregory 9 reigned in Castile.

Gregory 9, the nephew, or to speak better, the son of *Innocent 3* bare great hatred against *Frederick*, and so he confirmed the sentence of excommunication, which *Honorius* had given against him. The Ambassadors, which the Emperor sent for his excuse, he would not hear. He incited many Princes against him, which thing the Emperor seeing, to avoid the fury of the Pope, he went to Palestine to make war with the sultan, as the pope commanded. But when the Emperor was passed the sea, then the Pope made himself Master of Puglia, and would not consent that the crossed soldiers, which were to go and serve the Emperor, should pass the sea. The Emperor went thither, where so valiantly he behaved himself, that he won Jerusalem and other cities, and made truce with the sultan for ten years. All which, by his Ambassadors he signified to the Pope, supposing that the Pope would have rejoiced: But so far off was the Pope from rejoicing at the news, that he commanded those which brought them to be slain, lest they should tell them to others, and worded it abroad, that the Emperor was dead. This did the Pope, that those certain cities of Puglia, which were not yet rendered, hearing of the Emperors death might yield themselves unto him. Herein the Pope shewed himself a murderer and liar, the very son of the devil. And that the Emperor might not return, the Pope by letters requested the sultan not to deliver the holy land unto him. But the Emperor set all things in good order, returned into Italy, and recovered again that which the Pope had usurped in Puglia. The Pope seeing this, did excommunicate him again, objecting against him, that he had made truce with the sultan: yet in the end by the mediatization of the Princes the Pope absolved the Emperor, provided that he paid for his

absolution an hundred thousand ounces of gold, or as saith *Hist. Pontific.* upon the life of this *Gregory* the ninth, a hundred twenty five thousand ounces. But *Nauclerus*, Friar *Juan de Pineda*, *Rerum Germanicarum Epitome*: and *Carrion lib. 5* say, 120,000 ounces of gold. How dearly the Pope selleth his vile merchandise here appeareth. There is no Mercer, chapman, nor Peddler, which sell so dear their wares, as the Pope selleth his ink, paper, wax, and lead. When the Emperor was departed out of Italy, he understood that the Pope and his confederates sought to deprive him of the Empire: whereupon he returned into Italy and chastised the rebels. The Pope hearing thereof, did again excommunicate the Emperor as then in Pavia, who now unable any longer to endure the covetousness, sauciness and tyranny of the Pope, resolved to make them known to all faithful Christians, that they might flee from the error and false religion of the Popes. For this cause he commanded a man well exercised in the Scripture, to preach in his presence, wherein he should entreat of Excommunication, and the Roman Church. And so it was. The Sermon being ended, the errors of the Roman Church were so discovered and the craft and subtilty of the Popes so manifested, that the Emperor wrote to the Pope these verses.

*Roma diu titubans longis erroribus acta
Corruet, and mundi desinet esse caput.*

To wit Rome, that long time hath stumbled, shall fall, and cease to be the head of the world. The which we see daily more and more to be verified. How many kingdoms have cast off the Roman tyranny? This Pope commanded, that at the *Ave Maria*, the *Salve Regina*: (that so blasphemous Anthem against Christ, which this Pope first commanded to be sung in the Churches) and also at the elevation of his pasted God the bell should be tolled. To Saint *Frances* was this Pope very much devoted: and so commanded, that the faithful should believe, Saint *Frances* to have had the five wounds. Friar *Juan de Pineda* (as a Friar Franciscan) *libr. 22* chapter 23 ¶ 3 handleth this matter at large. And in the 39 chapter ¶ 3 he entreateth of the Saints, which he saith had the wounds, as had Saint *Frances*: which history, among the swarm of false miracles you shall find in the end of this book. This Pope (as noteth Friar *Juan de Pineda*, *lib. 21* chapter 33 ¶ 3) compiled and ordained the Decretals. The laws of the Popes whereby the Canonists be governed, some are called Decretals which be (as *Pineda* in the place alleged doth note it) determinative Epistles of some doubtful causes which the Pope alone, or with the opinion of the Cardinals and consultation of some maketh. A Decree is called that, which the Pope establisheth by advise of the Cardinals, without request of any. A Canon is that which in an universal Council is established. And this is a distinction of the Glose Cann. *Omnis*. Dist. 3 upon a Decree. He addeth, that the statute in matter of faith is called *Dogma*: and that which consisteth in matters of vices or virtues, commandment. And if it be prohibitive, an Interdiction it is called without punishment assigned: and Sanction is the member of the law, that appointeth the punishment to transgressors, etc. And somewhat lower: Other constitutions, which other popes have since invented remain in another volume, which we call *Liber Sextus*, compiled and authorized by Pope *Boniface* the eight and in the Council of Lyons in France by him published. And *Clement* the fifth made afterwards many others, which are called Clementines. Other Extravagants many Popes made. Extravagants be they called, because they are not put in the titles of the Law, as other ordinary ones be, but each one apart by itself, every one intreating of it distinct matter: even as *Quodlibets* are so called, because they be put amongst divine questions, handled apart by themselves, every one according to it matter. I thought good (seeing in this book is handled the authority of the Pope) to set down here the names of the laws wherewith the Pope governeth his Church. Jesus Christ the only universal head of his universal Church, with the word of God contained in the old and new Testament (which we call the Bible, and our adversaries so much abhor and detest as the pestilence, and doctrine of devils) governeth his Church: and therefore under such rigorous pain forbid they the reading thereof: calling it a book of heresies. Arise o Lord, sleep not, disperse thine enemies, and drive those away that abhor thy holy law which thy Majesty hath published by the mouth and writing of thine holy Prophets and Apostles. In the 1241st year this *Gregory 9* died. *Don Fernando 3* reigned in Castile.

Celestinus the fourth, a Milanist, assayed what he might, to secure the good Emperor *Frederick*: but, for that he was Pope but eighteen dayes, and (as is said) poisoned: he could not perform it. In the election of this *Celestine* the fourth (saith the history,) an English Cardinal called *Robert Somerton*, lest he should have succeeded *Gregory* the ninth, was poisoned. *Celestine* being dead, because the Emperor took the Cardinals, the popedom was void almost 21 months, but in the end, at the request of *Baldwin* Emperor of Constantinople and others, he let them go. *Don Fenando* 3 reigned in Spain.

When *Innocent* the fourth, of Geneva, was Pope, of a most dear friend to the Emperor *Frederick* he became a mortal enemy. I will here recite what saith *Jeronymus Marius*, concerning this Pope, of him saith he: that being Pope he held a Council against the Emperor at Lyons in France: in which Council the Pope himself cited the Emperor. The Ambassadors of the Emperor besought the Pope to give him time to come to the Council: this time the Pope refused to grant, but there, like a mad man, excommunicated and deposed the Emperor: commanding that none should obey him, and the Princes to choose another Emperor: whom he so solicited, and with promises deceived, that they chose for Emperor *Henry*, Lantgrave of Thuringia. *Frederick* the second understanding hereof, against the Pope and the rest defended himself valiantly, until being in Puglia, he could not escape the snares of the Pope, where a certain man by the Pope corrupted, did poison him. Yet began he notwithstanding to recover, until a young man called *Manfredo* with money also (as some say) by the pope corrupted, strangled him with a towel. Concerning this good Emperor, no credit is to be given either to *Blundus*, *Platina*, *Estella*, nor *Sabellicus*, because they wrote the sayings of the Pope and his flatterers to stir up the world, if they might against this good Emperor. Who desireth to know the truth, let him read *Petrus de Vineas* in his six books of Epistles. Hitherto *Marius*. In Suevia at this time were preachers, that with great liberty preached the truth, against the Pope and his Cardinals, they justified the cause of the Emperor *Frederick* the second and *Conrad* his son: and boldly affirmed, that neither the Pope, Cardinals, nor Bishops had any authority, because they were stained with Simony, and that they held no power which Christ had given them. The Priests (said they) being in mortal sin, did neither bind nor loose, nor yet consecrate at all, etc. At the end of their sermons, they said, that the indulgences which they preached, were not feigned of the Pope, nor invented of his Prelates, but granted by the omnipotent God. In the foresaid Council of Lugdanum, *Innocent* ordained, that the Cardinals should use red Capelos (which they call hats) and cloaks, and ride upon trapped horses: and this (saith *Platina*) to adorn his order of Cardinals. Note for this purpose, concerning the Cardinals, that which *Pedro Mejía* upon the life of the Emperor *Henry* the fourth saith: where to paint Saint *Jerome* with a hat is made a mockery: for Saint *Jerome* died above 850 years before *Innocent* invented the hats. This Pope *Innocent* the fourth had many bastards; whom, after the popish custom he called Nephews. Until the time of this Pope (as noteth *Bibliander*) there was no article of faith, nor law of the Church, that men should worship the bread and wine in the Eucharist. This Pope was the first that created a new god by his transubstantiation: albeit true it is, that *Honorius* 3 began this building. This Pope offered to *Henry* 3 king of England, the kingdom of both Sicils, if he would buy it. In the 1254th year he died: and *Don Alonso* 10 called the wise, which was Emperor, reigned in Castile.

Alexander 4, an Italian, was the first that persecuted and excommunicated *Manfred* king of Sicilia. By reason whereof, many revolts happened in Italy. *William de Santo Amor*, a learned man, who wrote against the feigned poverty of the begging Friars, was in the time of this Pope, which books, with a terrible edict the Pope prohibited. This good man affirmed these idle poor and lazy fellows, which lived by alms, were not in the state of salvation. This *Alexander* 4 secretly favored *Richard* the son of king *John* of England, for money which he had promised, if he would make him Emperor, but publicly he made sure to favor *Don Alonso* 10 king of Spain, of whom he had received very much money. A double hearted man, is never good. In the 1262nd year, or after others 1261, he died: and *Don Alonso* the tenth reigned in Castile.

Urban 4, a Frenchman, was Pope, he took against *Manfred*, as his predecessor *Alexander* the fourth had done. And the better to be enabled for his own revenge, he prayed *Lewis* king of France, to send *Charles* his brother, Earle of Provence and Anju, whom he called king of both Cecils, with a great camp into Italy.

Charles in the end, after many warlike conflicts, overcame and slew *Manfred*, near unto Benevento: and so took he under fealty, the kingdoms of Sicilia, with Dukedom of Calabria and Puglia (the pope against all right, as he that faulteth in whatsoever he doth, giving the same unto him). This manifest robbery was the cause of many ensuing murders. This *Urban* the fourth at the instance of a certain woman called *Eva*, a recluse in the land of Liege (familiarily by him known before he was Pope) did institute the great feast of the bread God, called *Corpus Christi*. This woman *Arnoldus Bostius*, and *Petrus Premostratensis* report, had a revelation (a devilish one no doubt) upon the celebration of the feast of the Sacrament, which she by her letters signified to the Pope, requesting him by his papal authority to cause it to be celebrated: Which thing the pope granted, as by a letter in answer thereof appeareth. This letter thus beginneth: *Urbanos Episcopus, servus servorum Dei, dilectae in Christo filiae Evae, salutem, etc.* *Urban* Bishop, the servant of God's servants, to *Eva* his beloved daughter in Christ, health and Apostolic blessing: We know o daughter, that with great desire hath thy soul desired the solemn feast of the body of our Lord Jesus Christ to be instituted in the Church of God, and forever celebrated of all faithful Christians, etc. The Letter is long, and therefore contenting myself to have put down the sum, I have spared here to recite it. Behold here, my brethren the cause of this solemn feast, with so many dances, castles, maygames, plays, maids born upon men's shoulders, streets strewn with boughs and decked with tapestry. A day it is of most great superstition and Idolatry: a day wherein more villainies then virtues are committed. For who, (he or she) upon this day, will not see, and be seen; and that beside which passeth, more to be lamented then laughed at. True it is, that Pope *Honorius* the third laid the foundation, and made the ground-work of this building. In the 1265th or after some others, 1264th year died *Urban*: and *Don Alonso* 10 reigned in Castile.

Clement 4, a Frenchman, was like his predecessors, cruel, and a great bloodshedder. He called into Italy against *Manfred* king of Cecil, *Charles* Earle of Anjou: *Charles* vanquished and killed *Manfred*, whom this ungentle *Clement* made king of Sicilia, and Jerusalem, with this condition to pay him yearly 40000 ducats. This caused infinite numbers of men to be murdered. For *Conradino*, the son and heir of *Conrade*, king of Sicilia, sought to defend his right: but *Charles* overcame and took him prisoner, together with *Frederick* Duke of Austria near unto Naples; and by the counsel of the pope did behead them. For *Charles* wrote to the Pope what he should do with *Conradino* his prisoner. The Pope answered, The life of *Charles*, the death of *Conradino* etc. After him, *Adrian* 5 against this *Charles*, demanded aid of *Rodolph* the Emperor. The kingdom of Naples, by means of this cursed Pope, came to the French, and the Dukedom of Suevia took end. In the 1270th year, this butcher died. The seat of Satan was long time, to wit, two years and nine months, and two days, void. And *Don Alonso* 10th then reigned in Castile.

Clement the fourth being dead, the Cardinals which were 17 in number, to choose a new pope assembled together; amongst whom so great discord arose, that in almost three years space, they could not agree: for every of them pretended to be pope. *Philip* king of France, and *Charles* king of Cecil, hearing of this great discord, came to Viterbo where the Cardinals were, and prayed them to dispatch and choose a chief bishop; but so great was the ambition of the Cardinals, that all this travail and pleading of the two kings, were to no purpose: and so they returned without anything done. When they were in the election, invoking the Holy Spirit, bishop *John* Cardinal Portuensis, seeing the great forwardness of the Cardinals, said unto them: My Lords, let us uncover this chamber: for the Holy Spirit through so great roofs cannot enter unto us. When the same Cardinal understood that *Gregory* was Pope, he compiled these two verses:

*Papatus munus tulit Archidiaconus unus:
Quem patrem patrum, fecit discordia fratrum.*

To wit, an Archdeacon attained to the Popedom, whom the discord of brothers, made father of fathers. All this reporteth *Panvino* an Augustin Friar. Behold here what the Romans themselves report, of the elections of their Popes: behold here *Ambition* the Holy Spirit, which in their election governeth. *Gregory* 10 thus elected, in the year 1273 at Lyons in France did celebrate a Council: where *Michael Paleologus* Emperor of Constantinople, who approved the doctrine of the Roman church, his predecessors having 12 times done

the like, and as many times more revoked the same, was present. In this council it was ordained, that the Pope being dead, the Cardinals should shut themselves in the conclave. And that moreover which *Panvino* in the note upon *Platina*, upon the life of this *Gregory* 10 saith. He renewed a fresh the war of the holy land. And in 5 years that he popped, never saw Rome. In the 1276th year he died, and *Don Alonso* 10 reigned in Castile.

Innocent 5, a Burgonion, was the first begging friar that was made pope: for which cause, he much favored his dominics. And having popped 6 months and 2 days, the same year with his predecessor, he died. *Adrian* 5, a Genevan, was the nephew, or as is thought the son of *Innocent* 4. When he was Pope, he went from Rome to Viterbo: from whence he wrote to *Rodulph*, the Emperor to aide him against *Charles* king of Sicilia: which *Charles*, had the former popes against all right made king of Cecil, as in the life of *Clement* 4 we have noted: but the Emperor occupied in the wars of Bohemia, could not succor him. He popped but one month, and 7 days and then died. *John* 22 (or 21 or 20) before he was pope called in Latin *Petrus Hispanus*, *John* 12 was born at Lisbon, and by profession a Physician. Albeit this man was held for very learned; yet was he very unskillful to govern. And as saith *Platina* wrought more damage than profit to the popedom. Many things he did, which show his folly and lightness. One good property he had, that when he saw a young man inclined to study, with benefits and money he would aid him. This man (foolish as he was) promised by the stars long life to himself: and so would tell it to all men. But it far otherwise happened to him: for a certain chamber which *Valerius* calleth a sporting chamber, and *Estella* calleth it a precious bed chamber, which he had built for his pleasure, in the palace of Viterbo, at the end of 4 days, fell suddenly to the ground: and the Pope was found between the timber and the stones: who (having popped 8 months, and 8 days) at 7 days end, in the 1277th year died.

Six months after the death of his predecessor, was *Nicholas* 3 chosen: for the Cardinals could not agree: at the end of which time, *Charles* king of Sicilia ruling as a Senator in the Conclave: *Nicholas* 3 was chosen: who after he was pope began then to persecute *Charles*: he took from him the vicarage of Hetruria: he took from him also the power of Senator, given him by *Clement* 4. He forbad, that no king or prince thenceforth should dare to demand or administer that office, and took it to himself. But *Martin* the 4 his successor, did restore it unto him. For so agree the Popes, that which one doth, another undoeth. This *Nicholas* with great wars vexed Italy. And the better to effect his purposes, he persuaded *Don Pedro* king of Aragón, to demand the kingdom of Sicilia: seeing it was his in the right of his wife *Constance*. This counsel much pleased *Don Pedro*: which was afterwards the cause of much bloodshed: In the year 1281 died *Nicholas*.

Martin 4, a Frenchman (*Panvino* calls him 2) with great humanity received *Charles* king of Sicilia, and restored him to the dignity of Senator; and that moreover, which his predecessor had taken from him. He excommunicated *Don Pedro* king of Aragón; who levied a great army to invade *Charles* in Sicilia: gave his kingdom for a prey, to the first that could take it: absolved all his vassals from their oath made to him, as their king etc., yet *Don Pedro* of all this made no reckoning, but passed into Italy, and aided by *Paleologus*, Emperor of Constantinople won Sicilia. The Sicilians for their pride and luxury, bare great hatred to the French, so that they conspired against *Charles* and his Frenchmen, and tolling the bells, they issued out, and killed all; nor sex nor age regarded; young and old, men and women, albeit great with child they destroyed. These be the vespers, which the Sicilians call so famous. After this, *Charles* with his army coming to Naples was vanquished, taken, and (as saith *Platina*) sent into Aragón. This Pope *Martin* took the concubine of his predecessor *Nicholas* 3 when *Martin* had 4 years and one month popped, in the 1285th year he died, of whom (saith *Platina*) that after his death, he wrought great miracles. *Don Alonso* 10 then reigned in Castile.

Honorius the fourth following the steps of his predecessor *Martin* 4, confirmed the excommunication, and interdiction against *Don Pedro*, which held the kingdom of Sicilia. In the 1288th year, and the second year of his popedom, died *Honorius*. *Don Sancho* the brave reigned in Castile.

When ten months and eight days of the vacation were expired: *Nicholas* the fourth was chosen. In this time were great tumults in Rome. So that in the 1292nd year, for very grief and sorrow (say they) he died. When *Nicholas* was dead, the Cardinals for more quiet election of a new Pope, went from Rome, to Prussia. But notwithstanding so great was the discord among them: that in two years, three months, and two days, they could not agree together. *Don Sancho* 5 reigned in Castile.

After so great a vacation *Celestine* 5 by the favor of *Charles* king of Naples, and of Cardinal *Latinus* was made pope. This pope in his first Consistory, (as saith *Christianus Masseus*) willing to reform the church for example unto others, began the reformation of the ecclesiastical persons, resident in Rome: for which the church men were so offended with him, that they called him block, and fool: among whom was a Cardinal named *Benedict*, or to speak better *Maledict*, which after being Pope was called *Boniface* 8. He, I say, placed a certain person in a chamber of the pope: which person many nights thorough a trunk, should say these words: *Celestine, Celestine*, renounce: for the burden is greater than thou art able to bear: *Celestine* being a good man, without deceit, and not malicious as *Maledict* was, supposed it was an angel, that spake to him by night: and so for discharge of his conscience, began to treat of renouncing: which heard of king *Charles*, he besought him with great instance, in no wise to renounce. And all the people did the same: but *Celestine* answered, he would do that which God willeth. In the end being exhorted by many of the Cardinals, and chiefly by *Maledict* that succeeded him, having first made a decree by consent of all the Cardinals that the pope might renounce after he had 6 months been Pope; he renounced, and so *Boniface* was made Pope: who when he was Pope, fearing (as saith *Colemucius* in his Neapolitan history) the holiness of *Celestine*, laid hand on, and took *Celestine*, after he had renounced, and in the way to Yermo, where before he was Pope, he had lived. *Celestine* thus taken, in the thousand two hundred ninety fifth year died. *Boniface* like a subtle and crafty man yielded (albeit but frivolous) his excuses. Be it as it will be (saith *Platina*) this is notorious; that very ungrateful and crafty was *Boniface*; seeing by his ambition he deceived so holy a man, caused him to renounce his Popedom, and going to Yermo, took him, and put him into a Castle; where before the time of a year, and five months, after he was made Pope he caused him to die. Of this *Celestine* (saith *Genebrardus*) by authority of some histories, (as *Pineda lib. 22 chapter 7. 5. 3.* reporteth it) that this holy Pope commanded, that thenceforth neither Popes nor Cardinals should ride, but on Asses, as rode Jesus Christ, and he himself, whiles he was Pope; as writeth *Papirus*, etc. *Don Sancho* the brave reigned in Castile.

Boniface 8 of the Spanish race, through his great ambition and deceit, was pope: as in the life of his predecessor we have declared. So arrogant he was (saith *Platina*) that he no man regarded: some of the Cardinals complained of him, to the kings and Christian princes, accusing him of Ambition, that against all right and reason, by deceiving, and causing *Celestine* to be taken, with that moreover which before we have recited, he had made himself pope. So greatly this pope hated the *Gibilins*, The history sheweth, what account the Popes make of their religion that upon a time, being the first Wednesday in lent, *Prochetus*, Archbishop of *Genoa*, kneeling at his feet to take ashes, the pope, instead of saying, *Remember that thou art dust oh man, and to dust thou shalt return*, he said, *Remember man that thou art a Gibiline, and with the Gibilins into ashes shalt return*: and instead of putting ashes upon his head, he cast them into his eyes: and deprived him of his Archbishopric, albeit afterwards again he restored him. This Pope excommunicated *Philip* king of France, because he would not suffer him to draw money out of France, and banned him and his race, unto the fourth generation. He would not confirm *Albertus* the Emperor, albeit two or three times he had requested him, except (*Philip* deposed) he would make him king of France. And so on a time, as by overmuch ambition and pride, he was beside himself, he girt unto him a sword, put a crown upon his head, and gloried that he was Emperor and chief Bishop: and so denied the confirmation of the Emperor. But of himself afterward for the hate he bare to the French king, did he offer it. The cause of this hate recounteth *Carion. lib. 5.* He advanced the excommunication, to *Don Peter* king of Aragón: ever sought to entertain discord in Italy: gloried that he was porter of heaven: and that he might be adjudged of no man: he was the first that appointed the Jubilee, promising full pardon and remission of sins to such as should visit Rome. The Fraticellians which said that the Clergy ought to imitate the Apostles. He compiled the Sexto of the

Decretals, and commanded them publicly to be read in all universities. Of the Decretals read above upon *Gregory* the ninth. He canonized Saint *Lewis* king of France, and uncanonized *Harmon* of Ferrara; commanded him to be untombed, and after he had been buried thirty years, to be burned. Of this *Hermanus* (saith *Histor. Pontific.* upon the life of *Boniface* the eight) that more than twenty years they held him for holy in Ferrara, and then was he verified to have been an heretic, of those which were called Fraticellians. Of this *Boniface* (saith *Cornelius Agrippa, lib. de vanitate scientiarum, chapter 62.* This is that *Boniface* the great, which did three great and wonderful things. The first that with deceit and a false Oracle, he persuaded *Celestine* to renounce the popedom: The second he compiled the Sexto of the Decretals, and affirmed the Pope to be Lord of all; The third he instituted the Jubilee, and market of Indulgences, and he, the first that stretched them out even unto Purgatory. Thus far *Agrippa*. Of the Jubilee, afterwards upon *Nicholas* the fifth, and *Alexander* the sixth, and *Carion lib. 5.* The end of this beast was thus; some which for fear of him, had hid themselves in the mountains and woods, holding the wild beasts, not so cruel as he that was Pope, came to *Anagnia*, where secure was the Pope in the house of his father, and breaking the gates, they took, and carried him to Rome, where five and thirty days he remained; after which time, having popped eight years, nine months, and seventeen days, in the 1304th year of very grief and sorrow he died. Friar *John de Pineda*, speaking of this *Boniface 8 lib. 22 chapter 11 ¶3* saith: he added that, which to many others seemed mere novelty; namely, that he, (as wrote also *Papyrus Saonensis*) was Lord of all the world; which thing *Philip* king of France did deny him etc. And a little lower, saith the same *Pineda: Crantzio* saith, that on a solemn day to declare himself Lord, as well of the temporality as of the spirituality: pontifically arrayed as a Pope he shewed himself to, and blessed the people; and another day clothed as an Emperor, carrying before him a sword naked shewed himself, and cried out, saying, *Ecce duo gladij hic, etc.* Behold here two swords etc., wherein he would say; that he was Lord of both swords, civil and spiritual. This is that Pope, of whom say the Historians, that he entered like a Fox, lived like a Lion, and died like a dog: Thus died that *Boniface* (saith *Platina*) that more endeavored to terrify Emperors, Kings, Princes, Nations, and people, then make them religious. He attempted to give and take away kingdoms, dispatch men and again call them back, even as he listed himself, much thirsting after gold, seeking for it on all sides more than can be spoken. *Pandulphus Calenicus*, in the fifth book of his Neapolitan history, recounteth many great villainies of this Pope. With *Boniface* the eight will I conclude, saying that which Friar *Juan de Pineda* in his twenty and two book, chapter 12 ¶1 saith. Let ambitious men (saith he) note the life and death of *Boniface*, so openly practiced in his popedom: and who coveteth more (saith Friar *Juan de Pineda*) let him read *Johannes Vilaneus* in the eight book of his history. And notwithstanding he was such a one as many men worthy of credit, do paint him out, yet did *Clement* the fifth for all this celebrate a Council in Vienna, where were present (as saith Friar *Juan de Pineda*) three hundred Bishops, with very many other Prelates: and it was there determined, that Pope *Boniface* had been most Catholic, a Christian and true Pope and Vicar of God. Wo unto you, that call good evil, and evil good. Behold here if the Pope and Council may err. *Don Fernando 4* the son of *Don Sancho* reigned in Castile.

Benedict 11, or after others, the 9, a Dominican who was very liberal to entertain idolatry. When he was Pope, he cited those that had taken *Boniface* his predecessor: and for not appearing before him, he excommunicated them for their contempt. He absolved of the excommunication the king of France, and received into favor *John* and *James* Cardinals of Colen, whom *Boniface* so much abhorred. This good is reported of him, that he would not see his mother poor, but only poorly clothed. In the 1305th year, nine months of his popedom not fully complete, he died, and of poison (as is thought) given him in certain figs sent him by an Abbess: *Don Fernando 4* then reigning in Castile.

After great differences, who should be Pope, *Clement 5*, a Gascon, was chosen being absent. His election being known, he departed from *Bordeaux*, where he was Archbishop, and came to Lyons in France, whither he commanded (and they so did) all the Cardinals to come, and so the Court of Rome in the 1305th year passed into France, and there continued almost 74 years. At the coronation of this *Clement*, *Philip* king of France, *Charles* his brother, and *John* Duke of Britain were present: upon whom, and other twelve also, fell a wall, whereof they all there died. The king also himself received some part of the evil; and the pope saw

himself in so great a straight, that he fell from his horse, and lost a carbuncle, which he bare in his Miter, or as they call it Reino, worth 6000 Florences. How could he say with Saint *Peter*, whose successor (saith he) he is, *Gold and silver have I none*? The pomp of this coronation ended, many Cardinals he made, and all were French men. To Rome he sent three Cardinals, with authority of Senators which should govern the same, and Italy also. He made a decree that to the elected *Caesars* in Germany (albeit they were called kings of the Romans) the pope notwithstanding should give both authority and name: a Brotheler was this *Clement*, and Patron of whores, and so for his pleasure and delight, settled his Court at *Avignon*. At Vienna in the 1311th year, he celebrated a Council: in which (for their goods sake, wherewith he enriched those of *S. Johns* order of the Rhodes) most cruelly he dissolved the Templars, which were more rich then the French king himself. The great master of the Templars, and one of his companions in the presence of the Cardinals he burned at Paris. Against the Fraticellians, Begardians, and Begninians, that denied to adore the bread in the Sacrament, he published a Bull. He excommunicated the Venetians, Florentines and Lucquesians. The feast of the Recluses dream in the life of *Urban 4* before mentioned, which feast is called *Corpus Christi*, he confirmed. *Celestine 5* he canonized. But why condemned he not *Boniface 8* who was a traitor to his Pope and Lord *Celestine*? In the 1314th year *Clement* died. In which same year, as the Emperor *Henry* from Lucemberg meant to come into Sicilia, offered and given him by the Sicilians themselves, a cursed man called *Bernardus de Monte Policiano*, a Dominic Friar, who feigned of set purpose great service to the Emperor, gave him poison in the Sacrament. And when the good Emperor perceived that he had given him poison, he said unto him: Sir, depart hence: for if the Germans perceive what thou hast done thou shalt die an evil death. The cursed Dominick fled to Sena, where like another *Judas*, he received the money promised for his treason. But his fellow Dominic's could he not deliver: for in Tuscan, Lombardy and divers other parts, many of them were murdered, and they and their monasteries by fire and sword perished. Friar *Juan de Pineda* lib. 22 chapter 24 ¶4 of this *Clement* speaketh these words; Saint *Antoninus Johannes Villaneus* and *Papirius* say: that he was very covetous of money and thence it happened, that he suffered Simony in matter of benefices, to go so openly through his court: merely ignorant be they, which say the Pope cannot be a Simonist: seeing we know by divine law, that to buy or sell things holy and spiritual, is called sin, and is that of Simony etc. It is no marvel (being such) though he approved that good piece *Boniface 8*. Two years, 3 months, and 17 days the Sea was void. In the time of this Pope, *Don Alonso 11* reigned in Castile.

After many contentions among the 23 Cardinals, *John 23*, a heretic and cruel or was chosen. The Cardinals (as saith Saint *Antoninus* whom Friar *Juan de Pineda* allegeth) disagreeing, they yielded the court to this *John's* disposing, and whomsoever he should name, was to be held for Pope, etc. and he named himself. And somewhat lower saith *Pineda*, *John 23* elected himself. *Liuius* saith, that the Romans were offended, because *Apus Claudius* had chosen himself of the Decemviri, and *Lucius Furius Camillus* to be Consul, and they were pagans; and to be named Pope he being a Christian, held it no let, etc. Such like unto him was this *John 24* that elected himself. This Pope deprived *Hugh*, Bishop of Catura, demoted, and delivered him to secular power to be tormented, embowelled, and burned till he were dead. The cause of his great cruelty was this, that the said Bishop (he said) had conspired against the Pope. This *John* much affected novelties, of one Bishopric he made two, and contrarywise of two, one. Of an Abbotship, he made a bishopric: and of a bishopric, he made an Abbotship. Caragoca an Archbishopric. *Caragoza* he made an Archbishopric; and five bishoprics of 11, in the Province of *Taragona* he gave it for suffrages. The Knights of Christ's order (as they call it) to fight against the Moors, he instituted in Portugal: and by consent of *Don Alonso* king of Portugal, gave them the goods of the Templars. Those he condemned for heretics, which said, Christ and his Apostles had nothing proper. He forbad this question in the universities, to be disputed. He condemned one *Peter* a Franciscan Friar, because he exhorted men to follow Christ's poverty. For which cause, many were condemned, and burned. This Pope so cruel against such as he called heretics, erred in the faith, and was an heretic: For he taught that the souls, separated from the bodies, saw not God, nor rejoiced with him before the day of judgment. For so (as saith *Masseus*) deceived by the visions of one *Tundall* an Irishman, had his father taught him. By that saying of the Lord to the thief upon the Cross (*This day shalt thou be with me in Paradise* Luke 22:43.) and by the speech which he uttered concerning *Lazarus*, whose soul (saith he) was in *Abraham's* bosom, Luke 16:22 by that which saith *S. Stephen* Acts 7:59. Lord

Jesus receive my spirit, imitating therein, his master, who being upon the cross, said, *Father Into thy hands I commend my spirit*. And by the saying of *S. Paul Phil. 1:21*, *To me Christ is gain, whether in life or death*. and verse 23, *I desire to be dissolved and to be with Christ, and that (he saith) is better for him*. Also *Eccle. 12:7* *And dust return to the earth etc. and the spirit return to God that gave it*.

Also *Matth. 22:23*, the Lord speaking of *Abraham, Isaac and Jacob*, (who were dead as touching the body) saith, that *God is not a God of the dead, but of the living*. And *Luke 16:9*, *Make ye friends of the unrighteous Mammon: that when ye shall have need, to wit, when ye shall die. They may receive you into everlasting habitation*. And *2 Cor. 5:8*, (we love to be out of the body, and to be with the Lord) is this heresy confuted. Whereupon it followeth that the souls of the faithful which die in the Lord, see God; and at the parting from their bodies, enjoy his presence, in these two things, to see God, and enjoy his presence, our happiness consisteth. To, teach and preach this heresy, this Pope sent two friars to Paris the one a Dominican, the other a Franciscan, unto whom *Thomas Vales* an English Dominic opposed himself, for which the Pope cast him into prison: many others likewise opposed themselves. In conclusion, the university of Paris aided by the favor of their king *Phillip* the fair, who had withdrawn himself, and all his kingdom from the Pope's obedience; compelled the Pope (as he did) to recant: and not without sound of trumpet, for fear of losing his Poppedom: as *John Gerson* in the sermon of Easter, doth witness. The errors of this Pope which now we will reckon are according to the papists, errors; but according to Christian religion perfect truth. He commanded the Nuns, called *Beguinas*, to marry. He could not abide to see pictures, nor images. He affirmed that *Jesus Christ* gave no other rule to his Apostles, then that which he had given to all faithful Christians. The Apostles (said he) never vowed Chastity; And that vows make not them perfect, which vow them; nor put them in the state of perfection. We will now return to his wonders. *John Mandevell lib. 1 chapter 7* reporteth this Pope to have written a large Epistle to the Grecians, saying, That there was but one church, whose head he was, and the vicar of Christ. Whereunto the Grecians in few words answered, thy power over thy subjects we verily believe to be great, thy exceeding pride we cannot suffer thy covetousness we cannot satisfy; the devil be with thee: for the Lord is with us. In this Laconismo, or brevity, well declared the Grecians the whole state of the Pope. This Pope *John* proclaimed the Emperor *Lodowicke* of Baviera for a rebel, scismatic, and heretic. The cause was (as saith *Jeronymus Marius*) for that the Emperor being elected by the Princes, without the of subjection to the Pope, as *Clement 5* had commanded, took upon him the administration of the Empire. The Emperor to avoid contention, sent his Ambassadors to the Pope, being then at Avignon: requesting at his hands the authority and title of the Emperor. But so far off was the Pope from granting this, that he sent home with a mischief, and very evil intreated the Ambassadors; peremptorily citing the Emperor himself, personally to appear in Avignon, and submit himself to the decrees of the Church: But the Emperor knowing the tyranny which the Pope usurped in the Church, and perceiving that he had received only of God his imperial Majesty, would not, as a servant, subject himself, nor come to Avignon. Affecting peace notwithstanding, he again by Ambassadors did gently request him to grant what he demanded. The Pope was still obstinate, and for the hate which he bare to the Emperor, excommunicated the Viscounts, whom the Emperor had placed to govern Millan. When the Emperor saw his obstinacy, he came to Rome: where he was very magnifically received: and demanded of the Romans that which the Pope had denied him: The Nobles of Rome hearing this, sent their messengers to the Pope, beseeching him to come to Rome, and grant that which the Emperor desired: which if he denied to do, they would do (said they) according to the law and ancient custom of the Romans: yet for all this was the Pope nothing moved, but rather much more incensed, and cast them from his presence, with many injuries and threats. When the people of Rome saw this, they determined to grant that which the Emperor demanded: and so the Senators *Stephen* and *Nicholas*, by commandment of the Clergy and people crowned the Emperor, with his wife the Empress. This known to Pope *John*; he made great process against the Emperor calling him heretic, and saying he had committed high treason: he deprived him of all that he had, excommunicating him anew, with a most cruel excommunication. Thus far *Jeronymus Marius*. Divines and lawyers in those times were not wanting that affirmed Christ and his Apostles to have had nothing improper, and that the Emperor in temporal things was not subject to the Pope. The Emperor and Nobles of Rome well perceiving the villainies of the Pope; and the Romans much stomaching their messengers bad entreaty

with the Pope; all with one consent determined that the ancient custom of choosing the Roman Bishop, should be again observed: namely, that the Pope being chosen by the people of Rome, should be confirmed by the Emperor. And so declaring *John* to be an heretic, tyrant, and no pastor, but a perturber of the peace public of the Church, they chose *Petrus Corbarensis*, a minority, whom they called *Nicholas 5*. This Pope granted tenths to *Charles* the fair, king of France for the conquest of the holy land; and willing them against the Emperor *Ludwick*, a Bavarian. The king was ill thought of, and worse also the Pope, when it was known (which was a scandalous theft) that to the halves they were granted: as saith Friar *Juan de Pineda lib 22 chapter 25 ¶6*. In this Pope's time (saith *Carion lib. 5*) was the question handled, if the Emperor ought to depose the Pope, when he shall not do his duty in his office, and put another in his place: as did *Otho 1* who deposed the Pope after that his cause had been heard in the Council. In this time, and the 1335th year, died Pope *John*, being 90 years old. He left so much treasure, as none of his predecessors had done, to wit, 205000 dragmes of gold: or as saith Friar *Juan de Pineda lib. 22 cap 26 ¶4* a million he left in money and 700000 ducats: and in the margin, he saith: some say 25 million, how shall he say with Saint *Peter* whose successor he boasteth to be silver and gold have I none. The Bull of this Popes recantation, touching the heresy of the Souls; in the History of *Petrus Premostratensis* appeareth. In the time of this *John*, *Don Alonso 11* reigned in Castile. *Don Alonso* the son of *James 2* in Aragón, and another *Don Alonso* in Portugal.

Benedict 12 (or 10) was no better to *Ludowick* the Emperor then was *John 23* his predecessor. He confirmed the excommunication, and that moreover which *John* had done. For which cause the Emperor assembled in Germany all the Electors, Dukes, Earls, Bishops, and learned men. In whose presence he shewed, that the Electors of the Empire, and none others, ought to choose the king of the Romans; who being so elected (as Emperor) without the Popes confirmation, might exercise, and administer the office of the Emperor. This good Emperor shewed further, that saying of the Pope to be false, that the Imperial seat being void, the Pope was the governor of the Empire. He shewed, that this was against the liberty, dignity, law, and Majesty of the sacred Empire, and that the good and approved custom, which hitherto had been observed, was, that the Earl *Palatine* of Rhin, in the time of such vacation, should govern the Empire, grant the fees, and (the *Clementine* notwithstanding) further dispose of the affairs of the Empire. In conclusion, so great was the goodness of this *Ludowick*, that *Benedict* received him into friendship, and absolved him of the excommunication. Albeit, in very deed, the Pope did this, not so much for the goodness of the Emperor, as that he might aide him against the King of France, whom he feared: and so by public edict, annulled and made void, all whatsoever his predecessors had done against the Emperor, saying: that *John* had exceeded his duty in excommunicating of the Emperor. And that which in his defense the Emperor had done like a good Christian he had done it. In the time of this Pope lived *Franciscus Petrarca*, who had to sister a beautiful woman: whom this old lecher the Pope, with great sums of money bought, for his pleasure, of her other brother called *Gerrard*. For the Popes abhor to have lawful wives, and love to embrace strumpets. In the 1342nd year, died *Benedict 12*. *Don Alonso 11* reigning in Castile.

Clement 6 (as saith *Jeronymus Marius Eusebiocatiuo*) was much given to women; very ambitious, desirous of honor, and power, and with a devilish fury furious. He caused writings to be fixed upon the doors of the Churches, wherein, with terrible threats and punishments, menaced the Emperor *Ludowick*, if within three days he did not that which he commanded The Emperor being a peaceable man, and enemy to bloodshed: set his ambassadors to the Pope, beseeching him, to pardon and receive him into his favor. But the Pope answered, that by no means he would pardon him, until he should confess all his errors and heresies, deprive himself of the Empire, put himself, his children, and all that he had into his hands to do therewithal as he best pleased and had also promised not to take again these things, without his favor and goodwill. To all this that the Pope demanded, for the avoiding of wars and slaughter, which he saw imminent, if he subjected not himself, the Emperor yielded: and so swore to observe that which the Pope commanded. Whereat the Pope himself wondered: and never thought the Emperor would so have done: yet for all this, was not this unmerciful *Clement* appeased: but from day to day, became worse: he confirmed all that which *John 23* had done against *Ludowick* the Emperor: commanded the Princes to choose another Emperor: took the Archbishopric from the Archbishop of Maguncia: and because the Archbishop, seeing the innocency of the

Emperor, would not be against him, deprived him of the Electorship. With great sums of money were the rest of the Electors corrupted by *John King of Bohemia*, to the end they might vow for *Charles* his son: and so they chose him Emperor. Which election this unmerciful *Clement* then approved. Thus left *Ludowik* the government of the Empire. But the Pope not herewith contented, sent one in wine to give him poison, whereof he died. Hasten oh Spain to know this cruel beast. Friar *Juan de Pineda lib. 22 chapter 28 ¶2* saith: Leave we Pope *Clement* in his Court at Avignon, where Simony hath free passage in the exchange of benefices, etc. This pope to rake together money, reduced the Jubilee from an hundred to fifty years: which in his absence, and the 1350th year was celebrated at Rome. *Boniface 8* did institute the same from 100 to 50 years. This *Clement 6* authorized the Bishop of Bamberg to absolve all such as had taken part with the Emperor: but with 3 conditions. The first, to swear fealty to him, as to the Vicar of God: the second, to believe that the Emperor had no right in the electing or deposing the Pope: the third, not to acknowledge any for King nor *Caesar*, if he were not by the Pope confirmed: Evidently shewed this *Clement 6* the authority he took in heaven, Purgatory and Hell. For in his Bull of Jubilee, speaking of the Pilgrim, that journeying to Rome to obtain the Jubilee, should die in the way: We grant (saith he) that if being truly confessed, he shall die in the way, he shall be free, and absolutely absolved from all his sins: And moreouer, we command the Angels, to place the soul (wholly freed from purgatory) into Paradise. And in another Bull, he saith: We will not that the pains of hell shall any way touch him. He granteth to such as take the Cruzado to go a warfare; that they may draw 3 or 4 souls of whom they will, out of Purgatory. The popish Bulls, are very mockeries. *Bulla* is a Latin word, as much to say as a little bubble, which the rain maketh in the water; being a vain thing, and of no continuance. There is also in Latin a proverb, which saith, *Homo bulla*: man is vanity. The popes purposely (it seemeth) have put this name in their Indulgences and pardons; whereby, they signify their bulls, to be mockeries, and vanity. For such then let us hold them. In the 1352nd year *Clement 6* being alone in his chamber, suddenly died. *Don Alonso 11* then reigned in Castile.

Innocent 6, a Frenchmen, was very sparing to give, and very liberal to take, and so gave he benefices most liberally to such as gave most for them. He sent his Legate into Italy, *Don Gill Carillo* of *Albornoz* a Spanish Cardinal, and Archbishop of Toledo. A great warrior was this *Don Gill*, and so more exercised in arms, then in the Bible. In Rome gave he the crown Imperial to *Charles*, son of the king of Bohemia: But with this condition, that the Emperor should no longer remain in Rome nor Italy. This Cardinal at his own charge, built a notable College for the poor Spanish Students in Bologna. Thus far *Tarapha* upon the life of *Don Pedro*. Friar *Alonso Venero* in his Enchiridion of times, saith, that in the 1351st year, this Cardinal commanded he should after death, be brought on men's shoulders to the Church of Toledo: and so was he carried, the Pope giving great Indulgences to whomsoever would be partner in that travail. For which cause, all the people by whom he came, went out to receive him, and one people carried him to another, and the other, unto another, until they came to Toledo. In saying this *Don Gill* to have been in the time of *Martin 5*. *Platina*, and *Tarapha* place him in the time of *Innocent 6*. In the courts which at this time were held in Perpinan, he commanded, that not at the incarnation, which is the 25th of March: but at the Nativity, the year should begin. This custom to begin the year at the incarnation, is yet to this day observed in England. When *Innocent* heard the difference happened between the king *Don Pedro*, and the Queen his wife; Cardinal *William*, to make friendship between the king and Queen, and the states of Castile which took part with the Queen: but seeing the king obstinate, without ought effecting, he returned, and the Queen for grief and sorrow a few days after this pope died in Avignon in the 1362nd year.

Urban 5 being absent, and no Cardinal was chosen Pope. Cardinal *Don Gill Carillo* he sent into Italy for his vicar general: which office he had executed, in the life of his predecessor *Innocent 6* as before we have said. In the 4th year of his Popedom, this Pope with his Cardinals, came from Rome to Avignon. In the Lent time, he sent a Rose to *Jane Queen of Sicilia*, and made a decree every year to give this Rose upon that Sunday in Lent which they call *Laetare*: and so returned with his court into France. In the time of this *Urban* was the Archbishop of Colonia (as saith *Petrus Premostratensis*) married. Dr. Illescas upon the life of this *Urban 5* saith: That when he had forgotten where were the heads of the holy Apostles *Peter* and *Paul*: instantly did the Emperor solicit the pope that they should be sought for. And at last were they found

in a chest, in the *Sancto Sanctorum* of S. *John de Lateran*, and put in the place where now they remain, etc. See here the assurance which our adversaries have of their so great relics. In the 1371st year, and not without suspicion of poison, *Urban* died. *Don Henry* 2, bastard son of *Don Alonso* 11, reigned in Castile.

Gregory 11, Nephew or son to *Clement* 6 being 17 years old was made Cardinal. When he was Pope, seeing all Italy to be mutinous, and almost all fallen from his obedience: by the counsel of *Catalina* of Sena (who was afterwards canonized) and of *Baldo* his master (as saith *Volateranus*. In the 1376th year the Pope returneth to Rome.) In the 1376th year he left France and with 12 galleys came to Rome. *Clement* 5 removed the Court of Rome into France: where it was held almost 74 years. Others say that Saint *Bridget* returning from Jerusalem, came to Rome: and wrote to *Gregory*, saying: that the Lord would that the Roman Court should return to Rome. So also saith *Masseus*. Others (among whom is *Crantzio*) say, that the Pope reprov'd a certain Bishop, because he followed the Court Papal, and was not resident upon his Bishopric: to whom answered the Bishop: And thou Pope of Rome, why givest thou not example to others, by returning to thine own Bishopric. And so the Court of Rome, either by the counsel of one of the two women, or both, or by the counsel of a Bishop, at the end of 74 years returned to Rome. This Pope did excommunicate the Florentines, which had been the heads of the Rebellions: against whom he made great wars, because they naught regarded his excommunication. In the 1378th year died this *Gregory*. In whose time *Don Henry* 2 reigned in Castile.

When *Gregory* 11, was dead, the clergy and people of Rome, that the court of Rome should not eftsoons return into France, ran to the cardinals, and prayed them to make choice of some Italian; but in no wise of a French man. And as they began to make the election, between the Cardinals (which were 17. Four Italians, and 13 Frenchmen) arose great contention. The French being many more in number, might easily have prevailed, but they durst not, for the Romans were in arms, and threatened them, except they chose an Italian. For which cause on Friday the 9th of April made they a Pope, and called him *Urban* 6. And (as saith *Platina*) before he was published, and not once suspected to be pope, the French Cardinals, began a grudge, saying, that this election was unlawful, and nothing worth: because (the Romans requiring with weapons in their hands, that the Pope should be an Italian) by fraud and force it was made. And so the Cardinals departed the Conclave: some retired to the Castle S. Angello: others, to the mountains, to escape the rage and fury of the people. When Cardinal *Ursinus* saw the great discord among the Cardinals, he well hoped he should be Pope, and so did he surely pretend it. Thus far *Platina*. Eight of the French Cardinals, fearing the severity and cruelty of *Urban*, went to Fundo: where for the causes above said, and alleging that the seat was void (and yet there were 18 Cardinals) aided by *Jane* Queen of Naples, another Pope they elected, whom they called *Clement* 7. This was the most pernicious Schism, and longest lasted of any others. For until the Council of Constance began, which was 40 years after, and 10 years after that it continued: so that it endured 50 years. Who desireth to know the deceits, subtilties, perjuries, dissimulations, etc. of those that popped in the time of this Schism, let him read *Theodoricus de Nyem*, who as an eyewitness, wrote the history of this Schism: and *Bonin Segino* in the Florentine history: and Friar *Juan de Pineda lib. 22 chapter 37 ¶ 3. 4.* This *Urban* (saith *Estella*) was a man subtle and revengeful, bearing injuries in mind (not that which he had done, but that he had received) *Crantzio* saith, that he was fierce, cruel and untreatable: and so being Pope, he sought not to set peace but wars: and to revenge himself on the French Cardinals and Queen *Jane*. For which cause, and to make then on his part, he absolved the Florentines, of the excommunication, which *Gregory* his predecessor had given out against them. This *Urban* caused 5 Cardinals to be put in 5 sacks, and so cast into the sea, where they were drowned. From this kind of death, but very hardly, escaped *Adam* an English Cardinal. The cause why the Pope did this, was, for that these Cardinals taking part with *Clement* 7 had conspired against him. After this, for the better strengthening of his faction, he made in one day 29 Cardinals, three of them (saith *Platina*) were Romans, and all the rest almost Neapolitans. *Pandulphus Colenucius*, a most learned Lawyer, addeth in his Latin Neapolitan history another cruelty, much greater than this we have spoken of. This *Urban* (saith he) being in Geneva, condemned to death three Cardinals, commanded their heads to be cut off, their bodies to be roasted in a furnace and being roasted, to put them into sacks, and whensoever he went from one people to another, he

carried them upon three horses: and that it might be known they had been Cardinals, they placed their red hats upon the sacks. All this he did, to be feared: and that none should dare to attempt ought against him. Thus far *Colenucius*. This *Urban* unable by force and arts, to be revenged on Queen *Jane*, sent to intreat *Charles*, nephew of the king of Hungary, to come aid him with an host, and he would make him king of *Naples*. *Charles* aided with the counsel and people of the king his uncle, came and seized the kingdom of *Naples*: took Queen *Jane*, who was retired to Newcastle, a fort in *Naples*, and so taken, put her to death. The Pope until this time was a great friend unto *Charles*: but as peace among the wicked doth not long continue, so this great love of the Pope turned into much more hatred. And why, deem you, his Devilishness was so much offended? The cause was, for that *Charles* refused at the Popes request, to make the Nephew (or as some think the son) of the Pope Prince *Campano*. *Platina*, *Colenucius*, and others recite this history. When the Pope could not obtain this, being a man uncivil, ungentle, and ill beloved, began to threaten. Where with the king was so much offended, that the Pope for certain days durst not go abroad. But the Pope a while dissembling this injury, for excessive heat, as he said departed by the Kings consent from *Naples* to *Nocera*. The Pope come to *Nocera*, there fortified himself, and made new Cardinals. He made process against the king, and sent to cite him to appear before him: whereunto the king answered: that he would come quickly to *Nocera*, not only with words, but with weapons to justify his cause. The king came, and with a great camp besieged the city. The Pope seeing himself so besieged, escaped and went to *Geneva*, where he acted that, which we have before spoken of the Cardinals. When *Ludowick* king of Hungary, and uncle to *Charles*, was dead, the Nobles of Hungary sent for *Charles* king of *Naples*, to make him king of Hungary: whither *Charles* went, in the year 1385 and by great treason of her that had been Queen of Hungary was slain. When *Urban* (as reporteth *Colenucius* in his Neapolitan history) heard of the cruel death of *Charles*, he took great pleasure: and when the sword, as yet bloody, wherewith *Charles* was slain, was presented unto him, he beheld and did contemplate the same with great joy and contentment. So did not *Julius Caesar* being a pagan, no Christian, nor holy Father, who (saith *Plutarch*) when one presented to him the head of *Pompey* his mortal enemy, in detestation of so great an evil, turned away his eyes, and would not behold it. Note that which the same *Plutarco* reporteth of *Lycurgus*, who pardoned him which had put out his eye. These examples I draw from pagans, for his greater shame who calleth himself holy Father, and vicar of Jesus Christ. Vicar of Satan, I call *Urban*; who was a murderer from the beginning. With the death of *Charles* ended not the malice of *Urban*: it passed further; for a year after the death of *Charles*, this Pope practiced to disinherit *Ladislaus* and *John*, sons of *Charles*, as then but little ones, but those of *Gaeta* kept them safely. The pope returned to *Rome* and not without suspicion of poison, having cruelly popped 11 years and eight months in the 1390th year, died: whose death (saith *Platina*) very few lamented, because he was a man rude and untreatable. In the time of this cruel Pope, was found the cruel invention of guns in Germany. *Don Juan* 1 bastard son of *Don Fernando* King of Portugal, at this time reigned in Portugal. This *Don Juan* got the victory of *Aliubarota*, another *Don Juan* 1 being king of Castile. This is that battle against the Castilians which the Portugals so much prize, and glory of. And so upon a time as *Don Charles* the Emperor almost threatened the Portugal Ambassador, and said unto him: Behold Ambassador, there are not many rivers to pass from hence, to Portugal: It is true; answered the Ambassador: because there are now no more rivers, then were in the time of *Aliubarota*. The king of Portugal for this answer, rewarded the Ambassador. *Don Juan* 1 and *Don Enrique* his son reigned in Castile.

From the election of *Clement* 7 fully spoken of in the life of his Antipope *Urban* 6, the Schism endured 50 years. Germany, Italy and England favored *Urban*: France, Castile, Aragón, Navarre and *Cathaluna* favored *Clement* 7, and many there were also that were neuters, and neither favored *Urban*, nor *Clement*. This *Clement* celebrated a Council in Paris. In his time, and the 1387th year was the question of the conception year arose a question between the university of Paris, and the Dominic's about the conception of the virgin Mary. And afterwards was much brawling between the Dominicans and Franciscans, the question as yet being undetermined. For the Popes therein have put them to silence, lest the foolish devotion and superstition of the ignorant common people should be despised. In the 1392nd year *Clement* died. Very many and terrible Bulls sent these Antipopes into diverse parts of the world: many famous libels cast they one against the other, where with they did bite, detest, and curse, the one calling the other Antichrist,

Schismatic, Heretic, Tyrant, Thief, Traitor, wicked, sower of tares, and son of Belial. And verily in this, that the one saith against the other do they not lie: never in their lives spoke they more truly: For as well the son of Belial, as the rest, was both one and other. Many holding this Pope for Antipope, count him not in the Catalogue of the Popes. But certainly he hath wrong: for more canonically was he chosen, then *Urban* (if there be any election of the pope canonically made) and was not in his life so great a villain, nor so cruel as *Urban* was. Hereby moreover great injury is done to our country of Spain, and to France, which held *Clement* for true Pope, and *Urban* for Antipope and Antichrist: as *Clement* called him. And so *Don Juan* 1 king of Castile; that his kingdom should not be separate from the communion of the Seat Apostolic caused (as saith *Don Rodrigo* Bishop of Palencia in his history, speaking of King *John*) the Prelates and men most learned in divinity and humanity, and the estates of his Realm to assemble together: who after they had well examined and debated the business, declared, that *Clement* 7 was to be obeyed. And when *Clement* was dead, they gave it to his successor *Benedict* 13 as hereafter we will declare.

Boniface 9, (not being as then 30 years old, by the partiality and faction of *Urban* 6 who (as saith *Crantzio*) intreated the Romans not like a bishop, but like a cruel Emperor or tyrant was chosen in Rome. And for that he held them suspected, put many of them to death) This Pope made a law, that no Priest should enjoy his living without paying to the pope the first fruits, called the *Annales*, which is one whole years value of his living. The English only did resist this decree, as *Platina*, *Volateranus*, *Blundus*, *Polidorus Virgilius*, *Pantaleon*, etc. do note. He caused *Ladislaus* son of *Charles* to be crowned king of Naples. *Urban* 6 (as in his life we have said) for the hatred which he bare unto his deceased father, endeavored to disinherit and utterly destroy *Ladislaus*. A great Simonist was this *Boniface*: by his Bulls, Indulgences, pardons, and the great Jubilee, which in the 1400th year he celebrated at Rome, he gathered much money which against all law and right he with his kindred prodigally wasted. In the 1404th year he died. And *Don Henry* 3 reigned in Castile.

Benedict 13 or 11 a Spaniard, for the same causes, as was *Clement* 7 is not reckoned among the Popes: but since our country of Spain and France held him for Pope, we will not displace him. A Spaniard he was, born in Cataluña, and called before he was Pope *Pedro de Lunae*: by 20 Cardinals of *Clement*'s faction, he was chosen in Avignon, a man learned he was and before he was Pope, disputed against the authority of the Pope: and concluded, that he was not to be feared. For this so true doctrine, he was by the Pope, which then held the seat of Antichrist, as an heretic condemned. Pope he was until the Council of Pisa deposed him. He was afterwards deposed by the Council of Constance: who albeit by two Councils deposed, yet left he not for all this to be called Pope, until the 1424th year, after he had been Pope 30 years and more: he died in his land of Cataluña. At his death he commanded the Cardinals when he was dead to choose for pope *Gil Muñoz*, Canon of Barcelona, whom they called *Clement* 8, who at the instance of *Don Alonso* king of Aragón, created new Cardinals, and did all that the popes were accustomed to do. But when pope *Martin* 5 elected in the Council of Constance, joined in friendship with the king *Don Alonso*, *Muñoz*, after he had 4 years popped, by commandment of the king renounced, and was made Bishop of Mallorca, and his Cardinals of themselves forsook their functions. In the time of this Schism lived a learned and good man, called *Theodoricus* of Nyem, bishop of Verda, who (as before we have said) wrote the history of this Schism: which history is now hard to be found, because the papists, for that it manifested the truth, almost cast it out of the world. But in the 1566th year was it again newly printed, to the popes great grief, in Basilea. Among other things, this Author said and proved, that the pope held no political right over the Emperor: but contrariwise, that the Emperor ought to chasten wicked Popes: and said moreover, that they which dissemble such enormous abominations and tyrannies, which the popes commit, are not worthy to be called Emperors. In the time of *Benedict* 13 *Don Henry* and *Don Juan* 2 reigned in Castile.

Innocent 7 was chosen in Rome to succeed *Boniface* 9. While he was Cardinal, he reproved the negligence and fearfulness of *Urban* and *Benedict*, saying: that they were the cause of the Schisms so long continuance, which to all Christendom wrought so great mischief. But when he was pope he changed his opinion, and not only did that which before he had so much reproved, but was also much offended, if any spoke to him

thereof. In doing what he would, he tyrannized over the people of Rome: but his popedom not long endured, and so in the 1407th year he died. *Don Juan 2* then reigning in Castile.

Gregory 12, whom *Theodoricus de Niem* always called Errorius, and his followers Errorians, was elected at Rome in place of *Innocent 7*. *Benedict 13* then living in Avignon. With this condition was *Gregory* chosen, that were it for the good of the Church, he should renounce the popedom, which being pope, he confirmed before witnesses, and Notaries that wrote the same, so that *Benedict 13* would do the like. But as *Benedict* would not renounce, no more would *Gregory*: albeit both the one and the other, being great dissemblers, and subtle, gave great hope that they would do it. And so they appointed Savona whither they should come and agree, yet all was but wind. For this cause in the 1410th year was held a great Council in Pisa, where many Cardinals on the one side and the other, 124 Divines, and almost 300 Lawyers were present. Both the Popes in this Council were deposed, and *Alexander 5*. The Council of Pisa deposed both Popes, and elected Alexander a Cretian. This did all Christendom approve (Spain, Scotland and the County of Armenia, which clave firmly to *Benedict 13* excepted) *Gregory* and *Benedict* naught esteeming the Council of Pisa, yet held themselves for Popes: but fearing to be caught, *Gregory* went to Armenia, and *Benedict* to his land of Cataluña. Thus at this time were there three Popes, *Benedict 13* made in Avignon, *Gregory 12* made in Rome, and *Alexander* the Cretian made in the Council of Pisa. Poets do feign *Cerberus* the porter of hell to have three heads: which fable we see now verified in the Popedom, whose porter (which is the Pope) hath three heads, and as touching the kingdom of Antichrist, as well the one as the other was the head. *Gregory* cast *Nicholas de Luca* down from the pulpit, and for punishment to him, and example to other, put him in prison: because in his preaching, for the good of the Church, he exhorted him to unity. The fathers in the end, and the 1415th year, assembled in the Council of Constance, wrote unto him, to come, or at least to send some in his place to the Council, who seeing their desire was to have him renounce, forthwith there renounced: but shortly after, for very grief and sorrow died. *Petrus de Luna* was always called *Benedict 13* against whom *John Gerson*, a famous divine, often said in the Council, whiles *Luna* liveth, there shall no peace be in the Church; but neither the authority of the Council, nor the threats, nor requests which they used, could cause him renounce, and so till he died, (which was above thirty years) was Pope. In the 1424th year he died.

Alexander 5, a Cretian, was made Pope in the Council of *Pisa*, as before we have said. An *Alexander* he was in giving, and so was he accustomed to say merrily of himself, that he had been a rich Bishop, a poor Cardinal, and a begging Pope. So haughty was his humor, that being in the Council of *Pisa*, *Ladislaus* king of Naples, of whom we have made mention in the life of *Urban 6*, he deprived of his kingdom. This Pope ordained, that all Christians should believe (as an article of their faith) that his Saint *Francis*, had the five wounds which Christ imprinted upon him, and commanded solemnly to celebrate the feast of the wounds of Saint *Francis*. Herein did *Alexander* show himself to be very Antichrist: seeing he usurped authority to make new articles of faith; which whosoever would not believe, should for the same be condemned. Saint *Paul* doth teach us, that if any, albeit an Angel from heaven, shall preach another Gospel unto us, then that which he had preached unto us, he should be anathematized, cursed, and excommunicate, such a one then was Pope *Alexander*. Libr. 3 Ch. 15. This *Alexander*, which afore time called himself *Petrus de Candia*, being (as reporteth *Theodoricus* of Nyem) at the point of death, said: that he never knew father, nor mother, nor brother, nor any of his kindred, and that when he was young he lived by begging for God's sake from door to door. He said: that a Franciscan Italian Friar, took him from that course of life, and taught him Grammar, afterwards made him Friar of his orders, and carried him with him into Italy. And that from Italy he went into England, and in Oxford studied, and after he had continued many years in this university, he went to Paris, where he was made master in divinity: from thence, he went into Lombardy, where by the means of Duke *John Galeazo*, he was made bishop of Vincentium, and afterwards Archbishop of Milan, then Cardinal, and in the end Pope. In the 1411th year he died. The cause of his death (as saith *Baptista Panecius* in his 6th sermon) was poison, which his physician *Marcillios* of Parma, corrupted with money by Cardinal *Baltassar Cossa*, who sought to be pope as he was, gave him. *Don Juan 2* then reigned in Castil.

John 24, as *Platina* calleth him, or 23 or 22 for the causes before mentioned, with the poison which he caused to be given to *Alexander* his predecessor, was made Pope. He better knew how to manage arms, than books, and so (as noteth Friar *Juan de Pineda lib. 23 chapter 10 ¶5*) a man he was, notable for matters of the world, but ignorant in spiritual things (a very good beginning) for confirmation hereof he allegeth *Leonardus Aretinus*, *Blundus*, *Flavius* and *Pius 2*. More by violence, than free election, as the papists themselves do witness, was he made Pope: For when *Alexander* was dead, the Cardinals assembled to choose a Pope in Bologna, he being Legate in Bologna, and having like a good captain many soldiers, very much threatened the Cardinals, except they should choose a Pope according to his will. For this cause named they many, saying: wilt thou have this? wilt thou have this other? but with none of them was he pleased. And when they prayed him to name whom he would have Pope. Give me (said he) the mantle of *S. Peter*, and I will put it upon him that shall be Pope. And when they had given it, he put it upon himself, and said: I am Pope. This is like that which is reported of *Don Fernando*, grandfather of *Don Charles* the Emperor, king of Spain, master, for master, this let it be, and so casting upon him the attire, made himself master of *S. James*. The like election to this, was that of Pope *John 23* as before we have declared. This deed of the Pope, displeased the Cardinals: Yet thought they it best to dissemble with him, and for that he was so terrible a man, to pass with the election. In this man (saith *Platina*) was more fierceness and boldness, than required in his profession: all his life almost was soldier-like: such were his customs, that many things, unlawful to be spoken of, he thought it lawful to do. And such were his abominations, that *Platina* shamed to speak them. When he was Pope, he wrote to the Emperor *Sigismund* that he would crown him. He began to hold a Council in Rome, whereunto when the Emperor and divers nations could not freely come, by reason of the discord, that the Pope had raised in Italy, at the request of almost all nations, the Pope appointed Constance the first of November in the 1414th year. In which Council he himself would be present, And albeit, that some did counsel him, not to go to the Council, lest he thence returned without his bishopric, yet went he notwithstanding, carrying with him subtle advocates to defend him, if ought were objected against him. Then began the general Council, by consent of pope *John*, *Sigismund* the Emperor and other Christian princes. The night of the nativity, the Emperor as a Deacon, sang the Gospel, which began *Exiit edictum a Caesare etc.* When the Council was set, and license of free speech to each one given, they objected, and proved against Pope *John*, in the presence of the Emperor more than 40 heinous offences, he was then constrained, by the Council's command, to renounce. The causes were, for that to make himself Pope, he had caused poison to be given to *Alexander 5*, because he was an heretic, Symonist, a liar, a hypocrite, a murderer, a witch, a gamester, an adulterer, a sodomite, etc. Wherefore, *John* changing his garment, fled from Constance, and went to Freiburg: but by command of the Council, after he had 5 years popped, he was deprived of his Popedom, and every other office. He was sought for, found, caught, and imprisoned in the castle of *Hidelberga* in Germany: where he was three years prisoner in great affliction: for that his keepers were Germans, simple and rude, which neither understood Latin, nor yet Italian, and the miserable Pope, neither spoke nor understood German. From this prison, he afterward escaped. The question whether the Pope be above the Council, or the Council above the Pope, was in this Council debated. And in the 4th and 5th Sessions concluded (as *Carranza* himself saith) that a general Council lawfully assembled, which representeth the catholic church militant, had its authority immediately of Christ, which Council, every person of what estate and dignity whatsoever, yea the Pope himself, ought to obey in matter concerning the faith etc. This decree of the Council of Constance, is confirmed in the 3rd and 18th Sessions of the Council of Basile. In the Council of Constance, was *John Gerson*, a famous divine, present; who not only with words, but also with writing approved and extolled this decree, that the Pope was to be subject to the Council. This decree, he saith, deserved to be fixed in all Churches, and in all public places, for a perpetual remembrance. He saith, that those which brought this tyranny into the Church, that the chief Bishop ought not to obey the Council, and that the Council neither ought, nor could judge the Pope, were pernicious flatterers. As though the Council received all that power and dignity of the chief Bishop, and could not be assembled but at the will of the Pope: As though there were no law for the Pope, nor account to be demanded of that which he did. Such monstrous words (saith he) ought to be far from us: as those that be contrary to laws, equity and reason. He saith: that all authority whatsoever the Church holdeth, the same

holdeth the Council, and that appeals from the Pope ought and may be made to the Council. He saith: that they which demand, whether the Pope or Church be greater? Do no less than they, that demanded, whether the whole or part be greater? The Council (saith he) hath authority and right, to choose, judge, and depose the chief Bishop. All which, with the Council of Constance, *Gerson* confirmed. This Council judged the causes of three Popes *Gregory 12*, *Benedict 13*, and *John 24*, and finding them all there faulty, deposed them and elected *Martin 5*. *Eneas Silvius*, afterwards called *Pius 2* was present in the Council of *Basil*, and wrote all whatsoever was there debated, extolling to the clouds that was there decreed: but afterwards being Pope, he changed his opinion, saying: that the Council ought to be subject to the Pope. The university of Paris (a few months before *Luther* handled the question of Indulgence) from *Leo 10* appealed to the Council. This decree of the Councils of *Constance* and *Basil*, did not, nor yet doth please the Popes flatterers, who against their own consciences make the Pope God in the earth, and absolute Lord of all. *John Wickliffe* an Englishman before in England deceased, for freely preaching, the evangelical Doctrine which discovereth hypocrisy and false papistical doctrine, was in this Council condemned: For the same also were *John Hus* and *Jerome* of Prague, who suffered their martyrdom with great constancy and joyfulness, condemned and burned. *Pius 2* saith: that *John Hus* was greater in age and authority, but *Jerome* was greater in learning and eloquence. And a little before, he saith: both suffered death with a constant mind, and as if they had been invited to some banquet, they prepared themselves to go to the fire. When the fire began, they sung a Psalm, which the flame and rushing in of the fire could hardly hinder. None of the Philosophers with such constancy and fortitude of mind is read to have suffered death, as these men endured the fire. *Eneas Silvius*, albeit an enemy, thus speaketh of them. Under safe conduct came these two to dispute and maintain their cause, as they did in the Council. But neither faith, nor promise regarded, they against all law and reason were condemned and burned. The reason, which the Papists yield for this deed doing, is, because no faith is to be kept with heretics. This faith-breach, was cause of great bloodshed in the great wars which afterwards happened in *Bohemia*, as *Silvius* himself reporteth. Great praise worthy are the *Bohemians*, that with great constancy, have continued in the good Doctrine, and reformation, which these holy martyrs of Jesus Christ taught them. And so much the more is their praise, by how much the more they have suffered troubles and persecutions for almost 200 years: and yet by the mercy of God do they still use this good doctrine, and reformation, which from thence hath crept to *Moravia* and *Poland* in the bordering regions. In our time, hath God stretched the same through Germany, and from thence spread throughout all Europe, and hath further passed the great Ocean sea, and gone to India, all the lets of Antichrist, by means of his Inquisitors, notwithstanding: and the more they shall burn, the more will it spread abroad, because (as before we have said of *Tertulian*) The blood of the Martyrs, is the seed of the Gospel. *Carranza*, in his *Summa Conciliorum* noteth 45 errors (as he calleth them) of *John Wickliffe*, and 30 of *John Hus*. Who desireth to know what *John Hus* taught, let him read *Carion lib. 5*. When *John 24* had (as we have said) escaped out of prison, he came to present himself to Pope *Martin 5*, who was chosen in the Council of Constance: to *Florence* came he, and prostrated himself at the feet of Pope *Martin* and acknowledging him to be Pope, kissed his feet. *Martin* moved with this humility, within few days after made him Cardinal, and Bishop of Tuscan, read Friar *Juan de Pineda lib. 23 chapter 20 ¶3*. Oh what a Cardinal, oh what a Bishop, if that be true (as it was) which was objected and proved against him, in the Council of Constance? But no new thing it is, that the Popes, Cardinals, and bishops should be as he was. But a few months, after, *John* in his Cardinalship and of very grief is supposed, in the 1419th year died, Friar *Juan de Pineda* saith: that it was suspected, they gave him poison. And saith that most solemnly was he buried in the chapel of Saint John the Baptist. *Don Juan 2* then reigning in Castil.

Martin 5 was made Pope in the Council of Constance: of whose election, *Sigismund* the Emperor much rejoiced: and so thanked the Council, for choosing such a Bishop. And prostrating himself before the Pope, kissed his feet. This pope embraced him as his brother, and gave him thanks, that by his means and travel the Church was quieted, after so great a Schism. But for all this friendship, the Pope secretly departed from Constance: as saith *Volateranus* against the will of the Emperor and so came to *Florence*: where taking his pleasure, he two years remained. Before he departed from Constance, the Emperor and other Princes exhorted him, to give some good order for reformation of the overmuch liberty and evil customs of the

Clergy. Whereunto *Martin* answered. That this was with time, nature and consideration to be done, and for confirmation of his answer, hypocritically alleged the saying of S. *Jerome*, that every province hath it customs and manners, which could not suddenly be abolished, without great trouble and damage. How much better should he have put his hand to the work, and begun to reform himself, and his court of Rome? To speak of reformation to the Popes, is to speak or preach death unto them. And this is the cause, why they cannot brook to hear tell of a Council: because they then know, that each one, *tam in capite, quam in membris*: As well in the head as in the members, will begin to speak of reformation. They remember that the Councils have deposed Popes, and placed others. They remember that in the Council of *Pisa*, celebrated in the 1410th year, two Popes were deposed, and *Alexander* elected: that in the Council of Constance, in the 1416th year, were three deposed, and *Martin* chosen: And in the Council of Basil, in the 1432nd year, *Eugenius* was deposed and *Amadeus* chosen. For this cause would the Popes have willingly no Councils: And albeit for shame they cannot but grant that a Council shall be, the Pope feareth (as to eat poison) to be present therein; but sendeth his legates; which accustomedly, as in the last Trident Council (which buried so many Popes, and none of them appeared in the Council) was seen. The Popes do fear (as before we have said) least the like to them (as to the others Popes) should happen in the Councils. For these causes, made *Martin* a decree, that no Council, after that of Constance, before 5 years passed should be held; and after that Council, ten years should pass, before another Council were held. See here the reformation, which the Popes desire. If any Pope, in manners be less wicked (for in Doctrine be they all Antichrists) and in his Roman Court wisheth and practiseth some reformation: then doubtless ensueth some conspiracy against him, that they give him a morsel wherewith they dispatch him. An example we have in *Celestine* 5 whom his Cardinal that after him was Pope, dispatched: and in *Adrian* 6, as afterward we will declare. It is said of this pope *Martin*, that he dispensed with one to marry his own sister. After two years he went from Florence to Rome. The cause of this going was: for that the pages (as saith *Juan de Pineda*) sang in his disgrace a Sonnet which began:

El Papa Martino no vale un quatrino.
 Martin the Pope is not worth a rope.

When he came to Rome (saith *Pineda*) his face shewed him to be quite changed: for before he was pope, he was deemed a man gentle, simple and unwise, and wanting that gentleness that was supposed to be in him, was afterwards discovered to be most wise. And a little lower. So scraping he was and covetous a money-gatherer that he gave great cause of slander, chiefly: because what he evilly got, he worse spent, etc. When he was come to Rome, he gave himself to repair, not the true Church of Jesus Christ, which is his members: but the walls of the city and Churches: he annulled the decrees of the Popes, passed in the time of the Schism: he deprived *Don Alonso* king of Aragón, of the kingdom of Naples, and gave it to *Lewis*. And in the 1431st year died. *Don Juan* 2 reigned in Castile.

Eugenius 4, a Venetian, after the death of *Martin* his predecessor was elected in Rome. In so great a straight was seen this *Eugenius*, that to save his life (being Pope) he left his own garments, and in a Friars attire, put himself, with his companion in a fishers boat which he found: certain Romans which perceived his flight, cast many stones and arrows at him. In the end, he escaped and went to Florence: where some years he abode, and for his better defense, made 16 Cardinals. In the 1432th year, was the *Eugenius* cited by the Council of Basil. But he knowing that the Council would be above the Pope: and that upon appearance he should answer the exhibited accusations against him, would not appear. *Eugenius* not appearing, was deposed by the Council: and *Amadeus* Duke of Savoy, who had made himself an Hermit, and now called *Felix* 5 was elected in his place: yet for all this would not *Eugenius* leave to be pope. And so to defeat the Council of Basil, he assembled another Council in Ferrara, and from thence went to Florence. *Don Juan* 2 king of Castile, albeit he had sent his Ambassadors, and learned men to the Council of Basil, yet favored this *Eugenius*. *Eugenius* incited *Lewis* the Dolphin of France, with an host to go to Basil and break off the Council, whereof ensued great mischief. This *Eugenius* was the cause of the unfortunate death of *Ladislaus* king of Hungary, in counselling him to break his faith and word given to the Turk: which counsel this poor

youngling but of 22 years, took: and so set upon the Turk, when (by reason of the peace between them) he least suspected. The Turk seeing this unfaithfulness, reinforced himself, and returned upon him. In which battle the king, with Cardinal *Caesarinus* the Popes Legate was slain, and his host destroyed. It hath wontedly been argued, whether faith and promise given to an infidel, might lawfully be broken: whereunto I answer that, which Friar *Juan de Pineda*, lib. 26 chapter 28 ¶1 to this purpose saith. There is no doubt (saith he) but faith is to be kept as well to an enemy, albeit he be an Infidel, as to a friend and Christian: the reason which he giveth is this: because the bond to observe it, issueth from the law of nature, which is indispensable, God having been put for witness of the truth that each one promiseth to another, etc. So that *Eugenius* the fourth was wicked in dispensing: and *Ladislaus* was perjured against God, notwithstanding the Pope's dispensation. Wickedly did the Council of Constance, which brake faith with *John Hus* and *Jerome of Prague*. Much better did the Emperor *Don Charles*: who being but young, of 21 years, sent with safe conduct for *Luther*, who appeared before the Emperor at Worms, and publicly gave an account of his faith; and the Emperor (keeping with him his word) sent him back, albeit the Spaniards did incite him to kill him. Much better did the Captain *Mondragon* in keeping the faith which he had promised to the Prince of Orange, whose prisoner he was. This *Eugenius* most cruelly burned a Frenchman, called *Thomas Rendon*, a Carmelite, for saying, that in Rome were committed great abominations: that the Church had need of great reformation: and that when Christ's glory was in question, the Popes excommunication ought not to be feared. *Antoninus* part. 3 tit. 22 chapter 10 maketh mention of this *Thomas*. And *Baptista Mantuanus* in the last chapter of his book *de vita beata*, giveth him an honorable testimony, calling him holy and a martyr. This *Eugenius* (as reporteth *Platina*) was very inconstant in his life. In the beginning of his popedom, guided by evil counsel, he troubled things divine and human. This *Eugenius* celebrated a Council in Florence, to match with that which was held at Basil: He compelled in this *Florentine* Council, *Josephus* the good Patriarch of Constantinople, to translate the bible, after the vulgar Latin edition (which is that which the Roman Church approveth) into Greek: that this translation might among the Grecians, as the other among the Latins be esteemed. In many things did the Greeks conform themselves in this Council with the Latins: but could in no wise be induced to admit of transubstantiation: notwithstanding did the Council and Pope allow them for faithful; as speaking of Transubstantiation in the Treatise of the Mass, we will hereafter declare. After he had been Pope almost 16 years, in the 1446th year he died. This *Eugenius* (as is read in the 16th and 17th Sessions of the Council of Basil) declared the same Council to have been, and from the beginning to be lawfully assembled, and so annulled, and revoked the Bulls, given out to dissolve it. *Don Juan* 2 reigned in Castile.

Felix 5 is not accounted of the Papists for Pope: In the Council of Basil he was chosen, after that *Eugenius* (who would not leave to be Pope) was deposed. The 30th Schism was this, and nine years endured: in which time, all Christendom was divided into three parts: some were for *Eugenius*: others for *Felix*: and others were Neuters; which neither took the one part, nor the other: Such as took part with *Felix*, said the Council to be above the Pope: and those of *Eugenius* part, denied it, when *Eugenius* was dead, those of his part, chose *Nicholas* 5 in whose time and the 1447th year *Felix* 5 renounced, and so the Schism ceased. For this renunciation, *Nicholas* 5 to stop his mouth from further barking made him Cardinal of S. Sabina: and Legate in Germany and France. *Julianus Taboecius*, in the genealogy of the Dukes of Savoy, proclaimeth this *Amadeus* for a Canonical Pope, and holy man. Two years after he had renounced, and in the 1449th year died *Felix*. *Don Juan* 2 reigned in Castile.

Eugenius being dead, *Nicholas* 5 was made Pope: who in one selfsame year, was Bishop, Cardinal and Pope. He gave the Hat to *Amadeus*, which renounced the popedom. He celebrated the Jubilee, in the year 1450. *Boniface* (as in his life we have said) was the first inventer of this Jubilee from 100 to 100 years. These jubilees the Popes did willingly celebrate, for the great profit thereof arising. Of this Jubilee it is reported that as the people upon a time came from *Vatican* to the city, they encountered a Mule of Cardinal *Barbo*. And when the number was very great of comers and goers, stumbled upon the unhappy Mule, which with the multitude was fallen to the ground, over whom fell many more, that it seemed they played the play which children use, called *Crescael monton*: more sacks on the Mill, and cast one upon another, so great

was the press, that 200 men were squeezed and stifled with the weight. And for that this hap befell (as they call it) on *Adrians* bridge others fell into the river. See here the effect of foolish zeal, without discretion or true religion. For how many of these had it been better to have stayed, and wrought in their houses for maintenance of them, their wives and children? But S. P. Q. R. *Stultus populus quaerit Romam*, to wit, foolish people go to Rome, but the wise abide at home. The Turk in the time of this Pope took the most noble city of *Constantinople*. This Pope was much given to drink, and edify, not souls, but walls. *Platina* recounteth his buildings. He approved that which the Basile an Council, and *Felix* the fifth had done: and also admitted the Cardinals which *Felix* had created. In the 1455th year died *Nicholas*. In which selfsame year, or a little before, died *Don Juan 2* king of Castile. In whose time lived *John de Mena* the Spanish Poet, as appeareth by the beginning of his poesy which he dedicated saying: *To the most potent John, etc.* Calistus 3.

Calistus 3, a natural Spaniard of Valencia in Aragón, before he was Pope, called *Alonso de Boria*, who studied and read the Lecture in Lerida an University of Spain, was a most learned Canonist. When he was Pope, all his care he bent to make war with the Turks. For which cause he sent many *Echacuervos* or deceivers (in Spain so commonly called) to preach his mockeries and pardons: and incited against the Turk the Armenians and Persians: he caused certain countrymen to be strangled: for that they mocked at his mockeries and Bulls: he commanded that none should appeal from the Pope to the Council: and more of these things would he have done, had he longer lived. Over much liberty he gave to his Nephews, and chiefly to *Rodrigo de Boria* whom he made his Chancellor, and which afterwards was *Alexander 6 Calistus*, for very age in the 1458th year died. In whose time *Don Henry 4* reigned in Castile.

Pius 2, before called *Eneas Sylvius* was a Notary Apostolic in the Council of Basil: In his Orations and Epistles he spoke against the authority of Pope *Eugenius*: but after he was made Pope, he changed his copy. When he was Pope he treated of making war against the Turk: but nothing did, because he speedily died. He wrote two excellent books of that which was debated in the Council of Basil, which when he was pope he endeavored what he might to hide and obscure: as unwilling to remember what before he had written: for he pretended (ambitious as he was) to magnify and greatly advance his authority papal. *Estella Veneto* speaking of him saith, that they never saw him fear either kings, Captains, or tyrants: he took part with *D. Fernando* bastard son of *D. Alonso*, whom (dispossessing *John* the son of king *Renato*) with force of arms, he made king of Naples. He excommunicated *Sigismund* Duke of Austria, because he chastised for his robberies his Cardinal *Nicholas Cusanus*. He excommunicated Gregory of Hamburg a most learned lawyer: He took from *Dirtherus Enseburgus* the Archbishopric of Maguncia: and put in his place *Adulphus de Nassao*; because he thought evil (as he said) of the Roman Church. The chief causes of the deposing of *Dirtherus* was; for that he constantly opposed himself to the Popes unjust exactions, wherewith they robbed the provinces, under pretense of war against the Turk. This *Pius* made a young man bishop: because he was nephew of the duke of Burgony and brother of the duke of Burbon (as noteth it friar *Juan de Pineda*) this election was cause of great mischief. He deprived the Archbishop of Benevento: He cited *George*, king of Bohemia, upon pain of losing his kingdom, to appear: many bishops deposed he for money: celebrated a council in Mantua; where he disabled the law Pragmatical, which was made in France, as a thing pernicious to the Roman seat: gave himself much to build: made Corsiniano, the place where he was born, a city; and after his own name called it Piencia: imitating therein Alexander, who after his name, called a City, *Alexandria*; and *Constantine*, who called *Bizantium Constantinople*. In the 1464th year he died. *Platina* and *Sabellicus* say, that *Pius 2* was accustomed to say: that matrimony with great reason was forbidden to the Priests, but with greater reason it should be restored to them again: and that moreover mentioned in the life of Pope *Gregory 1* done and said by this Pope, touching this matter. *Don Henry 1* reigned in Castile.

Paul 2 before called *Petrus Barbus*, hearing that his Uncle *Gabriel*, called *Eugenius 4* was Pope, he changed his estate of living. For leaving merchandise, which he professed, he applied himself to learning: but he was of hard and dull understanding: and so, neither loved learning nor virtue. To Rome he went to his uncle, and so was made Cardinal, and afterwards Pope. Of him saith *Platina*, that in Pontifical attire, and chiefly

the Miter, he exceeded all the Bishops his predecessors: wherein he consumed much money, buying where, and for great price he could Diamonds, Sapphires, Emeralds, Chrysolites, Pearls, and other most precious stones, furnished and adorned, wherewith, like another *Aaron*, he went forth to be seen and worshipped. Great diligence he used to gather gold, and sold benefices also. He commanded that none should bear the red hat, except he were a Cardinal. In the first year of his bishopdom, he presented red cloth to the Cardinals, wherewith they might cover their horses or mules when they rode abroad: he endeavored with arms to entertain his majesty Papal. Very wickedly he dealt with all the decrees and acts of his predecessor *Pius*: exceeding ambitious he was, and (as saith *Volateranus*) gave himself to pleasure. *Estanislaus Reuthenus* reporteth: that this *Paul 2*, reading certain verses, compiled against him and his bastard daughter, wept, and complained to his friends of the cruel law of constrained single life, seeing that he (which ought to be not only Prelate of the Church, but an example of chastity) saw his daughter with great shame in the mouths and eyes of all the city: who although she was most beautiful, yet he grieved (said he) she should be thought to be a bastard, knowing that by the law, she should have been born in lawful matrimony, had not unhappy forced single life hindered it. So that he purposed (say they to restore marriage to Ecclesiastical persons: which he could not do, because he died. Against forced single life note that which *Paphnucius* in the first Nicen Council, and that which we have said upon *Siricius*, *Gregory 1*, *Nicholas 1*, and *Pius 2*. This *Paul 2* promised long life unto himself: but having supped well to his liking, in the 1471st year, unseen of any, he suddenly died. *Dr. Illescas Hist. Pontif.* of him saith: A most great eater he was of fruits, and chiefly of Melons: and they in the end killed him: for one night finding in himself a strong appetite he lusted to sup upon both flesh and fish; and eat infinitely of all, and afterward did eat two whole Melons, with many other things of ill digestion: and a little lower: And half an hour after, a chamberlain entered, and found him fallen to the ground, and dead, that he never spake more. *Carion. lib. 5* of his history saith *Paul 2* was openly infamous, and execrable, for his most filthy and unnatural lust, the report was public, that he was strangled of the devil; and his neck broken, in the very act of his abomination. Notwithstanding that such a one was *Paul 2*, yet did *Dr. Illescas* praise him for most liberal, an alms-giver, charitable and pitiful to the diseased, a friend of justice, and very merciful. But who so desireth to know what a one he was, let him read *Platina*. At him ended *Platina* his lives of the chief Bishops: of whom he received notable losses, and injuries: he deprived him of his goods and dignities: cast him into prison, and caused him to be tortured: as Abbot *John Tritesio* reporteth, *Platina* remained in prison until *Paul* died. *Don Henry 4* reigned in Castile.

Sixtus 4, a Genevan, on the day of his coronation was in great peril of his life: for as they carried him in his horselifter to Saint *John de Lateran*, there arose great tumult against him among the people, that they hurled stones at him. So liberal he was, that what he had promised to one, he would promise also to another, and so to many, if many did demand it. He was overmuch addicted to his kinsfolks, and chiefly to his Nephew *Pedro Rueirio*, a Franciscan Friar whom he made Cardinal, a cursed, filthy and riotous person. This Sephardic Minority (consumed with fleshly delight) at the age of 28 years died. Many make mention of this cursed Nephew of the Pope. *John Rauisius Textor* saith: that when *Sixtus 4* was chief Bishop, *Pedro Presbitero* Cardinal, consumed in two years, and that in vanities, three hundred thousand ducats. *Johannes Riuius*, *Baptista Mantuanus*, and *Baptista Fulgus* report fearful monstrousness of this beast. For he made no reckoning to walk by his house clothed with cloth of gold: the coverings of his beds were of cloth of gold, the basins wherein he did his necessities, were of silver: that he caused the shoes of his friend *Teresa* to be covered with precious stones. All this is nothing. *Baptista Mantuanus* in his *Alphonso*, lib. 4 bringeth in *Pluto*, that gave him the welcome to hell. This *Sixtus* Pope much consumed in wars: which to entertain, he invented and sold new offices. A solemn house of ill repute he builded in Rome, where enormous and wicked sins were committed. What Pope, or what incarnate devil is this? Every whore in Rome, did pay unto him, (as now also they do to the Pope) a *Julio*, which is every week a Real, which then came to 20000 ducats. But the rent (say they) is now increased that it is brought to 40000 ducats of yearly rent. Horrible things of this *Sixtus* and Friar *Peter* his Nephew writeth *Mantuan*. A great warrior also was this Pope, and that unjustly (as *Volateranus* witnesseth) he made wars against *Vitellius Tiphernatus*, against the Florentines, Venetians, Colonists, against *Don Fernando* king of Sicilia, and Duke of Calabria, and against nations and Princes. He sought to hold at his command kings and Christian Princes, whom he advanced or

put down as himself listed. He moved the Swissars to make wars with the Lombards, whom he had excommunicated. He caused the Jubilee to be from 25 years to 25 years: which *Boniface* 8 did institute from a hundred to a hundred years. And *Clement* 6 from 50 to 50, and this by persuasion of his kindred, which gaped for gain by him. He invented many offices of Scribes, Solicitors, Breviaries, and Apostolic Notaries, which he sold for good money (if that may be called good, which is evilly gotten. He cursed *Laurencio de Medices* a Florentine, because he hanged *Raphael* the same Pope's Nephew: he grievously afflicted the Florentines: and was a great defender of the Roman seat. The forenamed *Volateranus lib. 5 Geograph.* reporteth a fearful impiety of this *Sixtus* 4 committed by his command, at the elevation of the sacrament: which when we speak of the Mass, we will afterwards declare. *Leander Tritenius* reporteth, that in the 1470th year, one *Alanus de Rupa* a Dominic, moved with certain visions, renewed the Rosary (as they call it) of our Lady: which (the Gospel of Jesus Christ cast aside) he preached. And that this Rosary should the more be esteemed, and of the common people adored, *Jacobus Esprengerus* Provincial in Germany did extoll it to the heavens with false miracles and illusions of the devil. And finally *Sixtus* 4 approved and confirmed it: of which a book was made, in the beginning whereof it is said: that the blessed Virgin *Mary* on a time entered into the shut cell of the said *Alanus*, who taking of her hair, made a little ring, where with she was married to Friar *Alanus*: that she kissed him, and caused him to handle her breasts: and lastly was so familiar with *Alanus*, as the wife wontedly is with her husband. At such blasphemous dishonesties, and such dishonest blasphemies who can have patience. Surely I am ashamed to write them: but it is needful to discover their villainies and shame, that Spain and all the world may hasten to know them. And for as much as this foolish and superstitious devotion of praying over the Rosary, is one of the most principal of the papacy: I will here briefly set down, what the Papists themselves report of it. The Dominican Breviary, at Lyons in France, printed in the 1578th year, saith, that in the 1200th year Saint *Dominic* did invent and preach it: and that when so holy a devotion was put in oblivion, the glorious Virgin did determine to renew it: and so in the 1460th year she appeared (*Tritenio* saith 1470) to Friar *Alanus*: and commanded him, that he in her name should publish to all Christians this so needful manner of praying, promising him to confirm this devotion with signs and miracles, etc. It saith also: that in the 1466th year, the blessed Virgin, the more to inflame the hearts of all men with this devotion, appeared to the Prior of the Covent of *S. Dominic* at Colonia, commanding him to preach it to the people, and tell them that very many and great mercies would the Lord show to all those, that should offer this Psalter devoutly unto her, etc. It saith also, that *Sixtus* the fourth did confirm it, granting many indulgences to them that should pray it: the which many other chief Bishops did also confirm. It saith: that in the 1572nd year, *Gregory* 13 commanded, that the feast of the Rosary should be celebrated the first Sunday in October. There is a Spanish book, printed at Bilboa by *Matthew Mares*, in the 1583rd year: which at large recounteth this history of the Rosary, or Psalter, or Crown of our Lady: *fol. 185* it saith, that Pope *Clement* 4 and *John* 22 and *Sixtus* 4 granted 78 years of pardon for every time that they prayed over this Psalter. *Innocent* 8 granted also plenary indulgence, etc. Also *Leo* 10 confirming all the pardons granted by the other Popes, to those that should pray it, etc. granted newly ten years, and ten times forty days pardon for every entire Rosary, etc. Also Pope *Alexander* 6 granted to whomsoever should pray this Crown, full remission: and on the Fridays doubled: and how oft whatsoever on good Friday he should pray it, so many souls out of Purgatory. Also *fol. 187* it saith, Pope *Paul* 3, at the instance of the most reverend Cardinal, *Don Friar John* of Toledo, Archbishop of Saint *James*, granted to all them that should pray the Rosary fifty and six thousand years, and for every time plenary Indulgence. Thus far this book. And in two words to speak all; our adversaries never cease to count the great virtues of the Rosary with many miracles confirmed. Behold how much hath the superstition of praying by count, the *Paternoster* and *Ave Marias* crept in, whose first Invention was *Petrus Hermitanus*, without the word of God, and without any example, of Saint of the old or new Testament. Behold whether the ignorant papists have great occasion to esteem their Rosary, invented with false miracles and illusions of the devil, and renewed by the means of Friar *Alanus*: and what *Alanus*? The husband of the virgin *Mary*, preached by *James* the provincial, and confirmed by *Sixtus* 4, the holy father of Rome. All these strange wonders, blasphemies, and impieties have I reckoned, that our adversaries may be ashamed, seeing there be some that understand them: and so may turn to the Lord, who only is he that pardoneth sins: and graciously this for his son Christ's sake. In the 1477th year, *Sixtus* 4 did institute the Inquisition of Spain:

the first Inquisitors general was Friar *Thomas* of Torquemada, *Pryor* Dominican of *Segovia*: who so list to know more concerning the Inquisition, let him read the life of *Alexander 6* which we will afterwards recount. Albeit such (as we have heard) was this *Sixtus 4*, yet do our adversaries much esteem him. And so *Felix Pereto* when he was Pope, called himself *Sixtus 5*.

Onuphrius Panvino, an Augustine Friar and the Popes great adulator, reporteth that the mother of this *Sixtus 4* being with child of him, she saw in a dream, that Saint *Francis*, and Saint *Anthony* gave to this her son the attire and cord of their order. The mother for this dream, called him *Francis* at his Baptism. Proceeding in his fable he saith: that on a certain day, as the nurse washed him in a bath, the Infant swooned, and that she carried him almost dead to his mother. And that the mother seeing her son in that plight, and remembering her dream, promised and vowed that her son for six months space should wear the attire of Saint *Francis*; after which time they took from him the attire: which taking away the child, being now but one year old, became again infirmed, and much more grievously than before: But the mother renewed her vow, and then was he cured, who at the age of nine years, was made Friar in a monastery of Saint *Francis*. Thus far *Panvino*. See here, upon what is the popish religion founded: upon dreams, illusions of the devil, false miracles, and lies. God by his just judgment doth blind them, and leave them to fall into a reprobate mind: And because they believe not the truth, written and manifested upon men in the old and new Testament, meet it is (as saith Saint *Paul*) that they should believe lies. The report, that the Duke of *Ferrara* against the will and consent of *Sixtus* had made peace with the *Venetians*, caused the death of *Sixtus*. For so highly was he offended thereat, that within five days, and in the 1484th year he died. In whose time reigned in Castile and Aragón, *Don Fernando* and *Doña Isabela*.

Innocent 8 a Genevan, before called *Johannes Baptista Zibo*, when he was Pope, conspired against *Don Fernando* king of Cecil, taking part with the Nobles, that rebelled against the king: But his enterprise not succeeding, as he supposed, unable to do more, he made peace with the king, with this condition: that he should have his tribute, and the rebels, their pardons: but the king performed neither the one, nor the other. The Pope after this gave himself to pleasure, which accustomedly bringeth and draweth with it vanities, delights, pastimes, pomps, waste, gluttony, whoredoms, and other such vices, and sins. He was of like beautiful and fair body (whereof he much esteemed) as was *Paul 2* in hardness of understanding; and not given to learning. Eight sons, and so many other daughters he had without marriage, as by these verses of *Marcellus* appeareth.

*Octorecens pueros genuit, totidem que puellas:
Hunc meritó poterit dicere Roma patrem.
Spurcities, gula, auaritia, atque ignavia deses,
Hoc, octave jacent, quo tegeris tumulo.*

To wit eight sons he begot, and so many other daughters: For this cause with reason might Rome call him father. Filthiness, gluttony, covetousness and negligent slothfulness, lie (oh *Octave*) in this sepulcher. With riches and dignities he shamelessly advanced his children. He was the first Pope that without any circumstance, color, or titles of Nephews or Nieces, as others had accustomed to do, dared publicly to do this. *Wicelius* notwithstanding, doth commend him for his holy life, learning, and eloquence. He was much inclined to lucre, and when neither his plenary Indulgences, nor his Jubilee, nor was against the Turk could suffice to fill his hands; a new invention he found to draw out money. And this it was, he had found in a wall (said he) the title of the cross of Christ Jesus, of Nazareth king of the Jews, written in three tongues, Hebrew, Greek, and Latin: and withal the iron of the spear, which pierced the side of Christ. Friar *Juan de Pineda lib. 26 cap, 33 ¶1* saith: that *Bayazet* sent him the Iron of the lance, etc. that he should not permit *Zizimus* his brother to move wars in Turkey: This is he which now I will shew to have been called *Geme*, etc. This *Geme* fleeing from his brother *Bayazet* retired to Rhodes: afterwards was he brought to France; then to Pope *Innocent 8*, and then to Naples, in the time of Pope *Alexander 6*, etc. Of this *Geme* will we make mention in the life of *Alexander 6*. Behold what great things can covetousness effect. A great drinker

he was, and in his time all the offices in Rome men might have, and had for money. In a certain place called *Polo*, he condemned for heretics 8 men, 6 women, and the Lord of that people, because they said, that none of *Peter's* successors had been Christ's vicar, but those only which had imitated the poverty of Christ. In the 1492nd year died. *Innocent Don Fernando*, and *Doña Isabella*, then reigning in Spain.

Alexander 6, a natural Spaniard, born at Valencia, was so abominable and shameless, that his papists themselves do openly speak it. *Panvino* an *Augustine* Friar, upon his life, and not without cause, saith filthy things of him, and albeit he said much evil of him: yet left he much unsaid. He saith then, that *Alexander* aided by certain Cardinals, corrupted with blind ambition, and avarice (a good beginning) attained to such great dignity: who afterwards perceiving the great unfaithfulness of this ungrateful Pope, received the Chastisement for selling of their suffrages, that their service deserved: the chief of these Cardinals was *Ascanius Esforcia*, who sold it for great gifts and promises which *Alexander* made: and principally, that *Alexander* promised he should be his Chancellor: which office very few years he enjoyed. The rest suffered moreover great misery, and calamities: some lived in banishment, others were imprisoned, others violently murdered. And that moreover, which of him writeth the forenamed *Panvino*; among other things he saith: Some fathers there were in that election, which prophesied (and were not false Prophets) that a Spaniard was foolishly chosen; who was a man that would smother wickedness, a great dissembler, and one that in the end would be a total ruin to all, etc. The old Spanish proverb in these miserable Cardinals is verified. *Place la traición, mas no el traidor*. The treason pleaseth, but not the Traitor. *Jeronymus Marius*, in his *Eusebius*, speaking of this Pope, saith: who can reckon the foul, and never heard of deeds of *Alexander 6*. He made a covenant with the devils. He gave and delivered himself wholly unto them. So that by their means and arts he might attain to the Popedom: which when the devils had promised, and performed, so wholly *Alexander* ordered his life, that he never attempted to do anything, but first he consulted thereof with the devil. In the 1500th year, he granted the Jubilee not to such only, as should come to Rome; but also to those that would not, or could not come thither, provided that they gave a certain sum of money. Pope *Boniface 8*, in the 1300th year, granted the *Jubilee* from 100 years to 100 years.

Pope *Clement 6* in the 1350th year granted it from 50 years, to 50 years. Pope *Sixtus 4* in the 1475th year, granted the same from 25 years, to 25 years. But it benefited him nothing, if he came not personally to Rome. Our *Alexander* moved with that spirit that made him Pope, did grant it, not to those only, which should come to Rome: but to those also that abode at home: conditionally to give money, as before we have said. And seeing we now intreat of the Jubilee, it shall be good to recite here the ceremony which is used in Rome. Among many other Churches which are in Rome, seven principal there are, where pardons are obtained, every one of these seven Churches hath one gate or wall at the least fast closed so that none can go in, nor out thereby, but in the year of jubilee. The Pope set in a chair, born on men's shoulders, and clothed with red goeth to S. *Peters*, the principal Church there. And being brought to this shut gate, saith the 9th verse of Psalm 24. *Atollite portas principes vestras, etc.* Lift up your heads ye gates, etc. and (this saying) with a golden hammer, which he holdeth in his hand, he giveth a blow; and at the blow giving, in a moment, the earth, brick, and mortar which moored the gate, fall wholly down, and so the people, which will purchase the Jubilee, enter by that gate: for if they enter by another gate, they shall not obtain it. The matter that moorreth the gate, is so within undermined and prepared, that when the Pope striketh, then falleth it down. And so great is the press of the people to enter, that there is no Jubilee wherein some or more persons be not stifled. And such is the superstition of the common people, and foolish and ignorant devotion: that it leaveth neither small stone, nor mortar, nor earth, nor dust of that broken wall. Each one striving, endeavoreth to take something, which they reserve for relics, and carry with them to their countries. This gate call they, the holy gate. *Clement 6* (as in his life we have said) commanded the Angel of Paradise, to carry into heaven, the soul of the pilgrim, which going to Rome to obtain the Jubilee, should die by the way. What agreement hath this Jubilee, instituted by the Pope, with that Jubilee, which *Jehovah* who is the true Almighty God, in the 25th chapter of *Leviticus*, did institute. From 50 years, to 50 years, did God institute the year of Jubilee, that therein every servant of the Jewish nation, should depart out of bondage, and have freedom as the rest, and that the gaged possessions should return to their first owners. So that the

year of Jubilee was a year of freedom generally to all the children of Israel. The papists are very apes, which imitate and follow, either the Jews or gentiles. But return we to our *Alexander 6* who invented always possible to gather money: and so made a new College of notaries of writing, which were 80 in number, every of which offices he sold for 750 ducats. He created 36 Cardinals, or (as saith *Panvino* 43) 18 whereof were Spaniards. And of these 18 three were his allies, very near kin, and of his name *Boria*. Much inclined he was to building: Comedies, and interludes, he heard with great pleasures: never in Rome had sword players, fencers, and bauds more liberty then in his time; and never the people of Rome had less freedom: A great multitude of promoters were in his time, and for the least matter, or word, the punishment was death. All this the devilish father permitted, for the foolish love, that he bare to his children. For he imitating his predecessor *Innocent*, put all his felicity in advancing, and without all shame enriching his bastards: The least of his sons he made prince in Sicilia the second, called *Caesar*, he made Cardinal, the greatest of all made he Duke of Gaudia. This Duke (as saith *Panvino*) after both brothers had supped that night together, in the house of their mother *Zanochia*, *Caesar* his own brother murdered, and cast him into Tiber. All this the Pope his father understood and knew; yet dissembled the same: For this *Caesar*, which was the worst of all, did the Pope his father love more than all: for through ambition and avarice he slew him. The brother being dead, *Caesar* esteemed not the hat, but gave himself wholly, to military exercises: and carrying with him great treasure, he went into France, where he married with a near kinswoman of the King, and was made Duke of Valence. This *Caesar*, by means of the king of France, and the Pope his father, came to do what he would in Italy. So much did king *Lewis 12* in regard of his bond to the Pope, for the son of the Pope: who had dispensed with him to forsake his lawful wife, sister of *Charles* his predecessor, and to marry with the Duchess of Britain, *Charles* his widow: as *Pineda* in his 26th book 38 chapter ¶1 and 2, declareth. Who lists to know the abominations, and villainies that this Pope's son committed, let him read *Panvino*. When *Alexander 6* was dead: *Caesar* his son fell from the Majesty and power wherein he had lived. For by commandment of the king *Don Fernando*, was he taken and carried into Spain: where he remained prisoner 2 years in the Castile of medina, from which prison he escaped and fled to the king of Navara: whom in some wars he served, whereof an harquebus (as saith *Carion*) he died: or as saith *Pineda lib. 27 chapter 4* ¶4 a young gentlemen of the Garceses of Agreda, with a lance slew him in Navara. The daughter of this *Alexander 6* called *Lucrecia* (whom like a wicked irreligious man he carnally knew) was three times married, the first with *John Efforcia* Duke of Epidauro, the two having forsaken the Duke her first husband, with *Don Lewis* of Aragón, bastard son of king *Don Alonso*: the second husband being dead, the third time she married with *Don Alonso* Duke of Ferrara. At whose nuptials (as declareth *Panvino*) the father made great mirth and feasting. Note here the small shame of Pope *Alexander*. By an Epitaph made *Johannes Jouianus Pontanus*, how holy and chaste was the single life of this Pope, and what was his religion manifestly appeareth. Then speaking of *Lucretia*, he saith.

*Hic jacet in tumulo Lucretia nomine, sedre
Thais, Alexandri filia, sponsa, nurus.*

As much to say, as here in this tomb lieth in name, *Lucretia*; but indeed, *Thais*, the daughter, spouse, and nurse of *Alexander*. *Zanazaro*, a famous man of that time, and excellent port, of *Alexander* saith.

*Policitus caelum, Romanus, et astra, sacerdos,
Per scelera, et caedes ad Styga pandit iter.*

The Roman Bishop, who heavens and stars did promise, by his villainies, and murders is gone the way to hell, the fame also.

*Ergo te semper cupiet, Lucretia sextus?
O Fatum diri numinis: hic pater est.*

How then, *Lucretia*, will Sextus ever desire thee? Unlucky fate: he is thy father: Of *Alexander 6* they say, that he sold the crosses, the Altar, and Christ himself. All this he had bought before, and therefore might sell the same: So *Alexander* committed *Simony* in buying it, and sacrilege in selling it. This *Alexander* is he, that caused *Geme*, or as others call him *Zazimo* brother of the great Turk *Bayazet*, whom he held prisoner in Rome, to be poisoned: and this did *Alexander* for 200000 ducats which the great Turk sent him: what good example was this to work the Turks conversion? Of this *Geme* began we to speak in the life of *Innocent 8*, and here with him will we make an end. *Charles 8* King of France made war with Pope *Alexander* in Rome, the pope seeing himself unable to resist the Frenchman made peace with him: among other accords this was one, that the Pope should deliver over to the king, *Geme* the Turk's brother. This put the Pope into great pensiveness: because he should lose 40000 ducats, which the Turk yearly gave him: that he should not let *Geme* go. The Turk in the end promised 200000 Ducats, to cause *Geme* to die, as with poison he performed. In Naples *Geme* died, to the great grief of the king, as saith *Guiciardine*, and others, or after *Jovius*, in Gaeta: but all agree that he was poisoned, with poison which *Alexander* caused to be given him. This is he, that to maintain his tyranny, called the great Turk aforementioned, against the king of France: wherein he gave example to *Francis*, of France, to call afterwards the Turk, against our king *Don Charles* the Emperor. This is he, which commanded both the hands and tongue, of *Antonius Mancinellus*, a most learned man to be cut off for an elegant oration, which he made against his abominable customs, most filthy life, and not heard of villainies: But God, who is just, gave him his hire: And thus it was; that being at a banquet, which he made to certain Cardinals, and Senators of Rome, of purpose to poison them, with the selfsame poison that he poisoned *Geme* the Turks brother withal, the servants ill advised, mistaking one flagon for another unwillingly gave drink to the Pope of that flagon wherein was the poison, and so (after he had 11 years Poped) he and some of the servants, and Cardinals, in the 1503rd year died. In the time of this Pope, and the 1499th year, *Jeronymus Savanarola* a Dominican, that excellent preacher, a man admirable in life, and doctrine, with other his companions, was burned in *Florence*. He maintained the communion in both kinds, condemned Indulgences: sharply reprov'd the wicked life, and great carelessness of the Pope, Cardinals, and moreover of all the Clergy, in their office: denied the Pope's supremacy, taught, that the keys were not given to *Peter* only: but to the whole Church. He said: that the Pope followed neither the life, nor doctrine of Christ, seeing he attributed more to his indulgence and trifling traditions than to the merit of Christ. He affirmed that the Popes excommunications were not to be feared: and foretold somethings which were to happen, namely the destruction of *Florence*, and Rome, and the restoring of the Church: which in our time have come to pass. For this cause, the Count *Franciscus Picus Mirandula*, called him an holy Prophet: and defended him by writing against the Pope. *Marcillius* in a certain Epistle, and *Philippus Comineus* in his French History say, that he had a prophetic spirit, and many other learned men defended his innocence. Dr. *Illescas*, in the life of *Alexander 6*, speaking of *Savanarola*, saith these words: Many opinions there were, and yet wants there not some which judge of the justification of this fact. This only resteth, to refer the same to the judgement of God: who knoweth the secret of all things. I heard the most learned father and master, Friar *Mancius* of the order of Saint *Dominic* say, that he heard it affirmed of a faithful witness and familiar of Bishop *Remolinus* (which afterwards was Cardinal) that it repented the Bishop all his life time to have pronounced this sentence. And that for satisfaction thereof before God, he fasted three days in the week. And verily, who so readeth some spiritual things, which he left us in writing would not deem them to proceed from an hypocrite, but a true religious man: Hitherto *Illescas*. In the time of this *Alexander Don Fernando* and *Dona Isabella* reigned in Spain.

Six notable things happened to Spain about the year 1492. The first, the Pope was a Spaniard, the second, *Granada* was won. The third, the discovery of the Indies. The fourth, The inquisition of Spain. The fifth, the holy brotherhood. And the sixth the disease called Bubo. Abominable (as we have seen) was *Alexander* A Spanish and abominable Pope. but great mischief did he to Spain, or any land of the world. The taking of *Granada* wrought great good unto Spain in freeing it from continual wars, and slaughters between the Christians and the Moors, and in banishing out of all Spain, the false sect of *Mohammed*. The discovery of the Indies that (being well considered) hath done more hurt then good, to the souls of the Spaniards. *Casaos* the bishop (who was an eye witness, and a natural Spaniards) wrote a book of the cruelties of the Spaniards

towards the poor Indians, would God those which went thither, had had more zeal to teach, and augment the holy catholic faith, contained in holy Scripture, then to enrich themselves, and for the enriching of themselves, to murder and on all sides rob (as they say) that simple people, which had reasonable souls, as well as we; and for whom Christ also died. The Indians (as *Augustine de Zarate* complaining, reporteth in his History of *Peru*; said that the Spaniards took from them their Idols, and gave them the Idols or images of Spain, crosses, the Virgin *Mary* etc. to worship: They said: that the Spaniards had taken from them their many wives, telling them that the law of Jesus Christ permitted but one only wife, and took them for themselves. Had they taught them to worship God in spirit and truth, as he saith that he will be worshipped: no mention at all had been made, of Idols or images: seeing that God, in the second commandment of his holy law forbiddeth them. And chiefly the Indians being so addicted to Idolatry. If the law of Christ permit but one only wife, according to the first institution of marriage, wherefore kept our Spaniards many whores and concubines? What manner of Doctrine was this? If the blind lead the blind, both fall into the ditch. The which to our Spaniards and their Indians hath happened. God send them better teachers. Of good zeal and intention, was the Inquisition ordained; and after some, it was ordained before the wars of *Granada*, by the same *Don Fernando*, whiles *Sixtus* Poped. But be it as it was, in the time of *Alexander* the sixth, and after the winning of *Granada*, was it truly executed. Then commanded king *Don Fernando*, that all the Jews should be Baptized which would live in Spain: or otherwise depart: and so (as saith *Sabellicus*) departed a hundred and twenty thousand. The Inquisition then was instituted, to teach the Christian religion, to Jews, and Moors which were turned Christians, and yet secretly returned to their old customs. But having now almost ceased, with the Jews and Moors, from day to day, hath it done more and more tyranny against the faithful, Catholic and true Christians, who detesting Popish Idolatry, and vain superstitions, confess that only God, the Father, Son, and holy Ghost is in spirit and truth to be worshipped. Their manner or teaching them, whom they suppose to err, is injuries, disgraces, tortures, whippings, and evil life, sambenitos, galleys, perpetual imprisonments, and in the end fire, wherewith they burn those, whom God, by his mercy, maketh constant in the confession of his son Christ Jesus. Who so desireth to see the crafts, deceits, stratagems, and cruelties, which the Lord Inquisitors, or to speak better Inquinators of the faith use, with the poor sheep of Jesus Christ, appointed to the slaughter, or furnace, let him read the book titled *Inquisitio Hispanica*, translated into French, English, and Flemish. In this book it is lively depainted, and with many notable examples confirmed. This is to be noted, that how many whatsoever entered into the Inquisition (for what cause whatsoever) all came out with confusion, and loss of goods, and many, of their lives, and none at all instructed. Such is the entreaty wherewith the Fathers of the faith doth intreat them. They have not leisure to teach them, but to rob and kill them. Would God, that according to the laudable custom of Spain, in other Audiences, Judges of residence should be sent, men learned and void of passion, which might examine the Inquisitors, and those that be, and have been prisoners in the Inquisition: O what would then be discovered? Aragón as it were by force, received afterwards the Inquisition: and so they killed the first Inquisitors. In the 1546th year, *Don Pedro* of Toledo attempted to place it in Naples, but could never effect it, (as Doctor *Illescas* upon *Paul 3* reporteth. For the Neapolitans did vehemently withstand it. Things standing in these terms, Pope *Paul* before certified of what passed in Naples, dispatched forth a writ apostolic, whereby he declared, that the knowledge of causes, touching the offence, of heresy appertained to the ecclesiastical Court and Jurisdiction apostolic, commanding the viceroy, and all whomsoever secular Judges, to surcease in them, and not intermeddle to proceed against any heresy, by way of Inquisition, nor any other manner: reserving to himself the determination of such causes, as of a thing concerning the Ecclesiastical Jurisdiction. Thus far Doctor *Illescas*. Some years after, one *Savedra*, of Cordova, persuaded the king of Portugal that he was sent a *Nuncio* from *Paul 3* unto him. And so in the 1545th year, thus brought in the Inquisition into Portugal. There went out of Portugal 30000 Jews. Time brought it to light, that the Pope had not sent him, and so was he condemned to the galleys. Another pleasant conceit have I heard of this *Nuncio*, an excellent writer he was, and well knew to counterfeit any hand whatsoever. This *Nuncio*, remaining in the galleys, came a poor woman to beseech the General of the galleys, to aide her with some alms, for the marriage of her poor daughter. The General made answer; that very willingly would he help her: but present want of money, was the cause he could not. The poor woman with this answer departed weeping; of whom, when the *Nuncio* saw her weep, he demanded the cause of her weeping: She

told him, that which she had passed with the General. Then did he comfort her, saying: that he would effect what she desired. And taking ink and paper, he wrote these words: Steward, upon sight of these presents, give so many thousand marmades (the number I remember not) to her that shall give you this schedule, which schedule the *Nuncio* subscribed, as if the General himself had done it. The poor woman departed with her schedule to the Steward. The steward answered: that he wondered his Lord would in such a time send that schedule. But since such was his pleasure, he would give her that which he commanded him to give her: and so gave it indeed. When the day came that the General took account of the steward, the steward presented the said schedule unto him: which he read again, and said to the steward. True it is, that such a poor woman came to me to ask an alms: but I answered her, that I could not help her for the present. And beholding the subscription said: this is my hand, but I wrote it not. Wherefore he made inquiry in the galley who had written it: and it was proved to be the *Nuncio*. For which cause the general would have caused his hand to be cut off: but at request of many, his hand cutting was spared and he put to the oars. For by reason of his wealth, he rowed not before. Dr. Illescas in the life of *Clement 6* saith: that he saw him in the galley rowing. One of the chief causes of the low countries revolt: wherein so many thousands of Spaniards and other nations have died, and so many millions of crowns have been wasted, *y aun el rabo (como dicen) está por desollar*: and yet the tail (as the say) is to be skinned (for to begin anew is each day needful) was, that the Duke *d'Alba* sought to bring in the Inquisition. You see here the profit which the Inquisition hath brought to Spain. This say I not, as though I would that there were neither king, nor ruler, but that each one might do, and believe what he listed. Good laws be necessary in every commonwealth, for this cause committed God the sword to the Magistrate, for the chastisement of the wicked and praise of the good; as saith the Apostle Saint *Peter*. Let them then that do evil be punished; but not tyrannically. All laws permit the delinquent to know who is his adversary, and the witnesses that depose, and who they be, that he may except against them, if they be infamous, or his enemies, etc. In this Inquisitory audience, the prosecutor, who it may be never knew nor saw the delinquent, is made party, the witnesses, how infamous, what villains whatsoever, or great enemies they be, are never named, and so cannot be excepted against. The which is contrary to all divine and human justice. If the witnesses have witnessed against one, three or four things, the Inquisitors do charge him, as though the witnesses had spoken of ten or twelve things, much more horrible then the witnesses have deposed. And so may the Inquisitors do what they list, knowing that there is no resident Judge, which is to take account of that they have done. Against this tyranny do we speak. May it please the divine Majesty, which hath given to the king the sword, authority, and command over all whatsoever that live in his kingdoms, be they secular (as they term them) or ecclesiastical; to put into the kings heart willingness to be informed of the wrongs and grievances which the Inquisition doth, and to give (as is his duty) remedy for the same, which one day I hope the Lord will perform, and revenge the blood of the just, which the Inquisition unjustly hath spilled. The blood of the just, is as the blood of Abel, crying for vengeance. How long (say the dead) for the word of God etc. wilt thou not judge and avenge our blood. etc. The brotherhood hath done, and doth great good to Spain: for it cleanseth the ways, and waste places of the thieves, and robbers and so men may walk, and sit safely, under their fig trees, and at the foot of their vine. A common proverb it is, that in Spain are three holy sisters: the holy Inquisition, the holy Cross, and the holy brotherhood: from the one, which is the Inquisition, they pray God to deliver them: from the other, will they keep themselves. The tyranny of the Inquisition, in this saying is noted: The Bubos a disease called the French pockes. The Bubos (a disease until then unknown in Spain) they brought with them, which returned from the Indies; wherewith God did punish them, for taking the wives that were not theirs. This filthy and contagious disease, hath spread itself so greatly throughout all Europe, that they make now almost no reckoning thereof. And he is not held for a gentleman which hath not had two or three times the bubos (as they call them). Other nations call them, the French evil. The Frenchmen call them the disease of Naples. A disease it is, wherewith God punisheth such as live in that filthy single life, despising marriage, which God in Paradise, and the state of innocency ordained; and Jesus Christ with his first miracle (as saith Saint *John*) at a marriage in Cana of Galilee confirmed: albeit the popish votaries call it filthy, etc. Return we to *Alexander 6*. Of him saith the *Enchiridion* of times, that many things in his time did he license, which neither for his person, his estate, nor for Rome (being that it ought to be) were lawful and honest. *Machavell lib. del Principe*, chapter 18 of him saith: Nought else but deceive men did ever *Alexander* the sixth, nor

ever did he think upon other things: and found means sufficient to effect it: and never had man more efficacy in striving to affirm, and with greater oaths would promise a thing, and less perform it, notwithstanding his deceit did always prosper with him, etc. *Guicciardine*, a grave author and of much faith (as saith Doctor *Illescas*) in the life of *Alexander 6* ¶2. lib. 2 of his History giveth this notable testimony of him. The most vile nature (saith he) of the bishop made what wickedness whatsoever in him credible. Who desireth to know further of this abominable *Alexander 6*, let him read *Paulus Jovius*. In the 1503rd year, *Alexander* with poison, as before we have said, died. *Don Fernando* and *Doña Isabella*, then reigning in Spain.

Pius 3 of *Sena*, nephew of *Pius 2*, was thus chosen: when *Alexander* was dead, *Caesar* his son which murdered his brother, etc. advanced with all the treasure, and jewels of the Pope, and with twelve thousand men, guarded the *Vatican*, a place where the Cardinals use to assemble for a new election. And this he did, that the Cardinals should make Pope, whom he best pleased. But to another place they went, called *Minerva*, which when *Caesar* understood, he sent thither his people, and beset them about. Then ran the report through Rome that the Cardinals were prisoners, and that there was nothing but death to be expected throughout all Rome. So great was the fear, that it only seemed *Hannibal* was again to enter Rome. *Caesar* in the end, at the request of the Romans, and the Ambassadors of Spain and France. And for that his purpose he saw would not prevail, with all his people departed from Rome. And so the Cardinals went to their Conclave; where after long contention, they elected *Pius 3*. Who being Pope, he presently conspired against the French, which occupied a great part of Italy: But he proceeded not further, for having Poped but 27 days, in the 1503rd year he died.

Julius 2, a Genevan, nephew of *Sixtus 4*, by his great and subtle wit, obtained great dignities, and in the end, to be Pope. A man he was naturally inclined to wars: which inclination, albeit he were Pope, yet mortified he not; but holding rather absolute power (as the Popes feign to have) put the same in execution. He had great wars with the Venetians, the king of France, the Duke of *Ferrara*, the Bentivolians and other Princes. This *Julius*, in the space of 7 years, that he warred with his excommunications, and arms, he took many things from Christian Princes. In which seven years, through the intolerable tyranny of the Pope, there died by the sword above 200000 men. And yet nothing at all he grieved, imitating therein, the cruel *Nero*, who having caused Rome to be fired, rejoiced to see it burn, as saith the Spanish song:

Mira Nero de Tarpeya
A Roma como se ardía:
Gritos dan niños y viejos,
Y el de nada se dolía.

Tarpeyan *Nero* did behold
Rome city how it burned:
Yield shrieks and cries did young and old,
His heart yet nothing turned.

This *Julius* was the cause of that so cruel and bloody battle of Ravenna, between the Spaniards and Frenchmen: wherein both the conquerors and the conquered remained losers. He seeing himself unable to vanquish the French king by arms, attempted another way, and so excommunicated him, and also with him the king of Navarre, which took part with France, he gave their kingdoms for a pray, to such as could get them. By virtue of this excommunication, *Don Fernando* the king that won Granada, entered into Navarre, and in the 1512. year, by force of arms took it. *Guicciardine* in his 11th book of his history, speaking of this taking of Navarre, saith these words: The king of Navarre being unprepared and hopeless of power to make resistance, fled to Bierna on the other side of the Priene mountains: The kingdom of Navarre being abandoned (except certain forts, kept for the fled king) without any cost or difficulty, and this, more through the reputation and nearness of the English, then his own force, came into the power of the king of Aragón,

who unable with other title to avouch his lawful possession, alleged the occupation thereof to be rightfully for the seat Apostolic. The noble Acts of king *Don Hernando*, be summed up in this Sonnet:

*Junté Aragón con Castilla,
Gané a Navarra y Granada,
Puse en Nápoles mi silla,
Conquisté desde Sevilla
Otro mundo con mi armada.*

Castile with Aragón I joined:
I won Navarre and took Granada:
In Naples my seat I placed.
Another world from off Sevilla
I conquered with my Armada.

In this selfsame year 1512 (as Friar *Alonso Venero*) in his *Enchiridion* of the times reporteth) died *Pascal* Bishop of Burgos. In this Bishopric he ordained, that no vigils should be kept in churches, for the dissolute behavior, dancing, and other things much offensive to God, which there passed, and oft times whoredoms, and other grievous sins. Thus far *Venero*, fol. 117. For the same causes in all Spain were they also taken away, for *Pilgrimages* were commonly turned into whoredoms. Doctor *Illescas* upon the life of *Eugenius* 1 saith: that in the time of this *Eugenius* was celebrated the Council of Cabilona, etc. In which it was commanded, that in Churches, hermitages, and other houses of devotion (where it is accustomed to go on pilgrimage, and to make watches) no dancing nor vaulting should be used, etc. and a little lower: This is a thing that requireth remedy; and I hold it for good: if the prelates should command to shut by night, the houses of devotion; and that there should not be in them the cry and small devotion, and the other inconveniences, which we ordinarily see in such like places, etc. And upon the life of *Benedict* the eight saith, the same *Illescas*: That it should not be amiss for the prelates to command: that none remain by night in such like hermitages, for many wicked things which are there committed should be excused, etc. This *Julius* with his host, upon a time, issuing out of Rome, hurled the keys of Saint *Peter* into the river Tiber, saying, Since the keys of *Peter* are now of no force, et, the sword of *Paul* prevail: and so drew he the sword out of the scabbard: For like a good captain, he carried the sword at his side. Upon this so notable a deed, many Poets made verses, of which I will recite four, that declare the History:

*Inde manu strictum vagina diripit ensem,
Exclamansque truci talia voce refert:
Hic gladius Pauli nos nunc defendet ab hoste,
Quandoquidem clavis nil juvat ista Petri.*

From scabbard then his naked sword he drew.
Exclaiming and, with cruel voice he said:
This sword of *Paul* shall make our foes to rue.
Since *Peters* keys naught serve us for our aid.

What religion had this Pope, that so shamelessly mocked with Saint *Peter*, and Saint *Paul*? When he was made Pope, he promised, and that with an oath, that within 2 years, he would hold a Council. Of this oath maketh mention, Friar *Bartholmew Carranza*, speaking of the Lateran Council, that in the time of this *Julius* was held. But when the 2 years, and years, and years more passed, and no hope of a Council was seen, the Pope being far off from any such matter (for that the Councils are too bitter purges for the Popes: as before in the Councils of Pisa, *Constance* and *Basile* we have seen) nine Cardinals (whereof *Barnardino Caravajal* a Spaniard was one) together with the procurators of *Maximilian* the Emperor, and of *Lewis* 12 king of France, assembled at Millan and nominated *Pisa* for the Council to be held, which should begin the first

day of September, in the 1511th year. The causes that moved them so to do, were, that the Pope had broken the other which he had made: since so many years passed, yet made he no show of a Council: and therefore, to accuse the Pope of enormous offences, had they called a Council: Their purpose was, to deprive him of his Popedom: where unto he had aspired through ambition and bribes. But *Julius* understanding hereof commanded under a grievous pain, that no person, of what condition, or estate whatsoever, should go to *Pisa* and that nothing of that should be obeyed, which those of *Pisa* decreed, ordained, and nominated Rome for the celebration of a Council, the year following; which was to begin the 9th of April, 1512. At this time lived in Padua, *Philipus Decius*, an excellent lawyer: who by writing, defended against the Pope, the cause of these Cardinals. When the king of France perceived that the Pope had joined with the Venetians to make war with him; he called a Council at Tours, and there propounded these five questions: whether it were lawful for the Pope to move wars, and that causeless, against any Prince: whether such a Prince defending his country, might set upon him that had invaded him, and depart from his obedience? It was answered, that it is not lawful for the Pope to move wars, etc. and that it is lawful for such a Prince, in defense of himself, to do that a foresaid: and that for the kingdom of France, the law pragmatistical ought to be observed. That no account was to be made of the Popes censures and excommunications, if then he should pass them. The King receiving this answer, sent it to the Pope, praying him either to be content with a peace, or else to call a general Council, purposely to examine and determine this business: but the Pope admitted, neither the one nor the other. This wretched *Julius*, as some authors report, was reputed for a great Sodomite. Queen *Anne* of France (say they) sent two youths to Cardinal *Robertus Nanetensis* to be instructed: whom the Pope abused: the like report, another author maketh of an Germany youth, and great lord, with whom he committed the like wickedness. These be things, which neither honest pen ought to write, nor chaste ears to hear: yet is it needful to discover the shame of the Roman Court; that Spain thereby be no longer deceived. And for this, pardon me good Christian reader. Albeit that such a one was *Julius*; yet wanted he not those, that did extoll him for very godly, wise, prudent, and a man of Counsel. Woe unto you that call evil good, and good evil. When *Julius* had Poped 10 years, in the year 1513, he died. In whose time died also *Doña Isabella* Queen, and in her place *Doña Jane* her daughter, which married with *Don Phillip* of Austria, son of *Maximilian* the Emperor reigned. And so the low countries were joined with Spain.

Leo 10, a *Florentine*, was of his own nature, quiet and gentle: but leaving himself to be ruled by unquiet and cruel men, he suffered many insolences to be committed. Much given he was to idleness, pleasure taking, and carnal delights, many bastards he had: whom he greatly enriched, making them Dukes, and mighty lords, and marrying them with great ladies. At the age of 13 years, was this *Leo* made Cardinal; what age was this to be a pillar of the Church? At this Coronation, were made most great feasts which should be long to recount: Above 100000 ducats (they affirm) were cast among the people, as saith Dr. Illescas upon the life of *Leo*, etc. *Leo* 10 at one time created 13 Cardinals among whom he would make *Raphael Urbinas*, a most excellent painter, that this way, he might recompence the great sum of money which he owed him for his pictures. See here wherefore the hats do serve; and yet is this to be passed over, for they are wontedly given for other abominations. Liberal he was in granting of indulgences, and much more in taking money for them, to enrich his children. In the 1515th year, *Leo* granted a Jubilee to *Francis* king of France: which Jubilee passed also, into many other provinces. The commissars *Echacuervos* deceivers did preach, that whosoever would give the sum of money which was taxed should draw one, what soul he would out of Purgatory. They said: that God (according to the promise made to S. *Peter*, Math. 16, whatsoever thou loosest on earth shall be loosed in heaven) would do all whatsoever they would. But not a farthing (said they) must be wanting of that which was taxed. They pardoned those that took this Jubilee, for things done, and to be done; which gain (as they said) displeased many Godly and learned, and so they began to debate the question of the authority, and power of the Pope. Which question, was the ruin of the Popedom. *Martin Luther*, among others, opposed himself to these insolent Pardons, and preached against them in Germany (as saith *Bartholomew Carranza* a Dominican Friar) whose words, be these: In the time of *Leo* 10 *Martin Luther* an arch heretic, arose up in Germany: who first preached, and wrote against the Indulgences of the Pope, afterwards against the Primacy of the Roman Church, then against constrained single life, and other rites, and customs of the ancient Church. *Carranza* our adversary, doth herein witness,

what was the cause that moved *Luther* to speak against the Church of Rome. Who desireth to know this, let him read *Sleidon's History*. *Eckius* took part with the Pope: and *Luther* and *Eckius* in the pulpits, preached, the one against the other. When *Leo 10* heard of these rufflings, he condemned *Luther* for an heretic, which condemnation understood by *Luther*, he appealed to the first General Council: wherein he did imitate the university of Paris, which a few months before had appealed from the same *Leo*, to the Council. In Rome *Leo* caused *Luther's* books to be burned, which when *Luther* understood, he burned in Wittenberg the Cannon Law, which is the decretals, and Popish decrees, saying as they have done unto me: So have I also done unto them. Who will not wonder, and be astonished at so great a courage, and daring boldness, that a poor begging *Augustine* Friar should dare to do such a disgrace, and to give such a blow? and to whom thinkest thou? to the Pope. Was not the Pope he, whom in times past the potentates, princes, kings and emperors, fell prostrate unto, and worshiped? How cometh it then to pass, that a mean man of no esteem, gave him such a blow, that he left him for dead? Not *Luther*, but God it was, that chooseth the low things to confound the most high. The stink of the villainies and abominations of the Popes, and Clergy, was gone up to heaven: now were the iniquities of the Amorites come to their height. And God cast down the pride of the Pope a second *Lucifer*. God give us the grace, that acknowledging such a benefit, we may be thankful, and in holiness and righteousness serve him, all the days of our life. By this means, hath God brought us out of darkness into light, and out of thralldom, into liberty. And *Luther*, not content here with, came to Worms or Wormacia where *Charles* the Emperor held his first Diet, and presenting himself before the Emperor and so many Papists as were with him, he disputed, and maintained his cause: and in the end departed (the Emperor, better keeping promise with him, then it had formerly been kept, with *John Hus*, and *Jerome* of Prague in the Council of Constance. One thing here I cannot leave to speak of: that *Luther* going to Worms; his friend advised him in the way: before they came at Worms, to beware of going thither: because they would do to him, as they had done to his books: which they had burned. Whereunto *Luther* with great courage answered, that albeit he knew there were so many devils against him in Worms, as there were tiles upon the houses: yet for all that, would he not let to appear there, and give account of his faith, in so solemn, an assembly. And so he died. In the 1522nd year. *Leo 10* hearing that the Frenchmen, by the Imperials were vanquished, slain, taken, and cast out of Italy, and that through his assistance, died by his excessive joy, and laughter, his soul departed from him, but of poison that they gave him, as *Panvino* supposeth. An Atheist he was, and thought there was after this life, neither heaven nor hell. And so he died without receiving the sacraments. He could not (saith *Sanazaro*) receive them; because he had sold them. And so almost no chief bishop (as noteth *Panvino* upon the life of *Pius 4*) received them. His atheism plainly appeared by an answer which he made to Cardinal *Bembus*; who had alleged unto him a passage of the Gospel: Whereunto in these words, he dissolutely answered: what profit this fable of Christ hath brought to us, and our company: All the world knoweth. *Leo* by this answer, well shewed himself to be Antichrist. Obey him then Spain, and hold him for Christ's vicar. *Paulus Jovius* wrote the life of *Leo 10*, where among other things he saith these words: *Leo* had also an evil report, because it appeared that he affected dishonestly some of his chamberlains (which were of the greatest nobles of all Italy) and heartily and freely played with them. It is not *Luther* his enemy, that saith this against him: but his friend, an Italian, and Bishop *Paulus Jovius*. Albeit that such a one was *Leo*, as the historians of his time do paint him: yet so great is the flattery of Dr. *Illescas*, that upon his life, ¶12 these words of him he saith: After that he came to the Bishopdom his care was always to eat little, and of meats but very hot, because they should not provoke him to dishonesty. Hither to *Illescas*. In the time of this *Leo*, *Charles* the Emperor reigned in Spain.

Adrian 6, a Hollander, was tutor to *Don Charles* the Emperor, and by his means, came to be bishop of Tortosa, Cardinal, and (jointly with *Don Francisco Jimenes* Archbishop of Toledo) governor of Spain: and being resident in Spain, after the death of Pope *Leo*, was in his absence elected when he was Pope, he promised to the princes by his letter to cause the court of Rome, which had given occasion of committing great wickedness, to be first of all reformed and amended: to the end, that which had given cause of the malady, should give also the beginning of the medicine, and health: but all was but words. For *Adrian* following the steps of his predecessor the Antichrist of Rome, gave himself to persecute *Luther*, *Ecolampadius* and other godly ministers of the word of God. He changed not his name, nor yet in customs

and life was so wicked, as the other Popes: and for not being so wicked, many say, he was dispatched with poison, and in the 1523rd year died. In whose time *Don Charles* the Emperor reigned in Spain.

Clement 7 (or as after some others 8 or 9 for the cause we have spoken of in the life of the other *Clement* 7) *Florentine* was nephew, or as others say, the son of Pope *Leo* 10. *Panvino* saith: he was the son of *Julianus de Medices*, and of another not certainly, or manifestly his lawful wife. Dr. *Illescas* upon the life of this *Clement*, ¶5 saith: It is a thing much to be noted, that *Clement* having all his lifetime, been most liberal, and a spender, and here with all affable, and well spoken, exceeding discreet, and a great negotiator, when he came to be Pope, he was not known, for he wholly changed his conditions, and became most sparing and remiss. So great is the change which dignities and honors do often make, etc. In the time of this *Clement*, was great war between the Spaniards and French, which this *Clement* did much kindle to his own shame and Infamy. And this by his inconstancy: for now was he a Spaniard, now a Frenchman: and contrariwise, now a Frenchman and now a Spaniard. Three great things in his time happened in Spain. 1. The taking of *Francis* King of France, and so his nobility in Pavia: who was carried into Spain, and there was prisoner. 2. The sacking of Rome, as we will declare in the year 1527 in which year was born *Don Phillip* the prince son of the Emperor *Don Charles*. 3. The coronation of *Don Charles* the Emperor, king of Spain, by the hand of this Pope *Clement* in Bologna, and in the 1530th year. In the same year, the German princes presented to the Emperor in the Diet, held at Augusta their confession of the faith, for which they are called protestants which they called the confession of Augusta: and for that they made public protestation at the presenting thereof, therefore ever since are they called Protestants. Such was the sacking of Rome by the Spaniards, Italians, and Germans, that since Rome was Rome, there was not another like it, The Spanish proverb is verified: *Lo mal ganado ello y su dueño (se pierde)* evil gotten evilly spent. Rome had robbed them, and many other nations of all that treasure: God sent them such thieves, robbers, and Ruffians, which neither pardoned men, nor women, small, nor great, Priest, nor Friar, ecclesiastical, nor secular person. These thieves, (if that be true which the Spanish Proverb speaketh) *Quien hurta al ladrón cien días gana de perdón* gained a hundred days pardon. *Clement* himself, that Satanical father was taken prisoner in his own castle *S. Angelo*, and the Spaniards made him rime a new *Paternoster*: which they sang together at the Pope's window, to give him music.

Padre nuestro en quanto Papa,
Sois Clemente, sin que os cuadre:
Mas reniego yo del padre,
Que al hijo quita la capa, etc.

Our father as being Pope,
Clement thou art, though not a right:
In him for father have I no hope,
That his son's cloak doth take by might, etc.

This cloak was the state of Milan, which the Pope pretended to take from the Emperor. Among others that wrote this History of the sacking of Rome, was a Spaniard, which at that time lived: the book is titled *Dialogo*; wherein the things are particularly handled, that in the 1527th year happened in Rome. In it will very well appear what a one was this Pope *Clement*, and how he, and his Court of Rome, were justly handled of our Spaniards. *Paulus Jovius* doth also recount it. *John Tilius* saith: that Pope *Clement* was ransomed for 40000 florences. In the time of this Pope, and in a monastery of Auserra in France, a notable history happened, of that which in the 1526th year was done with the vomited Sacrament. The which when we shall treat of the mass, for that shall be his proper place (if God please) we will declare. Most great vices had this *Clement*, a witch he was, a manslayer, a brotheler, a sodomite, perjured, a ravisher of young maids, a necromancer, and a sacriliger. Adorned with these precious stones, he exercised his papal office: which is never to preach the Gospel, but to persecute them that do preach it, and cast them out of the Church: Another *Diotrephes* (as were also the other Popes) was this *Clement*, of whom *S. John* in his last Epistle

saith: that he loved to hold the chieftest rooms, etc. And a little lower, speaking of the same *Diotrephes* he saith: He not only not received the brethren: but also forbad those that would receive them, and cast them out of the Church. Note the place: and that the Pope at this day doth fully the same. Into France went this *Clement*, and lived in *Marsille* with *Francis* King of France, with whom he made great friendship: for confirmation whereof, he gave in marriage his niece, *Catalina de medices*, to *Henry 2* son of *Francis*. This is she, whom they call Queen mother, so spoken of in histories, who died in the year 1588. After the pope returned from France, but a short time he lived. In September and in the 1534th year he died of poison, which was put in the smoke of a torch: wherewith he and some Cardinals his familiars, were poisoned. *Don Charles* at this time reigned in Spain.

Paul 3, a Roman was Pope, he endeavored by all ways possible to advance his bastards, of whom he had store: and to beat down and oppress *Luther*. For reformation of the Church, (as he said) he first appointed Mantua, to celebrate there in a general Council: but all was but words. He afterwards appointed *Vincencia*, as little was ought done. The 3rd time, he appointed Trent, all was but wind. The 4th time, he again nominated Trent, where it began the 13th day of December, 1545, and ended in the year 1563, in the time of *Pius 4*. So that it 18 year continued; and for the hate as we have said, which the Popes bear to the Council, nothing ever had been done; had it not been for the instigating of the Emperor, and his instigation of Pope *Paul* thereunto. To recount his enormous and horrible vices, his murders, robberies; witcheries, treasons, tyrannies, incests, and wicked whoredoms, we should never make an end. Some notable things will I declare, notwithstanding that thou Spain mayest open thine eyes, and hasten to know him, whom thou worshipest as God in the earth: as the successor of *S. Peter*; as the vicar of Christ. *Paul 3* was a great Astrologer, soothsayer, Enchanter, and necromancer, and such as were of that art, he loved and advanced. A great friend he was of *Dionisus servita*, whom he made Cardinal: of *Gauricus Lusitanus* of *Cecius* and *Marcellus* notable necromancers, of these he sought to know the fortune of his bastards: which by their horoscopical aspects, and houses of the stars, and planets, they gave him to understand. To have the hat, as he had it, he gave his own sister *Julia Farnesia* to the Spanish Pope *Alexander 6*. His own mother, and sister he poisoned: Another sister he also poisoned, with whom he had an evil report: the cause why he poisoned her, was for that she loved not him, as she loved others, etc. Whiles he was Legate in Ancono with promise of marriage, he deceived a young gentlewoman: and so the maid not thinking, it was the Legate, but one of his gentlemen, was deceived. Of this conjunction sprang that good piece *Pedro Luis* prince of Sodom, captain General of the Roman Church, and Duke of Parma, and of Plascencia. The wicked abomination he committed against *Colmus Cherius* Bishop of Fana all the world knoweth. This *Pedro Luis*, his own gentlemen (unable longer to endure his tyrannies, and wicked abominations) in the 1548th year murdered. He was the eye of the Father, upon whom he looked, and looked again: And when the Pope heard any of his abominations, he shewed no great sorrow: but smiling as it were said that his son had not learned those vices of him. This notwithstanding, there are some adulators of the Pope, that against their own conscience, affirm to have been married. And so Dr. Illescas upon the life of this *Paul 3* ¶17 saith: *Paul 3* was married, and after he had put away his wife, of whom he had *Pedro Luis*, he was made Priest and obtained the hat, etc. ¶23 he saith: the unthought of death of *Pedro Luis*, lawful son of this Pope etc. But *Illescas* telleth not who was the mother of *Pedro Luis*, nor how long time he was married; nor where he was married; nor yet where he lived married. This *Paul* poisoned *Fulgosius* and Contarenus Cardinals, and *Johannes Baptista Vergerius* Bishop of Pole, because they tasted how sweet and good was Christ, and how bitter and evil was Antichrist. *Paulus Vergerius* Bishop of Justinopole, brother of the above said *John* escaped, and fled into Germany, and from thence with his writings made war against him. In his time, with fire and blood, etc. suffered the Church great persecution. In the 1546th year *Alexander Farnesius* Cardinal: and *Octavius* his brother, Duke of Parma, sons of the cursed *Pedro Luis*, and nephews of the Pope, going to make war in *Germany*, bruted it a broad; they there purposed to shed so much blood of the *Lutherans*, that the horses might swim therein. This *Paul* enjoyed the rent of above 40000 whores, or as they call them, Courtesans, which were in Rome. The rent (as before we have said) is a *Julio*, or Spanish royal every week. Multiply the same, and thou shalt see, if the Pope may make a mighty birthright of his whorish rents. This *Paul 3* did excommunicate and anathemize *Henry 8* king of England, and gave his kingdom for a prize to

them that could take it. All which this Magnanimous king naught esteemed, but so valiantly defended his kingdom, that they, whom the Pope had incited against him, themselves sought peace with him. In the beginning of his Popedom, and the 1534th year, happened one notable villainy, done by the Franciscan Friars in Orleans. The tale is this: that in that year, died the wife of the *Corregidor*, or major of Orleans who commanded that she should simply, without any pomp at all be buried. With her father, and grandfather did they bury her in S. *Francis* Church of Orleans. The Friars (the person being qualified and rich) supposed they should have a rich reward; and commanded many masses to be said etc. but they were deceived. For they had but only six crowns, which the widower *Corregidor* sent them: whereat the Friars were highly offended, and for revenge, with devilish minds, they suborned one of their novices, whom they placed above in the feeling of the Temple, that he might make a great noise from thence, at the time when they said their mattens: which the Novice presumed, and said he was a soul (as they call it) sinful and damned. By some that knew the mystery of Iniquity, was this soul conjured, and being demanded of the conjurers whom he was? he answered, that he was the soul of the wife of the *Corregidor*, which a little before was deceased, and that she was forever condemned; being demanded whereof? answered: for *Lutheranism*. When the Friars heard this, they made great exclamations; held their Church for excommunicate, drew thence the sacrament, and would not there say mass but went within the monastery. The fame hereof ran throughout all the city. when the *Corregidor* understood his villainy, he called the Friars before the Chancellor of Paris: where the cause being examined before the Chancellor *Antonias Praetentis* the villain was proved: and so *Colimanus*, and *Stephen* of *Arras* both preachers, and chief authors of this tragedy, were by public sentence condemned. But to what? To shame the villainies deserving a 1000 deaths, for mocking at God and his religion, and defaming of men. So gentle was the punishment, because they seemed not to favor the *Lutherans*.

In the time of this *Paul 3* arose up from the depth and bottom of hell, the new sect, called of the fellowship of Jesus, or Jesuits: Whom with greater reason may we call Jebusites, or Jebuseans. Their first author, inventor, and founder was *Inigo Layola*: whom the more to authorize his name, they called: father *Ignacius*. This *Inigo* was a Guipuscuan born, who being a simple and ignorant man, applied himself to the wars, and so in the year, *las Comunidades* as they call it in Spain (which was about year 1520 or 1521) he was a soldier in the castle of Pamplona: which Castle was then beleaguered by the king of Navarre, and the Frenchmen. And upon a day as the enemies shot at the Castle, one of the bullets stroke a stone of the Castle, and brake it, some of the pieces of the stones, stroke into the feet of this soldier *Inigo*; so that unable to stand, he fell to the earth *Inigo* finding himself unfit for the war, changed his purpose, and so of a soldier, became a holy hypocrite (yet recovered he his feet) and so gave himself to foolish devotion and superstition, which men of themselves, without the word of God have invented: and so deceive all those, whose names are not written in the book of life. *Inigo* then having been a soldier, and an ignorant man, gave himself to study; and when he understood somewhat of the Grammar, to prosecute his study, he came to *Alcala de Henares*, where, to gain the greater credit, and, reputation of a holy man, he went barefooted: which manner of living, when the students of *Alcala*, laughed and jested at *Inigo*, confounded and ashamed, that they naught esteemed his course of life: leaving *Alcala*, he went to *Salamanca*: where the Students much more mocked him then before: For which cause *Inigo* leaving *Salamanca*, went to Paris, where he was made master, and gained the opinion of an holy man: with whom in the 1537th year there joined ten companions, and so went they into Italy. While *Paul 3* Poped, the Jesuits began to be known in Italy: but not without great gainsaying and contradiction. They were permitted in the end, to hear confessions: and by this means they obtained great reputation of holy, chiefly among Ignorant people. These ten companions, in the 1538th year were all together in Rome: whereof they obtained of Pope *Paul 3* confirmation of their sect, and were received under the protection of the Roman seat: but this holy *viva vocis oraculo*, remitting them, in as much as touched the dispatch of the perpetuity of their sect, to Cardinal *Guidiccion Luques*: And being aided by him, they were approved and confirmed by Letters and Bulls of the first of October, in the 1540th year, given at *Tivoli*, under the name and title of the fellowship of Jesus, with license and power to receive into their company (which then was only ten) to the number of sixty persons. In the 1543rd year of the said *Paul 3* they obtained license, to receive into their company so many as they would: which *Paul* in the

1545th year, did grant them all the privileges, faculties, and graces, which at this present they enjoy. Shortly after the master *Petrus Fabrus*, and *Antonius de Araoz*, and then others also came to Castile. When *Paul 3* was dead. Pope *Julius 3* almost with the confirmation of this sect, in the 1550th year began his Popedom. By the conversation which *Don Francisco de Borja* Duke of Gandia, and Marquise of Lombay had with the said *Araoz*, he bare great love and liking to this sect; wherein he was much more confirmed by the persuasions of his wife *Doña Leonor de Castro* a Portugal, much devoted to the Jesuits: And so went the Duke to Rome, in the company of the said *Araoz*, who was the first provincial in Castile. When they both two returned into Spain; the Duke was made a Jesuit in the College of Oñate: where he took all the orders. In Rome built *Inigo Layola*, the German College, to instruct the youth of that nation against the Doctrine which they call *Lutheran*: and saw before he died 16 Provincials of his own Institution and more than 70 colleges. He died in Rome in the 1556th year, and in the 61st year of his age.

The Jesuits were commonly, and yet in Italy and Spain, are called *Theatinos*, but so be they not. For the *Theatinians* had another beginning, and manner of living, certain gentlemen, and other people they were, which moved with devotion, were given to prayers, and singing other such exercises: and were called at the beginning, the fellowship of Godly love. Of this company, was made *Juan Pedro Carrasa* a Neapolitan, Bishop of Chiety: who held (a person famous as he was) for the principal and head of these religious persons, they began to be called *Chietinos* and after corrupting the word, for *Chietinos* were they called *Theatinos*. This passed in the time of *Clement 7*. These Chietinians or Theatinians by reason of the sacking of Rome, fled from Rome to Astia: where they found certain Venetian galleys, and in them passed to Venice. And this was 11 years before *Inigo Layola* and his 10 companions came to Venice, to go to the holy land. The Jesuits stopped in this voyage, by the wars between the Turks and Venetians, went from Venice to Rome. The Romans supposed they were the Chietinians or Thiatinians, which returned to Rome, and so through ignorance they confounded these two sects, which are far different the principal of the Thiatinians *Juan Pedro Carrafa* was afterwards Pope and called *Paul 4*. Of the Thiatinians, but few Colleges or monasteries are found (to wit) in Venice, Rome, Naples; and Pavia. The Jesuits also, in Aragón of *Inigo* their founder are called *Iniguistes*: and in Portugal, Apostles: but in all places else, they are called Jesuits: and so in the bulls and process of the Pope are they called. Greatly in short time have these Jesuits multiplied. For the locusts be they, whereof speaketh *S. John* in the 9th chapter of his Revelation, which issued out of the bottomless pit, whose King which is the Angel of the deep, in Hebrew is called *Abaddon*, and in Greek, *Apolyon*: both the one and the other word, as much to say as destroyer. And who but the Pope can be this *Abaddon*, which Popeth, and all destroyeth? And who be his locusts but the Jesuits, which wheresoever they come do destroy and consume all things? They insinuate themselves into the houses, castles, and palaces of princes, kings, and monarchs, and stay not till they know the very inward secret, and intents of the heart: with fire and blood do they incite them to war upon those which speak not, nor think as they do. And if force and violence suffice not, then by crafty treasons and poisonings do they practice to kill them. And so no Lord, prince, king, nor monarch, in his own house is secure, if he speak, and think not as they do: Sufficient examples hereof we have had within these 20 or 30 years let the Histories be read. Lady *Elisabeth* the most illustrious Queen of England (well knowing them for such, as she, that of the Jesuits great treasons, hath so great experience, whom so, and so often, they have practiced to murder; and God the father of mercies hath as often again delivered her, for the comfort of his Church, advancement of the kingdom of his Christ, and the confusion and contempt of Antichrist, that *Abaddon*: hath banished them from her kingdom; commanding upon pain of life, that they enter not into it. These Jesuits have also practiced to murder *Henry 4* king of France. And so one of this company called *John Castell* did wound him; but by the providence of God, he missed his blow, and willing to strike him in the throat, hit his upper lip, and brake one of his teeth. The murderer was caught, and as a traitor judged to death, and so justice was executed, on Thursday the 29 of December, in the 1594th year: The house where the said Jesuit was born, was pulled down, and in its place, a Pyramid set; whereupon the cause why the house was pulled down, and the pyramid erected, are written in marble with letters of gold: which in Latin say thus.

Audi viator, sive sis extraneus,

*Sive incola urbis, quoi Paris nomen dedit:
Hic alta quae sto Pyramis, domus fui,
Castella, sed quam diruendam funditus:
Frequens senatus Crimen ultus Censuit.
Huc me redegit tandem herilis filius,
Matis magistris usus, et schola impia,
Sotericum, eheu, nomen usurpantibus.*

Which in English is this: The cause why the Jesuits banished France. Listen O thou traveler, whether thou be stranger, or inhabitant of the City, which Paris named. In this place where I stand the high Pyramids, was the house of Castel: which the common consent of the senate, for punishment of the fault, appointed to be plucked down. To this hath the son of my master, brought me, because he had ill masters, and was trained up in a wicked school, which (oh grief) usurp the name of the Savior Jesus. There was also written. D. O. M. *which is: Deo Optimo Maximo.*

Pro salute Henrici 4, clementiss. ac fortiss. Regis, quem nefandus Parricida perniciosissimae factionis haeresi pestifera imbutus, quae nuper abhominandis sceleribus pietatis nomen obtendit, vinctos Domini, viuasque maiestatis ipsius Images occidere populariter docuit, dum confodere tentat, caelesti numine scelestammanum inhibente, cultro in labrum superius detato, ey dentium occursu faeliciter retuso violare ausus est.

Which in English is thus. For the health of *Henry 4* most merciful and potent king, whom whiles the wicked homicide (infected with the pestiferous heresy of the most pernicious sect, which with abominable wickedness here lately, pretended the name of piety, taught the people to murder the anointed of the Lord, and dared to violate the sacred images of his majesty attempted to stab. But the divine majesty letting the cursed hand, caused the knife to wound the upper lip, and so by the teeth to be most happily hindred. Also:

Pulso praeterea tota Gallia hominum genere nouae ac maleficae snperstitionis, qui rempublicam turbant, quorum instinctu piacularis adolescens dirum facinus instituerat.

As much to say as: Banished from all France that kind of men, which with their new and pestilent superstition disturb the public: by whose instinct and persuasion that miserable young man committed so great abomination. It was also by the same Parliament of Paris (which is the Chancery royal of France) commanded; that the Priests and students of the College of Claremont, and all the rest of the same fellowship, as corrupters of youth, perturbers of the public quiet, enemies of the king, and commonwealth, should within three days after the publication of the present sentence, depart from Paris, and from the other Cities and people; where they have their Colleges; and avoid the whole Realm, within 15 days after: upon pain, wheresoever they were found (the said time expired) to be punished as offenders, culpable of high treason: their goods as well moveable as unmovable to them any ways belonging, to be employed in godly works: and the distribution thereof, to be made according to the order which the Parliament shall prescribe. Moreover it was commanded to all the king's subjects, that none of them send their students to any College of the said company, which were out of the kingdom, to be in them instructed, upon the same pain *Laesae Majestratis*. All that which I have said be the self words of the Sentence. Thus then were the Jesuits, for their treasons and villainies out of all France banished. But they, as unquiet spirits, and friends to bloodshed, have not ceased to effect their business, And so have printed a book, wherein wickedly they speak against the king, and the Parliament, that gave such Sentence. They justify, sanctify, and Canonize the foresaid traitor *John Castell*, incite the people, and every one of them, either by force or treason to kill their Princes and Lords, if in and by all things they agree not with that which the Jesuits teach. This their shameless boldness, caused the most prudent Parliament in the 1598th year, again to confirm the Sentence which it had formerly given against the said Jesuits. *Don Sebastian* king of Portugal, for listening to these Jesuits, and being governed by them, destroyed himself and his kingdom. They persuaded his going into Barbarie,

where he valiantly fighting, with the whole Nobility of Portugal, was destroyed, These Jesuits are the cause of the uproars in the kingdom of Switzerland. They of the kingdom being protestants, would not that the king (at his return from Poland) should place Jesuits about him. The king, who was governed by the Jesuits, would place them. So that of necessity it came to blows. Then let other princes and Lords beware of strange directions, and in no wise suffer the Jesuits in their lands: because they naught serve for, but spies, and disturbers of the peace public, setting Princes against Princes. And that which worse is, all this which they do, they sanctify with the title, pretext and color of religion. Much puffed up they are with the title which they have taken of the fellowship of Jesus: as though the rest of the Priests and Friars, and all other Christians were of the fellowship of the devil. Many of their own Papists, do now begin to smell and understand. And so the Franciscans, Dominicans, and others eat no good crumbs (as they say) with them. I will here conclude this matter of the Jesuits, with a terrible lie: which to advance the kingdom of their king *Abaddon* (that is to say, destroyer) they have forged. All the world knoweth, that in the land of Saboy, is a city called Geneva. This City in these last times, hath God particularly blessed with the true knowledge of his holy word. With these weapons hath this City warred against the Ignorance, superstition and Idolatry of the Popedom. And that to the great advancement of the kingdom of Jesus Christ, and confusion of Antichrist. The Antichristians for this cause, and chiefly the Jesuits bear secret hatred towards the city, and have practiced the total ruin and destruction thereof. And seeing they could not by violence destroy it (because God did help and defend it) with notable lies have they often practiced to defame it. And so invented they that, which their father the devil (who is the father of lies) could not more invent. They wrote one to another with great rejoicings, that Geneva was reduced (as they call it) to the lap of the Church. They said, that *Theodore Beza* (the chief minister of Geneva) who with his learned sermons, and writings in that city, hath advanced the kingdom of Christ for forty years space, and more, being ready to die, had repented and turned to the Church Catholic: and that being in this holy purpose, he sent to request the Lords of Geneva, and the ministers to come visit him: which had somewhat to impart unto them: they came (say they) and that *Beza* exhorted them to become Catholics. And that with such vehemence he spake unto them, that he converted them: and that he also reduced all Geneva to the Catholic Roman faith. They proceed with their lie: The *Lantgrave* of Hessen (said they) hearing this news; sent some of his Gentlemen to Geneva, to understand what had passed; who returning from Geneva, said, that Geneva was reduced to the catholic Roman Religion. They said also; that their Jesuits had gone to dispute with the ministers of the elector of Brandenburg: and that they had shamed and confounded them. To these most notable lies, answered the most learned *Beza*: the other ministers of Geneva did briefly also answer, but very lively, in their proper colors and shadows depainted the Jesuits. To which answer I refer me. The devil, (as our redeemer painteth him out) hath been a murderer from the beginning, and abode not in the truth: for there is no truth in him. When the devil speaketh lies, he speaketh of himself: For he is a liar, and the father of lies. The sons of such a father, cannot be but murderers, and liars: *Porque de mal cuervo (conforme al común refrán) mal huevo*. For of an evil crow, (after our Spanish Proverb) an evil egg. Such (except by miracle) cannot leave their nature. When the Black more shall change his skin and the Leopard his spots, then these sons of the devil, taught to work wickedness, to murder, and lie, may do good, and speak the truth. The gain which these wretches have gotten by their lie, is that very many which before well conceited them, seeing their lies so palpable, and known, that God (to advance his holy catholic faith hath no need of lies, now naught account of them. Amongst wise people, and such as fear God, by little and little, will they lose their credit; and so return to the bottomless pit from whence they came. For God abhorreth all those that work iniquity, and those that speak lies will he destroy. The bloody and deceitful man (as are the Jesuits, murderers and liars) will the Lord abhor. Return we now to *Paul* the third, who approved, sanctified, advanced, and extolled such monsters in nature. *Paul* 3 having Poped 15 years in the 1549th year died. In whose time *Don Charles* the Emperor reigned in Spain.

Julius 3, a blasphemer, an Aretinian, after great discord had among the Cardinals, was chosen; who (for that by the ancient custom he might give his hat where his listed) gave it to a youth called *Innocent*, whom he had favored being Legate in Bologna; and so made him Cardinal, and received him to his ancient office, This pleased not the Cardinals. And albeit one of them spake freely unto the Pope, saying: what saw your

holiness in this young man, for which he ought to be placed in so great dignity? The Pope answered: what saw ye in me, that ye elected me chief Bishop? So that (seeing it is the play of fortune, which advanceth whom she pleaseth) as your advanced me without desert of mine, we advance this young man, and make him Cardinal: and so he was. This *Innocent* the Romans called *Ganimedes*: and the Pope they called *Jupiter*: The Fable of *Jupiter* and his *Ganimedes* is filthy: and therefore will I pass it over. When the same *Julius* was merry, he said of his *Innocent*, that he was very lascivious, etc. Oh what a vicar of Jesus Christ? Oh what a holy father? Dr. Illescas (albeit the Pope's adulator) uttereth these words, *Julius* 3 gave his hat with the title of Cardinal *de monte* to a youngling of 15 or 16 years, whom he held with, him and most strangely affected him. He shortly made him rich: and *Caesar* helped him with sufficient pensions, and all this to gain the favor of the chief Bishop, that the Council should again return, and be held in Trent: hitherto *Illescas* upon the life of *Julius* 3. *Julius* was a great blasphemer, very filthy in his words, and much more filthy in his deeds: the same blasphemes he used, that the desperate soldiers and horse keepers, are accustomed to use: which, for that it is so much against the majesty of that good God, that with so great patience suffereth the blasphemy of him who boasteth to be his vicar, and calleth himself most holy father, (A satanical father I call him) I omit to write them. Swine's flesh, and peacocks he greatly loved (which flesh is evil for the gout) and therefore his Physicians forbade them to be set on the table: but notwithstanding, he would have them. And when upon a time they failed to set them on the table, the Pope missing them, demanded where the pork was become? And when the steward answered, that the Physicians had commanded not to set it on the table: he cursed with his cursed mouth, despising God, with the same words, which ruffians and villains in Italy blaspheme, saying, that they should bring him the pork. Another time as he was eating, they brought unto him a peacock, which was untouched: and the Pope commanded they should reserve it for supper. And when he saw not at supper that cold peacock, albeit he had hot peacocks, he was terribly enraged, and blasphemed, as he was wont. A certain Cardinal which supped then with him, said: Let not your Holiness be so angry for a thing of so small importance: whom *Julius* answered. If God would be so angry for an apple, that he cast our first parents out of Paradise: why shall it not be lawful for me, that am his vicar, to be angry for a peacock, seeing a peacock, is a thing of greater importance than an apple? If this be not to profane the Scripture, what shall be? So wicked was *John* of the house of *Florence* Archbishop of Benevent, Dean of the Chamber Apostolic, and this *Julius* his *Nuncio* in Venice, that he compiled a book in praise of the wicked sin: which book was printed at Venice, in the house of *Troyano Navo*. Behold, if the abominations of the Amorites be come to the height. Awake Lord, remember, and judge thine own cause: behold for thy Churches sake, that swine do destroy her: *Qual Abad (dicen) tal monaguillo* such Abbot (say they) such novice. An abominable Sodomite was Pope *Julius*, an abominable Sodomite was his *Nuncio*; which sat to Judge the cause of Christians. Open thine eyes, oh Spain. Upon the money made by *Julius*, he put this circumscription.

Gens quae non servierit tibi, peribit.

The people that will not serve thee shall perish.

Wherein *Julius* 3 appeareth to be another *Nabuchadnezzar* King of Babylon, of whom these words are spoken. In the 1555th year he died. In whose time the Emperor *Don Charles* reigned in Spain.

Marcellus 2, a *Tuscan* changed not his name; who being meanly learned in humanities, was made master of grammar and afterwards *Paul* 3 made him tutor of *Alexander* his grandchild, whom he had made Cardinal, being a youth of 12 years old. What a pillar of the Church was this? Thus by little and little came *Marcellus* to be Cardinal, and afterwards to be Pope: He was one of the three legates, whom *Paul* 3 sent to the Council of Trent. This man (as he whom the Pope most trusted) the Pope commanded, that nothing in the Council should be suffered to be spoken, which might any way prejudice the Majesty of the seat Apostolic. and that all those which any such thing attempted, should be expelled the Council: and when *Jacobus Nachiantes* Bishop of *Clodia Fossa*, said: that he could not approve the decree which said: That traditions ought to be received and kept with the same Godly affection and reverence as the Gospel which

was written. This *Marcellus* was the cause, that the said Bishop was expelled the Council: and when *Gulihelmus Venetus* a Dominican Friar, said in the Council; that the Council of Constance was above the Pope. This *Marcellus* sent for him, and most sharply reproved him, and when the Friar answered, that experience shewed the Council to have been above the Pope, since it deposed him: *Marcellus* answered, it is not so. For that the Pope willingly deprived himself: and said moreover; that this he could prove by a Bull of lead: and so commanded him to depart the Council. *Petrus Paulus Vergerius*, Bishop of Justinople, was at this time come to the Council some held this man suspected in doctrine. For that he had been often the Pope's Legate in Germany. The other two Cardinals legates of the Pope: *Poole*, and *Monte*, and the Cardinal of Trent himself, and *Pachecus* would have permitted the fore named *Vergerius*, to have entered the council: and this lest in should be said the Council was not free, if they chased away *Vergerius*, a man well known in Germany. But *Marcellus* the Popes third Legate, never stayed until he saw him forth of the Council. Many Bishops hearing that the purpose was to expulse *Vergerius*. The Council agreed, to write to the Pope that in no wise he should suffer such a thing to be done: because many would say the Council was not free, seeing that the Bishops were expelled the same. *Jerominus Vida* Bishop of Cremona, had in the name of the other Bishops, edited the letter to the Pope. Which known to *Marcellus*, with most vehement words he warned *Vida*, in no wise to send the letter to the Pope. For that it should be a thing evil in example, that the Bishops assembled in the Council should write such letters to the high Bishop, as though they would seem to prescribe him a law: which would be so great a mischief, that they should be held for suspected. *Vida* vanquished with this saying so tempered with the other Bishops, that the letter was not sent. When *Vergerius* was to depart the Council he went to speak with *Marcellus*, and among other things that he said unto him, he demanded, for what cause he did cast him from the Council, and what Articles he could object, why he would exclude him from the company of the other Bishops? To this answered *Marcellus*, because I have heard, thou hast said the Legends of Saint *George*, and Saint *Christopher*, were not true. *Vergerius* answered: so it is, I said so; and so I say still. For I rely upon the authority of Pope *Paul* 3, who having commanded, that both the one, and the other Legends should be expunged out of the Roman *Breviary*. In the preface of the said *Breviary* he had commanded (saith he) the Legends, which were not true to be taken away; *Marcellus* thus caught, answered: that they ought not to be held for good men, that seem in the least thing, to consent with the *Lutherans*, and so said he unto him: depart then from our Council. This have I said, that it may appear, what hope is to be had of the Councils, where the Pope and his Legates govern. If there be any that will speak with good zeal of God's glory; his mouth they will stop: and if he will not yet be silent, cast him out of the Council. Behold how free is that Council, where each one is not suffered to speak that is meet? Such a one was *Marcellus*, before he was Pope: and such, and worse being Pope would he have been, had not God taken him from the world, when he had Poped but twenty-three days, and some say that he died of poison.

Paul 4, a Neapolitan, before called *Johannes Petrus Carrafa* Cardinal *Chietino* or *Theatino* in the 1555th year with full consent of the Cardinals, who desired to please *Henry* the French king, was chosen Pope. He being in Venice, before he was Pope, with his hypocrisy and feigned holiness did Institute, or reform the new order of the fellowship of divine love, which of him (that was Bishop of Chiety) was called *Chietinos* or *Theatinos*, as we have said upon *Paul* 3. He forsook this order, by him instituted or reformed: and being ready to depart Venice, his religious consort demanded whither he went. Whether I go, answered he, can ye not come: giving them to understand, that he went to Rome, to be Pope, if he might. He gave it out before he was Pope, that he naught else desired, but reformation of the Church: and so of this argument wrote a book, which he dedicated to *Paul* the third. But when he was Pope, he for nothing less cared. Who desireth to read this book, shall see, that almost he confirmeth those Articles, whereof we accuse the Papists. To wit, that so ruined is the Church among them, that it is not now the Church of Christ, but of the devils. The Popes (saith he) having itching ears, have heaped up Masters, which entertain them in their lusts and concupiscence. That through the Cardinals, and Bishops, the name of Christ is blasphemed among the Gentiles. That the power of the keys, serveth only to take together money. That wicked men are ordained. That nothing but Simony is seen in the Church: That the Prelates be very ambitious, and covetous: That in monasteries, are committed enormous offences: That Rome is full of whores. These things and other such,

doth this book contain: of wicked customs and life, it only speaketh: but not once entreateth of the false doctrine, idolatry, and superstition, which is taught in Rome: nor yet of the tyranny of fire and blood, wherewith such are handled, as endeavor to serve God in spirit and truth doth it speak. But when he was Pope, how did he amend it? As did *Benedict 13*, *Pius 2*, *Pius 4*, his predecessors and others (who before they were Popes, much spake of the duty of the Pope; but being Popes, did the like, or worse than the rest) even so did he. For the cause of Religion, certain *Augustine* Friars, many Bishops, and a great number of the faithful, he imprisoned, tormented, and did them in the end, what evil he could: Not for that they were adulterers, nor Incestuous persons, Simonists, nor blasphemers: was all this: but for the Christian religion, which they professed. Reformation then cast aside: he was occupied in the wars, against *Don Phillip* our king, and the Spanish blood. Deny him then (oh Spain) for father, who from the son taketh the cloak. The which this *Paul* from the king *Don Phillip*, and *Clement 7* from *Don Charles* the Emperor endeavored to take; as in the life of *Clement 7* we have before declared. This *Paul* being a Neapolitan, and so vassal to the king, was to him a traitor, and teacher: taking part with *Francis* his king's enemy. His great servant *Panvino* saith: that aided by the French and Swizzars, he raised great wars against king *Phillip*: and renewed the old hatred. For the Spanish name, had he long before detested, that (as saith *Panvino*) for public and particular Injuries, and so the Neapolitans he well hoped, would have risen against their king. When he was Cardinal, he persuaded *Paul 3* to war against the Imperials in the kingdom of Naples: promising him his service, and the aid of many Neapolitans: of whom he had many friends (said he) within that kingdom: But *Paul 3* was more wise, and refused his Council. Then Duke *d'Alva* understanding that this Pope *Paul 4* conspired against the king to take Naples: with a great camp, came upon Rome and sent a letter to the Pope, wherein he shewed all, that since he was Pope, he had practiced against the king, etc. and vehemently exhorted him to peace, warning him, that if he said not, and that quickly, what he would do touching war, or peace, that he should be assured, the war was proclaimed: To the College of Cardinals, he wrote also to the same purpose: and after fifteen days, when the Duke perceived that the Pope prolonged the time, he entered upon the Church lands and very many of them took, which he kept (said he) for the Church, and the succeeding Pope. All this notwithstanding would not the Pope yield to peace; until he heard news of the great victory, which the king in the year 1557 had against the French at the taking of Saint Quintans: wherein all the nobility almost of France, and Saint Quintans also were taken. In the 1558th year, and the month of September, died in Spain *Don Charles* the Emperor. And the 17 of November the same year, died *Mary* Queen of England and Cardinal *Poole*, and in her place reigneth Lady *Elizabeth* by whose means, the great persecutions of fire and blood, imprisonment and banishment, which the Church, in the time of Queen *Mary* had suffered in England, ceased. Forty whole years that this magnanimous and most prudent Queen hath reigned, hath this kingdom by the mercy of God enjoyed this freedom. In which time, this kingdom hath been, and is, a refuge and sanctuary for many strangers, who escaping the talons of the hawks, and the teeth of the lions, and wolves, have thither retired. God for his infinite mercy, enrich it, with his spiritual and temporal riches: since it hath entertained and helped poor strangers, in the time of so great affliction and calamity. In the time of this Pope *Paul 4* began the great persecution in Spain, and chiefly in the City of Sevilla, and Valladolid. At the end almost of the 1557th year, this persecution began: as we will afterwards declare. The City of Sevilla, is one of the most civil, populous, rich, ancient, fruitful, and of most sumptuous buildings, that is this day in Spain. To be most rich it plainly appeareth, seeing all the treasure of the West Indies cometh unto it, and that the king hath thence every year a million and a half of Duckets. Which rent is so great, that few kings there be, that have so much of one whole entire kingdom. Most ancient it is: For (if we credit Histories) *Hispalo* the 9th king of Spain (of whom it is called *Hispalis*) built it, and *Hercules* before the destruction of Troy did augment it. That it is fruitful, is proved by that place *Ajarafe* where be such, and so many olive trees, from which is drawn so great plenty and abundance of oil, that it storeth not only a great part of Spain: but many other lands also far distant from Spain: It is seen also by the fields, of Carmona, and Jeres, so abounding with wheat: and by the pastures so full stored with vines, orange trees, fig trees, pomegranate, and other infinite fruits. And where nothing is sown, the earth bringeth forth much asparagus and palm trees, etc. It hath also much cattle: and chiefly sheep, from whence much wool is sent into Italy, and Flounders. The father of mercy hath not only enriched this city, making it so civil, populous, rich, ancient, fruitful, and of such sumptuous buildings: but hath also enriched and blessed it with all

spiritual blessings, in heavenly things in Christ: electing it before the foundation of the world (all this saith Saint *Paul* of the city of *Ephesus*) to be the first city of our Country of Spain; where the Gospel in our time was almost clearly preached. That in these times should know the abuses, superstitions, and idolatries of the Roman Church. Wherewith Spain hath so long time been deceived; and knowing them to cause it to amend, should publish (as it hath published and divulged) the same. And so Jesus Christ might reign in his Church, and Antichrist be banished, destroyed, and slain. About the year 1540 one *Rodrigo de Valer* born at Lebrija, lived in Sevilla, where also was born, the most learned *Antonius de Brija*, restorer of the Latin tongue in our Country of Spain. This *Valer* passed his youth, not in virtue, nor spiritual exercises, not in reading, nor meditation of holy Scripture, but in vain and worldly exercises as rich youth accustomedly doth. He delighted to have good and well barded horses. Today was he suited in one apparel, and tomorrow in another: he gave himself to play, to hunt, and to such other exercises, whereunto knights and gentlemen apply themselves. In the midst of which his vain exercises, he knew not how, nor by what means, God touched, altered and changed him into a new man, far different from the former. So that by how much the more he formerly loved and followed his vain exercises: by so much the more did he afterwards abhor, detest and forsake them, heartily applying himself, and bending all the forces of his body and mind, to the exercise of piety, reading, and meditation of holy Scriptures. Some small knowledge he had in the Latin tongue, did much herein avail him. For now is the tyranny of Antichrist known, which suffereth not in Spain, the books of holy Scripture in the vulgar tongue. Many that understood not the mysteries, which God wrought in *Valer*, held for foolishness and want of Judgment, such a sudden and great alteration. For this is the judgement, which flesh holdeth of spiritual and divine things: it holdeth them for foolishness, and drunkenness, as saith S. *Paul* 1 Cor. 1:18. *The word of the cross is truly foolishness to them that are lost, etc.*, And in the 12th verse. *It pleased God by the foolishness of the Gospel to save those that believe.* And in the 2nd, chapter 14. *The Carnal man understandeth not the things that pertain to the Spirit of God: for to him they be foolishness, etc.* And S. *Luke*, Acts 2:13 reporteth that many, ignorant of the sudden alteration which the spirit of God wrought in the Apostles, said, they were drunken; but those that have eyes, may see, that it was not folly, nor drunkenness, but a change, wrought by the hand of the most high: and that the Spirit of God it was, that moved *Valer*. When *Valer* was thus changed, he conceived great sorrow and repentance for his vain life passed, and so employed himself wholly in the exercise of godliness, always speaking and intreating of the principal points of Christian Religion: reading and meditating in the holy Scriptures, and gave himself so to read them, that he knew much thereof by heart: which he very aptly applied to that which he handled. In Sevilla where he dwelled, had he daily disputations and contentions against the Priests and Friars: And told them to their faces, that they were the causes of so great corruption, as was, not in the ecclesiastical state only, but also in every Christian common-wealth: which corruption (said he) was so great, that there was none, or very little hope of amendment. For this cause, he reproveth them sharply, and that not in corners, but in the midst of the markets, and streets, and upon the exchange in Sevilla, a place where Merchants twice a day meet about their business: he pardoned nor spared them not. S. *Paul* (as saith Saint *Luke*, Acts 17:16 and 17, seeing the city of Athens so greatly given to Idolatry was much moved, and disputed with the Jews in their Synagogue, and in the open market or assembly of men, with those that encountered him. Even so our *Valer* seeing so noble a city as Sevilla is, given to so great superstition and Idolatry, and so full of scribes and Pharisees, of so many priests and Friars, he disputed with them in the markets and streets, and reproveth and convinced them by the Scripture. The same God which of old: made Saint *Paul* to speak: the same made *Valer* also to speak, And as *Paul* was held for a Preacher of Novelties, and foolish: for such another was *Valer* held also. The new Pharisees seeing themselves thus handled, demanded whence he had such wisdom, and knowledge of holy things? whence (being a secular man, not having studied, nor giving himself to virtue: but so evil spent his youth in vanities) proceeded his boldness so unreverently to handle the ecclesiastical persons, which be pillars of the Church? By what authority (demanded they) did he this? Who had sent him? What sign had he of his callings? The selfsame demands, made the old Pharisees to Jesus Christ, and his Apostles, when they could not deny their villainies, nor well be silent, when he shewed them their wickedness. Behold how the old Pharisees, and the new be all one, and the sons of the devil. To these demands, excellently and with great constancy answered *Valer*. This knowledge of holy things, he had obtained (said he) not of his own stinking puddles,

but of the spirit of God, which maketh flowing rivers of wisdom run from the hearts of those which truly believe in Christ. He told them, that God and the cause he had in hand, gave him courage and boldness: that the spirit of God was not tied to any estate how ecclesiastical whatsoever; the ecclesiastical state especially of any other being the most corrupted and nearest to destruction. That the spirit of God in old time made of secular, unlearned, and fishermen, Apostles: that they might clearly show the blindness, and ignorance of all the Synagogue, so well instructed in the law, and call by their preaching, That Christ had sent him: That in the name and authority of Christ, he did that he did: But the adulterous generation (said he) which hath long time degenerate from the true race of the sons of God, seeing that darkness to be much manifested by the light and reshining of the sun, demandeth a sign. In conclusion, for so liberal and constantly speaking, was he called before the Inquisitors valiantly did *Valer* dispute of the true Church of Christ, her marks and signs, of the justification of man, and other like chief points of Christian religion: the knowledge whereof *Valer* had obtained, without any ministry, or human help, but by the pure, and wonderful revelation of God. His foolishness (as the Inquisitors called it) did then excuse him, and so first confiscating all that he had; they sent him away. To take away his goods, pleasant means to reduce a mad man to his sense. *Valer* notwithstanding this loss of goods; ceased not to prosecute what he had begun. A few years after, for the selfsame cause they called him again: and yet supposing, that he was a fool indeed, they burned him not, but made him to recant or deny, not in open audience, but to himself alone, in the great Church between the two choirs. For all his foolishness, they condemned him to continual wearing of a great Saint *Benito* (or devils coat) and to perpetual prison. From this perpetual prison, every Lord's day, they carried him, with many other penitents, to hear mass and sermons in the Church of Saint Savior; where, set to hear the Sermon (albeit a prisoner) he oft times rose up before all the people, and when he preached false Doctrine, gainsaid the preacher. But the Inquisitors, as then not so wicked, with conceit of his folly, excused him. Much did it also avail *Valer*, to have been an old Christian, and not descended of the Jewish or Moorish race. The Inquisitors in the end, drew him from this perpetual prison in Sevilla, and sent him to a monastery in Saint *Lucas*, called of our Lady of Barrameda; where being 50 years old and upwards, he died. By the means of this *Valer*, many that heard and conferred with him, had knowledge of the true religion: and chiefly that famous and good Doctor *Egidio*, Cannon and preacher in the great Church of Sevilla, that so much good did in Sevilla, both with his good life and Doctrine. I have long dwelled upon discourse of this History of *Valer*: but pardon me; for this *Valer* was the first, that openly, and with great constancy, discovered the darkness in our time in Sevilla. After this persecution of *Rodrigo de Valer*, many others were persecuted, some of whom escaped: as Doctor *Juan Perez*, who came to Geneva: where he printed the new Testament, and other books in the Spanish tongue, others abode there still, of whom many persevered. And others of the Inquisitions conceived such fear, that they denied the truth: and which is worse, were persecutors thereof as was doctor *Herman Rodriguez*, and master *García Arias*, whom commonly they called master *White*. But God shewed mercy upon *White*, and of a wolf, made him a lamb, and so was he with great constancy burned. This *White*, when God had made him truly *White*, said freely unto the Inquisitors, when they examined him in the audience, that they were fitter to follow a drove of asses, then to sit and judge matters of faith, which they nothing understood. In the 1555th year, seven persons, men and women went out of Sevilla, and came to Geneva, where they made their abode. In the 1557th year happened marvelous things in Sevilla, and worthy of perpetual memory: namely, that in a monastery called San *Isidoro*, the most famous and rich in all Sevilla, the business of true religion went on, and so plainly forward: that unable with good conscience, there to stay longer, twelve of the Friars in short time departed, some one way, and some another: all which within a year came to Geneva; whither at their departure, they determined to go. None of them there was that passed not great dangers and perils: but from all these perils God did free them, and with a mighty hand brought them to Geneva. These, that abode in the monastery (for it is to be noted, that almost all those of the monastery, albeit they went in wolves habits, had knowledge of Christian religion) suffered great persecution: taken they were, tormented, disgraced, very hardly and cruelly treated, and in the end many of them burned: and in many years almost was there no act of Inquisition in Sevilla, in which there went not more or less, out of this monastery: Among those that went out, and came to Geneva, was the *prior*, vicar and procurator of San *Isidoro*, and with them the *Prior* of the Valle de *Ecija*, of the same order. And God with his mighty arm, did not only deliver these twelve from the cruel grips of

the inquisitors before the great persecution began in Sevilla: but afterwards also in the time of the great persecution, delivered other six or seven from the same monastery, making foolish; and of no worth nor effect, all the stratagems, councils, subtleties, craftiness, and deceit of the inquisitors, that sought, but could not find them: for who shall destroy, whom God will preserve? In the same year of the Lord: 1557, another memorable thing happened also in the same city of Sevilla. And this it was, that one called *Julian Hernandez* (whom the French, by reason of his small stature, called *Julian le petit*) with the great desire, and zeal that he had to do some service to God, and his country, drew out of Geneva two great barrels, full of Spanish books, of those which before we have said Doctor *Juan Pérez* to have printed in Geneva; which books, and moreover all those that taught true doctrine and godliness, had the inquisitors forbidden: because the ignorance, and darkness of the Antichrist, loveth not the wisdom, and brightness of the Gospel of Christ: for fear that their works should be convinced and reproved. *Julian* by God's great miracle, carried all these books, and put, and dispersed them in Sevilla. Yet so secretly could he not do it, but (by means of a fearful man, an hypocrite, which sold himself for a brother, and was indeed a *Judas*) it came in the end to the inquisitor's ears: and so they took *Julian*, and many others more. So great was the taking, that they filled the prisons, and some particular houses also. There was eight hundred then taken for the religion in Sevilla: a thing which astonished the inquisitors themselves. Among these prisoners, and them also, which were afterwards taken, were found many men, excellent in life and doctrine. As were Doctor *Constantine*, master *White*, the licentiate *John Gonzales*, the licentiate *Christopher de Losada* Physician, and minister of the private Church in Sevilla, *Christopher de Arellano* Friar of San Isidoro, a most learned man, even by report of the Inquisitors themselves, and master *Jeronimo Caro*, a Dominic Friar, *Olmedo*, a man learned, and the beneficed *Zafra*. There were also people both men and women, rich and of quality; among whom, was that truly illustrious, in piety and goodness, *Don Juan Ponce de Leon*, brother to the Earl of Bailen, and eldest son of the Duke of Arcos: and Lady *Jane*, wife of the Lord *de la Higuera*; to whom (newly delivered of child) the Inquisitors gave the torment called *del Burro*, in the Castle of Triana: and such was the torment, that thereof she died. For the chords pierced the very bones and marrow pipes of the arms, of the muscles, and of the legs. And so tormented, they carried her to her prison as dead, casting out of her mouth blood in great abundance; by reason that her entrails were broken in her body. Eight days after this cruel torment, without company, or any assistance (save only a young maid, which a few days before was likewise tormented) in the end she died. Oh Inquisitors, more cruel then wild beasts, how long shall the Lord suffer your tyrannies and cruelties. O ye Spaniards, that so much love your wives; and so zealously, keep them: how long will ye suffer that these cursed Elders of *Susanna*, should see your wives and daughters in their smocks, yea in a manner naked, taking pleasure to behold them, and after giving them torments, having sometimes formerly required love unto them, oh that all that were known, which in the Inquisition passeth! A certain Inquisitor there was, which in merriment and jest, said of his companion; that he contented not himself to beat an octopus, but also to eat it. This said he, because the Inquisitor, had whipped a fair young maid, that was taken for a Jew, then lay with her, and burned her afterwards. By this subtilty may the rest be understood, which the Lords Inquisitors use with the women, which they hold prisoners. Of this great number of prisoners, where many burned by twenties, or few less, it chanced that they burned them. The rest were unhappily handled. The house of *Isabella de Vaena*, where the faithful assembled to hear God's word, was plucked down and sown with salt, that it should never be built again: and for a perpetual memory that the faithful Christians, whom they called *Lutheran* heretics, there assembled. In the midst thereof they placed a marble pillar. The Licentiate *Losada*, minister of God's word, was burned: many deceased, were untombed and burned: namely Doctor *Vargas*, and Doctor *Egidio*; years was this *Egidio* in the Inquisition prisoner, part of them in the castle of Triana, and the rest in other places; where they shut him up. Dr. *Constantine* (who by infirmity and ill entreaty was not long before dead in the castle of Triana) and so knew by such as were present at his death, and aided him in his sickness) was also untombed: which notwithstanding, the sons of falsehood noised it abroad, that *Constantine* murdered himself. This so great a lie, they invented, that the vulgar sort, which neither know nor believe, but that only, which the Inquisitors command them to know and believe, should abhor the religion, and the preachers thereof, since being desperate like *Judas* they killed themselves. This Dr. *Constantine*, was one of the most learned, and eloquent men, that of long time our country of Spain yielded: confessor, and preacher he was, to *Don Charles* the

Emperor and King of Spain; and thereby might (if he had would) have attained to great dignities: but as one that naught esteemed the vain honors of this world, he despised them all and returned to Sevilla: where, of the Inquisition, he was taken; therein died, and by the same was afterwards burned. About this same time, or a little after, began the great persecution in Valladolid, where Doctor *Cazalla* preacher to the Emperor, the most eloquent (as saith Dr. Illescas) in the pulpit, of any that preached in Spain, his mother, brethren and sisters, *Don Charles* a knight qualified, and many others, were burned: The son of the marques of Poza, and others were disgraced, and the house where they assembled was pulled down; and in like sort used as was that of *Isabell de Vaena* in Sevilla. The vulgar sort believed, that they met by night in these houses; and that the sermon ended, they put out the candles, and abused themselves together without respect of kindred or other, and of many other abominations were they slandered. These lies be not newly stamped: many years are since passed that to defame the Gospel, and professors thereof, Satan did invent them: as by the apologies made by the fathers of the Church that then lived, to justify their cause doth appear. Read *Justine Martir lib 1* of his questions, and the answers to the 126th question. *Tertulian*, in his Apology. *S. Ciprian* against *Demetrianus*. *Origen* against *Celsus*, *Arnobius* in seven books, and chiefly in the first against the Gentiles *Saint Ambrose* and *Prudencius*, against *Symachus*, and much to the purpose *S. Augustin* in the 5 first books *de Civitate Dei*: and *Orosius lib. 7*. Of the selfsame things that were the Christians in old time slandered, of the very same things are we now falsely slandered. About the sixty-fifth year *Nero* caused Rome to be fired: which burned nine days: and the tyrant gave it out, that the Christians had done it. About the 170th year, the Gentiles forced with torments the servants of the Christians, to say of their masters, many abominations: and among others, that they eat their own children. *Celsus* the Gentile *Philosopher*, accused the Christians for disloyal, and traitors: and said: that their religion they had taken from the Barbarians and Jews. *Origen* defended the Christians, with 8 books which he wrote against this *Celsus*. In the time of *S. Augustine*, were great calamities and wars, the which *Symachus* an orator, and many other imputed to the Christians, saying: that whiles the Roman Empire adored their gods, it prospered. The like History reciteth *Jeremiah*, that *when they worshiped the Queen of heaven: then all things prospered*. Read the books titled of the City of God, where *Saint Augustine* wrote against this slander in defense of the Christians. In the time of the glorious martyr *Saint Ciprian*, who many years lived before *S. Augustine*, there was a Proconsul in Africa, called *Demetrianus* a great enemy of the Christians: he, and others such like with him, said: that all the wars, famine and pestilence, wherewith the world was then afflicted ought to be imputed to the Christians; because they did not worship the Gods. Against this *Demetrianus*, wrote *S. Ciprian*, saying, that not the Christians, but the Gentiles were the cause of these calamities: because unwilling to worship the true God, they adored false Gods, and afflicted the Christians with so great, and so unjust persecutions: not that they should confess God, but that they should deny him. The weakness of their Gods he shewed them, seeing they could not defend themselves, etc. Al this in our time fully passeth: For the selfsame causes are we at this day slandered, and unjustly, to the most cruel and shameful kind of death condemned: The same state of the Church is now, as it was in the time of *Saint Ciprian*, and of the other Saints by us named: And as they were defended against the Gentiles. So we, against the Antichristians do now, make our defense. We tell them, that God sendeth in our days, so many calamities of wars, famine, and pestilence, because they have profaned the divine worship, and in the place of the creator, they honor the creatures: They worship not God (as he hath commanded) in spirit and truth, but after the doctrines and commandments of men, and God alone do they not worship: but also the Saints, their images and pictures. They adore not, will they tell me, the images, but that which they represent albeit their second Nicen Council (not the first which is holy and good) commandeth images with the same adoration to be worshiped, as that which they represent: as in the beginning of this Treatise we have declared. Also our adversaries seeing themselves in some affliction, invoke the saints of Paradise, without any commandment or example in all the holy Scripture so to do, where they ought to invoke none but God alone. Also whereas there is but one only mediator, intercessor and advocate, betwixt God and man, which is Christ Jesus, as the Apostle calleth him: they not contented with the only intercession of Christ (for were they contented Christ is sufficient for them) many mediators do they invent, and each one maketh choice of one for himself. Also they take away, and add to the law of God (he which so doth being cursed of God) and so take they away the second commandment against images: and to fill up the number of ten of the

tenth, do they make two commandments. Also we read in holy Scripture, that the Lord in his catholic church did institute but two sacraments, baptism and the holy supper: they have made 7. They also say that neither the Pope, nor Council nor the Inquisition can err: hence cometh it that they give so much credit to the decrees and constitutions of the Popes, Councils, and Inquisitors, as if they were the word of God itself: and yet would God they gave not more credit to them, then to the word of God. Very common are ignorance, superstition, and Idolatry in the Roman Church: This is the height of all their wickedness, that with fire and blood do they persecute the true and catholic Christians: because so instructed and governed by the word of God, they worship one only God in spirit and truth; and because they hold Jesus Christ for the only, and alone mediator and because they add not, nor ought diminish from the law of God, nor his Word. When our adversaries shall then say; that we trouble the world with our new doctrine, we will make them the same answer that *Elias* (inspired with the divine spirit) freely made unto King *Ahab*. *Art thou he* (saith *Ahab*) *which troublest Israel? Elias* answered. *Not I, but it is thou and thy father's house, that trouble Israel: because ye have forsaken the commandments of the Lord and followed Baal*. Ye then (will we say to our adversaries) are they, that have forsaken the commandments of Christ, and have followed the traditions of Antichrist, your father the Pope; ye are they, which worship not, nor honor God, but ye worship and honor images, against the express commandment of God. *Exod. 20, Deut. 5*, with many other places. Let our adversaries (at last) understand, these and others such like, to be the cause why God afflicteth the world, with so great wars, famine, pestilence, and divers other calamities, within our days we have, and yet do suffer. His majesty for his infinite mercy, and for his Christs sake, open their eyes: that they may consider the works of God, and so may soften, and not harden their hearts, as did *Pharaoh*: who by the more God did afflict him for his rebellion and contempt, by so much the more was he hardened against God, and the people of God.

But leaving ancient histories, come we to that which in our days happened, let us come to our country of Spain. God by his just judgment hath many times in the space of 40 years afflicted Spain, with wars, famine, pestilence, and other calamities, which began a little after that great persecution, against the faithful and catholic Christians: This persecution beginning in Sevilla, hath stretched almost throughout all Spain, against the noble and learned people (as after we will declare) The priests of *Baal* in their pulpits, confessions and discourses do affirm all this of right to be imputed unto those whom they call *Lutheran* heretics: The common people which neither know, nor other thing believe, but that which these *Baalmites* tell them, and command them to believe, do believe it so to be. For confirmation of my sayings, I will here recite that which Dr. Illescas *chapter 31* upon the life of *Pius 4* saith. His words be these: In the 1561st year, on Saint *Mathews* day the 21 of September being the Sabbath, two hours before day in the morning, after was kindled in the street called *Costanilla* of Valladolid so terrible and fearful, that without hope of remedy, in the 30 hours space, it ruined above 400 of the most principal and rich houses of that famous city. So wonderful, and almost never seen was this calamity, that it was taken for a thing miraculous: For the neighbor houses, and near adjoining to those that burned, were not only burned: but the fire in a moment did leap from one street to another far of distant, and beginning at the top of the house, brought the whole presently with it, to the earth. Many merchandises, much wheat, wine, and other things, which by reason of the great fury and fierceness of the fire could not be put in safe keeping were lost. The whole City was greatly troubled: because none could know, how, or by whom the fire was kindled. And all feared, that it was some conjuration of the *Lutherans*, And a little lower: There is made every year upon Saint *Mathews* day a most solemn procession, to intreat our Lord, to be pleased by the means of his holy Apostle, to deliver the city from the like plague and tribulation. Thus far Dr. Illescas. To the selfsame purpose will I here also recount a very pleasant tale, which I read in a history, and I myself also heard D. *Bourne*, who in Queen *Mary's* time was bishop of Bathe in England tell the same. The history is this: In the time of King *Henry 8* one *Malary* master of Arts of the university of Cambridge, was for profession of the Gospel of Jesus Christ, condemned to do public penance in the Church of S. *Mary*, in the university of Oxford. The penance was, that he should publicly recant, and bear upon his back a faggot, for the terror of the students of that university. And for the more solemnity of this recantation D. *Smith* divinity reader preached. The principal and only matter, which he handled in his sermon was, concerning the Sacrament of the altar. The Doctor

for more confirmation and credit of that he had to say in his sermon, caused their holy and catholic peace of *white* bread, which they call the Sacrament of the altar, to be hanged in the pulpit before him: To this spectacle, ran very much people; as well students as citizens: which heard the sermon with great attention: hardly had the doctor half-finished his sermon, when a voice of one that cried in the street fire, fire, was suddenly heard in the Church. The cause of the cry was, for that one coming along the street, espied a chimney on fire, and after the English use in such cases, he cried through the street fire, fire. When they within the Church, and near to the door heard fire, fire: they also began to say, fire, fire. And so from mouth to mouth went fire, fire, even to the doctors and the preacher himself: who at the hearing of fire, fire, remained astonished with the great fear he conceived, and marveling what it might be, began to lift up his eyes, and behold on all sides the roof and walls of the Church. His auditory seeing him look up, began with a loud voice to cry, fire, fire: some demanded of other some, where see ye the fire? To this demand one answered: In the Church. Hardly had the other answered: In the Church: when all in a moment began to cry out, The church burneth, the heretics have set the Church on fire. And albeit no man saw any fire, all notwithstanding together cried fire, fire, and each one supposed that was truth which he heard. Then feared they indeed: such was the concourse and tumult in the Church, that cannot with words be expressed: such as have found themselves in the like cases, have experience thereof. This strong imagination of fire possessing their heads; all whatsoever they saw or heard, confirmed and increased in them the imagination conceived. The principal cause that augmented this suspicion, was to see him with his faggot, whom they held for an heretic. This made them believe, that all the other heretics had jointly conspired with him, to set fire on the Church. The great dust which with the unquietness, concourse, and tumult of the people was raised in the Church, did augment in them also this suspicion. This dust then seemed to be smoke of the fire which they had imagined. This concourse was also the cause that many came to their deaths: for the small ribs and bones were broken, whereof many died. The people flocked to the doors of the Church: but so great was the throng and press; that none could go out of the Church In the end seeing no remedy, they began to cry out against the conspiracy of the heretics, which had kindled the fire, to burn them alive. It was a world to see those great Rabbis, those great doctors, with their long scarlet robes and doctoral habits, run from one side to another, blowing, panting, and sweating, seeking some corners where to hide themselves. In all this company was there none more quiet, then the poor penitent heretic who, throwing from him the faggot, it fell upon the head of a Friar that was next him, and so abode quiet, expecting what God would do with him.

Among them all was there none more fearful, nor more cried out for fear; then *Smith* the preacher; who with the first began to cry from the pulpit, saying. These be the webs and crafts of the heretics against me: Lord have mercy upon me, Lord have mercy upon me: But his breaded God, which he called Lord, and was hanged as we have said near unto him, could not quiet him. Nothing in this riot more caused them to fear, then when the lead was to begin to melt (for ye must know, that many churches in England are covered with lead) and many of them began now to affirm, that the molten lead fell upon them. Then were they amassed, and many of them that had authority and command, seeing that neither by force, regard of their learning, nor authority they could ought prevail, they changed their purpose and began to use very gentle words; promising to them they would pull them from that danger (albeit by the ears) a good reward. There was a man that gave 20 pounds (every pound is forty Spanish Reals) an other promised his garment, and others, other like things. They that might, placed themselves in the hollowness between pillar and pillar, that the lead, which they said was molten, should not fall upon them. A master of the College there was, which unnailed a table, and covered therewith his head and shoulders, that the lead should work him no annoyance. There was a man, albeit very gross, who seeing there was no means to go out of the Church, needs would be breaking of the glass, to go out by the pane of a window, but half of his body being forth, he stuck fast in the grate; so that he was not master of himself, nor could he go forward nor backward. The poor fat monk saw his danger doubled: for if the fire, or molten lead should fall without, that part then that was without the window, would be in danger, and if it fell within the Church, the part then within was in the same danger.

To another monk, another chance happened. And this it was. A certain boy (seeing that by reason of the great press and multitude of people, he could not go forth climbed as he could, upon their shoulders and heads; and so came and placed himself on the top of the Church door, where he abode, not able to pass further: Thus resting upon the height of the door, he espied by chance (among those that came crawling upon the heads of others) a monk coming towards him, who bare at his back, a great and large cowl: the boy seeing good occasion offered, let it not slip: and so when the monk was near unto him, he let fall himself from the height of the door, and very wittily put himself into the monks cowl; supposing if the monk escaped, that he also with him (as it happened) should go out of the church. In conclusion the monk crawling upon the heads of others, at last escaped, carrying the boy at his back that was placed in the cowl, and for some time perceived not any weight or burden upon him. In the end, within a while the monk came somewhat to himself; felt his cowl more weighty, then wontedly it was, and hearing the voice of one that spake in his cowl, then began he afresh to fear, more than before, when he was thronged among the people, supposing (and that verily) that the evil spirit, which had fired the church, was placed in his cowl: and then presently began he to conjure the spirit, saying: In the name of God, and of all the Saints I command thee, to tell me whom thou art, that hangs at my back? To whom the boy answered: I am *Beltrans* boy (for so was his master called) But I conjure thee (said the monk) in the name of the indivisible Trinity, that thou wicked spirit tell me, who thou art; whence thou comest, and that thou depart hence. To whom the youth answered, I am *Beltrans* boy: I beseech you sir let me go: and so speaking, assayed to go out of the cowl, which, with the weight, and the boys endeavor to go out, began to rend upon the shoulders of the monk. When the monk well understood the matter, he drew the boy out of the cowl. The boy seeing himself out of danger; took him to his heels, and ran with what speed he could. In the meantime whiles this passed, they that were without the Church, beholding on all sides, and seeing there was no cause of fear, marveled to see them in such a straight, and made signs and shows, to them in the church, to be quiet, and told them abroad, there was no cause of fear. But for as much as they that were in the church, could not for the great noise, and rushing within, hear that which was told them; the signs which they made, they interpret to the worst sense, as though all without the church had with lively flames burned, and that for the distilling down of the molten lead, and for that it fell in many places, they should abide within the church; and not adventure to go forth. So that signs, and voices much increased the fear. For the space of some hours endured this confusion. The day following, and that whole week also, were many billets fixed one the church door: one said. If any have found a payer of shoes, lately lost in the Church of Saint *Mary*: another said, if any have found a garment: In another it was prayed that a hat should be restored: In another, a girdle, with a purse, and money which was lost: In another was demanded a little ring, and other such like things: for there was no one person almost in the Church, which had not lost or forgotten something. As touching the poor penitent, him they commanded, that for as much as he had not by reason of this tumult, done his penance as was meet, he should do it the day following, in the Church of Saint *Frideswid*, and so he did it. These Histories of the fire of Rome, of the fire of Valladolid, and the imaginary fire of Oxford do very well confirm that which we have said: that the poor Christians have at all times been slandered, and unjustly condemned. Therefore are they called sheep appointed to the slaughter. God, who is just, will not leave without punishment, such monstrous lies, such false testimonies, and such fierce cruelties: his day (albeit he slack) will come upon the Inquisitors. For the blood of the just, holy, faithful, and catholic Christians, by them shed, crieth unto God, as did the blood of *Abel*, saying. How long Lord holy and true, wilt thou slack to judge and revenge our blood on those that dwell upon the earth? To whom it was answered: that they should rest yet a while, until their fellow servants were fulfilled, and their brethren which were also to be slain with them. This day let us then expect with patience. God one day show mercy to Sevilla, that this monastery of Saint *Isodoro*, be converted to an university, where divinity may be chiefly professed. The rents of this monastery, which be great, suffice, with over plus to maintain the said university: and the ruined house of *Isabel de Vaena*, may be converted to a public church, where the word of God may be preached, and the Sacraments without adding or diminishing, according to the institution of Jesus Christ, administered. So great and greater things then these, hath the Lord in our time brought to pass.

It shall not be from our purpose to recite that which Dr. Illescas reporteth to have happened in Spain in the time of this *Paul 4* touching the great number of Spaniards, of the religion (which he calleth *Lutherans*) that was discovered. His words be these: In the former years were *Lutheran* heretics accustomed to be taken and burned whatsoever, in Spain: but all those that they punished, were strangers, as Dutchmen, Flemings, or Englishmen, etc. And of those which came from these kingdoms. And a little lower: vile people and of most wicked race afore times did wontedly go out to the Scaffolds, and to wear the Sambenitos in the Churches: but in these latter years, have we seen the prisons, scaffolds, and fires also furnished with famous people. And (which is more to be moaned) of illustrious persons also and of such, as to the eye of the world, in learning and life were far before others, etc. And somewhat lower: The business came to terms, that they practiced now among themselves, a most fearful conspiracy, such, as had it not happened so soon to be discovered (as it was afterwards understood) all Spain had run in great hazard to be lost, etc. And a little lower: In Valladolid D. *Cazalla*, his five brothers and mother, with most great secrecy, and singular diligence, were taken.

In Toro was taken *Herrezuelo*, and many other in Zamora, and in Pedrosa, many men and women, nuns, married women, and damsels, famous and of great quality, etc. Among those that were burned, were also certain nuns, very young, and beautiful: who not contented to be *Lutherans*, were teachers of that cursed doctrine, etc. And a little after. All the prisoners were of Valladolid, Sevilla, and Toledo, persons sufficiently qualified, etc. And so many and such they were, that it was thought if they had two or three months more slackd to remedy this mischief: all Spain would have burned, and we should have come to the most bitter misfortune that ever was seen therein. Hitherto Dr. Illescas. Whereof we will conclude, that God hath revealed the light of his Gospel in Spain to learned people, and people of renown, famous and noble. He will show like mercy when he pleaseth, to the vulgar and common sort. When they see in Spain a man well lettered and learned then say they, *Que es tan docto, que está en peligro de ser Luterano* (he is so learned, that he is in danger to become a *Lutheran*): And there is not almost any noble house in Spain, that hath not had in it some one or more of the reformed religion. His majesty for his Christs sake our Redeemer increase the number, for his glory, and the confusion of the Antichrist. But returning to *Paul 4*. In August, and the 1559th year, after he had poped 4 years, and almost three months, he died. The seat was void 4 months, and 7 days, *Don Phillip 2* being king of Spain.

Pius 4 of Millan was not much liked nor loved of his predecessor *Paul 4*, which *Paul* in the consistory, did publish, and openly speak against him, saying: that by evil means he had procured the Archbishopric of Milan. Then *Pius* knowing the dislike of *Paul 4* against him, departed from Rome: and thence was absent all the time that *Paul* the fourth Poped. But when *Paul* was dead, and he chosen after great discord, and four months and 7 days: that the sea was vacant, he revenged himself of him. For many things which *Paul* had commanded, did *Pius* countermand: and so pronouncing *Don Charles* the Emperor, and *Don Phillip* his son, kings of Spain innocent and faultless, he absolved them of all whatsoever *Paul 4* had objected against them. He confirmed the resignation of the Empire, made by *Don Charles*, to *Ferdinando* his brother, which *Paul* whiles he lived, neither would approve, nor confirm. To master *Antonio Columna*, he restored his patrimony, whereof *Paul* had deprived him: many other like things he did, despite of his predecessor *Paul 4*, *Panvino* upon his life recited. The same *Panvino*, saith: that when he was Bishop, he became another man; entertaining other customs, and manners (not better but worse). For he which till then was held courteous, patient, a well doer, gentle, and not covetous, suddenly seemed to have changed his nature. Such is the seat papal, that he which once sitteth therein; albeit before he were not evil, becometh evil. And if he were evil, becometh worse, and in the end most evil: as to this *Pius 4* it happened. The same *Panvino* saith: that *Pius* had no gravity, either in countenance gate, or gestures: that more scoffing he was, then besemed the majesty which he represented: of him (saith he) that whiles he lived without charge he was of good life and reputation, and whiles also he had charge, under the high bishops his predecessors. When he was Pope, great shews he gave of a good Bishop, insomuch that he held the Council of Trent (note the hypocrisy) whiles the Council continued, he feigned to be good, but the Council once ended, *Pius* using great liberty, did many things that pleased not all men. And a little lower, *Pius* was a glutton, and drinker: but chiefly in

eating, for at supper he exceeded. Given he was to delights and pleasure: he was openly choleric, envious he was, but in secret: impatient to hear. In his answers sometime hard and bitter, ambitious, to command, crafty, a feigner and dissembler. When he saw it needful, fearful, but bold in dissembling his fear, he was disliked. *Panvino* his friend, all this and yet much more saith of him: Albeit true it is, that as an adulator of the Popes, much good he saith of him also. But what virtues could possess a man subject to such manifest and enormous sins? He had (saith he) a singular memory, and so could aptly, and suddenly recite the whole volume of the ancient lawyers, Poets, and Historians (but not of the Bible, which I suppose he never read, for by his profession, he was not a divine, but a lawyer). Of him (saith he also) that at the hands of Cardinal *Borromeo* his nephew and sisters son, with great devotion he received all the Sacraments of the Church, the which (to my knowledge) we do not read (saith the same *Panvino*) to have happened to any of the chief Bishops. Doctor *Illescas* speaking of *Pascal 2* saith, that having first received the holy sacraments, he died. Of the other Popes I do not remember that he saith any such thing. The reason is (as saith *Sanazaro* speaking of *Leo 10*) that the Popes being great Simonists, have sold the Sacraments, and so not kept them for themselves. Or to speak better, the cause is, that the Popes hold and say in their hearts there is no God: and so in the time of sickness, and at point to die, they make no esteem of the sacraments, or Christian religion, but die like swine. This Pope *Pius 4* ordained a confession of faith, which all they should make, that were to be Bishops: the which in his life *Panvino* placeth. This confession is a summary of all the ignorance, superstition, and idolatry of the Antichristianism or papism. This Pope's whole goal was, by right or wrong, to get money: and whereof he had store: which upon his kindred, friends, and buildings, whereunto he was much inclined he wasted. In the 1565th year, after he had Poped almost six years, he died (as in Rome went the common voice and fame) in the arms of his minion (which is not much out of square, since *Panvino* his friend of him saith, that he was given to delights and pleasures) and (as saith the same *Panvino*) he procured his own death. *Morbo ex victus intemperancia hausto*) to wit by disorder in eating, and glutting, whose belly was his God: our king *Don Phillip 2* then reigning in Spain.

In the time of this *Pius 4* and the 1563rd year, a thing very strange happened in Sevilla, the which, had it proceeded further, and the Inquisitors been a little more careless; so likely it had brought the whole papacy to the ground: else should it at the least have received some notable damage. The matter is this. In Sevilla where some more curious, then was necessary for the papacy: which of the priests and Friars complained bitterly to the Inquisitors, because they abused confession (as others also afore time had abused it) in courting and making love to honest matrons and damsels; and for such end moreover, as such beginnings accustomably succeed. The holy office thought meet, that such confessors should be punished: But for that the matter was obscure, and none in particular but generally were accused; they made an edict, and published it throughout all the Churches of the Archbishopric of Sevilla, commanding all and every person of what estate or condition they were, which had known, heard or understood, if any Friar or Priest whatsoever, that with their daughter or daughters at confession had to this end abused the sacrament of confession; that such person upon most grievous pain, should declare it to the holy office within 30 days. This decree once published, so great was the multitude of women, which from Sevilla only went to accuse their filthy confessors to the Inquisition, that 20 notaries, and so many Inquisitors, sufficed not to take their depositions. The Inquisitors finding themselves much wearied and unable in 30 days to dispatch the business, gave them other 30, and yet these 30 not sufficing, again and again, they prolonged the time.

Many honest matrons, and many Ladies of quality, held great wars within themselves: The scruple of conscience, on the one side, to incur the sentence of excommunication imposed by the Inquisitors upon such as should conceal it, moved them to go. And on the other side, they feared lest their husbands holding them for suspect, should become jealous of them. And so, neither durst they, nor yet found opportunity, to go and speak with the Inquisitors. But at last disguised and masked after the manner of *Andaluzía*, as covert as they could, they went to the Inquisitors: yet how disguised, and secret whatsoever they were, many husbands left not to follow them, and watch them early to know whether they went: which was the cause of great jealousy. On the other side it was a sport to see the priests and Friars, fathers of confession, to go sad and sorrowful hanging down their heads, by reason of their guilty conscience: every hour and minute

expecting, when the Familiar of the Inquisition would lay hands upon them. Many of them supposed, that a great persecution was to come upon them; yea and greater than that which the *Lutherans* then suffered, yet was all their fear but wind, and smoke which passeth away: For the Inquisitors by experience foreseeing the great damage that would redound to all the Roman Church, if their ecclesiastical persons should be despised and pointed at: and the sacrament of confession should not be so prized nor esteemed as before: would no further proceed in the business; but interposing their authority, hushed all things, as though nothing had ever happened. And so no confessor was chastised, no not those, whose villainies were sufficiently proved: which thing freed the ecclesiastical order from great anguish of mind, and all their sorrow was turned into joy. But his day will come upon such, and the Inquisitors that smothered so great villainies, and abominations: Who pardoning their friends, and household fathers of confession: turned all their hate and fury against their enemies the *Lutherans*: whom with fire and blood, they did not only persecute in Sevilla and Valladolid: but in many parts of Spain also. And thus was Jesus Christ again in his members condemned, and *Barabbas* let loose.

About the 1550th year one *Don Pedro de Cordova* priest made confession an Instrument to abuse his devout penitents. About 1576th year for the like business, were many Theatinians, or Jesuits (called *Alumbrados*) in Erena condemned: the principal of whom was called Father *Fernan Dálvares* who died in the galleys. Not many years since, in Sicilia another such like chance happened, not that which to this purpose saith *Machiavelo*, in the third book and first chapter of his discourses. I allege not *Machiavelo* because I hold him for godly, but for a wicked politician do I hold him: the History that he recounteth, do I allege.

Of all the Roman Bishops (as saith *Panvino* upon the life of this Pope) very few there were, that from such low beginnings, and in such short time had attained so great dignities as did *Pius 5* for being a Dominic friar, without any other office, he came on foot to Rome: and within 15 years obtained all these offices: Inquisitor he was, Bishop, Cardinal and Pope. His name at the font was *Anthony*: because he was born on *S. Anthony's* day: when he was fifteen years old, he placed himself a Friar, in a monastery of the Dominic's, and called he was *Michaell*: This name he held, until he was Pope: and would then neither be called *Anthony*, which was his Christian name: nor *Michael*, which was the name of his order, but called himself *Pius 5*, which name well agreeth with the figure called Antiphrasis, as when we call a *Negro White John*; So he being Impious, called himself *Pius*. Concerning his election might well be said, that which said *John* Bishop and Cardinal of Porta said (as *Panvino* reporteth) of *Gregory 10*.

Quem patrem patrum fecit discordia fratrum. The discord among the Cardinals, made *Pius* the fifth Pope. After he was made Pope, he gave out against the most gracious Queen of England, defendress of the true and Catholic faith, a most pestilent bull; wherein he absolved all her subjects from of their oath of obedience which they had made: and exhorted the Christian Princes, to take arms against her. This furious and brutish lightning effected no mischief, all was turned to smoke nothing was heard but a certain thunderclap, and noise of gunshot or children's squabbles. And so his bull was foolishness, a little bubble it was, which when is raineth, is made upon the water, and presently wadeth away. He that brought this bull to England, was caught; and as a traitor sentenced to death: and quartered; the Pope his God on earth being unable to help him, nor with all the Masses, they said for him, could draw him out of hell. And the Queen in her kingdom liveth and reigneth; triumphing over her enemies, maintaining and defending the holy catholic faith, and making her kingdom a receptacle, refuge and sanctuary for poor strangers, which from so many parts of Europe (fleeing the tyranny of the Roman Antichrist) have these 40 years space withdrawn themselves to it. The powerful arm of the most high God, all sufficient, whose name is *Jehovah* hath done this: to him be the glory for ever and ever amen. For besides him is there no God: confounded then be they that serve and worship carved images; those that worship Idols: since they neither can help them, nor yet do goodness. This *Impius 5* expunged out of *Petrarch* and *Bocazio* the famous Italian Poets, all that, which with great liberty and truth they had said concerning the Pope, the court of Rome, and ecclesiastical persons. For ye must note, that before God raised up *Luther*, and others more that succeeded; the Italians, and chiefly, the subtle and free-witted *Florentines*, were those, that with their lively colors, and proper shadows painted out

the Pope, his Roman Court and clergy. Read *Dante*, *Petrarch* and *Bocazio* (but beware they be not those which the Pope hath castrated, and thou shalt see if I speak truth. Great shame it is for our Spaniards, who esteemed themselves of as free and good conceit as the Italians, that they disable, and deject themselves slaves to the Pope; not daring to whisper against him, what villainies whatsoever they see him commit. Liberty of conscience: Liberty, away, away with the Pope this proud Antichrist. Some of these places which *Pius 5* hath castrated, among the sayings of learned men, which have spoken against the Pope, will we afterwards allege. In the 1572nd year, and first day of May died *Pius 5*. *Don Philip* being king of Spain.

Gregory 13 a Bolognian, before called *Hugo Boncompagno* the 15th day of May, and year 1572 was set in the seat of Antichrist. 13 years little more, or less he Poped, when he was Pope, he renewed the old hatred of his predecessor *Pius 5* against the Queen of England: and so practiced by all possible means, one while by force (as appeareth by the great *Armada* sent into Ireland, and had a miserable end) another while by craft and deceit, (as was seen in the great traitor *Parry*, and others by him sent, who had also a miserable end, and were quartered into four parts, as they had deserved) to do her all the mischief he could. But God delivered the Queen from all those cursed inventions, and the same God a just judge, in the end chastised this *Gregory*, by killing his body, and sending his soul into hell. It was the common voice and fame in Rome, that *Gregory*, before he was Pope, and also being Pope, like a father, but not most holy: nor yet holy, but carnal, had his concubine of whom he had also little sons, which said unto him such graces, as made him to laugh. And being Pope, such was the grace that his little son *Philippicus* said, that the Pope his father gave him five thousand crowns of rent. Mark oh ye Spaniards, how the Patrimony which you call Saint *Peters*, is employed. And he is not alone, he which hath it doth so also employ it: as we have seen in the lives of the Popes. The ceremony of the stool, needed not this *Gregory*: for very well was he known to be a man, and not a woman. In the time of this Pope, was the most fierce and bloody battle between the Portugals, and Moors in Africa: wherein three kings died. *Don Sebastian* the king, being dead in this battle; the Cardinal *Don Henry*, brother of king *Don Juan* the third grandfather of *Don Sebastian*, was elected king, who like another *Anius* was king and Priest, of whom *Virgil* saith in the third of his *Aeneads*:

Rex Anius, rex idem hominum, Phaebique sacerdos.

Of this Cardinal say the Portugals, that in the Epistle of the month he was born, and in the Eclipse of the moon he died. In the 1581st or 82nd year, and in the time of *Gregory 13* his Popeing, a very strange chance happened in Valladolid. There dwelled in Valladolid, a knight qualified, who in the Inquisition had two daughters, which constantly persevering in the good religion, they had learned of the good Dr. *Cazalla*, and other martyrs of Jesus Christ; were condemned to be burned. The father being a most rank Papist: besought the Inquisitors to permit them for their better instruction to be carried to his house: which thing, the Inquisitors, in regard of the great credit they reposed in him: granted. And brought thus to his house, the father endeavored to divert them from their constant resolution. And seeing he could not convince them; he caused Priests and Friars to dispute with them: but in vain were all their disputes. For the Lord (as in *Luke 21:15* he had promised) gave them utterance and wisdom, which the new Pharisees, Priests, and Friars were not able to resist, nor gainsay, The father then seeing all his endeavor naught availed, went himself to his grove, cut down wood, and caused it to be drawn to Valladolid, he himself kindled the fire, and so were they burned. And no marvel: Seeing the Lord in the same place of *Luke* forewarned us, that it so should happen. *Ye shall be* (saith he) *delivered up, even of your own fathers, brothers, kinfolks and friends, and they shall kill you, and ye shall be hated of all men for my names sake*, thus far of the afflictions and miseries of the poor faithful: yet that which the Lord then addeth, is for our comfort. *But one hair*, saith he, *shall not perish or fall from your head*: in patience possess ye your souls. So did these two blessed of the Lord possess, and now enjoy that celestial glory, which the Lord, for whom they died, had prepared for them before the foundation of the world. This cruel father, in doing that he did against his daughters, undoubtedly supposed, he did great service to God. Of this also hath the Lord foretold us, *John 16:2*. *The hour cometh* saith he, *that whosoever shall kill you, shall think he doth God service*. And that we should not be dismayed, but courageous in such afflictions, the Lord, in the end of this chapter saith. *These things have I told you,*

that in me ye might have peace: in the world ye shall have trouble, but be of good comfort, I have overcome the world. This *Gregory* careless to correct himself, or Clergy either in life or doctrine, by anticipating 10 days in the year, gave himself to correct the calendar. And to eternize his name, this calendar he called *Gregorian*. At this time, were reunited all the kingdoms of Spain, which from the entrance of the Moors into Spain 880 and so many years since, have been divided, and so *Don Philip* our king and Lord in all Spain reigneth I beseech my God, from the bottom of my heart, to give him understanding to know who the Pope is.

In the 1521st year and the year of famine, the 13 of December, and in a village of 25 or 30 houses, called Montalto near to the city of Fermo, which is in the marches of Ancona, was born *Felix Pereto* called *Sixtus* 5. In this *Sixtus* 5 the common saying in Spain was fulfilled: *Rey por natura y papa por Ventura*. A king by nature, a Pope by adventure: for so poor was his father, that he was a swine keeper. *Felix* in his childhood was very poorly brought up, but shewing some sufficiency of wit, a gentlewoman for God's sake, clothed him with the attire of Saint *Francis*, and intreated the warden to receive him into his convent where he studied grammar, logic, philosophy, and school divinity: and in those sciences much profited. In the end, being now of age he was made Inquisitor. In which office, such was his carriage, as few could abide his cruelty: And so it happened, that he called before him, a *magnifico* of Venice, who (being come) very discourteously, and inhumanly he intreated. This gentleman unaccustomed to hear such injuries and disgraces, (as by that which after he did for revenge to the Lord Inquisitor appeareth) did stomach the matter. A few days after, this gentleman encountered the Inquisitor, and when he saw him, he commanded his servant with a good cudgel, which he carried, to abate the fierceness of the unhappy *Pereto* being thus cudgeled, returned to Rome, and recounted his mischance to Pope *Pius* 4, very much complaining upon the *Magnifico*. The Pope hereat disdainingly: sent him back to Venice, with much more authority and power than before. When *Felix* was returned unto Venice, he presented his commission to the Signiory. The Signiory being wise and prudent, and knowing the unruly humor of this man, and well perceiving that he came with a desire to revenge, commanded a wax candle to be kindled and *Felix* if he were wise, precisely to depart their dominion and jurisdiction, before that candle were consumed. This undesirable unable to do otherwise, returned again to Rome, and complained to the Pope. The Pope seeing this man meet for his service made him master of his Palace. After this when the Spanish Inquisition (of all men how high whatsoever feared, and liked of none) held the Archbishop of Toledo for suspicion of heresy; the Pope sent *Felix* into Spain to hear this cause. The General of the Franciscans, the chief dignity among them, now happened to die. This dignity gave the Pope to *Felix*, whom a few years after, the same Pope made Cardinal. In conclusion, when *Gregory* 13 was dead: *Felix* by means of his good friends in Spain, was made Pope, and called himself *Sixtus* 5. This name he took in memory of *Sixtus* 4, who was, as was he, a Franciscan Friar. So abominable truly are the things read of this *Sixtus* 4 that their memory with him, deserveth to be buried in hell, and perpetual oblivion. Read his life, which we have culled out of divers authors. Notwithstanding, all this, would *Felix* be called *Sixtus* 5 because he thought to be another, and yet worse than *Sixtus* 4. When he was Pope (as though in himself, his Roman court, his Rome, his Babylon, which for her customs, is the mother of all fornications, and more than beastly abominations, and for Doctrine, the school of error, and Temple of heresy said her renowned *Petrarch*) now 200 years past, nothing there were to be corrected or amended) he gave himself I say (as though in his own house he had nothing to do) to seek to correct and after his manner, to intermeddle in the houses of others. And so by all possible ways, deceits, crafts, treason and violence, he practiced to disturb the quiet and happiness of the kingdom of England, suborning, and animating most wicked men, and abominable traitors: promising them that, which he neither had for himself, nor could give to others: at least the kingdom of heaven; if they should murder the most illustrious Queen of England, who for forty years space, with so great peace, and clemency, most prudently hath governed her kingdom. In which time with temporal riches and abundance of bodily necessities, and with spiritual riches, which is the preaching of the Gospel, hath God blessed this kingdom. From all these treasons, God as a most merciful father, despite the Antichrist of Rome hath delivered the Queen. Let the Pope then burst for anger. So also hath this Pope opposed himself to the most illustrious king of Navarre, and his first brother the prince of Conde, cursing and depriving them of all whatsoever they had, and were

to have, and chiefly of the undoubted right which for want of right heir male, hath the king of Navarre to the crown of France. God for his infinite goodness, have mercy on his poor Church, which this Antichrist in these princes doth persecute. Arise Lord, put to flight thine enemies, break the horns of this beast, that he do no more harm to thy poor children: hasten to destroy Antichrist with the spirit of thy mouth, with the preaching of the Gospel. The God of peace beat down Satan, and that speedily under our feet, and exalt his son Christ Jesus, subjecting all things under his feet, and placing him above all things, for head of his Church: which is his body, and he the fullness thereof; which filleth all things in all persons.

This most Christian prince of Conde, whom *Sixtus* 5 banned, in the 1588th year died of poison. In the same year did *Henry* 3 King of France cause the Duke of Guise to be slain, and another day the Cardinal, brother to the Guise: the cause was, for that the Duke had conspired to kill the king, and usurp the kingdom. Shortly after (but of her natural death) died also the mother of the king. The death of the Duke of Guise, and of his brother, caused many, and the most principal cities of France, as Paris, Roan, Lyons, Toulouse, and others to rebel against the king. The year following, which was the 1589th the king came upon Paris, and besieged it straightly. The Parisians seeing themselves in that estate, resolved of no other remedy for deliverance from their present misery, but to kill the king: To him that would kill him, did they promise great rewards: and so there wanted not some desperate persons, which offered to do it. Amongst all these, was a Dominican Friar called *Clement* before the rest preferred, a man unlearned, and of little honesty: and for such a one, had often been chastised, with the discipline of the convent. To the kings camp came he, feigning business to deal with the king, of most great importance: The king in affection much inclined to these Friars, commanded he should come in. The Friar being entered, kneeled on his knees before the king. The king, who was sitting the better to hear him, somewhat doubled his body: The cursed *Sinon* then drawing a poisoned knife, which he had brought for that purpose, thrust it into the bowels of the king. The king feeling himself wounded, cried out: to the cry ran many, who stabbed and killed this unmerciful *Clement*, albeit the king commanded they should not kill him. This wound of the king, caused sadness and sorrow in the kings camp, and contrariwise, great mirth amongst the enemies: who instantly demanded aloud, if the Friar's knife were sharp enough. The king (after he had appointed the king of Navarre his brother in law, called *Henry* 4, who was the nearest in blood, for his successor) the night following died. When news of the king's death came to Rome, Pope *Sixtus* 5 made a solemn Oration in the consistory of Cardinals, the 11th of September 1589, where he not only compared the treason of this cursed Dominic, with the act of *Eleazar*, and of *Judith*: but said also it surpasseth them. (Of *Eleazar* is made mention *Macha* 6, who seeing an Elephant more mighty then the rest, armed with the arms of the king supposing that king *Antiochus* was upon him, to deliver his people, and purchase eternal glory, he adventured himself, and ran courageously to the Elephant, through the midst of the squadron, killing on the right hand, and on the left, and all sides throwing down, until he came under the Elephant, and placing himself under him, slew him: the Elephant fell to the ground upon him, and there he died. *Judith* cut of the head of *Holophernes*. The war that *Antiochus* and *Holophernes* made against the people of God was unjust: but the war which *Henry* the third made against the league, which had conspired against him, to kill him, and take from him his kingdom; was most just: So that herein was he no tyrant. Besides this, both living and dying, he was of the same religion of the league: as at his end appeared. For in that small time that he lived, after he was wounded, he confessed, communicated, and was anointed. But leaving these human reasons, come we to the holy Scripture. It appeareth by the Scripture, that *Saul* was a wicked king, an hypocrite, a tyrant, forsaken of God: and so hath God to *Samuel*. *How long dost thou mourn for Saul, seeing I have forsaken him, and that he shall not reign over Israel?* And commanded him to go, and anoint for king, one of the sons of *Jesse*: which was *David*, and in the same chapter verse 14 it is said, *The spirit of the Lord, departed from Saul, and the evil spirit of the Lord did torment him*. Albeit such a one was *Saul*, yet did not God command *Samuel* or any other to kill him. And so *David* (although God had chosen him, and *Samuel* anointed him for king) when manifest occasion and means were twice offered him, to kill *Saul*; yet killed he him not. Also when *David* and his followers were hid in a cave for fear of *Saul* (as 1 *Sam.* 24) appeareth *Saul* entered the same cave to do his needs: then did *David's* men advise him not to let slip the occasion, but to kill *Saul*. But *David* instructed in a better school then were they, answered: *The Lord keep me from doing such a thing against*

my master, and the anointed of the Lord, that I stretch not out my hand against him: for he is the Lord's anointed: And not only did not kill him, but grieved to have cut of the lap of his garment, as if herein he had done some great disgrace. And in the 26th chapter of the same book, it is reported; that *David* and *Abisai* came by night to the camp of *Saul*, and found him sleeping, etc. Then *Abisai* said to *David*, *God hath closed thine enemy into thine hands this day: now therefore I pray thee let me smite him once with a spear unto the earth, and I will not smite him again.* And *David* said to *Abisai*: *Destroy him not: for who can lay his hand on the Lords Anointed, and be guiltless. Moreover, David said: As the Lord liveth, either the Lord shall smite him, or his day shall come to die; or he shall descend into battle, and perish. The Lord keep me from laying mine hands upon the Lord's anointed, etc.* And when one brought news of the death of *Saul*, saying; that he had slain him: what gave *David* unto him for his good tidings? He said unto him, *How wast thou not afraid to put forth thy hand to destroy the Anointed of the Lord? Then David commanded one to kill him: who wounded him, and so he died. And David said unto him. Thy blood be upon thine own head: for thine own mouth hath testified against thee, saying, I have slain the Lords anointed. And David mourned for Saul, etc.* Whereupon we will conclude, that wickedly did this Friar, and those of his counsel, in murdering their king: and that wickedly did the Pope, in praising and canonizing this fact. What revelation had *Sixtus 5* that God had wholly cast off *Henry* the third, that he should forbid any obsequies and honors, accustomed to be made for the dead, should be made for him, and commanded also, that they should not pray for him? *Samuel* and *David* had most sure revelation that *Saul* was forsaken of God, and that (as such a one) was he fallen into a reprobate sense: yet notwithstanding did they let him live, and conspired not his death. If a Prince in our time, be he heretic (as they call him) or Catholic, shall not fully obey whatsoever the Pope commandeth him, albeit it be to the depriving him of his kingdom, and giving it to another, then shall he be cursed and excommunicate both in body and soul, and the most vile person (if we believe *Sixtus 5*) with good conscience may kill him. And such a one that shall murder him, shall have done an act very meritorious and holy, for the which he deserveth to be canonized. What Christian religion is this, that one shall be canonized for committing that which by the word of God (as by examples we already have proved) is expressly forbidden? Oh times! oh customs! But upon such will his day come: these swine shall not escape (as they say) without their Saint *Martin*.

With *Sixtus 5* conclude we saying, that in the month of September, and 1590th year he died, whom *Urban 7* which popped 12 days succeeded. At the end of the year 1590 *Gregory 14* succeeded him, and died in September 1591. *Innocent 9* succeeded *Gregory 14* who a small time popped. So that in the space of 14 months, four Popes died: *Sixtus*, *Urban*, *Gregory*, and *Innocent*: and it is to be thought, the most, or all of them died of poison. For *Brazuto* is not dead that giveth them poison. This *Brazuto* killed 6 Popes with poison (as upon the life of *Damasus 2* we have declared.) In the 1592nd year *Innocent 9* being dead *Clement 8* (or 9 or 10) succeeded. This *Clement* popping, in the 1599th year, a Friar Capuchan, incited by the Jesuits, attempted to kill the French king *Henry 4*, but his treason was discovered, and so was he caught. In the time of this Pope, and in September 1598 died the king *Don Philip 2* aged 70 years: and *Don Philip 3* son of the forenamed *Don Philip 2* and of the daughter of *Maximillian* the Emperor, and of the Empress *Dona Maria de Austria*, sister of the king *Don Philip 2* succeeded him. God grant him grace, as the duty and office of a king requireth, night and day to meditate in the law of the Lord, God commandeth the king to read the holy Scripture and accomplish that which God (Deut. 17:18) commandeth a king should do: *When he shall sit* (saith God, speaking of the king) *upon the throne of his kingdom, he shall cause to be written the book of this law, etc. And it shall be with him, and he shall read therein all the days of his life.* Note ye Spaniards, that God commandeth the king to read the holy Scriptures: and then (saith he) he is to read them, *that he may learn to fear the Lord his God, that he may keep all the words of this Law, and these ordinances to do them: That he lift not up his heart above his brethren, nor turn from the commandment, to the right hand nor to the left: that he may prolong his days in his kingdom, he and his sons, etc.* And God not only commandeth the king to read the holy Scripture, but his captains also, when they be in wars, to read the same. So commanded he *Joshua* the General, and most warlike captain of the people of God, saying unto him: The book of this law, shall never depart from thy mouth: but day and night shalt thou meditate therein: that thou mayest observe and do according to all things, that are written therein. For then shalt thou make

thy way prosperous. And then shalt thou understand. God of his infinite goodness, give to our king and Lord, his captains and governors, the grace, to read the Scripture (which God hath commanded them, and the Pope hath forbidden) that ruled thereby, they may well govern his subjects.

Albeit, by that we have said it clearly appeareth the popes, I mean from *Boniface* 3, which was in the year 605 unto *Clement* the 8 or 10 which now tyrannizeth) to be of evil life, and of worse doctrine, by reason whereof, they neither are, nor in any wise can be successors of Peter, nor vicars of Christ, but truly Antichrists: yet, for better confirmation, with reasons, and notable sayings of the doctors of the Church; with Decrees of Ancient Councils; and chiefly, with three passages of holy Scripture admirable for this purpose, we will confirm it notwithstanding. But before we do this, we will set down, certain ancient Spanish proverbs, declaring what are the lives of these ecclesiastical persons, and how we ought to flee them.

The Spanish tongue, is not only eloquent, and copious, but sententious also. Many proverbs it hath, by us called *refranes*: which be certain brief sayings, sententious, and true; so by common consent, and that of long time allowed. To such proverbs, in all tongues, as well learned as unlearned give great credit: because they be some chief principles, which the Latins call *Per se nota*. Contrary whereunto; whosoever will speak, shall be held for unlearned, and ignorant. That the Spanish tongue is plenteous in proverbs and brief sentences, the book called *Celestina* (the first part I say, for the rest is falsified) a book doubtless, did it intreat of some other matter, worthy to be read, doth very evidently declare. The book of Proverbs, which *Hernan Nuñez*, the Comendador, most excellent professor of Rhetoric and Greek in Salamanca collected, doth show also the same. Whose purpose was not only to collect so infinite a number of Spanish proverbs, but also would (had not death prevented him) have glossed and commented upon them, as did *Erasmus* upon the Latin proverbs. Verily had the Comendador effected his purpose, our Spanish tongue should have had a great treasure. But to what end, wilt thou say unto me, intreating of the Pope and his Clergy, sayest thou this? To great purpose (I answer) have I said this: because here I will allege many Spanish proverbs, which very briefly, and most truly do naturally, and with lively colors, paint out the life of the priests, and Friars, and of all the other ecclesiastical persons from the little Novice that helpeth to say Mass, even to the Pope himself. Of the wicked life of the Clergy, their deceits, subtilties, and hypocrisies, covetousness, robbery, whoredoms, ambition and simony, etc., speak these undoubted true proverbs, and so command us to fly from them. All these proverbs following, are drawn out of the said book of the Comendador.

OF THE WICKED LIVES OF Ecclesiastical men

Sin Clerigo y palomar ternás limpio tu lugar.

Of priests and doves where is a want,

There's cleanness rife, and foulness scant.

Si boo negocio trazedes frade, podeis falar de la calle (Portuguese)

Speak Friar, if good: it light doth crave:

If bad, it darkeness seeks to have.

Entraís Padre sin licencia,

O os sobra favor, o falta vergüenza.

Here freely father enterest thou,

Or under leave, or shameless now.

Cregos, frades, pegas, e choyas do ao demo tas quatro joyas (Gallego): Clérigos, frailes, picazas, y grajas, do al diablo tales quatro alhajas (o joyas).

Priests, Friars, Pyes, Dawes and such like chaffer,

All jewels four to the devil I offer.

Fraile ni judío nunca buen amigo.

Nor Friar nor Jew,

ever friends true.

Hice a mi hijo monaguillo,
 y tornóseme diablillo.
 A novice young my son do make,
 For demi devil do him take.
 Quien quisiere su hijo vellaco del todo,
 mévalo misario, o mozo de coro.
 Of knavery who desireth to have his son heir,
 Make him a Mass priest or youth of a choir.
 Mozo misero, y Abad ballastero y fraile cortés, reniego de todos tres.
 A massing youth, a flattering Friar,
 A hunting Priest, a hateful liar.
 Monja para hablar,
 y fraile para negociar, jamás se vido tal par.
 A Nun to prate, a Friar to poul,
 Who ere two such hath seen so foul.
 Ni amistad con fraile, ni con monja que te ladre.
 With flattering friar, nor barking Nun,
 No friendship, else thou art undone.
 Ni fies en monje prieto,
 ni en amor de nieto.
 In coal black friar have thou no trust,
 Nor rest on grandchild's love thou must.
 Ni a fraile descalzo, ni a hombre callado, ni a mujer barbuda no le des posada.
 To barefoot Friar, nor silent man
 Nor bearded she, subject thee than.
 Nunca vide de cosas menos,
 que de Abriles y Obispos buenos,
 Things less I never understood,
 Then Aprils fair, and Bishops good.
 Bendita la casa que no tiene corona rasa (quiere decir rapada.) Este Refrán es tomado de Italiano. Beata
 quella casa que non ha chierica rasa.
 This Proverb is taken from the Italian,
 The dwelling house is surely blest,
 Wherein no shaveling hath his nest:
 Ni fies mujer de fraile, ni barajes con alcaide.
 No woman trust a holy Friar,
 Nor yet scold with a Judge for fear.
 Ni mula mohina, ni moza Marina, ni poyo a la puerta, ni Abad por vecino.
 No Mule of color sad,
 Nor bench have at thy door:
 Nor maid of Marians trade,
 Nor priest for thy neighbor.
 Ni fraile por amigo, ni clérigo por vecino.
 A Friar for friend see thou forsake,
 And priest for neighbor do not make.
 Ni buen fraile por amigo,
 ni malo por enemigo.
 No good Friar for a friend do choose,
 Nor bad for foe, else shalt thou loose.
 Por las haldas del vicario
 sube la moza al campanario.

By Vicars skirts, the maid
 Up to the Belfry goeth,
 Yet naught at all afraid,
 What makes she there, who knoweth?
 Muchas veces de hombres casados
 Clérigos y soldados no son amados
 Holy Priests and Soldiers then,
 Are oft not loved of married men.
 Obispo de Calahorra hace los asnos de Corona.
 For bribes do bishops orders give
 To Asses shorn, oh that they live!
 Ni de fraile, ni de monja no esperar de recibir nada
 Of Friar nor Nun ought to receive
 The hope that is will sure deceive.
 Si con Monja quieres tratar,
 cúplete de guardar.
 If with a Nun thou list to deal,
 Stand on thy guard for thine avail.
 El fraile que pide pan,
 carne toma, si se la dan.
 The holy Friar, that bread doth crave,
 Will take flesh, if he it may have.
 De los vivos muchos diezmos, de los muertos mucha oblada (q. d. ofrenda) en buen año buena renta, y en mal año doblada.
 Of the quick many tithes, of the dead many oblations (to wit, offerings) in a good year a good rent, and in an evil year doubled.
 Al cabo del año más come el muerto, que el sano. (Esto se entiende por las ofrendas que los Eclesiásticos tienen por las animas de purgatorio.)
 At the end of the year, eat the dead more, then the whole. (This is meant by the offerings which the Ecclesiastical persons have for the souls of Purgatory.)
 Andad diablos tras aquel finado, que no mandó nada (q. d. a los clérigos que lo enterraban no dejó dinero para Misas, etc.)
 The Devil foul that corps do take,
 Which gave us naught good cheer to make.
 That is to say, which left nothing to the Priests for saying of Masses.
 Hurtar el puerco, y dar los pies por amor de Dios.
 To rob, to spoil, to steal a swine,
 And give the feet for cause divine.
 Uñas de gato, y hábitos de beato.
 Fell Wolfe in Lamb-skin quaintly clad,
 Like Cats nails Friar, though attire sad.
 Cuentas de beato, y uñas de garabato.
 A Friars beads, a grapple hook,
 A guilefull heart, though holy look.
 La Cruz en los pechos,
 y el diablo en los hechos
 The holy cross upon the breast,
 Yet there the devil hath his nest.
 Haz lo que dice el fraile, y no lo que hace. (Son pues fariseos hipócritas)
 What saith the Friar that do: what doth he, that do not. (They be then hypocritical Pharisees).
 Séase milagro, y hágalo el Diablo.

A miracle is it, and the devil doth it.

La cárcel y la cuaresma para los pobres es hecha.

The prison and lent for the poor are meant.

Camino de Roma ni mula coja, ni bolsa floja. (Q. D. que el que va a Roma por algún beneficio, o por mejor decir maleficio, ha de tener buena cabalgadura para volar, si pudiese, de medio que otro no se adelante, y se lo coja. Y no basta ir presto, es menester también llevar la bolsa fornida para comprar el beneficio: lo cual es Simonía.)

Neither a halting mule, nor empty purse is the way to Rome. To wit: he that for any benefice, or, to speak better, malefice, goeth to Rome, must have a good horse to fly if he could, lest another come before him, and catch it up. And to go speedily is not sufficient, a purse well stuffed must he carry also, to buy the benefice, which is Simony.)

Roma, Roma, la que a los locos doma, y a los cuerdos no perdona.

Rome, Rome which tameth fools, and spareth not the wise:

To pry, and poul for gain,

Hath *Linx* his piercing eyes.

Quien tiene pie de altar, come pan sin amasar.

Idle Mass of the Altar, eat the fruit of others labor.

No hay casa harta, sino donde hay Corona rapada.

No house there is that's fitly stored,

Which wants a crown not finely shared.

Quien es Conde, y desea ser Duque, métase fraile en Guadalupe.

Who so is an Earle, and would be a Duke,

Put he himself Friar in *Guadalupe*.

Que la fortuna, como ellos llaman, y no el Espíritu santo elija al Papa.

That fickle fate, not Spirit divine,

Doth choose the Pope (they say) in fine.

Rey por natura,

y Papa por ventura.

A king by nature,

and a Pope by adventure.

That we ought to fly these Ecclesiastical persons: by that which is said, and this proverb appeareth.

Al fraile hueco, sogá verde y almendro seco.

A hollow hearted Friar,

A rope that's very green,

A withered Almond tree

Are never gainful seen.

This then being so (as these most true proverbs affirm) blessed are they, that knowing them, depart from them, and do that which God by *Jeremiah* commandeth: Flee saith he out of the midst of Babylon and deliver everyone his own soul, lest ye perish by reason of her wickedness, etc. And fear not poverty: for God is the God of all the roundness of the earth: he will provide for you. For if (saith *David*) it be God that giveth food to the beasts, and to the young ravens which call upon him, according to that which God himself demandeth of Job: *Who prepareth* (saith he) *for the Raven his meat, when his birds cry unto God, wandering for lack of meat.* If God then take care for beasts, ravens, and young ravens, and feedeth them, how much more shall he feed man, made to his own likeness, and bought with the blood of our Christ his Son? Chiefly, if such a man, abhorring superstition and idolatry, desire in holiness and righteousness, to serve his creator? *I have been young* (saith *David*, well experienced in the power and mercies of God) *and now am old: yet never saw I the righteous forsaken, nor their seed begging their bread.* The godly will he never fail, seeing he never faileth the beast, from whom by this or that means, their need is satisfied. For example, the Ravens that brought bread and flesh to *Elijah*, and the pottage brought by Habakkuk to *Daniel*, in the den of the Lions. Notwithstanding all that I have said touching the wicked life of the Clergy: I confess (as the truth is)

that there be some good, honest, and desirous to serve God among them: which more offend of ignorance, then malice: who, when the Lord shall show them mercy to know the vices, both in life and doctrine, will reprove them: and if that suffice not, go out from among them. As the Lord in all times hath ever prevented some, in our time chiefly, and hath made them notable preachers of the Gospel of his son Jesus Christ. His Majesty show the same mercy to the rest, that the kingdom of Antichrist may wholly fall to the earth, and that of his Christ be exalted. Let us now come to the reasons.

Two Roman Empires have been (the first will we call the old, and the second the new). Of very mean beginnings, began the one and the other, and by little and little so greatly climbed, that they became the greatest and most mightiest Empires that ever were, or shall be in the world.

The first took beginning in two shepherds, *Romulus* and *Remus*, his brother: who made a receptacle of evildoers and offenders, and a gate (as it were) whereby they retired and escaped: of that multitude was a city built which they called *Rome*. *Romulus*, not brooking a competitor in the Empire, slew *Remus* his brother. From this city, did they great violence and outrage to their neighbor nations; not only robbing them of their goods, but of their young maidens also. This was the first occasion of the wars: This war ended, others much more great, had they: wherein they so much increased and enriched themselves, that not contented with Italy, they made wars also upon foreign nations, and leaving their own limits, they invaded Africa and Asia. Thus were they daily increasing, until another Prince and Lord arose up in Rome, thrusting himself into the same seat of the Empire, and at the side (as it were) of the Roman Emperor. This new Prince at the first made no show, that he purposed ought to diminish the authority of the Emperor: but only took care of the affairs of the Church: wherein, whiles he was so employed the strength of the Emperor, and Empire flourished. But afterwards, he began to think, how to benefit himself of that opinion of religion, and holiness which he held: and to attain hereunto, he doubted not to intreat the Emperor, that by his authority he might hold the sovereignty over all Churches. The cause that this new Prince alleged was, that Rome was always the Lady of the whole world: and therefore was it meet that the Bishop of that city should go before other Bishops in degree and dignity. To obtain this was a thing most difficult: For albeit that the Emperor let it slip: yet did the Bishops of other nations confidently gainsay him: alleging lawful causes why they withstood him: unwilling to acknowledge the Bishop of Rome, otherwise then for a brother, companion, and in power equal with them. Notwithstanding all this he of Rome forslowd not, but continually urged to attain to his purpose, until he obtained of *Phocas* the Emperor (who murdered *Mauricius* his good Lord and Emperor) that which he would: and so called himself universal Bishop, and what besides he best pleased. Here may ye see, that old Rome was founded upon one murder, and the new, which is the Popedom upon another. In this concerning the primacy, was the Pope merely opposite to Christ, who sharply in his disciples reprov'd the like strife and ambition. But the Pope mounted to this height by the benefit of the Emperors, did now further dare to promise to himself greater matters: yet long time proceeding with great dissimulation. A hundred years almost after the death of *Constantine* the great, was the Empire much weakened: it lost France, England, and Germany, The Huns held Italy, the Vandals, Africa. Such was the dissipation, that the Emperors leaving Rome, which is in the West, went to Constantinople, where they made their abode. The Bishop of Rome, seeing the scattering of the Empire, minded not to let slip the occasion, but armed a question for his part against the Emperor: The chief cause was; that the Emperor commanded all statues and images to be taken out of the Churches: So greatly did the Pope withstand this command, that he dared to excommunicate the Emperor; so much now was the horn increased. At this time in the East, arose up *Mohammed*, who took many lands from the Empire. The Emperors notwithstanding, would have it understood, that all the dignity, power and Majesty, which the Pope did hold, depended upon them. The Pope then to be freed from this subjection, and the wars which the king of Lumbardy made in Italy, devised a notable policy; and this it was. To advance of himself another, whom he liked, and to name him Emperor of the Romans. Who acknowledging the benefit, should deem himself happy, to please and serve him in all that he would: And so *Charles* the great he elected, and declared Emperor, who had chased out of Italy, the king of Lombardy, and enemy to the Pope. This caused great anger, and strife between the Eastern and Western Emperors: and not between them only, but the

Churches also of both the one and other party: of all which, the covetousness, and ambition of the Pope of Rome were the cause. Much contention was there afterwards, among the Italians, French and Germans, about the election of the Emperor. But in the end, when *Otho* the third Duke of Saxony was Emperor, and *Gregory 5* a German Pope, order was given, that seven electors should choose the Emperor, (as in the life of this *Gregory* the fifth we have declared). And this was done, to exclude strange nations, that none but a German should be Emperor. Great divisions arose afterwards between the Pope and the Emperor, who could no longer endure, the unmeasurable arrogancy and ambition of the Pope. Read the Histories of *Henry* the third and fourth, and of *Frederick* the first and second, and to come nearer our time, those of the Emperor *Charles 5*, whose host in the 1527th year, sacked Rome, took Pope *Clement 7*, and held him prisoner. This *Clement* (as sang the Spaniards at the Pope's window, while he was prisoner) would have taken away the cloak from the Emperor, as upon the life of this *Clement*, we have before declared. So also sought *Paul* the fourth to take away the cloak from our king *Don Philip* the second. The kingdom of Naples would he have taken from him: but the host of the king, whose captain was the Duke *D'alva* put the Pope into such a straight, that he was contented to make peace, and chiefly hearing of the taking of Saint *Quintans*, which was in the 1557th year (as upon the life of this *Paul* the fourth, before we have said. So proud is the Pope become, that he hath made the form of an oath, the which he causeth the Emperor to swear (being in time past his master and Lord, and so Saint *Gregory* called Lord, the good Emperor *Mauricius*) but now, is he his servant and vassal. This form of oath, containeth; that the Emperor, by all possible ways keep, increase and defend the goods of the Roman Church, and chief Bishops, their dignity, privileges, and decrees. And so no Emperor (but if he would be held infamous and a faith breaker) durst in anything contradict him. The oath which the Emperor *Charles 5* made to *Clement 7* or 8 in the year 1530, at the time of his Coronation, will I here put down. *Ego Carolus Romanorum rex, etc.* That is to say, I *Charles* king of the Romans, which by God's assistance, hold to be Emperor, promise, protest, affirm, and swear to God and blessed S. *Peter*, that I will henceforth be protector and defender of the chief Bishop, and of the holy Church of Rome in all their necessities and profits, keeping, and preserving their possessions, dignities, and rights, etc. When he had made this oath, was *Don Charles* made king of Lombardy, and after he was king of Lombardy, another oath in this form he made: *Ego Carolus, etc.* I *Charles* king of the Romans and Lumbards, promise and swear, by the Father, Son, and Holy Ghost, and by the word of the living flesh, and by these holy relics, that if the Lord permit me to come to be Emperor, I shall to my power, advance to holy Roman Church, the holiness thereof and her Rector, and that by my will, Council, consent, nor exhortation, he shall loose neither life, member nor honor which he holdeth. And I shall not make in Rome any decree or ordination of all that, to his holiness, or to the Romans pertaineth, without your consent: And all that of Saint *Peters* lands, which shall be in our power, we shall then restore, and to whomsoever I shall deliver over the government of Italy, I shall cause him swear to be an aider of his holiness, to defend to his power, the lands of Saint *Peter*, as God me help, and by these holy Gospels of God, etc. After this second oath *Don Charles* was made a Canon of Saint *Peter*, and after, a knight of Saint *Peter*. These two oaths shall ye find in the History and 10th book of the marquise of Pescara. Here may ye see, how the world goeth contrary. The Pope of a subject to the Emperor, hath made himself his Lord. This which I have said, touching the original and growing up of the Pope, in an information, presented to the princes, and states of the Empire in the time of *Don Charles* the Emperor, our king and Lord, is handled more at large. Hence will we conclude, that the authority, which the Pope boasteth to hold, is neither by divine nor human right, but diabolical: with subtilty he thrust himself into it, with strange force (as saith *Daniel*) he doth and shall maintain the same, until God destroy him with the force and power of his word. By which saying it appeareth, that the Popedom built (as it is) upon hypocrisy, craft, avarice, ambition and tyranny, is not built upon the firm rock which is Jesus Christ, whom Saint *Peter* confessed saying: Thou art the Christ, the son of the living God. And if the Popedom be not founded upon Christ, much less is the Pope the head, or universal Bishop of the Church of God, but of the devil. And that he is not universal Bishop, I will confirm it proving with short and apparent reasons, that Saint *Peter* whose successor they say the Pope to be, was not universal Bishop of the Church. The first reason Saint *Clement*, Bishop of Rome, writing (as say our adversaries) to Saint *James*, called him the brother of the Lord, Bishop of Bishops, Governor of the Church of Jerusalem, and of all others through the whole world. If this be true, it followeth, that so was not Saint *Clement*, albeit he were Bishop of Rome.

2. Also in the first Christian Council, whereof Saint *Luke* in his History maketh mention, not S. *Peter* as universal Bishop but S. *James* governed. Who heard each one, and among them S. *Peter*: and when all had spoken, Saint *James*, as President, concluded, in the 19th verse, saying: wherefore my sentence is etc. Read the chapter, and you shall see that which I say to be truth. Notwithstanding all this Dr. Illescas the Popes adulator, in his part 1 fol. 20 saith: That Saint *Peter* as chief Bishop was president in this Council. 3. Also the Apostles (as reporteth Saint *Luke*) hearing that *Samaria* had received the doctrine of the Gospel; to teach and more fully instruct them; sent *Peter* and *John* thither. But who shall now, send the Pope to preach? Surely the Counsel will not be so bold: and though the Counsel so should, yet would not the Pope do it, saying: he is Immediate from God. The Apostles sent *Peter*, and *Peter*, as a faithful member of the Church, obeyed, went and preached. 4. Saint *Paul*, reproveth Saint *Peter* because (saith Saint *Paul*) he so deserved, Saint *Peter* listened thereto and allowed the reprehension. That he was immediate from God, that he was universal Bishop, and therefore greater than he, answered he not neither did he answer, that none ought, nor could reprove him, nor yet demand account of him, why he did so, or so: as the Popes now, and many years also, to kings, Emperors, yea and general Councils, have answered. So shameless are some of our adversaries, that notwithstanding Saint *Paul* saith, that being come to Antioch, I withstood *Peter* to his face, etc. And verse 14 he saith: whom when I saw that they walked not rightly, according to the truth of the Gospel, I said to *Peter* before all, etc. yet say they, that Saint *Paul* reproveth not S. *Peter*, but another, which was called *Cephas*: Read Dr. Illescas part 1 fol. 21. Whose words be these. Before that S. *Peter* (say they) came to Rome, he held equality with S. *Paul* in Antioch, etc. Illescas believeth not that which S. *Paul* witnesseth of this equality: and therefore; as one doubting, saith: They say, what credit shall we give to such a one, that doubteth of that which Saint *Paul* affirmeth? 5. That Antichrist, whosoever he shall be, which Saint *Paul* calleth the son of perdition, and man of sin, shall sit in the temple of God; and as addeth S. *John*, in the city situated upon seven mountains. This city as S. *Jerome* and many others declare, is Rome: Only the Pope sitteth in the Temple of God, in the city of seven mountains, which is Rome. Therefore only the Pope is that Antichrist. 6. Also, in the first Council of Nice assembled by *Constantine*, that good Emperor, to confound and destroy the heresy of *Arrius* (who with this blasphemous mouth took away the divinity of Jesus Christ) the Legates of the Bishop of Rome, not in the 1st, 2nd, nor 3rd but in the 4th place did sit: Ergo the Bishop of Rome, was not then head, nor universal Bishop of the Church. In this Nicen Council, the limits of the Patriarchs were bounded, to whom the same authority, over their Churches, was given, as held the Bishop of Rome over his neighbor Churches. The Papists (as they know, which have read Histories) have endeavored, what they could, to falsify this decree. Read for this purpose, the sixth Council of Carthage, whereof we will afterwards make mention. Cardinal *Cusanus* alleging the Nicen Council, shewed the reality of the truth, saying as followeth. The Bishop of Rome, of the ancients, is often called Patriarch, or Archbishop: and like authority was given him in the Council of Nice, as to the other Patriarchs. Here we see, what great authority hath the Pope newly in our times usurped, more than that which the holy and ancient constitutions gave him, and all this by continuance, and custom of slavish obedience. Neither *Julius*, who then was Bishop of Rome, nor his Legates, which were in this Council, gain said this decree. And that which more is, the same decree, was afterwards, in the Council of Antioch, and in the Council of Constantinople, confirmed. In the first Council of Ephesus, *Cyrilus*, In the 2nd *Dioscorus*, Patriarchs of *Alexandria* did govern, albeit the Legates of the Bishop of Rome, were there present. In the 5. Council of Constantinople, *Menas*, as patriarch of the city where the Council was held, governed. In the General Council held in Aquilea, S. *Ambrose* bishop of Milan was president, and not the bishop of Rome: albeit the Council was held in Italy. But what forceth it to allege so many Councils: since in one Council this question was heard and determined, and both parties heard also? The bishop of Rome, with the title of Patriarch, took upon him much authority, over the Churches of Africa. So that the Schismatics of Africa as to a refuge, retired unto him. For this cause, the Council of Malevant (wherein was Saint *Augustine*, and a great number of fathers) pronounced all those excommunicated, which should appeal to parts beyond the seas. The Bishop of Rome grudging here at, sent his Legates, to the 6th Council of Carthage (wherein also was S. *Augustine* present) to defend his right. This question, in this Council, was truly handled; *Zozimus*, *Boniface*, and *Celestine*, successively being Bishops. *Aurelius*, Archbishop of Carthage, where the Council was held, and not the Legates of the Pope (albeit they were three, and present: namely, *Faustine* Bishop, *Philip* and *Aselias*

presbiters) there governed. These had the Bishop of Rome sent to the Council of Carthage, to defend the authority, which the Nicen Council (said they) had given to the Bishop of Rome: to wit, that appeal might be made to the Bishop of Rome, from the sentence given by any metropolitan whatsoever. One *Daniel*, a notary read the whole 5th chapter of the Council of Sardice, which the Bishop of Rome said (but very untruly) was of the Council of Neisse. The Pope like a good apothecary, when it is for his profit, well knoweth to give *quid pro quo*. All the Bishops and Archbishops much marveled, and said, that such a thing was never read in the Council of Nice: and so the same Council of Nice, which they had then in writing, they commanded to be read: which being read, and no word of such appellation found: yet did the Roman Legates insist, that it was so. Needful it was then, to send certain men, to Constantinople, *Alexandria*, and also to Rome itself, that they might bring other copies of the Nicen Council. Within one year were they brought, and the original itself chiefly, which was kept in Constantinople: Read they were, and no mention, nor ought else that might give suspicion of this privilege, which the Romans alleged, to have been granted them in the Nicene Council: was at all found in any of these copies. A letter then was written by consent of the whole Council of Carthage, to the Bishop of Rome, wherein no such thing (said they) but the contrary rather was found in the Council of Nice: that the Bishop of Rome, as did other Popes and metropolitans, should meddle within his own limits and bounds. And that therefore, if he were wise, he should thenceforth be content with his own diocese, and bishopric; and not intrude upon an others possession. This letter was subscribed by 230 fathers, and among them, the Popes selfsame three Legates before named. If the Pope and his Legates, when they used not such tyranny as now they use, did dare to falsify a Council: in almost a thousand, two hundred, and so many years passed, after this Council of Carthage, unto this year 1598. What shall they not have done? *Quien hace un cesto, hará ciento*: He that maketh one basket, will make a hundred. And no wonder it is, that they have dared to falsify the Councils, seeing they have shamelessly taken from the law of God the 2nd Commandment, *Thou shalt not make to thyself any image, etc.* And seeing but 9 Commandments, of the tenth commandment, *Thou shalt not lust, etc.* have they made two commandments, as in the beginning of this Treatise we have noted. Our Spanish *Carranza* in his *Summa Conciliorum*, setteth down no one of so many Cannons in it) of this 6th Council of Carthage the cause is, least he should therein have discovered the falsehood of the Bishop of Rome, in alleging of the Nicen Council, that which the Council never, but the contrary rather determined. A Summary only he made, and very brief saying: that the Council determined, what the Nicen Council demanded of the Eastern Bishops: but saith not unto what purpose. O great subtilty. This Council of Carthage, albeit it was general, called he provincial. So also calleth it *Panvino*, notwithstanding they both confess that there were found there present 217 Bishops, and three legates of the Pope: what letteth it then to be general? The Papists, what they may, will forget this sixth Council of Carthage: albeit, saith *Panvino*, it was confirmed in Trullo. *Grecian* also interpreting the words of the Council, useth the same malice: That none appeal (saith he) to parts beyond the sea, except it be to the Bishop of Rome. The cause why it was commanded in this 6th Council of Carthage, that no appeal should be beyond the sea, was, for that the schismatics of Africa, condemned by the good Bishops of Africa, appealed to Rome: Therefore commanded the council they should not appeal, but that the business, without seeking further, should be concluded in Africa. And so was the conclusion of this Council: That the Bishop of Rome should not receive those, that were excommunicated by the Bishops of Africa, nor accept their appellations, which had in Africa been condemned: and those that appealed to him, should be, for the same matter, excommunicated. The reasons whereupon this Council was founded, sent by it to *Celestine* Bishop of Rome, be these: That in no Council was any such thing determined: But that the Nicen Council contrariwise gave the charge of the Bishops, and Ecclesiastical persons to the Metropolitan. The grace of the holy Spirit (saith it) will assist every province to judge controversies: that each one which felt himself grieved, might appeal to a provincial Council: For it is more to be believed, that God will rather inspire many Priests in a Council assembled then one only man, etc. By that which we have alleged of the sixth Council of Carthage, it clearly appeareth: how false is that, which the Pope said, that in the Nicen Council the primacy was given him: and yet want there not some in our times also, which renew this falsehood. And so Dr. Illescas upon the life of *Boniface 3* in the marginal note saith these words: *Phocas* de cleared by the Law, that the Roman Church is head of the Church universal. Also he saith: This superiority of the Roman Church hath ever since been, and by all faithful and Catholic Christians is held

for a thing proved, and without dispute: as the Council of Neisse chapter 6. and *Raimundus Rufus* against the heretics of this time, for lovers of novelties, etc. most plainly proveth. In the seventh Council of Carthage, the matter of the primacy was also debated. The cause was this: That *John*, Bishop of Constantinople, seeing himself favored of *Maurice* the Emperor, called himself Bishop of Bishops, and universal bishop. And this because he was Bishop of the city, where the Emperor was resident. *Mauricius* willing to advance his city, and abase Rome, did support, and maintain him. A curse then was pronounced in this Council, not against *John* of Constantinople, but generally, against whomsoever should take upon him the title of universal Bishop. The Doctors which at this time lived, and chiefly Saint *Gregory*, do witness the same. Let them read his epistles of the first book the 76, 78, 80, 85, and of the second book, the 188th and 194th. In none of these epistles saith S. *Gregory*, that the said *John* wronged S. *Peter*, nor withheld, nor yet usurped the right and title of the Bishops of Rome: but protesteth, that it is title profane, sacrilegious, and the forerunner of Antichrist. And in the 4th book and 48th chapter of the Register, the same Saint *Gregory* doubteth not to pronounce him, that suffereth himself to be called universal and chief Bishop, to be the forerunner of Antichrist. Read for this purpose the same Saint *Gregory* lib. 4 Epist. 76, 78, 30 lib. 7 and 69 epist. And in the 35th epistle which he wrote to *John* Bishop of Constantinople, who usurped this title, he saith: All that was prophesied is fulfilled: the king of pride (namely Antichrist) is near at hand: and that which is abomination to speak, an host of Priests make preparation for him. And in an epistle, which he wrote to *Mauricius* the Emperor, he saith: And I say boldly, that whosoever is called universal Priest, either in his pride desireth so to be called, or is the forerunner of Antichrist: for that in waxing proud he preferreth himself to the rest, and with incomparable pride, walketh in the way of error. For, as that perverse man will above all men be held for God: so neither more, nor less is he (be he what he will) that seeketh to be called Priest over the other priests, etc. About the 1240th year, *Edward* Archbishop of Salisburg, speaking in the Council held at Ratisbon to repress the insolence and tyranny of the Popes, said these words: we might have perceived, had we not been blind, under the title of chief Bishop, a most cruel wolf in shepherds clothing. The Roman bishops daring, deceiving and sowing the wars of wars, draw weapons against all Christians. And becoming great, they kill the sheep, cast peace and concord out of the world: draw from her civil wars and domestic seditions: more and more weaken the strengths of all men to triumph over all men, to deliver up all men, and to put all men in bondage and captivity. It is now (saith he) 170 years, since *Hildebrand* (he was called *Gregory* 7) under color of religion, laid the foundations of the Empire of Antichrist: he was the first that began this abominable wars: which his successors: until this day have continued. And then, the chief Bishops of Babylon, desire to reign, they cannot endure an equal. Believe me, that have made experience: cease they will not, until (having suppressed the Emperor, defaced the majesty of the Roman Empire, and oppressed the true Pastors) they destroy by the same way, all whatsoever remaineth: they put all under their feet: they sit in the temple of God, and lift up themselves above all that is worshipped. He which is servant of servants desireth (as if he were God) to be Lord of Lords. In his breast tosseth, he new Councils to establish a proper empire: laws he changeth, and establisheth his own: This man of perdition, whom they wontedly call Antichrist (in whose forehead is written the name of blasphemy, I am God: I cannot err, polluteth, robbeth, spoileth and killeth. He is set in the temple of God, making himself Lord of all. And that moreover, which ye may read in the 7th book of the *Annales* of *Aventine* fol. 685. If such were the Popes 357 years since, when malice was not yet come to the height, what manner of men shall the Popes of our times be? Surely, much worse: for in nothing do evil men profit, but in doing more evil.

Arnulphus Bishop of Orleans, openly in the Council at Rheims, held more than 560 years since, called the Pope Antichrist. Saint *Bernard*, who lived in the 1150th year, in his second, third and fourth books of Considerations, called the Pope Antichrist. The Abbot *Joachim Calabres*, who lived 350 years since, called the Pope Antichrist. About the 1101st year lived Bishop *Fluencius*, that called the Pope Antichrist. About the 1245th year, lived *Nicholas Gallus*, who seeing the deformity of the Church, wrote a book against the Popes titled *Ignea Sagitta*, a fiery arrow. *Marsilius*, a learned man, wrote more than 200 years since, against the Pope and his laws. At the same time almost lived *Michael Cesenas*, General of the Minors, who openly called the Pope Antichrist. Above 200 years past, *John Wicliffe* wrote and preached against the Pope;

Jerome of Prague and reformed many popish abuses in England. The same did afterwards *John Hus*, and *Jerome of Prague* in Bohemia. *Francisco Petrarca*, an Italian born in the 1304th year, and in the 1374th year died, very truly wrote, against the Pope, and his court. Read his 20th Epistle, wherein he calleth the court Papal, Babylon, and Babilonish whore, which is set upon many waters. Mother of all Idolatries, and whoredoms. Read his 92nd, which beginneth: *Del' Empia Babilonia, etc.* which word for word thus soundeth in English. From wicked Babylon, whence all shame is fled, where no goodness remaineth: Harbor of sorrow, mother of errors, to prolong life am I fled. Item, the 106th sonet, which beginneth *Fiamma d' al ciel su le tue, etc.* The flame of heaven upon thy hairs (or curled locks) O caitiff, which from the fountain and wallet (to wit from drinking of water, and poorly feeding) by impoverishing others, art become rich and great: Since so much thou rejoicest in doing evil. Nest of treasons, wherein what mischiefs are now spread through the world, be hatched. Servant of wine, bed, and belly cheer, in whom whoredom hath made her last proof: For thy Chamberlains young and old go playing the wantons, and *Beelzebub* in the midst, with bellows, fire, and looking glasses. In the feather at the shadow wast thou not brought, but naked to the wind, unshod among the bushes, etc. Such now is thy life, that the stink is gone up unto God.

Also in the 107th Sonet, which beginneth, *L'avara Babilonia, etc.* Covetous Babylon so full hath heaped the sack of the wrath of God, and of wicked and perverse vices, that it bursteth: and not *Jupiter*, nor *Pallas*, but *Bacchus* and *Venus* hath made her gods. Expecting reason doth torment and consume me, etc. And four verses further. Her Idols shall be held for earth, etc. Also the 108th Sonnet, which beginneth: *Fontana di dolore, etc.* Fountain of grief, harbor of wrath, school of errors, and Temple of heresy: Rome in elder time, now false and perverse Babylon, for whom I so much weep and sigh. Oh shop of deceit, oh prison of wrath, where goodness dieth, and evil is maintained and nourished: hell of the living: great wonder shall it be, if Christ in the end be not wroth with thee, founded in chaste and humble poverty, liftest thou up thy horns against thy founders? Shameless strumpet, where hast thou put thy trust? In thine adulteries, in so great abundance of evil gotten riches? etc. If *Petrarch* 260 years and more since, with great reason and truth said this against the Pope and his Court papal: what shall be said now, when the malice, tyranny, ungodliness and idolatry of the Pope and his court are come to the height? *Dante*, an author more ancient then *Petrarch*, and *Bocazio*, of the same time with *Petrarch*, as little flattered the Pope: other things as much as *Petrarch* say they. *Dante* in his 7th song of hell, accuseth the Pope of covetousness. In the 11th song and 6th circle he accuseth him of heresy. In the 15th song he accuseth him of sodomy. And in the 19th he accuseth him of avarice, heresy, sodomy and simony. (These be the four cardinal virtues, which are found in the Popes, covetousness, heresy, sodomy, and simony). *Bocazio* in the second Novel of the *Jornada* of his *Decameron*, in the name of a Jew called *Abraham*, saith, that generally all the Court of Rome, from the greatest to the least, dishonestly sinned in the sin of whoredom: and not naturally only, but also sodomitically, without any bridle, without any remorse of conscience, or shame, etc. They have not (saith he) either holiness, devotion, or good works, etc. And in many other places doth he the same. These three *Dante*, *Petrarch* and *Bocazio* be ancient writers, Italians, and fathers of the Italian tongue, and well experienced in the affairs of the Pope and his Court. *Sanazaro* the most excellent Italian Poet of our times, speaking of the Pope, thus saith in his Epigrams:

*In vaticano noster latet, hunc tamen alto,
Christe vides coelo, proh dolor, et pateris?*

To wit, In the *Vatican* (which is the palace of Saint *Peter* in Rome) our (Barbarian) lieth hid: but yet thou Christ from the high heaven beholdest him: ah grief, and dost thou suffer him? What more could *Luther*, or *Calvin*, or the rest of the late writers, which have written against the Pope and his Romish court say, then these his Italians have said. *Petrarch* calleth it wicked Babylon, mother of errors: he wisheth fire to fall from heaven and consume it (such abominations had seen therein) he calleth it a nest of treasons, etc. gluttonous and luxurious. God cannot (saith he) longer be patient with her, etc. Idols he saith shall be thrown to the ground, etc. He calleth her the fountain of grief, harbor of wrath, school of errors, temple of heresies, etc. Behold if the Pope may err in faith: And it is to be noted, that Pope *Pius* the fifth, (as in his life we have

said) hath expunged all these places by us alleged, out of *Petrarch* and *Bocazio*. The cause is, least men should know their wickedness, abominations and impieties, but may hold him for holy, and for God upon earth. Great shame was it for the Pope, that so famous Italian Author, that Italian books, and printed in Italy, should so roundly tell the wickedness of him and his. About the 1430th year lived *Thomas Rendon*, a Carmelite, of whom in the life of *Eugenius* the fourth, we have before made mention: He said in his sermons, which in Italy and France he preached: that in Rome were committed great abominations, etc. For which cause Pope *Eugenius* 4 did cause him to be burned in Rome. Above a hundred years is it, since *Laurencius Valla Patricius*, a Roman opposed himself to the Pope, and called Rome Babylon: for which cause he was banished: but the king of Naples, received, and very honorably entertained him. *Jeronymus Savanarola* a Dominican Friar, preached in *Italy*, the Pope to be Antichrist, etc. For this that our cursed Spanish beast *Alexander* 6 (as in the life of this *Alexander* 6 we have said) did cause him in Florence most cruelly to be burned. Within these 80 years space, have been infinite numbers, that in Germany, France, Italy, England, yea, in Spain, and other nations also have written against the Pope and his Popish doctrine: let their works be read, and their reasons agreeing with the word of God considered, which is the true and only square and rule, whereby every life and doctrine ought to be ruled and confirmed. Return we now to the Primacy, which the Pope as another *Diotrephes* (of whom speaketh *S. John* in his 3rd catholic Epistle) loveth to hold, and so doth usurp it. A history wrote *S. Augustine*, very well declaring the equality which hath the Bishop of Rome with other Bishops. *Donatus* (saith *S. Augustine*) *de casas negras*, of whom the Donatists take their name, had grievously accused *Cecilianus* Archbishop of Carthage. *Constantine* the Emperor (the cause being simply ecclesiastical) committed the same to *Miltiades* Bishop of Rome, and other certain Bishops of Italy, France, and Spain. Had there been ordinary jurisdiction no commission from the Emperor, nor to appoint him associates had been needful. But listen a little: *Donatus* was condemned by them above named, who seeing himself condemned, appealed to the Emperor: the Emperor remitted the appeal to the Archbishop of *Areletum*, either to allow or disallow of the sentence, which the Bishop of Rome and his associates, had given. Where then was the Primacy of the Pope his jurisdiction: his sentence without any appellation: his knowledge, and hearing of all appeals, his fullness of power, whereof he so much glorieth? And the Emperor, will they not say, was an infidel, or tyrant: for it was *Constantine* the Great, who (by their own reckoning) spoiled himself of a good part of the Empire, to give it unto them. That *Constantine* the Great appointed *Miltiades* jointly with the rest, for Judge, to hear the cause of *Cecilianus*. *Onuphrius Panvino* in his note upon *Platina*, in the life of *Miltiades* doth witness the same: and confirms it with *Optatus Milevitanus* in his first book, and with that which saith *Eusebius* in the tenth book and fifth chapter of his ecclesiastical history. But *Panvino* as a flatterer of the pope maketh no mention of the appeal we have spoken of, because it impeached the authority, which the Popes have usurped. As touching the calling of the Councils, the Emperors called the General, the Patriarchs and Metropolitans called the National, or provincial Councils: The Patriarchs and not the Bishop of Rome did govern in the Councils, which they held in their Patriarchdoms: for all being equal, and under one head Christ, the Bishop of Rome did not exceed them either in dignity or power. So saith *Athanasius*, writing to *Liberius* Bishop of Rome. All the Apostles (saith he) in honor and power be equal. Saint *Cyprian* likewise, more ancient then *Athanasius*: There is not (saith he) but one bishopric through the world, whereof every bishop holdeth his part. Also that none in his time was called, or made Bishop of Bishops, nor had by tyranny subjected his companions to obey him. Also he complaineth that the profane Schismatics withdrew themselves to the Bishop of Rome. There was none (saith he) that would do this, but certain lost and desperate men, making men believe, that the Bishops of Africa had less authority then he of Rome. *S. Jerome* to this selfsame purpose saith: Wheresoever a Bishop shall be, be it in Rome, or in Egubium, be it in Constantinople, or in Regium, one selfsame dignity he hath, and one selfsame priesthood: riches nor poverty either make him superior or inferior. And so the ancient Doctors, as *Ireneus*, *Tertullian*, *Hillarius*, *Cyprian*, etc. when they wrote to the Bishop of Rome, they gave him not the glorious titles, which the flatterers of our times now give him: Most holy father, most blessed Pope, chief Bishop, our Lord, and God upon earth: they called him brother, fellow Bishop, companion in office: and other such like titles, which savored of love and Christian simplicity, and not of flattery and pride, wherewith the miserable Popes are puffed up, and rest much contented. And if it seemed to those Fathers, that the Bishop of Rome countermanded, or in any thing faulted (seeing he was a

man) either in life or doctrine, they advised him, and if need so required reproved him. Thus not once by chance, but many times, and that very sharply did *Cyprian* handle *Stephen* Bishop of Rome. *Ireneus* reproved *Victor*, for that through an impudent ambition, he excommunicated the Churches of Asia, for the difference in celebration of Easter. Who should now dare to do this, albeit the Pope were another *John* 8, 12, 13, 14, 23, or 24, or were he another *Boniface* 8, another *Sylvester* 2, another *Gregory* 7, another *Alexander* 6, *Paul* 3, and 4, or *Pius* the fifth. By divine law all Bishops are equal: and so as brothers, are to advise and correct one another. If any difference there be of Majority, or Minority, by positive law it cometh, as the Canonists themselves, when the truth doth enforce them, confess, saying: *Quod omnis majoritas et Minoritas, etiam Papatus, est de jure positivo*. That all majority and minority, yea the very Popedom itself, is by the positive law: as much to say, that men have made it. And yet go I further. The majority, say I, which the Pope hath usurped over all the Churches, being against the Lamb of the Apocalypse, and against his Saints, is not by divine, nor yet human law, I say it is *de jure diabolico*, of the devil: that it is, an infernal tyranny, against which, all the world is to rise up, as against a fire and general burning, which toucheth every particular person. Note here, that which in the life of *John* 24 we have noted: where the Pope by a decree of the Council of Constance and Basile is proved to be subject to the Council: and that moreover which there we have said. Not bluntly and foolishly (as they say) but with good reason me seemeth, do I say this: as by the sayings of the Fathers, and decrees of ancient Councils, we have sufficiently proved the same. And had there been none to have said it, yet their proper life and doctrine, which we have in the beginning mentioned, are most evident testimonies to confirm our sayings. By their lives may each one see (if of willful ignorance he become not blockish, foolish, and blind) the Popes, which have been bishops of Rome, from *Boniface* the third (who was a creature of *Phocas* the Emperor, an adulterer, murderer, and tyrant) until *Clement* 8 or 10 which now tyrannizeth) to have almost been all noted (read their histories) of terrible, enormous and wicked vices, and sins. Witches they have been, murderers, ill beloved, tumultuous troublers of commonwealths and kingdoms, seditious, revengeful brothellers, simonists, sodomites, perjured, incestuous, necromancers, sacrilegious, wicked, without God, without religion. They then being such, we conclude them not to be successors of *Peter*, but of *Judas*: not to be vicars of Christ, but of the Devil, and very Antichrist. But now for more confirmation of that which is said, we will allege certain passages of holy Scripture, which the Papists themselves understand and interpret of Antichrist: we will consider if that which the Scripture saith Antichrist shall do and say, the Pope doth and saith. And seeing that the doctrine and life of the Pope is the very same, which the Scripture doth say shall be that of Antichrist: by the Papists own confession, will we conclude, the Pope to be Antichrist.

The first passage, is taken out of *Daniel* the 11th chapter: which saith: And the king shall do what he list: By king, as well in this place, as chapter 8:23 and 24 is meant Antiochus, a great persecutor of the people of God; This Antiochus was a figure of Antichrist, which is the Pope. Antiochus burned the Bible, advanced his God *Mauzim*, forbad marriage, made Idols of gold and silver, adorned them with rich ornaments, etc. and the same doth the Pope. *Daniel* proceedeth. He shall exalt, and magnify himself against all that is God, and shall speak marvelous things against the God of gods: and shall prosper till the wrath be accomplished: for the determination is made; Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnify himself against all, etc. Note here in *Daniel* 3 notable marks which (saith he) Antichrist shall have: In whomsoever then we shall see them, hold we him for Antichrist. The 1st is that he shall not acknowledge the God of his fathers: 2nd is that he shall not regard the love of women, 3rd nor care for any God. The cause of all this (saith he) is the excessive pride. The Pope being of the race of Christians, which have worshipped the true God, father of our Lord Jesus Christ, hath brought into the Church of God, where he holdeth his seat, idolatry and superstition, commanding men, in affliction and calamity, to invoke another, and others then God: contrary to the express commandment of God. Thou shalt have no other gods before me: and contrary to that which he commandeth by his Prophet: Call upon me in the day of trouble. There is no commandment of God, either in the old or new Testament, that commandeth us to invoke any other but God alone. Neither is there any example of Patriarch, Prophet, or Apostle, which hath called upon any, save God alone. For how shall they call upon him, in whom they have not believed? as saith Saint *Paul*. In one only God we believe, upon him only let us call. This new Doctrine

hath the Pope brought into the Church, to call upon others then God alone: Therefore is he Antichrist. Who hath forbidden Christians to read the law of the Lord, the books of the Prophets, Apostles, and Evangelists? The Pope. Who burneth these holy books, and those that for instruction of their conscience read them? The Pope. Who hath taken upon him authority to pardon sins, and that for money, it being God alone which doth graciously pardon them? The Pope. Who hath caused a little piece of white bread to be worshipped saying: it is the true God, which created heaven and earth? The Pope. Therefore is he Antichrist, which neither honoreth nor adoreth the God of his fathers, who in the books, that the Pope burneth, hath manifested himself to his faithful. The second mark is, that he shall not regard the love of women (to wit) that under color of chastity, holiness, and meritorious works, he shall abhor marriage. So greatly hath the Pope abhorred marriage that a law he hath made, that no Pope, Cardinal, Patriarch, Archbishop, Bishop, Dean, Archdeacon, Priest, nor Friar, Deacon, nor subdeacon, nor any Nun shall marry. And wherefore? For pure hypocrisy; to be sold to the ignorant people, for holy; for Angels, which are not fleshly, but wholly spiritual: And the miserable people, despising the means of marriage, which God hath given them. Will rather burn then marry. And so God delivereth them up to shameful and vile affections, and in their lusts do they burn (as saith *S. Paul*). Fornicators they are, adulterers, Incestuous persons, and that moreover which the Apostle mentioneth. These be the fruits of his constrained chastity, of his angelical, and not fleshly life, of his vow of chastity, vowed of so many, and kept of so few. Of such like, the same *S. Paul* forewarneth his disciple *Timothy*, saying: that they shall speak lies through hypocrisy, having their consciences seared; that they shall forbid marriage. What nation in the world, hath been so barbarous, so cruel, so tyrannous, and Godless that hath forbidden marriage to so many thousands of men and women as are at this day of Priests, Friars, and Nuns? Only such law maketh Antichrist: Only the Pope maketh it, therefore is the Pope Antichrist: which regardeth not his own lawful wife, but his Ganymede and strumpets. Much pain hath the Pope of long time taken, to cause this his tyrannical law to be observed: Many people and nations, seeing it a law tyrannous, and prejudicial to the Commonwealth have withstood him: because that priests and Friars, not having proper wives, and being lusty men, which live in idleness, and abundance (a life inclining men to lust) bestow themselves among the wives and daughters of their neighbors and friends. In the Council of Nice, was this business proposed: but through the Council of good *Paphnucius* not affected. *S. Gregory* forbade marriage: but (taught afterwards by experience of 6000 heads of young infants, which they found in a pond) annulled and revoked his decree: as before in his life, we have declared. Note that which we have said to this same purpose upon the life of *Siricius* who so against the grain alleged the saying of *S. Paul*. *Those which be in the flesh cannot please God*. And that which we noted upon *Nicholas 1* and in the life of *Pius 2* and of *Paul 2* experience at this day sufficiently sheweth, how impious and tyrannous this law is. And suppose it were good yet is it not observed. Much better should it be to leave to each one the liberty which God hath given them, and not to lay snares for the conscience. He that can pass without marriage, shall do very well not to marry: and chiefly the minister in time of persecution which is to be free to preach the word of God wheresoever they shall call him. But the gift of chastity is not given to all: and if to any, yet is it not perpetual. The surest way then not to offend God, nor defile his own body, which is the temple of the holy Ghost, and therefore to be kept clean is that every man (as Saint *Paul* doth advise us) have his own wife and every woman her own husband to the great grief of the Pope, who is Antichrist, and commandeth the contrary. The third mark is, that Antichrist shall not care for any God: to wit, he shall be an Atheist; a godless man, and without religion. This in many Popes have we fully, and clearly seen which neither living, nor dying, had any religion. He is not one alone, that entered into the Popedom like a fox, lived in the Popedom like a Lion, and died like a dog: Let their lives be read. The reason of all this giveth *Daniel*, saying: for he shall magnify himself above all Antichrist, which is the Pope, hath made himself universal Bishop, head of the Church absolute (or dissolute) Lord, as well in the temporality, as the spirituality, ever all the Monarchs, kings and Princes, of the world: that he may displace and place them, when he pleaseth, and no man ought to demand why dost thou so? And so causeth Emperors, kings, and great Lords to fall prostrate on the ground, in token of vassallry, slavery, and subjection, kiss his feet, and worship him: The Pope truly is proud as the devil, who said to Christ. All this will I give thee, if thou wilt fall down and worship me. And so shall have the wages, that had the devil. Which thing *Daniel* declareth, in the 36th verse of the 11th chapter saying, that he shall prosper, until the wrath be accomplished: for the

determination is made: and in the last words of this chapter he saith. And his end shall come, and none shall help him. This is the comfort of a Christian, that Antichrist, the Pope, his enemy, and persecutor: shall so end, as he hath deserved. And so shall the Church be free from his tyranny.

The 2nd passage is, of *S. Paul* to the Thessalonians, where clearly and plainly he calleth Antichrist, man of sin, and son of perdition, which opposeth, and riseth up himself against all which is God, or that is worshipped: So that, as God, he sitteth in the temple of God shewing himself that he is God. And a little lower: whose coming is by the working of Satan, with great power, and signs, and lying wonders, and with all deceivableness of unrighteousness (working) in them that perish, etc. The papists themselves confess, that Saint *Paul* here speaketh of Antichrist. Now let us see, if the Pope do the same things: and if he do them, then is he Antichrist. By Antichrist, must we not understand one man alone, which is to be and happen: but an estate, a seat, a succession of men and an Empire exalted against Christ: yet with the name and title of pastor, and Bishop of the Church, and with the title of the vicar of Christ Jesus himself. Through hypocrisy, and feigned humility, he calleth himself, the servant of God's servants: but through devilish pride, he maketh himself Lord of all. In the time of *S. Paul*, began this Empire of Antichrist, as he witnesseth saying: For all ready the mystery of Iniquity beginneth to work, only he which now ruleth, shall let, until he be taken out of the way. This shall be, when the Lord shall slay him, with the spirit of his mouth (as there saith the Apostle). Now have we proved that of the ruin of the Roman Empire, the Pope, who is Antichrist, by little and little hath erected his kingdom. All this to one man cannot be applied: but to an estate, and condition of men. Antichrist is a Greek word, as much to say, as contrary to Christ: See we then some things, wherein the Pope doth oppose himself to Christ. The people sought to make Christ a king: but Christ would not: For his kingdom, he saith: is not of this world. The Pope without demanding, or seeking it of the people, hath made himself universal king over all the kings of this world. and so at his fantasy, doth place and displace them. The second opposition. Christ, being God, humbled himself, and to save us, became man, reconciling us with the father. The Pope being a man, maketh himself God, saying: that in hell he hath authority and power casting into it, whomsoever he will, and also drawing out from thence (If he please) as did Pope *S. Gregory* (say they) draw the soul of the Emperor *Trajan*, who was an Infidel, and persecutor of the Church. Authority he hath in purgatory, drawing souls from thence (as say they) he doth daily. He hath authority in earth binding and loosing whomsoever he will: He hath authority also in heaven, placing therein whom he will, commanding the Angels to carry the Soul of whomsoever he shall please without passing the pains of purgatory (as by the bull which Pope *Clement* the sixth granted to such as coming to Rome to obtain the Jubilee, should die by the way) doth appear. All this saith the Pope that he can do. And so also saith his adulators: Yet all is but lies, to condemn, and carry us with him, to the house of his Father the devil. The third opposition. Christ doth command us to search the Scripture: and giveth a reason, for by them shall we know him. The Pope under most grievous pain, commandeth us not to read them, nor look upon them: least that we knowing Christ by reading of the Scriptures, may also know him to be Antichrist. And to busy us with something, he commands us to read lying legends, he commands us to pray the Rosary, which *Alanus* with so great falsehood and impiety, as we have said in the life of *Sixtus* 4 renewed. So many *Paternosters*, and so many *Ave Marias*, before a crucifix, before the image of the virgin *Mary*, or of this or that other he, or she Saints, he commands us to pray. To a certain great Lady, called *Isabel* granted Pope *Leo* pardon of all her sins, if kneeling in her own lodging, before the image of any he or she Saint, she should say five *Paternosters*, and five *Ave Marias*. Behold what agreement is there between the *Ave Maria* and the Crucifix: or the *Paternoster*, and the virgin *Mary*? What manner of prayer is this, when he that prayeth, neither knoweth, nor understandeth what he prayeth? Oh blindness! Oh ignorance. The fourth opposition. Christ calleth unto him all those that travel, and be afflicted in conscience, that he may refresh them. The Pope commands us to go to the virgin *Mary*, and to he and she Saints. What other thing is this, but to leave the fountain of living water (as saith *Jeremiah*) and to dig pools, that can hold no water? Between Christ, and the Pope are there many other oppositions yet will we set down but the last of all: that Christ with great triumph is ascended into heaven, and there sitteth at the right hand of his father: And shamefully the Pope descendeth into hell, and to the depth of hell falleth in the company of *Judas*, whose successor he is, and there by his own Father the devil shall be everlastingly tormented. Ye

see here, that the Pope is an adversary, and opposeth, and lifteth up himself against all that is God, or that is worshipped, and sitteth in the Temple of God, shewing himself to be God. By that which the Apostle saith, that Antichrist sitteth in the Temple of God, he giveth to understand, that Antichrist shall neither be Turk, Moor, Jew, nor Pagan, but a Christian, and that professeth Christian religion. The Pope sitteth in Rome, a city very ancient in Christian Religion, where were so many good Bishops, for almost the space of 300 years: which sealed with their blood the Doctrine, which preached, and now also in Rome, notwithstanding the tyranny of Antichrist, hath God his Church, as he had in Sodom, where was *Lot* and his family. That which Saint *Paul* saith, that the coming of Antichrist shall be with great power, signs, and lying wonders: is to be noted: and all this shall he do, by the working of Satan. Here also it appeareth, that the devil worketh his miracles. Which confirmeth the Spanish proverb. *Sease milagro, y hagalo el diablo*. Be it a Miracle, and the devil doth it: but all, to decline. The mighty power of the Pope who is ignorant of? That which Christ of himself saith, dareth the Pope to say of himself. *Data est mihi omnis potestas*, all power is given unto me. Oh blasphemy intolerable! As touching his signs, and lying wonders, the world is full: The very papists themselves, that have any understanding, are ashamed of them. But the simple, the Idiots, the vulgar sort believe, and hold them for true miracles, and for them rather will die, then for the Doctrine of the Prophets, or Apostles, or Christ Jesus himself, whereof they are wholly ignorant! Oh ignorant blindness, and blind ignorance! How many images have spoken? How many have sweat, and that drops of blood? The ignorant people believeth that the beard, hairs and nails of the crucifix of Burgos, do grow. How many miracles, say they, do the images of our Lady of Guadalupe, and that of Monserrate? How many Captives deliver they? How many dead do they raise again? How many blind give they sight unto? etc. Either this which they say, is untruth, and not therefore to be believed: or else verily do they these miracles (if they do them) by the operation of Satan; that the unbelievers, which will not believe the truth may believe lies: as in this selfsame chapter Saint *Paul* doth advise us, not to believe such miracles, as are not founded upon the word of God. In the Treatise of the Mass more shall be said concerning miracles. Not to make an image nor any likenesses, etc. Not to worship or do them reverence doth God command us. To make images, to worship and do reverence unto them doth the Pope command us, that purgatory should be better believed. O how many miracles, how many dreams, visions, and apparitions have there been? Only one I will recite which is read in the Enchiridion of times, composed by Friar *Alonso Venero*. Thus then saith he fol. 118. In the year of our Lord 1164, a certain holy Hermit before deceased, appeared in vision to the bishop of Ligonius, and said unto him; there died in all parts with him 30000 men, and only Saint *Barnard* without any pain, flew to heaven, and three descended into purgatory, and all the rest into hell, perpetually to be damned. Thus far *Venero*. He that reporteth this, was no Idiot, but a preacher; and of the order of preachers. Who will not believe an holy hermit, come from another world? a Bishop, and a preacher also? Oh happy Bishop which knew what passed in Heaven, Purgatory, and hell. Blessed be our God, which hath opened our eyes, and made us to understand, such apparitions, to be illusions of the devil. For confirmation of this our Doctrine, read the Parable, which our Savior propoundeth, of the rich worldling, who prayed *Abraham*, to send *Lazarus* before deceased to the house of his father, that he might declare to his five brethren, that which he passed. But *Abraham* answered: they have *Moses* and the Prophets, let them hear them: whom if they will not hear; neither will they be persuaded though a man should rise from the dead. *Luke* 16. So that every Christian, which readeth, searcheth, and meditateth the holy Scripture, doth know, that all this which they say concerning Purgatory, is lies: albeit the Pope will have it an Article of faith. Were it an article of faith, it should be founded upon the Scripture: On the Scripture it is not founded: therefore it is no Article of faith. Also, were it an Article of faith, it should be one of the twelve of the Apostles creed: but it is not, therefore it is not an Article of faith. But it is (as saith Doctor *Constantine*) the head of the wolf. It serveth to maintain idle bellies. Conclude we this then of the false miracles of Antichrist, with that which the Lord saith. False Christs, and false Prophets shall arise, and shall work signs great and wonderful, so that, if it were possible, the very elect should be deceived. Well hath our Redeemer forewarned us, well hath his Apostle Saint *Paul* foretold us. See we now to ourselves: for of ignorance now shall we not sin, we are forewarned. And as *Daniel* for our consolation foretold us of the miserable end of Antichrist: so also saith Saint *Paul*, and that more plainly then *Daniel*, that the Lord will destroy him with the spirit of his mouth, and consume him with the brightness of his coming: which we see daily more and

more accomplished. How many kingdoms and provinces do now know the Pope to be Antichrist? And how came they by this knowledge? not forced, but by reading and hearing the word of God. Very wise was the Pope in forbidding the Bible, in forbidding the reading of the holy Scripture: well did he understand, that all his evil, his whole ruin and destruction should there thence proceed. But I command it. The Lord (saith Saint *Paul*) will destroy him with the Spirit of his mouth, with his word, with the holy Scripture, with the doctrine of the old and new Testament, with the Bible, which he so much abhorreth. Many nations have forsaken him, only Spain and Italy give him life. But albeit they so do, yet is his sickness incurable, and doubtless shall he die thereof.

The third and last passage, wherewith we confirm the Pope to be Antichrist, is taken out of the seventeenth chapter of the Revelation of Saint *John*. Read the whole chapter. Here will we note the principal points. Saint *John* saith, he saw a woman sit upon a beast: the woman and the beast with their qualities and attire he depainteth. The woman (saith he) was the great whore, which sitteth upon many waters, with whom the kings of the earth have committed fornication: He saith, that she was set upon a beast: That this woman was clothed with purple and Scarlet, and gilded with gold, and adorned with precious stones, etc. Who had in her forehead a name written, A Mystery. Great Babylon, mother of fornications, and abominations of the earth: that this woman was drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus. And concluding the chapter, he saith: that this woman is the great city, which reigneth over all the kings of the earth. Concerning the beast (saith he) which was of the color of Scarlet, full of the names of blasphemy, which had seven heads and ten horns. Saint *John* saith, that when he saw this woman ride upon the beast, he greatly wondered. The Angel declareth unto him the secret of the woman and of the beast. The beast (saith the Angel) which thou hast seen, was, and is not, etc. He saith unto him that the seven heads be seven mountains, whereupon the woman sitteth. He saith: that the ten horns be ten kings, subject to the beast: That these kings shall fight against the Lamb: but the Lamb shall overcome them. That the waters whereupon the Whore sitteth, be peoples, and kindreds, and nations, and tongues. He saith, that the ten horns of the beast shall hate the whore, shall make her desolate, and destroy her. Who seeth not Antichrist, the Pope of Rome, here figured and lively painted out? To whom can all these things be applied, but to him alone, The whore is the Pope: the beast is the Roman Empire, whereupon the Pope sitteth, and wherewith he hath lifted up himself. It is a common phrase of speech in the Scripture, to call Idolatry and superstition, fornication: and the Idolaters it calleth strumpets and whores. Read the second chapter of *Jeremiah* and 3rd verse. Eze. 16th chapter, Hosea chapter 1, 2, and 3. The Pope then is called Whore and great whore, for his idolatry and superstition which he committeth, and teacheth to so many people and nations. Note that which we have said in the passage, cited out of the 11th chapter of *Daniel*.

How much more yet, by the great providence of God, hath this thing fully, and plainly happened; seeing a Pope hath been, which was a woman and a great whore. Read the life which we have recited of *John* 8 where he saith: that the woman was clothed with purple and scarlet, and gold etc. Even so, is the Pope in his pontifical attire, and chiefly the day of his coronation fully clothed. *Platina*, speaking of Pope *Clement* the fifth (as in his life we have declared) saith: that at his coronation, fell a wall, which killed many, and that the Pope falling from his horse, lost a Carbuncle which fell from his Miter, or as they call it *Reino*, that was worth six thousand Florences. Dr. *Illescas*, chapter 24, speaking of the coronation of *Leo* the tenth saith these words: The day of this coronation in Rome was so solemn and joyful, that any hardly remembered to have seen the like thing. For besides the other feasts made, which should be tedious to recount, they affirm above an hundred thousand ducats to have been cast among the people, etc. How could this Pope say that which said Saint Peter, *Silver and gold have I none*? This woman he calleth Babylon, as much to say as confusion. He calleth her the mother of whoredoms and abominations. The same also is Rome fully and plainly. What city is there now in the world, wherein are so great confusions of vices, and so many thousands of common whores, which they call Courtesans, of whom the Pope hath so great a rent, that he may make thereof a great inheritance? Yet this is nothing, compared with other infinite abominations, which in Rome are committed. What place in Christendom is the wicked sin more suffered without punishment, then in Rome? This woman, saith Saint *John* was drunken with the blood of the Martyrs of Jesus. How many,

and how many hath the Pope caused to be burned, and to die by the sword, for saying and believing Jesus Christ to be our only and chief Bishop, Intercessor and Mediator, as the Apostle calleth him? For believing that the body which he once offered upon the tree of the cross, is the only and alone sacrifice, wherewith the wrath of the Father is appeased? For believing that by faith only, without any respect of our own works, we are justified? In our times of these threescore or fourscore years, how much innocent blood hath this ravening wolf, for this cause shed and spilled in Germany, France, England, and in Italy also, and within forty or fifty years, in our country of Spain? The fires and persecutions of Sevilla, Valladolid and other parts of Spain, do witness. What satisfaction shall this so cruel beast make for one Doctor *Constantine*, the only pearl of our country of Spain? For one Doctor *Vargas*? For Doctor *Egidio*? For *Don Juan Ponce* of Lyons, son to the Earl of Baylen, so near kinsman to the Duke of *Arcos*? For one *Christopher de Arellano*, a man, by the confession of the Inquisitors themselves, most learned? For one *Jeronimo Caro*? For one Licenciate *John Gonzales*? For the Licenciate *Losada*? All these were men of singular life, which the Papists themselves that knew them, cannot deny: and godly they were in doctrine. All these in Sevilla, and many others, men and women, were either condemned alive, or else untombed being dead, by the fire consumed. At one time, were all these, and so all at one time almost burned in Sevilla. O Sevilla, Sevilla, that killest and burnest the prophets which God sendeth unto thee. Name me some eight of thy servants of the Pope, at this day living in thee, which as well in life as doctrine, may compare with or paragon those eight which I have named, as thou then burnedst. As the blood of Abell cried out to God: so now the blood of these Martyrs do likewise cry unto God. Under the ashes of these blessed men hath God hidden many small sparkles, which when he shall please, he will blow away, and so kindle them, that a far greater fire shall they make, then that which is passed: and so shall increase the number of the faithful: (Tertullian). For the blood of the martyrs is the seed of the Gospel. Saint *John* concludeth his chapter, saying: That this woman is the great City, which reigneth over all the kings of the earth. Is not this a manifest description of the Court of Rome? what other city, but Rome, reigned over all the kings of the earth? From all parts of the world they went to Rome: The riches of the world they carried to Rome: the Pope only was king of kings, and Lord of Lords. And woe to him that should displease him. Of the beast, saith S. *John*, that he had 7 heads, and 10 horns: which S. *John* himself declareth, saying: that the seven heads which the beast hath, are seven mountains. The holy Spirit which spake this by the mouth of Saint *John*, nothing wanted but the naming of Rome. The ancient Poets, as *Virgil* and *Horace*, which lived in the time of *Augustus Caesar* the Emperor, in whose time also S. *John* lived, called Rome *Septicollis*, of seven hills or mountains. The Grecians call it *Eptalophos*, which is the same with *Septicollis*: To distinguish it from all the cities of the world, this Epithet they give it:

Calepino. *Septicollis*, urbis Romae Epitheton, a septem collium numero impositum. Tertullian in the 35th chapter of his *Apologie*, saith: Ipsos Quirites, ipsam vernaculam septem collium plebem convenio, etc.

Horace in the end of his Epodon:

Diis quibus septem placuere colles.

Dicere carmen. He speaketh of Rome.

And *Virgil Aeneid*. 6: Septemque; una sibi muro circundedit arces. And *Propertius*: Septem urbis alta jugis, toto quae praesidet orbi. As much to say, as the lofty city with seven hills, which is Lady of all the world. The names of these seven mountains are: Capitolio, Palatino, Quirinal, Aventine, Zelio, Viminal, and Esquilino.

By these words of Saint *John* we clearly see, that Antichrist hath his seat at Rome: and no other there is that hath his seat at Rome, but the Pope. Therefore the Pope is Antichrist. The ten horns, saith Saint *John*, be ten kings, subject to Antichrist, who stoutly fight in defense of their Monarch Antichrist: and they shall fight, saith he against the Lamb. What more forceless thing is there, without weapons and subtilty then a Lamb? Notwithstanding the weak, simple and disarmed Lamb overcometh these ten kings, which with lion-like and wolf-like force, rush upon him, and not prevail. And when by force they cannot, as old Foxes, by craft will, they seek to catch and kill him. But come as they will, the Lamb overcomes them all. Who is this

Lamb? The same is he of whom Saint *John* saith that he is slain from the beginning of the world. How? The slain Lamb, doth he overcome? Yea verily. This is the power of God. That Lamb he is, of whom witnesseth the other Saint *John*, saying: *Behold the Lamb of God, which taketh away the sins of the world.* Jesus Christ is this Lamb, who killeth the Antichrist with the spirit of his mouth: as in handling the second passage which we alleged of the Epistle to the Thessalonians, we have before declared. Saint *John* saith further, That these ten horns are ten kings (who perceiving the invincible power of the impotent Lamb) shall forsake Antichrist, disgrace him, make war against him, and destroy him. Before 80 years past, what king in Christendom durst whisper against the Pope? All were his vassals, all were his soldiers, and all he commanded. But seeing the mortal wounds which the Lamb with his only word hath given the Pope. How many have forsaken him within these fourscore years? In Germany, England, Scotland, Denmark, and Sweden, we have manifest examples: France also and Poland are falling away from the Pope. Who so shall live shall one day hear the same of Spain. God hath begun his work; he will not leave it imperfect, nor yet end in the midst. Behold, how Daniel, Paul, and John concur and agree together. All they three with one Spirit which caused them to speak declare that this son of perdition, and man of Sin, shall be very abominable in his life, and much more abominable in his doctrine. Very rich, very mighty, clothed with silk, and clothed of gold and precious stones; a great warrior, and persecutor of the Lamb, and his followers. Saint Paul noting the place of his abode, saith: that he shall sit in the temple of God. Saint *John* goeth further: he shall sit, saith he, in the city that hath seven mountains; which is Rome. And so understood Saint Jerome, when he said: This Babylon, and this whore, which in the Apocalypse is painted out to us, no other thing then Rome can signify unto us: In the life of Mark he repeateth the same: Very blind is he which seeth not through a boulder. That this can agree with none but only the Pope, who seeth not? Therefore is he Antichrist. Concerning his end, the holy Spirit by Daniel, Paul, and John, before alleged, saith: (as we have said) that it shall be miserable; wherewith he helpeth, comforteth, and animateth the poor faithful which with his tyranny are afflicted and oppressed. Come Lord Jesus. Blessed are those that read, and those that hear the words of the prophetes of this book, and keep the things which are written in them, as saith the same Saint *John* in the beginning of his Revelation.

By that which we have said touching the life and doctrine of the Popes, and by that which the Doctors and ancient Councils have said, and the holy Scripture also itself: which we have before alleged: each faithful, true, and Catholic Christian, which hath any judgement or little spark of faith shall clearly understand the Pope, not to be universal Bishop, not to be *Peter's* successor, nor the vicar of Jesus Christ, but contrariwise, to be the successor of *Judas*, to be the Vicar of Satan, to be the man of sin, and son of perdition, which as God, sitteth in the Temple of God to be the whore of Babylon, which hath her seat in the great City, that hath seven mountains, which is Rome: to be the Antichrist, which in all and by all opposeth himself to Christ: and knowing him for such a one shall abhor and detest him. And shall know also, how to answer the reasons, or to speak better, reasonless reasons, which the Popes adulators (for their own temporal commodities, to be made Bishops, or enjoy other ecclesiastical dignities, etc. and oftentimes against their own conscience, contrary to that which they think, to entertain the Pope, and maintain his primacy) do allege. To answer to all their objections, and passages, which this way and that way they allege, should be never to make an end. Only will we answer to the principles, whereupon the rest are founded, which being cast down, all the building thereupon built, of necessity must needs fall to the ground. These in number be two: *Thou art Peter*, Matth. 16, and, *Feed my sheep*, John 21, and in *Prohemio Sexti in Glosa*, it is said: that the Pope by these words obtained the Primacy: *Tu es Petrus*, thou art Peter: or by these, *Pasce oves meas*: Feed my sheep. Jesus Christ (say they) said to *Peter*, Thou art Peter, and upon this rock will I build my Church, etc. To thee will I give the keys of the kingdom of heaven; whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth shall be loosed in heaven: The sheep (saith Christ) know the voice of their shepherd. All this then which Jesus Christ said unto S. *Peter*, we know to be very true, because it was pronounced by our pastor, master, and redeemer Christ Jesus, who is truth itself. But we say, that by no way, neither in part, nor by art hath it any agreement with the Pope: neither in part nor art it can be applied to the Pope who is Antichrist, nor yet pertains it unto him: when the Pope shall have made the same confession that did S. *Peter*, *Thou art the Christ*, etc. and shall so believe: when the

Pope shall live as *S. Peter* lived: when the Pope shall teach and preach the doctrine which *S. Peter* taught and preached: then shall it agree with him. But the Pope is an Atheist, he holdeth for a fable the history of the Gospel: abominably liveth, teacheth doctrines of devils (as before we have proved) whereupon it followeth that this which Christ saith to *S. Peter*, he said not to the Pope, nor in any wise doth it belong to him. But the better to understand it, examine we this place. Christ demanded of his disciples, whom do men say that the son of man is? They answered unto him: Some say, Thou art *John Baptist*, others, *Elias*, etc. And again Christ asked them, But whom say ye that I am? Peter answered: Thou art the Christ, etc. Then Christ approving the confession of *Peter*, which proceeded of the Spirit, and not of the flesh, said unto him: *Thou art Peter, and upon this rock* (to wit, upon this confession which thou hast made, saying that I am the son of God) *will I build my Church*. So that not so much the person, as the confession of *Peter* is here to be considered. And so saith Christ these words, not to *Peter* only, but also to whomsoever shall make the same confession, and with the same faith that Peter did. For the rock which *Peter* confessed, which is the fundamental stone of the corner, whereupon the Church is builded, that rock is Christ. Upon *Peter* is it not sounded: but *Peter* (as saith Saint *Augustine*) is founded upon the rock. *For other foundation* (saith Saint *Paul*) *than that which is laid, which is Christ Jesus, can no man lay*. He only and no other, is the foundation and head of his Church: the Virgin *Mary*, *Peter*, *John*, and the other Apostles, and faithful Christians, be lively stones, builded upon this foundation: thy are members of the Church, whose head is Christ. The Pope ought to be contented to be a stone of this building: to be a member of this body. But as he is no member, much less is he the head. *To thee* (saith Christ) *will I give the keys, etc. All whatsoever thou bindest, etc.* Not only to *Peter*, but also to all and each one of the Apostles, to all and whomsoever of the Apostle's successors that shall teach the word of God, did Christ make this promise. And that this is the true meaning of this place, appeareth clearly, by that which the same Jesus Christ, *Matth. 18:18* saith, *Whatsoever ye bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven*. Seest thou not, that the same which Christ before had said to *Peter*. the same, and by the same words saith he afterwards to all the Apostles. The same saith he by Saint *John*, when he spake to all his Apostles, and sent them to go and preach the Gospel: *As the Father* (saith Christ) *sent me, so also send I you*. And when he had thus spoken, he breathed upon them, and said unto them, *Receive ye the holy Ghost those whose sins whatsoever ye remit, they are remitted unto them: and whosoever's sins ye retain, they are retained*. To all equally doth Christ shew mercy, to all equally granteth Christ the privilege, and giveth authority. To think that Christ reserved matters for the sea Apostolic of *Peter*, which neither *John* nor *James*, nor *Paul*, nor any of the other Apostles were able to dispatch, is mere mockery, and impiety also. In authority and dignity, were all the Apostles equal. And long continued this order in the Church among the ministers of the Gospel, until covetousness and ambition crept in, and confounded this good order, making one greater, and another less, because one was more rich then another, we (speaking of the Primacy) confirm this, with the sayings of the ancient Doctors. If Christ by these words, Thou art *Peter*, etc. had appointed Saint *Peter* universal Bishop, and head of the whole Church (as they say) to what purpose did then the Apostles so often reason among themselves upon this question of the Primacy, who should be chief among them. Saint *Matthew* from the first verse to the 5th of the 18th chapter, maketh mention hereof: *S. Mark chapter 9* from the 33rd verse unto the 37th. *S. Luke*, from the 46th verse unto the 48th of the 9th chapter doth mention it *S. Matth. 20:20* saith, that the mother of the sons of *Zebedeus*, and (as saith Saint *Mark 10:35*) the sons themselves besought Christ that one might sit at his right hand, and the other at his left, for which cause (as say both the Evangelists) the ten Apostles disdained at the two brethren. Saint *Luke 22:24* telleth: that there was a contention among the Apostles, which of them should be greatest. What answereth Christ Jesus to the demand which the Apostles made, *Matth. 18:1*, who shall be the greatest? etc. He set in the midst of them a little child, and said unto them. Whosoever shall humble himself as this little child, he shall be the greatest, etc. *S. Mark 9:35* saith, he that will be the first, he shall be the last, and servant of all. *S. Luke 9:48*, he that is least among you shall be great. Christ rebuked the sons of *Zebedee* for their ambitious demand: He said unto them, ye know what ye ask, etc. The ten were angry with them for this superiority which they pretended. Christ said unto them, that in a Political kingdom there it superiority: and so kings and princes hold authority over all: But that in his kingdom, which is spiritual; wherein there neither is, nor ought to be superiority, it is not so. But it shall not be so (saith Christ) among you, etc.

Would our adversaries well examine this, they would be ashamed of their primacy, and principality that they seek to give to their Pope: which neither Saint *Peter*, nor any other of the Apostles ever had. For had Christ given the primacy to Saint *Peter*, when he heard them contend, which of them should be the greatest, doubtless he would have said unto them: Wherefore strive you? know ye not that I have given the Primacy to *Peter*? Doe ye not know that I have made *Peter* the chiefest of you all? Quiet then yourselves, and for such a one do ye hold him? The same also would Saint *Peter* have said, I am he, whom Christ hath appointed to be the head of the whole Church, etc. But neither did Christ so say, but rather for their ambition, and affectation of the primacy reproved them. Nor yet did Saint *Peter* allege, that Jesus Christ had said unto him: *Thou art Peter, and upon this rock, etc.*

The second place fundamental which our adversaries do allege, to maintain the primacy of the Pope is, that Christ said to *Peter*, Feed my sheep. *Peter* answered, Yea, Lord, etc. Then said Christ unto him. *Feed my sheep.* Here do they infer, that seeing that Christ said this to Saint *Peter*, and said it not to any other of the Apostles, that by the same reason, he made him Prince of the Apostles. The most high wisdom, and love of Christ, in *Peter's* confirmation and comfort, they nothing consider. There times had *Peter* denied Christ. And Christ three times demanded if he loved him? Twice answered *Peter*, Yea Lord: but the third time he waxed sorrowful: and to comfort him, Christ said unto him, *Feed my sheep.* As if he should have said: Thou hast thrice denied me *Peter*: but hast repented, and with most bitter weeping craved pardon for the same: Thy sins I pardon, and restore thee to the same state thou wast formerly in: *Feed then my sheep.* And to cheer him the more, he said unto him; that he should be constant, and should not deny him. And gave him to understand (as there saith the Evangelist) with what death he should glorify God. The same charge and office of feeding, gave Jesus Christ to all the Apostles, Mark 16:15 when he commanded them to go through the world, and preach the Gospel to every creature: and when he said unto them, Receive ye the holy Ghost. Whosoever's sins ye remit, etc. So that in this, carried not Saint *Peter* any preeminence over the rest of the Apostles. In dignity and authority all are equal, and principal members of the mystical body of Christ, which is his Church: which body (seeing it is no monster) hath but one only head, which is Christ. And yet say I further: suppose that Saint *Peter* had been Prince of the Apostles, and of much greater authority then they all: yet notwithstanding, the Pope not being *Peter's* successor, nor the Vicar of Christ (as already we have proved) shall not be prince of Bishops, nor universal Bishop over all Churches. He should content himself to be Bishop of Rome, nor is he yet so, but Antichrist. These two be the principal and fundamental places wherewith the Romans endeavor to maintain their primacy. And seeing they prove not these things, much less will they prove the rest by them alleged: to which may be answered, that which I have before said. One thing will I demand of them, and this it is. If it be necessary for a man to believe the Pope to be the successor of Saint *Peter*, Vicar of Christ, and universal head of all the Church (as *Boniface* the eight ordained) what shall become of the Greek Church which never so believed? What shall become of all those that lived in the time of Pope *Joane*? what shall become of all them that lived in the time of *Anastasius 2*, *Liberius*, and *Felix 2*? These three Popes were Arians, *John* the 24 an heretic. For the which and other great abominations proved against him in the Council of Constance he was deposed? What shall become of them, which lived in the time of this Pope, and other heretics, and of the Popes, that by arms, or bribes, or both arms and bribes jointly obtained the Popedom? Such according to the decrees of the Popes themselves, be not Popes. And yet notwithstanding is this almost always, and of long time before hath been the common way to obtain the Popedom. How often hereof, complained *Platina*, and the other writers of the lives of the Popes? What shall become of them that lived in the time of Schism? 30 Schisms (as *Onufrius Panvino*, a most papistical author noteth it) have been in the Church. A Schism hath been which 50 years endured. For from *Clement 7* until our Spanish *Clement 8* renounced having poped four years, after that *Benedict 13* a Spaniard also, died in Spain, so many years passed. What shall become of them, that lived in the time that four Popes, *Victor*, *Alexander*, *Calistus 3* and *Pascal*, in the time of the Emperor *Frederik Barbarosa* were jointly together? What shall become of those, that in the time of 3 Popes *Benedict 8* or *9*, *Silvester 3*, and *Gregory 6* lived. And all they three, at one instant, held residence in Rome? *Benedict* had his seat in the Palace of Lateran, *Silvester*, in *S. Peters*, and *Gregory*; in Saint *Marys* the great. But the Emperor *Henry 3* deposed

them all three. Somewhat before the Council of Constance was held, *Gregory 12*, *Benedict 13*, and *Alexander 5* excommunicated one another. In Rome was *Gregory* made Pope. *Benedict* in Avignon, and *Alexander* in the Council of Pisa. Which of these three will they hold for Pope? What shall become of them, that in the time of the Pope *Sergius 3*, and of Pope *Benedict 9* or after other 8 lived? Each one of these two was three times Pope. Read their lives. These by force, devises and bribes were made Popes; But came others more strong, more cunning in devises, and greater bribes and cast them forth: but recovering strength, they again returned and cast out them, that had cast them out. This done, the other again returned, and cast them out. These the three times (for the third time was gotten the victory) returned to be Pope.

What shameful heads of the Church of Jesus Christ be these? What shall become of them that in the time of vacations which long continued, and wherein were many dissensions, and alterations lived? After the death of *Clement 4* was the sea void two years 9 months, and two days. After the death of *Nicholas 4* was the sea void 2 years 3 months and 2 days. After the death of *Clement 5* was the sea void 2 years three months, and 17 days. *Marcelinus* as saith Dr. Illescas being dead, the seat of S. *Peter* was void 7 years and a half, and 25 days. And *Illescas* addeth that *Damascus* and many other authors affirm the same. But *Platina* saith, it was void 25 days. In such times as these, what was the Church? How miserable was the state of a Christian, if he could not be saved, except he believed the Pope to be his head? What should he do in the time of four Popes of 3 of 2. In the time of heretic Popes, Simonists, and to pass over worse things, whoremongers: and of so long vacations? But most happy is the state of a good Catholic Christian; Not upon men, but Christ his head, is his faith founded. He believeth that he cannot die, he believeth that he once died to destroy the sin of all those that believe in him: but that being now set at the right hand of his father making intercession for us, he liveth eternally. He himself is the chief Bishop, and of such a one, and not of the Pope have we need. To Christ then be glory and Empire, and to the Pope confusion and shame, and let all those which desire that the kingdom of God may come, say jointly with me Amen, so be it.

Willing now to conclude this Treatise of the Pope, briefly will we here set down by way of an appendix or addition, some of the blasphemies which the Pope teacheth, or commandeth to be taught (for seldom or never he either preacheth or readeth) whereby may be understood, what is all his doctrine, which he commands us to believe and adore; as if it were God's word itself. And woe to him that will not believe it, to the fire he condemns him for a dog, an heretic, a *Lutheran*. God have mercy upon them and open their eyes. This then is his doctrine, that followeth.

The Roman Bishop is God. Dist. 96. chapter Satu avidenter. And Baldo in L. ulti. C. sent rescin. Dezio in C. 1. de Constitut. Felino in C. Ego. N. de jurejurando.

The Pope is not man Lib. 1 Sexti de elocatione tit. 6 chapter fundamenta in Glossatore.

The Pope neither is God, nor man. *In prologo Clementinarum in Glossatore.* (Wherein he appeareth to be very Antichrist, because Christ is God and man)

It is lawful for none to will, or, break the commandments of the Sea Apostolic: *dist. 20, ca. Nulli. Iten dist. 12 et 22.*

Whosoever obeyeth not the statutes of the Pope, is an heretic *Ibid. in Glossatore.*

He committeth Sacrilege which lieth to the Pope: For he holdeth in earth, the place of the living God. *De poenitent. dist. 1. ca. Libenter ignosco.*

The Pope is Bishop of all the world. *lib 5 Sextica. Foelicis in Gloss.*

The Pope holdeth the principality of all the world *lib. 3 Sexti. tit. 16 chapter Periculoso.*

No man dare say to the Pope, Lord, why dost thou so. In Extravag. tom. 22 tit. 5 chapter Ad Apostolatus in Gloss. 2, Decretal, tit. 7, chapter 5, Vide Glossam.

The Pope by these words thou art *Peter*, or *Feed my sheep* hath obtained the primacy. In *Proaemio Sexti in Gloss.*

No man may judge the Pope. Caus. 9 quest. 2 ca. Nemo. Item, aliorum, et dist. 40, ca. Si Papa ca. 12 quest. 2 ca. Quisquis in Gloss. dist. 50. ca. Non nos in Glossatore.

To none it is permitted, to judge of the judgement given by the sea Apostolic, nor revoke his sentence *ca. 17 quest. 4 ca. Nemini.*

The Pope dispenseth against the Apostle. Dist. 34 ca. Lector in Gloss. dist. 28 ca. Presbiter in Gloss. caus. 15. c. 6, ca. auctoritatem in Glossatore.

The Pope hath a heavenly judgment. *lib. 1 Decret. Gregorii. tit. 7 ca. Quinto.*

The Pope can change the nature of things, *ibidem.*

The Pope of nothing, can make something, *ibidem.*

The Pope his will serveth, for a reason in, that he will do, *ibidem.*

The Pope can dispense with the law of God, *ibidem.*

Of unrighteousness can the Pope make righteousness, *ibidem.*

The Pope holdeth the fullness of power, *ibidem.*

How great a difference there is between the Sun and the Moon: so great is it between the king, and the high Bishop. *Lib. Decret. Gregor. tit. 33 Solitae.*

Those that are unjustly condemned, ought to have restitution by the Church of Rome, and the oppressed, succor. *Caus. 2 quest. 6. ca. Ideo.*

And because Jesus Christ speaking of himself saith, all power *is given me of my father as well in heaven as in earth.* The Romans here upon conclude. *Ergo* the Pope absolutely commandeth in heaven and in earth. And for that God (saith *Daniel*) displaceth, and placeth kings, and transferreth kingdoms from one nation to another. *Ergo* (say they) the Pope hath authority to dispose kingdoms giving them to whom he will, and taking them from whom he desireth. Here hence came it that kings and Emperors began strikingly to kiss their feet being present, or by their Ambassadors being absent Hence it is, that the Emperor himself serveth him for a horse boy holding the stirrup to his Satanship, when he mounteth on horseback. And yet brawleth the Pope if he hold not the stirrup featly. So shameless was Pope *Boniface* 8 that he made an Article of faith (without which there could be no salvation. That the Pope as well in the temporality, as spirituality, is absolute Lord: presenting himself in the Jubilee; to the view of all men, with a key in the one hand, and a Sword in the other. His successor Pope *Clement* the sixth, not contenting himself to command kings and Emperors, dared in a bull, to command the Angels. In the Popes rotation which is his Chancery, was it concluded and determined, that whatsoever the Pope doth, God holdeth for good, and approveth it. That the will of the Pope, is the rule of all law and justice. That the Pope, may do absolutely in this world all whatsoever God doth. Seeing that he is all, and above all things. And that if he change his opinion it ought

to be presumed that God also hath changed. That albeit the Pope should send many thousands of souls to hell, none can reprove him, That the power extendeth to heaven, earth, and hell itself, that from him, may no man appeal to God. That he may dispense, and command, against the Epistles of S. *Paul*, as he that is greater than *Paul*. The same may he do against the old Testament: as he that is greater than the authors of the old Testament. And yet have they gone further: they have disputed, whether the Pope might dispense against the Gospel? Whether the Pope hath more power than Saint *Peter*? Whether the Pope, be simple man or as God? Briefly, the devil hath so far further proceeded, that a little before the coming of *Luther*, and afterwards also, it was disputed in the schools whether the Pope did participate (as did Jesus Christ) of the two natures (to wit) divine and human? Better should they have demanded, if the Pope were an Hermaphrodite, which well may be: because a woman hath been Pope. Read *Erasmus Annot. 1 cap. 1 Epistle ad Timotheum*. They also disputed (to use their proper Latin) *An mille Angeli possint saltare in summitate digiti?* To wit, whether a thousand Angels might dance one the end of a finger? *Iten, An Christus sub forma escarabei posset salvare genus humanum?* This Pope after the Romans is more merciful then Christ and why. Whether Christ in form of a beetle, could save mankind? Also, whether the Pope were more merciful then Christ? Oh blasphemy: they conclude, yes. The reason which they give is this: That it is not read in all the Scripture, that Jesus Christ drew any soul out of Purgatory: But the Pope of his great piety and mercy, an infinite number of souls doth daily deliver. And yet go they further, and in their disputations conclude, that the Pope hath power to kindle and quench the fire of Purgatory. Flattering the Pope, conclude they in all these questions; lying against their own consciences; and making no reckoning of the honor only due to God: nor of his only son Christ Jesus. 1 *Ca. Quoniam de immunit, in 6*, the Pope saith: we not willing to condemn our justice, nor that of our spouse the Church. The Church is well known to have no other spouse but only Christ. The Pope passeth further. He saith and commandeth: that so it be said and preached, and that we also so believe, the virtue and holiness of his seat to be such and so great, that what wicked man whatsoever, how impious, perjured, and abominable he be, which shall sit therein, even then in a moment, for having sitten therein, is altered and changed to another man, and is made holy. But hear we the selfsame words, which the beast himself speaketh, as in *Ca. Non nos Dist. 41*, they be written, and these they be: The blessed S. *Peter* transferreth to his successors, together with the inheritance of innocency, an everlasting dowry of merits. That which to him was granted by the light of his works, pertaineth to those, that be lightened with like clearness of conversation: For who may doubt him to be holy, which is lifted up to the height of dignity? wherein, if he want goods gotten by his own merit, those that are given by the predecessor of the place, suffice, etc. If this were truth, then no Pope should be evil either in life or Doctrine, since that in being Pope, he is learned and holy: and in a word to speak all, he is God upon earth, and so all whatsoever he doth, God approveth it in heaven. But the lives of the Popes by us recited, and the same lives also, which the Popes flatterers have written, do show us the contrary. This is that seat papal, this is the heritage which one Pope inheriteth of another, that one sitting therein, were he not so evil before, he is made evil. And if he were evil, he becometh most evil: and in the end, each one is made the son of perdition, and man of sin, opposing, and lifting up himself against all that is called God, or that is worshipped: So that as God he sitteth in the Temple of God, shewing himself seem like God.

All these things, which here we have gathered together, concerning the doctrine of the Pope, are blasphemies, such, as were the devil himself clothed with human flesh, he could not speak greater nor more horrible: yet for all this, art thou blind oh Spain, and seest not, nor yet knowest thou Antichrist, whom (supposing thou dost service to God, and honor to Jesus Christ his son) thou adorest and honorest. God shew thee his mercy, and open the eyes of thine understanding, that thou mayest read, hear and understand the will of God: which his Majesty hath revealed in his holy Scripture: without the reading or meditation whereof, impossible it is for a man to attain to the truth. Search (saith Jesus Christ) the Scripture: for they be those that testify of me, and so by consequence of Antichrist also. When with the Spirit of humility thou shalt well have read, and meditated upon them: thou shalt then understand how great hath been thy blindness and ignorance. Then turning thyself heartily to the true God, that created, redeemed and sanctified thee, thou shalt abhor the idols of silver, and the Idols of gold, which thy sinful hands (as saith Isaiah) have made: And thou, blind and ignorant, (supposing thou didst great service to God) diddest honor and adore them.

Then shalt thou cast them from thee, stamp them in pieces, and consume them; so great shall be thy hatred against Idolatry. Then, then, by how much the more, thou of all other nations of the world, in these last times, hast abased and dejected thy self, to serve and adore this monster, this man of sin, this son of perdition, this whore, clothed with scarlet and purple, and adorned with so great store of gold and precious stones this beast, this Antichrist, this thy Pope, this thy God upon earth: by so much the more holding thyself ashamed and confounded, for that which thou hast done (because thou so much lovest, and more esteemest honor then other nations) thou shalt abandon, abhor him, and shalt practice his utter ruin and destruction. God give thee that grace, and that quickly, for the sacrifice sake which Jesus Christ his Son, our chief and only high Bishop, our Redeemer and Lord, unto him hath offered Amen.

For the help of memory have we here placed a table, wherein is plainly declared the Pope to be Antichrist: which is the sum of this first Treatise.

End of the first Treatise.

A brief table wherein most clearly and evidently is declared who Antichrist is, and by what marks he may be known

1. The necessity of this Doctrine is first declared.

AS it behoveth the Christian Church, and every faithful member thereof to know Jesus Christ the Lord; and follow his Doctrine with all obedience: So is it meet, that every faithful Christian should perceive and know, what the holy Scripture doth teach concerning Antichrist: to the end that all the faithful may truly know him, and knowing him flee from him, and beware his deceits. And if the Apostles themselves in the Primitive Church, forewarned the faithful of the danger: and coming of the great wolf, as in the 2. Thes. 2:3, 4, etc. 1 *John* 2:18, etc., appeareth. How much more now, in this old age of the world, wherein all iniquity aboundeth, and the end of all things approacheth, ought we to esteem this Doctrine necessary.

2. Concerning the name of Antichrist, and how the holy Scripture speaketh touching the same.

Antichrist is a Greek word, and as much to say as contrary to Christ. For as Antipope is he, who not being Pope, attributeth to himself, the whole authority and power of the Pope. So is he Antichrist that opposeth himself to Christ; attributing to himself, that which is proper to Christ. The holy Scripture of Antichrist, speaketh two manner of ways: For as this word Christ or anointed is sometimes generally taken, Psalm 105 verse 15. *Touch not mine Anointed*, where, by anointed, all the faithful that hold Communion with Christ are understood. And properly again, when Christ our Lord is mentioned. So by this word Antichrist is some time generally understood, all such as in Doctrine, oppose themselves to Christ. 1 *John* 2:22 and *chapter* 4:3. But then properly it mentioneth Antichrist, when it noteth an head of an abominable kingdom: which head lifteth up itself against Christ, as in 1 *John* 2:18, where the Apostle saith, that Antichrist should come. It is to be noted, that as many things in the Scripture foretold of Christ, are applied to some persons, which were types and figures of Christ: as *David*, *Salomon*, *Zerubabel*, etc. Which properly, and truly are meant of Christ, and in him accomplished: so many things also foretold of Antichrist, Dan. 7:8, 20, 21, 25, chapter 8:23, 24, 25, chapter 11:36, and 1 Timothy 4:1, 2, 3, are applied to certain tyrants and heretics, as forerunners and types of Antichrist but properly to Antichrist, and in him are fulfilled.

3. Whether Antichrist be come.

The Papists say that Antichrist is not yet come, but shall come (teach they) of the race of the Jews, of the Tribe of *Dan*, be born in Babylon, brought up in Chorazain and Bethsaida, and shall reign in Jerusalem, etc. with sundry such like inventions of man, not warranted by authority of holy Scriptures. But we say that Antichrist is already come, and that will we prove by the testimonies of the holy Scriptures. For the same

thing now is befallen the Papists, which in time past, when Christ Jesus our Redeemer did manifest himself in the world, happened to the Jews. For as the Jews (with the Apostles) did believe and confess, the Prophets to have spoken many things touching the Messiah: but not believed nor confessed that the promised Messiah then was come, nor that Jesus born of the Virgin Mary in Bethlehem, was that true Messiah. Even so do the Papists at this day, fully confess with us, that many things in holy Scripture are foretold concerning Antichrist, yet believe they not, nor confess that he is come, but say he shall come, as the Jews did of the Messiah. We say then, that Antichrist is already come. Let us see now who he is, and by what marks he may be known.

4. Who Antichrist is, and by what marks he may be known.

This question in former time was hard and obscure: but now Antichrist being revealed is very clear and easy. For as this is the true Messiah, in whom, all things foretold by the holy Ghost, concerning the Messiah, are fulfilled: So is, and ought this to be truly Antichrist, in whom, all things foretold of Antichrist, by the Prophets and Apostles, do properly belong, and are fulfilled. Let us then consider what the holy Ghost, in holy Scripture hath spoken of Antichrist, which we will divide into three points.

- 1. Of the time of his revelation.
- 2. Of the place of his seat and being.
- 3. Of his estate, life and Doctrine:

1. The time of Antichrists revelation is signified by Daniel 7:5, 8, when he saith: *A little horn arose up among the other horns in the head of the fourth Beast.* The Prophet declareth that the kingdom of Antichrist should rise up in the Roman Empire, which was the fourth Monarchy; signified by the fourth Beast. The Apostle Saint Paul well noteth the time of the revelation and coming of Antichrist; when he writeth 2 Thess. 2:3, *Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that man of sin be disclosed, even the son of perdition.* Clearly signifieth the Apostle, that after an Apostasy, Antichrist shall come. True it is, that from the Apostles time have been some forerunners of Antichrist, of whom we read I John 2:18, 22, etc. And that then the Mystery of iniquity did work. 2. Thes. 2:7. Yet could not the kingdom of Antichrist increase while the Roman Empire flourished: But when the Roman Empire should be weakened, then should Antichrist be chief: as the same Apostle declareth, when he saith 2 Thes. 2:7, 8. *Only he which now withholdeth shall let, till he be taken out of the way: And then shall that wicked man be revealed.*

2. The place where Antichrist shall hold his seat, is noted by Daniel 14:45. when he saith, *And he shall place the Tabernacles of his Palace between the seas.* Saint John also in his Apoc. ch. 17 when he signified Antichrist by a woman, arrayed with purple and scarlet, gilded with gold, and decked with pearls and precious stones, etc. In the 9th verse he plainly mentioneth seven mountains, whereon the woman sitteth: adding afterwards in the 18th verse: *That great city which reigneth over all the kings of the earth.* And Saint Paul 2 Thes. 2:4 saith: that *Antichrist shall sit in the temple of God.*

3. Largely writeth Daniel 7:8, concerning the estate life, and doctrine of Antichrist: where Behold (saith he) there came up another little horn, and then addeth, That in this horn were eyes, like the eyes of a man, and a mouth speaking presumptuous things. And in the 20th and 21st verses. And he appeared greater than any of his fellows. And I beheld, and the same horn made war against the saints, and overcame them. And verse 25. And he spake words against the most high, and shall consume the Saints of the most high: and think that he may change times and laws. And chapter 8:23, 24, 25. There shall rise up a king of fierce countenance, and understanding dark sentences, and his power shall increase, but not in his own strength: and shall destroy wonderfully, and prosper, and practice, and shall destroy the mighty and holy people: and through his policy also he shall cause craft to prosper in his hand, and he shall extoll himself in his heart: and by peace shall destroy many: He shall stand up against the Prince of Princes: but he shall be broken

down without hand. *Also in the eleventh chapter verse 36.* And the king shall do what he listeth: he shall exalt himself, and shall magnify himself against all that is God: and shall speak marvelous things against the God of Gods, and shall prosper, till the wrath be accomplished: for the determination is made. *Verse 37.* Neither shall he regard the God of his Fathers, nor the love of women: nor care for any god: for he shall magnify himself above all. *Verse 38.* But in his place shall he honor his god Mauzim (Hebrew). A god whom his fathers knew not, shall he honor, with gold and with silver, and with precious stones, and things of great price. *Verse 39.* This shall he do in the strongholds of Mauzim, with a strange god, whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gain. *The Apostle Saint Paul, in the second epistle to the Thess. 2:4 saith: that this man of sin, and son of perdition shall exalt and lift up himself against all that is called God, or that is worshipped: So that he doth sit as God, in the temple of God, shewing himself that he is God. And in the ninth verse,* Who shall come by the effectual working of Satan, with great power, signs, and lying wonders, and in all deceivableness of unrighteousness. *Also 1 Timothy 4:2, 3.* Which speak lies through hypocrisy, and have their consciences seared with an hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created. *Also in Rev. 13:11.* And I beheld another beast, coming up out of the earth, which had two horns like the Lamb, but spake like the Dragon. *And 17:6.* And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus.

These prophecies do teach us, that Antichrist must be a king, who from mean estate, shall become exceeding great and mighty, and prosper. That he shall be also a blasphemer, an idolater, a sacrileger, exceeding proud, subtle, an hypocrite, a condemner of marriage, covetous, a great tyrant, a persecutor of the saints, a deceiver, and full of impiety.

Examine we now these testimonies of holy Scripture, which will appear to be most properly belonging to the Pope of Rome: So as by these prophecies we are warned (as it were) with the finger of God from heaven, that the Pope is Antichrist. Therefore the time of his revelation considered, the Popes reign began in the fourth monarchy, and want of the Roman Empire. For about the year 606 Pope *Boniface* the 3rd received of *Phocas* the Emperor (who was a tyrant, and murdered *Mauricius* his Lord, with his wife and children) the title of Universal Bishop, and Head of the Church: which once being granted, the Popes whole endeavors were to lift up themselves with the Empire of Rome, and the whole world besides.

For the seat of Antichrist, it is clear, and to all men known, that the Pope sitteth at Rome, which is a city seated between the two seas *Tyrrhenian* and *Adriatic*, hath seven mountains, and reigned over all the kings of the earth, which cannot be said of any other city in the world. And seeing *Rome* is in Europe, and neither in India, Asia, nor Africa: it plainly appeareth, that Antichrist sitteth in the temple of God (to wit) in Christendom, as Saint Paul 2 Thes. 2:4 declareth.

Mean at the beginning was the estate and condition of the Pope, but it mightily, and with great success increased. So that he holdeth not authority and one crown as a king only, but three crowns, declaring thereby, his power to be greater than that of all kings and Emperors. As he attributeth also to himself: the two swords or powers, spiritual and temporal, figured by the two horns. Rev. 13:11.

A blasphemer is the Pope, in saying he is Christ's Vicar: head of the Church: that he can pardon sins: may not be judged of any: cannot err: in conclusion, that he is God in the earth: can change nature: holdeth an heavenly power, and the fullness of power, and of unrighteousness can make righteousness. See *lib. 1 Decret, Gregor. tit. 7 Can. 5.*

An Idolater he is, when he commandeth image-worship, invocation of Saints, maketh of the Sacrament an Idol, of *Mauzim* a god, whom neither the Apostles nor their fathers knew, because they worshipped and honored one only God in spirit and truth, John 4:23.

A Sacriledger he showeth himself to be, when he robbeth the Church of the second commandment of God's law: the lay people of the cup in the Lord's supper: and forbiddeth Christian people to read the holy Scripture, contrary to the doctrine and express commandment of Christ. John 5:39.

Most proud he appeareth, when he is carried on men's shoulders, as they carried in time past the ark of the Lord, upon the shoulders of the Levites: when he calleth himself most holy Father, and Holinesse itself: dares to break and change the ordinances of God, and impose new laws upon men's consciences: compareth himself to the Sun, and the Emperor to the Moon. *lib. 1 Gregor. tit. 33* and both Emperors and kings do kiss his feet.

Subtle he is in all his kingdom: but then chiefly when by means of auricular confession, he diveth into the hearts of all men, not of the common sort only: but also of the great States of the world, understanding thereby all secrets.

A manifest hypocrite he is, when under the title of Servant of servants, he ruleth as king of kings: and under the name of Pastor, he showeth himself a ravening Wolf: and under pretense to be *S. Peters* successor, he declareth himself the follower of *Judas*: For as *Judas* with a kiss and feigned friendship betrayed his Lord, so with feigned holiness, and outward ceremonies doth the Pope draw the common people, into the chains and snares of ignorance and superstitions. The said title therefore, which Christ gave unto *Judas*, John 17:12, the Apostle giveth to Antichrist, 2 Thess. 2:4.

A condemner of marriage, when he esteems it a carnal estate, and therefore with such severity forbiddeth it to his Clergy; that although fornicators, and adulterers can easily purchase absolution of their sins; no pardon remaineth for the Clergy that marry according to the ordinance of God: but the same is reputed and punished by the Pope for an unpardonable sin. Albeit the holy Scripture teacheth. 1 Cor. 7:9. *That it is better to marry then to burn.* And Hebr. 13:4, *Marriage is honorable among all men.* Also 1 Timothy 3:2. *Every Bishop must be the husband of one wife.*

Insatiable is the covetousness of the Pope, and extendeth into all parts. For money, he pardoneth sins: selleth ecclesiastical functions: maketh merchandise of his Bulls, indulgences, Jubilees, Relics, Masses, prayers and sacraments, and compelleth the miserable people to buy his merchandise, not on such days only, as other merchants use to traffic: but also, and principally on the feast days, the Lord's days and Sabbaths, when other men rest. And raketh together every day in the year, and of all sorts of people, even of the Jews, and Courtesans of Rome.

A tyrant he is, and persecutor of Saints, being the cause of the shedding of so much Christian blood, inciting kings and princes to persecute such as contradict him, and abandon his Idolatries and superstitions, to serve God according to his will and word: whom the Pope condemneth for heretics to be burned: and least they should speak, putteth a gag in their mouths. And to fill up the measure of his cruelty, he spareth not Emperors, nor kings, being the Lord's Anointed, when they refuse to execute his tyrannies: as histories plainly witness.

A deceiver he is sundry ways; because he deceiveth the common people with false doctrine, and vain promises, with high titles, and feigned holiness, with bulls, pardons, false miracles, and illusions of the devil. etc.

He is full of impiety; because he pleaseth and delighteth himself: not only in sin, but causeth others also to sin; because he hath depraved the worship of God with idolatry, the authority of kings with tyranny. The common faith with deceit: and the life of his Clergy with shame and filthiness, occasioned by constrained single life.

To conclude, in the kingdom of the Pope is the fountain and spring of all abominations and slander, according to the old proverb. *The nearer to Rome, the worse Christian*: So the nearer to Antichrist the further from Christ.

By these demonstrations it appeareth plainly, that the Pope is Antichrist, whom the Holy Scripture hath foretold, and by whom, the Church of Christ hath so much suffered.

The second Treatise of the Mass and the holiness thereof.

WE have passed by the Lord's assistance, the Labyrinth, not of Crete, but of Rome, of the Pope, and his Roman Court, another much worse, and for more intricate and troublesome. The Pope have we proved to be a false Priest and very Antichrist, to be the man of sin, and son of perdition, to be that whereof whom speaketh *S. John* in his Revelation. This have we proved by his evil life and wicked Doctrine, by the sayings of Doctors and ancient Councils; and by three notable passages of holy Scripture. Now will we show the Mass, which is the second pillar that supporteth and upholdeth the Roman Church, to be a false sacrifice, an invention of the devil; and a profanation of the holy supper, which Jesus Christ our Redeemer instituted. And if such be the Mass (as we will prove it to be) it followeth, that we ought to flee and detest it; and so do we flee and abhor it, as a thing condemned and abominable before the face of God. This done, we will shew by the Lord's assistance (without which we can do nothing that good is) Jesus Christ, to be the true and only priest, and chief bishop, and his proper body and blood which he offered upon the cross to his father, to be the true and only sacrifice, the memory whereof we show forth, so often as we celebrate his holy supper. A table will we place at the end of this Treatise, wherein we will show the conformity union and likeness, which the holy supper instituted by Jesus Christ, holdeth with the holy supper in the reformed Churches celebrated. And them also will we show the difference disconformity and contrariety that the Mass which our adversaries celebrate, holdeth with the holy supper of Christ, which is the same we now celebrate.

As the name of Pope is not found in the holy Scripture, as little also is there found the name of Mass. And doubtless, had it been so necessary for a Christian to believe the authority of the Pope and holiness of the Mass, without which faith (say they) it is impossible for a man to be saved: It is, I say, to be believed, that Jesus Christ, or his Apostles would have made some mention thereof. There is no thing necessary for our salvation which the Scripture declareth not. For all whatsoever is necessary for our salvation doth Christ and his Apostles teach us. Saint *Paul* speaking to the Ephesians, saith. *Ye know, that I keep back nothing that was profitable, but have shewed you, and have taught you openly, and throughout every house. Witnessing both to the Jews, and Grecians, the repentance and faith in our Lord Jesus Christ.* Acts 20:20. But this holy Apostle, so diligent in teaching that which we ought to believe, maketh no mention of the Pope, nor of the Mass. Hereupon it followeth, that to believe the authority of the Pope, or holiness of the Mass, is no Article of faith. But true it is, will they say unto me, that this word Mass, is not found in the Scripture, but its equivalent is found, the supper of the Lord: And if we ought to admit the Lords supper, thē must we admit this name *Missa*. Whereunto we answer: that most great injury and wrong do they to the holy supper which the Lord instituted, in saying it to be the same that is their Mass, which they have imagined, and forged. For how great difference there is between Truth, and Falsehood, Light, and darkness, God and *Belial*: So great is the difference between the holy supper, and the profane Mass. Had the question been concerning the name; whether the holy supper were to be called *Missa* or not. It should not be of great importance. Agree we in the substance of the things, and call it as ye list: Albeit, it be ill done, when the Holy Spirit calleth a thing by such or such name, that man dare call it by another name. The Apostle calls it the supper of the Lord, and not the Mass. Call we it then, the supper of the Lord, and not the Mass. And chiefly, the difference between the supper and the Mass being so great as we shall see.

Concerning the name of Mass, yet is it not concluded among the Romans themselves, whence it is derived. Some say: that it is derived of this Hebrew word *Mas*, which signifieth tribute, or tax: others said, that it is

Latin, and that *Missa* is the same that *Misio* is, as *Remisa* (which word some of the ancients, and chiefly Saint *Ciprian* used) is the same that *Remission* is: and others said other things. The Mass as our adversaries define it, is a sacrifice, whereby pardon is obtained for the sins of the quick, and dead. The Romans do magnify their Mass, and that (as they say) for divers reasons. Eight of the chiefest whereof, I will here set down. The first for that it is a sacrifice expiatory. The second in regard of him who instituted the same, which (as they say) was Jesus Christ. The third in regard of them that say it, which were (as they say) Saint *Peter*, Saint *John* who was chaplain (say they) of the virgin *Mary*, Saint *James* and the other Apostles. The fourth, for the antiquity of the Mass; seeing all the Church from the death of Christ until now, hath celebrated it with great reverence. God would never permit (say they) that his Church should so long time be deceived. The fifth with many miracles which the Mass and their consecrate host have done, they confirm it: which show the holiness, and divinity that remaineth in the Mass. The sixth they maintain it, saying: that in the Mass, are many good things taken out of holy Scripture: as the Epistle, the Gospel, the *Hoc est corpus meum*, the *Pater noster*, etc. The seventh, that this sacrifice of the Mass (say they) was figured in Melchisedec, who being a priest of the most high God, offered bread and wine unto him. *Malachi* (they say) spake of the Mass, when he said. *For from the rising of the sun, unto the going down of the same, my name is great among the Gentiles, and in every place, Incense shall be offered unto my name, and a pure offering.* 8. For the great profit which thereby we receive, do they esteem it. Of all this, they conclude that the mass is holy, good, blessed, and divine; And that we for so shamelessly speaking against a thing so excellent, which Jesus Christ ordained, his Apostles celebrated, and all the Church Catholic worshippeth and honoreth are heretics, dogs, etc. In conclusion, their Mass is their Helen, for whom they trouble the whole world. These be the principal reasons, wherewith our adversaries do maintain their Mass. Whereunto (invocating the name of the Lord, whose cause we deal in, and here maintain) in like order as we have proposed them, will we answer. I beseech thee Christian reader, for the zeal thou holdest of the glory of God, and the desire thou hast of the salvation of thine own soul, attentively to read, and with ripe judgment to weigh the foresaid reasons, and the answers which we will give, and that moreover which we shall say to this purpose: See which of these two Doctrines do agree, and are more conformable with the square and rule of holy Scripture, and that believe. Be not a beast, understanding and his law hath God given thee. Consider well if thou be an idolater or no, that naught therein befall thee, but the salvation of thy soul.

Concerning the first, where the Mass, they say, is a sacrifice to obtain remission of sins, etc. I say, by their leave, that the Mass is no sacrifice. For were it a sacrifice, it should not (speaking properly) be a sacrament. And they affirm the Mass to be both a sacrifice, and a Sacrament: which cannot be: For so great is the difference between a sacrifice; and a sacrament, as there is difference between giving and taking. The sacrifice, is offered and presented unto God. The sacrament is taken and received of the hand of the Lord, by the ministry of the minister of his word.

The holy supper (speaking properly) is no expiatory sacrifice: for of this do we now speak: but a sacrament of the precious body and blood of Jesus Christ our redeemer. But improperly speaking, it may be called a sacrifice; because, a memorial it is of that everlasting and only sacrifice, which Jesus Christ offered to his Father upon the altar of the Cross: And so understand it the fathers, when they call it a sacrifice. Not that the supper is a sacrifice, but a memorial of the sacrifice, do they understand according to that which Christ speaketh of his supper saying: Do this in remembrance of me. And Saint *Paul* to the same purpose saith: *Ye shall show the Lord's death till his coming again.* And if the supper be no sacrifice, much less shall the Mass be, which they celebrate in the place of the supper. Besides this, were the Mass a sacrifice, it should be either propitiatory, which we also call expiatory, or eucharistical, to wit either offered for remission of sins: or in thanksgiving. They will say unto me, as in the definition thereof they said, that it is a sacrifice expiatory. I say unto them, it cannot so be: for no other expiatory sacrifice is there, but only the death and passion of Jesus Christ. An expiatory sacrifice is that; which is made to appease the wrath of God, and to satisfy his justice, and in so doing, doth purge and cleanse sins, that the sinner being cleansed from his filthiness and sins, and restored to the purity of righteousness, may be reduced into the favor of God. All this wholly and perfectly did the Lord, by his death upon the Cross, and he only, and no other did sacrifice

such kind of sacrifice: For the virtue and efficacy hereof, which Christ alone, one only time offered, is eternal. And so said he in offering this sacrifice, all is finished all is fulfilled, as much to say. That whatsoever was necessary to reconcile us with the father, to obtain remission of sins, righteousness, and salvation, all this was ended and fulfilled, with that only sacrifice, which Jesus Christ offered: And so faulted he nothing: that no place might afterwards remain for any other sacrifice. Hereupon will we then conclude: that it is an intolerable disgrace, and monstrous blasphemy against Jesus Christ and against his sacrifice, if any offer any other sacrifice, besides that already offered: or shall reiterate that, which Christ before offered, supposing by such sacrifice to obtain forgiveness of sins, reconciliation with God, and righteousness. And what other thing is done in the Mass, but that we by the merit of a new sacrifice, may be made partakers of the death and passion of Christ? Who so will well understand this, which we say, concerning the only expiatory sacrifice, one only time offered, and never more iterated. Let him read the Epistle which the Apostle wrote to the Hebrews: and chiefly the seventh chapter. Of this will we intreat somewhat more to the purpose hereafter.

The second manner of sacrifice, which we call Eucharistical, comprehendeth all the exercises of charity: which done to our neighbors, in some sort are they done unto God; who is thus honored in his members. Our prayers, praises, thanksgiving, and all whatsoever we do for the service and honor of God, are also comprehended in this kind of sacrifice. All which sacrifices do depend upon that great sacrifice, by which we are consecrated in body and soul, and dedicated for holy Temples to God. This kind of sacrifice naught serveth to appease the wrath of God, to obtain forgiveness of sin, or to deserve, or purchase righteousness: but is only to magnify and glorify God. This Eucharistical sacrifice, can no way please God; except it proceed from those which having by the other kind of sacrifice, which we call Expiatory obtained forgiveness of sins, be already reconciled with him, and justified. This sacrifice Eucharistical is very necessary in the Church: And woe to that day which a Christian passeth, without offering of this sacrifice to God. This is the incense, and oblation, clean and pure which *Malachi* prophesied, that the Church of God should offer. Of this sacrifice speaketh Saint *Paul* when he saith: that we offer up our bodies, a living sacrifice holy and acceptable unto God, a reasonable service of God. For this cause the alms and other good works of the faithful, are called sacrifices; wherewith God is well pleased. The Prophet *Hosea* exhorteth the people to return unto the Lord, and say unto him: *Take away all iniquity, and receive us graciously: So will we render the calves of our lips.* What the Prophet understood by the calves of lips, the Apostle declareth, when he saith: *Let us therefore by him, offer the sacrifice of praise always to God,* that is the fruit of the lips; which confess (or praise) his name. Saint *Paul* calleth the liberality wherewith the Philippians in his necessity, had relieved him, and all the good works which the faithful do, are called spiritual sacrifices. His Majesty give us grace continually to offer such sacrifices unto him, and that when we offer them, we may without all hypocrisy confess that we are unprofitable servants, etc. For if he commanded his Apostles so to say, and think, yea when they had done what God had commanded them. Why, shall he not command the same unto us, which be in life and doctrine so far inferior to his Apostles, that we are unworthy to lose the latchets of their shoes? God give us grace to be humble in heart. Of this kind of sacrifice will we also say more hereafter.

By that which is said, is plainly seen, that the Mass is neither an expiatory, nor Eucharistical sacrifice: and so by consequence, no sacrifice at all. That it is not expiatory, we already have proved: and that it is not Eucharistical: by that which our adversaries say, that the Mass is an expiatory sacrifice, is proved: If it be expiatory, then is it not Eucharistical. The force of this argument consisteth in a rule of logic, which saith: The members dividing must not be confounded: As touching the definition of the Mass, this is sufficient. We have taken from it the kind, in proving it no sacrifice: we have taken from it the difference, in proving that it is not expiatory: both the kind and difference taken away, what shall be the definite? Nothing. Or if the Mass be anything, it is a privation of the holy supper of our master and redeemer Jesus Christ: even as sin is the privation of grace.

Let not our adversaries think that we yield them their Mass to be so ancient, as they make it, saying: that the Lord 1565 years past did institute it: for so long it is since he suffered. Neither do we grant them that S. *Peter* nor S. *John*, nor any of the Apostles ever said that which our adversaries say to be the Mass. Those which they bring are false testimonies. If any man bear false witness against his neighbor, how vile or abject whatsoever he be, he breaketh the 9th commandment, he breaketh the law of God, and for the same is worthy of eternal death. How much more shall he break it, and be worthy of death, that upon cold blood and deliberate purpose (of the learned I speak, and not of the vulgar sort, which can neither read nor understand) bringeth false witness against Christ, his king, prophet, and priest, saying that he did institute the Mass, wherein are so many superstitions and idolatries: saying that the Apostles, chosen vessels of God to denounce the Gospel, and to preach the holy catholic faith, have said such a Mass? And so say they that S. *Peter* was the first that sang Mass: but by hearsay they speak, without alleging any authors. How is it possible that S. *Luke*, so diligent an Historiographer of the Acts of the Apostles, hath left in the ink-horn this Article which our adversaries hold so necessary to salvation, as any other of the twelve Articles of the faith contained in the Creed. And seeing that this false testimony which they raise up against *Peter* availeth little to the confirmation of their Mass. Another false testimony raise they up also of S. *James*: that S. *James* (say they) was the first that said the first Mass in *Jerusalem*. Yet are they more shameless, bring to light the said Mass said of S. *James*, which 1500 years since at the least was buried: and cry out, a miracle, a miracle. Now is there no further disputing to be had: since it is an Apostle which hath said Mass: now neither can or ought they to move any more doubts touching the Mass: upon pain to be an heretic, and blasphemer, whosoever shall move it. In the 1560th year was this Mass of S. *James* (as they call it) printed in Paris. In this Mass there is a prayer, wherein are said these words: We pray for the gifts offered, sanctified, precious, supercelestial, ineffable, immaculate, glorious, horrible, fearful and divine. What manner of speech is this? When used the Apostles any such form of speaking? Also that this falsehood may be clearly perceived, there is a prayer in the Mass for the Monks and Nuns, which lived in the Monasteries. They which say that this Mass is of S. *James*, should read this and be silent. For in the time of the Apostles was there neither Monks nor Nuns, nor Monasteries: many years after were these things invented. Moreover, if this be a Mass of S. *James* let them augment the Canon: Let them place them among the Canonical books of the holy Scripture. Let them believe and do all that which is said in the same. In this Mass which they call of S. *James*, all the people did under two kinds communicate: all the office was said in the vulgar tongue, the people sang and answered to the prayers: in it was neither the sacrament of the bread nor wine adored. But in the Masses of our adversaries are all things contrary: wherein the people do not but once in the year communicate, and this once that they do communicate, they take from them half by the middle: they take from them the sacrament of the blood of Christ which Christ commanded that all should drink: their Masses they say in a strange tongue, which the people understand not, and oftentimes he himself that saith it, neither knoweth nor understandeth that which he saith: The people are silent, as though they should hear an Interlude: The people adore the bread and wine as though it were Christ, and not the sacrament of the body and blood of Christ. That which Jesus Christ instituted, was his holy supper, and he commanded his Apostles (who represented the universal or catholic Church) that they should afterwards do the same which they had seen him do. *Do this* (saith he) *in remembrance of me*. And S. *Paul* (speaking to the Corinthians, among whom Satan had already bestirred himself, bringing some abuses into the Church, concerning the supper of the Lord) saith: For I received of the Lord, that which also I delivered unto you. That the Lord, the night, etc. And what agreement hath the mass with this which the Apostle saith? Nothing at all. Let our adversaries then cease to confound things together: Let them cease to change their names: Let them not call the supper of the Lord, the Mass, nor the Mass the supper of the Lord: Because it is not so. This supper of the Lord a very small time continued in it being and perfection. For even then while the Apostles yet lived, arose up dissensions, schisms and heresies about the same: The which S. *Paul* willing to reform, reduced the supper to it first institution, as the Lord had instituted and celebrated it, and commanded that the faithful should celebrate the same. After these times came others and the business went from ill to worse: Men not contented with the simplicity, wherewith the Lord had celebrated his supper, sought to be famous, shewing themselves more wise, more prudent and advised, than Christ himself. And so they began to add and diminish in the supper of the Lord. But notwithstanding all this for a 1000 years space the substance of the

supper was not touched. Albeit as touching outward show, they used many ceremonies, which Christ Jesus never used and attired themselves with other, then common ornaments, the which Christ nor his Apostles never did. The 1000 years passed, men dared to touch in person the substance of the holy supper. They began to say, that the bread was not bread and that the wine was not wine: but that they were converted transformed, and transubstantiated into the body and blood of Christ. And this gainsaying the holy Scripture and the Fathers, as well of the Greek as Latin Church: which we will afterwards very sufficiently prove. The matter thus going in the Council of Vercelle, *Leo* the ninth being Pope, transubstantiation was concluded. This Pope condemned the doctrine of *Berengarius*: as speaking of the fourth damage, we will afterwards declare. *Berengarius* believed what the holy Scripture had taught him, and in the Fathers he had read: to wit, that the Sacrament of the Lord's supper in two things consisted: in matter (as they call it) and in form: the matter is that, which is seen, touched, and tasted, which is the bread and wine. The form is that which is not seen, but believed, the body and blood of Christ. You see here the great heresy of *Berengarius* which the Pope and the Council (governed by the Pope) condemned. Afterwards speaking against transubstantiation by manifest authorities of the Scripture, and by the sayings of ancient Doctors will we prove true bread and true wine visible and tangible to be in the Sacrament, and the true body and blood of Christ to be invisible and believed by faith. And albeit the Pope commanded that Transubstantiation should be believed, and the Council decreed it, yet were there in those times many learned and godly men, who (giving credit to that which the holy Scripture and ancient Doctors said) naught esteemed that which the Pope and his Council commanded. And yet as constantly passed they further: they wrote against such doctrine, as impugning the word of God, and the Fathers. Afterwards in the year of our Lord 1200. Pope *Innocent 3* confirmed this decree: and *Urban 4* in honor of this sacrament, at the request of a recluse (with whom in times past he had been overmuch familiar) invented the solemn feast which they call *Corpus Christi*. Read the life which we have written of this *Urban 4*. And the devil not contented to have so evilly intreated the most holy Sacrament of the body and blood of Christ, nor to have given it so mortal a wound, passed yet further. He cut off the sacrament half in half: he took away (say I) the sacramental wine, which represented, sealed, and jointly gave (receiving it by faith) the blood of Christ: And so was it decreed in the Council of *Constance*, where were three Popes deposed: that the Sacrament not *sub utraque specie*, in both kinds, but in one only should be given. True it is, they yield their excuses, why they depart from the institution of Christ and that which in the Church was used, but their excuses be very frivolous and to be laughed at: As more hereafter we shall see, intreating of the sixth damage which the mass causeth. And a fair thing it is that they condemn those for heretics, which in both kinds receive the Sacrament according to the Institution of Christ himself. If they seek antiquity. This manner of communicating *sub utraque specie*, under both kinds continued in the Church for the space almost 400 years: Their communion in one kind is new and hath not been but 180 years, for so long is it since was held the Council of *Constance*. One thing had I forgotten that it is many years since then they began to say their Mass without communicating of the People, for the priest alone eateth and drinketh it up all without giving any part thereof to any. How can this be said to be the supper of the Lord, a communion, a common banquet set forth, and prepared for all the faithful. These manner of Masses call they private Masses and with favor speaking) very private. True it is that many Canons and decrees have been made against these private Masses: but behold how they are kept. The privies have so evilly smelled that each one thought good to stop their noses and pass by them. Private be these Masses called, not for that they be privately or secretly said, which publicly are in the Churches and hearing of all men that will: But so they are called: Because not the people, but the Priest alone doth communicate. And yet have they gone further: The Pope giveth license to say these private Masses in the corners of houses: but then is the charge of them double. For the Priest which saith Mass must have money. And the Pope for the license which he giveth to have an altar portable, which is also called the Bull. All this is contrary to the institution of the Lord. You see here how the holy supper which Jesus Christ did institute, and his holy Apostles did celebrate, hath been by little and little disfigured, until from the Supper of the Lord, it is converted into the Mass of the Pope. Behold the institution of the holy supper, and behold that which is done and said in the Mass: and it is to be seen if the Mass be the Supper, or the Supper the Mass.

By an infallible argument and palpable demonstration do we now prove, that neither Jesus Christ did institute the Mass, nor his Apostles said it: and this it is: that which very many years after the death of Christ and his Apostles, and not of one, but many, and in diverse times was invented: Christ did not institute, nor yet his Apostles did it. The Mass which our Adversaries say, many years after the death of Christ and his Apostles, not of one, but of many, and in diverse times was invented. It followeth then, that such a Mass was not instituted by Christ, neither did his Apostles say it. The first part of this argument none, except he be senseless and foolish, will deny. But the second part will our adversaries deny, which easily may be proved. For one Pope made the *Confiteor*: another the *Introit*: another the *Kyrie-eleyson*: another the *Gloria in excelsis*: another the *Gradual*: another the *Offertory*: another the *Canon*: another the *Mementoes*: another the *Agnus Dei*: the same say I of all the rest that is done or said in the Mass. None of these things Christ, but the Popes, and in sundry times, ordained. Our adversaries (of those I speak which have but meanly read the histories) though they burst again, can by no means deny, that the Mass from end to end hath been made by many Popes. They well know that *Damasus*, which was Bishop of Rome in the 368th year ordained the *Confiteor*.

Gelasius, an African, about the 492nd year, composed (as saith *Nauclerus*) the Hymns, Collections, Responsories, Graduals, and Prefaces, and added the *Vere dignum et justum est*.

Symmachus, about the five hundredth and twelfth year, ordained, that every Lord's day, and principal feast of the Martyrs should be sung *Gloria in excelsis Deo*.

Pelagius, about the 556th year, added the commemoration of the dead.

Gregory the first about the six hundredth year made the Anthems and the *Introit*. He ordained also that the *Kyrie-eleyson* should nine times be sung, and the *Alleluia*: Iten, that the *Pater noster* should with a high voice be sung over the consecrated Host: and addeth the Canon, *Diesque nosotros in tua pace disponas*.

Sergius which in the seven hundred and first year died, ordained that the *Agnus Dei* should three times be sung before the breaking of the bread.

Gregory the third added to the secret of the Mass, *Quorum solemnitas hodie in conspectu tuae majestatis celebratur, Domimine Deus noster in toto orbe terrarum*.

Nicholas 1 added the Sequences.

As little can they deny that *Sixtus* the first added to the Mass, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*.

Innocent, about the 405th year added the kissing of the Peace.

Leo the first added *Orate pro me fratres, and the Deo gratias. He added also the Canon, Sanctum sacrificium immaculatam hastiam. Iten, hanc igitur oblationem, etc.*

Celestine ordained the Offertory.

Alexander the first, who died in the year 117, began to corrupt the order and manner which Jesus Christ and his Apostles held in celebrating of the Supper: And so the said Pope ordained that the bread should be thin without leaven, and not common, as before it was. As it appeareth by *Dist. 93 Cap. Siquis*. Item, he ordained that water should be put into the wine. *De Consec. Dist. 2 Cap. Sacramento*. Item, he added, *Qui pridie quam pateretur, etc.* This sheweth very clearly that Jesus Christ did not institute the Mass: seeing so many persons since then the death of Christ have been much busied in making the same.

Besides this, the great *Te igitur clementissime Pater*, which is one of the chiefest stop gap measures of the Mass: wherein mention is made of the Pope, of the Bishop, and the king, doth manifestly show, that Jesus Christ made not the Mass, because in the time of Christ was neither Pope nor bishop.

The communicants, wherein made mention of the holy Virgin, of the Apostles, and of many Saints, which very long time after the Apostles lived in the world (as S. *Cyprian*, *Laurence*, *Grisogonus*, *Cosmus*, *Damianus*, and others) very well showeth that Jesus Christ made not the Mass. Saint *Peter* they have not placed in this Canon: for should he so have been, it would have been said, that he sought his own glory. A piece of the Mass is there also, and that of the chiefest, which beginneth, *Nobis quoque peccatoribus*, wherein mention is made of some of the Apostles, he and she Saints mingled without order one with another, as Saint *Barbara*, *Perpetua*, *Agueda*, *Lucia*, *Ines*, *Cecilia*, etc. which long after the death of Christ lived in the world.

By this then may be seen, that Christ did not institute the Mass: that which we pretended have we proved, that Jesus Christ did not institute the Mass, and that his Apostles never said it: but that the Popes in divers times did make it, one adding one piece, and another, another; until it was brought into the being and estate wherein it now is: which hath no agreement with the Supper of the Lord. Entering sometimes into consideration of these patches, rags, shreds and pieces, whereof the Mass is made, a wonderful similitude or comparison (me seemeth) came to mind, and the same I suppose will also appear to such as well consider it. To the Mass neither less nor more hath it happened, then to a pilgrims cap, to an old cloak of a beggar that beggeth from door to door: upon such a cloak the elder it is, the more patches do they set upon it: so that in time, nothing therein is seen but here a little piece, and there a small piece of the cloth whereof it was first made. And this cloth is so used, so wasted, so discolored, and so without being, that it no way appeareth to be that which it was. In this cloak are not seen but patches of cloth, corrupt, and rotten, and very ill placed, and worse sowed together: so that it causeth loathing to those which have been delicately brought up. Such another cloak, and neither more nor less is the Popish Mass. The cloth whereof it was made, was the Supper of the Lord: which men not celebrating according to the institution of Christ, waxed old, and lost it color, it being, and worth: Thus cometh one and casteth a piece unto it: afterwards cometh another and casteth unto it, etc. So that now it is not the Supper of the Lord, but the Mass of the Pope: now it is not the robe of an honorable man, but a cloak of a shameless beggar. By that which is said, have we answered to the second and third reasons, wherewith our adversaries do confirm their Mass.

The fourth reason with which our adversaries suppose to maintain their Mass is: That all the Church Catholic, from the death of Christ, until this day, with most great reverence hath celebrated the Mass. This their reason they confirm, saying: that God who loveth his Church, as his spouse, would never suffer it so long time to be deceived, especially with so great superstition, and idolatry, as the Mass (we say) is. This fourth reason of our adversaries, in two things consisteth. In antiquity: And in that God who loveth his Church, as his spouse, would not suffer, etc. concerning the first, of the Antiquity of the Mass. In answering to the second and third reasons of our adversaries we shewed, that Jesus Christ never instituted the mass: nor his Apostles ever said it: and that the Church Catholic for the space of a thousand years never celebrated the Mass, which our adversaries now celebrate. But the holy supper was celebrated with some human traditions, and ceremonies invented by man: Notwithstanding all this, the holy supper, as touching it substance was ever in it being conferred, by the space of a thousand years. For five hundred years space hitherto, the supper hath ceased to be a supper, and hath every day more and more been converted into the Mass: such as now we see, and chiefly since transubstantiation and the Communion in one kind were commanded to be believed, as an Article of faith: Then fell wholly, the holy supper, not in name only, calling it the mass: but also in substance as before we have said.

Concerning the second part which they bring for confirmation of the first namely, That God, who loveth his Church, would not permit that his Church so long time should live deceived: To this I answer praying

them to read the Histories of the old and new Testament. Wherein they shall find (if they well consider) that the Church faulted and maintained errors, and that no mean ones. The people of Israel was the people of God, the Church of God and the spouse of God, and dearly beloved; but for all this, the same people fell into many errors superstitions, heresies and Idolatries and not once by chance but oftentimes, and of deliberate purpose. Read that notable song, which *Moses* the man of God made, written in Deuteronomy: There I say, shall ye find that that people, and that Church of God, fell into idolatry. Verse ninth, He saith: For the Lord's portion is his people: *Jacob* is the line (or lot) of his inheritance. And in the tenth verse, he saith that God kept this people as the apple of his eye. And in the eleventh: God carried this people upon his back like the eagle, etc. But behold what he saith in the same chapter and verse fifteen of this people so dear and so beloved. Behold if they fell to idolatry: And he forsook (saith he) God that made him and regarded not the strong God of his salvation. They provoked him with their strange Gods, and made him angry with their abominations: They sacrificed to devils, and not to God. But to gods whom they knew not: new gods, newly come up whom their fathers feared not, etc. And in the two and thirtieth chapter of Exodus, it is said: that the people of Israel plucked of their golden Earnings etc. And that *Aaron* took them and made of them a molten calf: And when the calf was seen, Israel said: These be thy gods which brought thee out of the land of Egypt. And when *Aron* saw that. He built an altar before it, etc. As we have said in the beginning of the first Treatise. Here may ye see, how all the people of Israel, and *Aaron* their chief Priest committed idolatry. Let us proceed further. When the people of Israel were entered into the land of promise. How behaved they themselves? They also committed Idolatry. Read in the book of Judges, and chiefly the second chapter, and the eleventh verse. And the children of Israel (saith he) did wickedly in the sight of the Lord, and served *Baal*. And verse nineteenth. But when the Judge was dead, they turned and corrupted themselves more than their fathers following other gods, serving them and bowing down before them.

They ceased not from their own inventions: Nor from their rebellious way. All this book is full of examples hereof. The Judges ended, and this people of God governed by kings. How was it then? As ill, or worse than before. Let them read the Prophets (which they call) great and small. This people of God, their Priests and Princes condemned the good Doctrine, and persecuted the holy Prophets that preached the same. So obstinate was this people in turning away from God, that God in indignation commanded *Isaiah* to say these words unto the people: in hearing, hear and not understand. In seeing, see, and not perceive. The heart of this people is waxed fat and their hearing dull, and their eyes are blinded, least they should see with their eyes and hear with their ears, etc. The prophet *Jeremiah* protesteth to all the people of Judah, and to all the inhabitants of Jerusalem: the diligent care which the Lord had used to convert them from Idolatry to himself and the small profit they received thereby. He had this (said he) preached unto them by the space of twenty and three years, and they heard him not. Note what the Prophet saith: in the second verse that he spake this to all the people of Juda, and to all the inhabitants of Jerusalem. And note, that only this Hebrew people, and no other in all the world, was then the Church of God: And behold if the Church erred, who wounded and imprisoned *Jeremiah* for his sermons? *Pashur* the chief Priest of the people of God. What was the state of the people of Israel, when *Elias* supposed that there was none but he that worshipped the true God of Israel? *S. Paul* allegeth this place, Rom. 11:13. Let this suffice concerning the Church of the Old Testament. Come we now to the New. When the divine word, taking flesh came into the world, how found he his spouse the Church? All to be smeared with dirt, and soot. The Scribes and Pharisees, priests and high priests with their traditions had wholly corrupted her. As now do the Priests and Friars, Bishops and Popes. So great then was the corruption in Doctrine among the people of God, that there was their principal sects of the Pharisees, Sadducees and Essenes. The Pharisees great hypocrites, corrupted the Scripture with their traditions. The Sadducees shamelessly denied the resurrection, and allowed neither Angel nor spirit. As by the disputation which they held with Christ about the woman that had seven husbands, appeareth. Matth. 22:22 and in the Acts 23:8. The Essenes apart had their opinions. It was a people solitary like the Charterhouse Monks. They had no wives, drunk no wine, nor did they eat any flesh, a people they were very austere, and every day fasted. While the Church was divided into these sects, when all was confused, came the son of God into the world. With such he conversed: And of such, for preaching the truth unto them he was crucified. When the light of the Gospel was come, which Christ and his Apostles preached:

who allowed it not, but rather killed and crucified those that preached the same? The same people of God, the Church of God, and chiefly the Scribes and Pharisees, priests and high priests. These came together, and held a Council wherein they concluded, that Christ should die, and all those that should preach the same Doctrine: They took him, and because they wanted authority to put any to death, with false witness they accused him before Pilate, Deputy to the Emperor *Tiberius*, and this in the holy Jerusalem. And so was he condemned for an evildoer, and for such a one was crucified. Oh what a Church? Oh what a Council, if the chief Priest may err, and erred in deed. The Lord by divine power again raised up, who suborned his keepers to say that his disciples had stollen him away? Who assembled a Council to persecute the Apostles, The Church, Council, and chief Bishop may and have erred in the faith and commanded them that they should not preach? Who caused S. *James* to be put to death? Who made S. *Peter* to be taken, to cause him to die, had not the Angel of the Lord delivered him? The visible Church of God, the scribes and Pharisees and high Priests. Not without cause said the Lord, speaking of Jerusalem: Jerusalem, Jerusalem, which killest the prophets and stonest those that be sent unto thee. Afterwards the very same hath hitherto happened: and leaving former times spake we of these wherein we live. Who hath for the space of 70, or 80 years hitherto, shed so much blood of Martyrs? They that call themselves the Church of Jesus Christ and chiefly the peevish Friars, Bishops and chief Bishops, and the same shall they do, until the end of the word. And so Christ speaking of his second coming, when he shall come to the universal judgement, saith: *Luke* 18:8. The son of man when he cometh, shall he find faith upon the earth? As if he should say: no. And in the XXIII. chapter of Saint *Matthew*, he maketh a discourse hereof: verse 12. And because (saith he) iniquity shall be increased, the love of many shall be cold. And verse 24. For there shall arise false Christs and false prophets, and shall show great signs and wonders, so that if it were possible, they should deceive the very elect. And think we not, these false Christs, and false Prophets shall be Turks and Jews: Christians they shall be, and for such shall they be held: Bishops and chief Bishops shall be the principally as at this day they be.

I have sufficiently proved (me thinketh) by many examples and passages of the old and new Testament, that the Church of God may err, and hath erred indeed: which to our adversaries seemeth impossible. Now will we a doubt: and this it is: If the Church be such, and subject to fall into errors, superstitions, heresies, and idolatries (as before we have proved), how shall that be understood which the Scripture saith: That the Church is the body of Jesus Christ; That the Church is the spouse of Christ: That the Church is the pillar of truth founded upon the sure foundation. That the Church is without spot or wrinkle, and wholly fair: That the gates of hell shall not prevail against her, and other like commendations and praises thereof the word of God witnesseth? To this may we answer that both the one, and the other may very well stand. For God never suffered all his Church to fall together into Error: But rather hath always reserved some good and sometimes also seven thousand. As said he speaking of *Elisha*, 1 Kings 19:18, albeit in corners which never bowed the knees to *Baal*. Such as these, the common error, dispatched: wherewith all the Church was generally deceived. Against this error, such others of these spake, preached and wrote: and most times it cost them their lives: and had each one of them had a thousand lives: a thousand lives would each one of them have lost for the same cause. That Church wherein Catholicly and universally reigned that Error, or heresy: she and her Bishops, did persecute condemned and kill them. As by examples we have confirmed the same. So that when the Scripture saith: All Israel, all Juda, all the inhabitants of Jerusalem turned away from God, committed Idolatry, etc. Of such a manner in general must we understand, which hath it Exceptions: for in the midst of these Errors, and idolatries so Catholic, so universal had always God some particular men, whom he reserved clean and pure from that common error. So reserved God *Moses* and *Joshua*, and some other particular persons also which worshipped not the calf, when all Israel in general, and *Aaron* the high Priest himself, worshipped it. The same will we say of the time of the Judges, that God never forsook his Church. The same we say also of the times of the kings of Israel, and of Juda. When all committed Idolatry God raised up an *Isaiah*, a *Micha*, a *Jeremiah*, an *Ezekiel*, a *Daniel*, etc. Who reprov'd vices and false Doctrine, and declared the truth. But which of these did not the Church, and her high priests persecute and kill. So also reserved the Lord unto himself at his first coming into the world. A Simeon, an Anna widow, a Joseph, and his spouse, the virgin *Mary*, mother of our Savior. An holy *Elizabeth*, and her son Saint *John* Baptist: which were godly, very well thought of the true religion, and agreed neither with

the Pharisees nor Sadducees nor Essenes. And so the Lord in so unhappy times, preserved his Church. And so likewise until now hath he preserved the same. And now also, in these lest miserable times, wherein neither faith *Luke* 18:8, nor love is found *Matth.* 24:12. God reserveth some which oppose themselves to the tyranny of the Antichrist of Rome, and to the common error and Idolatry of all the Roman Church in general. And so God hath not permitted that his Church hath wholly been deceived: nor according to his promise, *I am with you unto the end of the world.* Will he ever permit the same. Over them, hath God reserved some that have not been deceived with the common error: and many from time to time be enlightened: As by experience we have seen it. God of his infinite mercy increase them, that the number of his chosen may be fulfilled, and so sin may cease: and only Christ, without any competency of Antichrist, may reign. So be it. Amen.

I have long dwelled upon this fourth answer: for the matter so required: considering that many simple people, which not otherwise have heard, nor are able to understand how God who loveth his Church, would permit her so long time to be deceived, at the least, with such a deceit of idolatry, are in this deceived. And so they and the rest shall see that, not to be the truth, which our adversaries hold for an oracle, that the visible Church cannot err. God open their eyes, that seeing, they may see, and hearing they may hear: and so convert and be saved. *Amen.*

Only God is he which cannot err, but doth ever right. But only his son Christ Jesus is he which sinned not, which erred not, neither was there any guile found in his mouth. Only the word of God abideth forever. And as often as the Church (be she never so populous and apparent) shall depart from this word of God, and shall not hold it for her squire, rule, and pattern, she shall err. And the more she turneth away, the more shall she err. But always, when she will be governed thereby, she shall be established, and shall never err. For the word of God (as saith *David*) is a lantern unto our feet, (*Psal.* 119:105) and a light unto our paths. The 5th reason wherewith they confirm their Mass is the great miracles which the Mass and their consecrate hosts have done. Here will I reckon some (for to seek to reckon all, should be never to end. *Damascen*, among other great and strange matters, which he citeth in the sermon of the dead (afterwards will we speak of these wonders) telleth for a great miracle, a true fable and old woman's tale. One *Macarius* (saith he) desirous to know the state of the dead, spake with the dry skull of one that was dead, etc. And that the same skull answered him: that the souls of the dead are not so greatly tormented whilst the sacrifice of the Mass continueth. Here hence our adversaries conclude, the Mass to be holy and good. *S. Cyprian* an author more ancient and authentic, and a martyr of Jesus Christ, reporteth a strange miracle, which in his presence happened: Thus then saith he: I myself being present: and an eye witness thereof. It chanced that the parents of a young girl fleeing, and making through great fear no reckoning of their daughter, they left her with the Nurse that brought her up. The Nurse having the abandoned child, carried her to the Magistrate gave unto this young girl (before the idol, whereunto the people flocked) a sop wet in the wine, that was left of the sacrifice of them which perished: This sop gave they unto her, for that by reason of her tender age she could not yet eat flesh: the mother after this, recovered her child: but so much could the infant tell or declare the horrible fact it had committed, as it could not before either understand, or avoid it. It happened that the mother brought her through ignorance, when we were sacrificing (as much to say as celebrating the supper of the Lord, which in memory of the sacrifice, by the Lord once offered, was celebrated) but the infant mingled with the Saints, unable to abide our supplication and prayer, now with shrieks tormented herself, now with fervor of heart, like a wave of the sea, she cast herself to and from as though a hangman had tormented her. And with the tokens and shews, that the ignorant soul of her age and simplicity might, she confessed the conscience of the deed. But when (the solemnities ended) the Deacon began to present the cup to them that were present (note the communion in both kinds) and the others having taken it, the turn came to her (in the time of Saint *Cyprian* they also gave the cup to young children) the girl by very instinct of the divine Majesty, turned away her face, shut her mouth, and forcing together her lips, refused the cup. But all this notwithstanding, albeit she refused the sacrament of the cup, yet insisted the deacon, and cast it into her mouth. Then began she to sigh, and vomit. The Eucharist could not stay in a body and mouth which were filthy. The drink sanctified in the blood of the Lord (note that he calleth the wine in the supper drink

sanctified in the blood of the Lord) with fury departed from the polluted entrails: so great is the power of the Lord, so great is his majesty. etc. Hitherto Saint *Cyprian*. Of this miracle Saint *Augustine* also in the 23rd Epistle maketh mention, reciting it there so certain authors: and more, Saint *Cyprian* saith, that he was an eye-witness, I assuredly believe that so it happened. But the same will I not say, of that recounted by *Damascen*: nor of that which now I will declare. Albeit reported by *Pius* the second. In the description of Europe, chapter 21, *Pius* the second speaking of Estiria, a province of Germany, saith these words: It is said, and is a thing common among them of Estiria, that there was a certain Gentleman, who many times purposed to hang himself: which much displeasing him, he went to a certain learned person, to demand remedy against this temptation. The counsel that he gave him was this, that he should carry his own priest every day to say Mass in a solitary rock, where he dwelled. The Gentleman obeyed, and so continued for a year, and never after came into his memory this wicked thought. Afterwards, the Priest craveth of him license to go, and aide another Priest his neighbor, which dwelled in another mountain near adjoining, to celebrate the feast of the dedication of the Church. The Gentleman was contented that the Priest should go, purposing in himself to follow speedily, and hear Mass. The Gentleman busied now with one thing, then with another, stayed long after. In the end, almost at the middle of the day, he departed, and in the way encountered a certain villain, which said unto him: The Mass in the other mountain is already ended, and the people departed: The Gentleman sorrowing at this news, and calling himself unlucky, for not seeing that day the body of Christ: the villain began to cheer him, and said unto him: that he would sell him the merit, which he had gotten by hearing of Mass, if the other would buy it: and demanded for a price of the Gentleman his coat (for know this, that among the Papists one selleth his merits to another: as if there were some that had done more thereof then he ought, wherewith he might do what he pleased.) The sale made and passed, the knight notwithstanding went up into the mountain, and made his prayers in the Church. And as he returned, he found the villain hanged upon a tree, and never afterwards was troubled with wicked temptations. Hitherto Pope *Pius* the second. If this were truth, who ought not to worship the Mass? But either it was a lie: or if it so happened, it was one of Satan's miracles, the more to blind the people with the idolatry of the Mass. Of such miracles the Lord and his Apostles do advise us to beware that we be not deceived by them. Many other miracles they recount, but in answering to these aforesaid, we shall have answered to all that they can reckon.

And the better to answer this fifth objection, know we that there are two sorts of miracles, the one true, and the other false. Those that are true, are done by the power of God, for confirmation of the truth, and the confusion of falsehood. Such were the miracles which God wrought by the hand of *Moses*, and of the other Prophets: Such be those which Christ and his Apostles did. Coming then to our purpose: I say that the miracles which God hath done in the most holy sacrament of the body and blood of Christ, to make us understand that he instituted this sacrament, and that it was not human invention, he did them: And this did the Lord for one of these two ends: The first is to expel the wicked, impious, and unworthy persons from this so high a Sacrament: for this end served the miracle, which Saint *Cyprian* saw, and we have declared: and others also which the same author reporteth. For what actual sin had a sucking infant, without any discretion committed, in eating a sop moistened in the wine sacrificed unto idols? But did the Lord, to make us understand how much those men, which unworthily, and without any consideration, receive the holy Supper, do displease him: and that to them is it all one, to sit at the table of the Lord, and to receive the Sacrament of his body, and of his blood or to sit at the table of the Devil, and receive the Devil himself. If God chastised by his just Judgment, a sucking babe: as Saint *Cyprian* reporteth, for having participated of the table of the Devil, and of that of the Lord: how think we, will he punish those, that of ripe age and deliberate purpose do participate of both tables? This young child could not drink the cup of the Lord, having first drunk that of the Devils: it could not be partaker of the table of the Lord, and of the table of devils. For the cup of the Lord is the communion of the blood of Christ: and the bread which we break (in the Supper) is the Communion of the body of Christ. And what agreement hath Christ with the Devil? This is not mine own invention, they are the words of Saint *Paul*, speaking for this purpose to the Corinthians (1 Cor. 10:15). So that we confess, that God hath miraculously many times chastened those, which unworthily receive the most holy sacrament of the body and blood of Christ. And the Apostle in the eleventh chapter

doth witness the same, when he saith: For which cause (as much to say, as for having unworthily eaten) many amongst you are sick and weak, and many are asleep, that is to say, are dead. The second end that God pretendeth in the miracles which he doth in the Supper, is touching good men. In the celebration of this sacrament hath God willed sometimes to do miracles, to illustrate the same, and to show forth the excellency and dignity thereof: and the more therewith to confirm the faith of the godly, that (the Lord having blown away their sins) do worthily receive it. And not only for confirmation of the faithful hath the Lord in the Sacrament wrought miracles: but also hath he done them in the celebration of Baptism. And so *S. John Baptist*, Mat. 3:16, when Christ was baptized, saw the heavens open, and the holy Ghost visibly descending in the shape of a Dove. And this was, that the Baptist, as an eye witness, might testify of Christ, and say: Behold the Lamb of God, (John 1:29) which taketh away the sins of the world. Such miracles then admit we, that for confirmation of our faith are done by the power of God.

The second sort of miracles are done by the art of the Devil, to deceive men, and to cause them not to believe the true, but the false doctrine: such miracles call we false for one of these two causes. The first is, in regard of the Author the Devil, who is a liar, and the father of lies. The second because such miracles deceive them that believe them. By the art of the Devil did the Sorcerers of *Pharaoh* work wonders, as *Moses* did. Of such miracles the Lord forewarneth us: There shall arise up (saith he) false Christs, and false prophetess, and shall shew great signs and wonders: so that the very elect, if it were possible, should be deceived. Behold, saith the Lord, I have told you before. And Saint *Paul* speaking of Antichrist, saith: That his coming shall be by the working of Satan, 2 Thes. 2, in all power, signs, and lying wonders, etc. Such may we think were the miracles of the Sorcerers of *Pharaoh*. Such be the miracles which *Damascen* reporteth of the dead man's skull, and of the soul of *Trajan*, and of the soul of *Falconilla*, that being condemned, and in hell, were saved. Of these miracles of *Damascen* we will speak afterwards. Such may we think was the miracle of the Mass by us recited of *Pius* the second. In conclusion all miracles which be to confirm a thing that is contrary to the word of God, be false, and done by the art of the devil. Against the word of God is it, that the souls by the just judgment of God condemned and buried in hell, should go out thence and be saved. Against the word of God is it, to believe there is any other Purgatory then the blood of Christ. *Ireneus*, a most ancient Doctor, telleth that a certain man called *Mark*, a great deceiver, and heretic, with the Sacrament of the Eucharist did strangely deceive the simple. For he so changed the color of the wine, that nothing but blood appeared: and by his enchantments so greatly increased a little of the wine, that it filled the cup, and also ran over. And another cup greater and more capable being brought: the selfsame, without adding more liquor, did fill it up to the top. Shall we believe his heresy, because he confirmed it with miracles? Surely no. A commandment have we, that if an Angel from heaven shall teach us another Gospel, another doctrine, another faith than that which Jesus Christ and his Apostles have taught us, which they have left us, written in the old and new Testament; that although he confirm it with many miracles, as did this *Mark*, and the sorcerers of *Pharaoh*, we should not believe him. Of this *Mark* maketh Saint *Jerome* mention, and citeth *Ireneus* for his author. This *Mark* (saith he) went into France, and thence passed into *Spain*: and with his enchantments deceived many, the Gentlewomen chiefly, whom he allured to carnal love. Read the epistle to *Theodora*, the wife of *Lucinus Beticus*, or *Andaluz*, tom. 1.

If we read the histories of the Gentiles, we shall find that they show many and very strange miracles: in them shall we find, that there ran rivers of blood, that blood flowed from the thumb of *Jupiter*. *Titus Livius* reporteth, that it rained flesh in Rome. *Quintus Curtius* saith, that when *Alexander* besieged Tyre, the bread commonly did sweat blood. And other infinite miracles to confirm their idol worship, may the Gentiles allege: notwithstanding these miracles, their idol worship is wicked and detestable. And such be the miracles which our adversaries recount to confirm their Mass: their transubstantiation, their idolatry, wrought by art of the devil to confirm false doctrine, deceive the simple, and if it were possible, the very elect.

The sixth reason wherewith they confirm their Mass, to say that in the Mass are many good things, taken out of the holy Scripture: as are the Epistle, the Gospel, the *Hoc est corpus meum*, etc. To this objection we may answer: That suppose, that in the Mass there be some good things taken out of the holy Scripture: it

followeth not therefore that the Mass is good: for so should sorceries, witchcrafts, and enchantments be very good. For in them the name of God, the name of the Father, of the Son, and of the holy Ghost is very often named. And no sorcery, witchery, or enchantment is there, wherein these names with many epithets and properties are not named. And the witches (that these names may have the more efficacy) do name them in tongues, which they themselves understand not: in Hebrew, Greek, and Latin. All goeth backward, wherein our adversaries do imitate the witches. For all the Mass almost they say in Latin, mingling with it some Greek words, as *Kyrie-eleyson*, *Christ-eleyson*: Hebrew do they also mingle with it, as *Sabaoth*, *Hosanna*, *Alleluia*. But Christ when he celebrated his supper, all whatsoever he spake, in the vulgar tongue did he speak it, that all the Apostles, simple men, might understand, and speak the same. From hence we conclude, that it sufficeth not that the Mass, because it hath some good things in it, should therefore be holy and good, how much more good than this there is in the Mass is so corrupted and damaged with superstition and idolatry, that it can do no good, but much evil, or as a little leaven doth leaven the whole lump of dough, and as a little poison doth corrupt the best meat that is in the world and the most excellent wine if never so little they cast into it killeth him that drinketh it as examples we have in our Spanish Alexander 6 who by the error of his servant drunk the poisoned wine, which he had prepared to kill some Cardinals, that he had invited, and thereof died, even so also, the same things, which of their own nature be good, placed in the Mass are poison, which destroy. This will we afterwards examine, and chiefly that which our adversaries themselves, affirm to be most holy; and of the Mass, the holiness itself, which is, *Hoc est corpus meum*. For now (say I) they apply it not to the purpose, that Christ said. So contrary, say they it, to the institution of Christ, and in a strange tongue, which the people understand not, that it infecteth him that heareth it. And if you believe their *Hoc est corpus meum*, as they understand it, into a terrible heresy shall ye fall: As a little beneath, when we shall speak of the fourth damage of the Mass we will declare. That which our adversaries conclude, that the Mass is good, because many good things be in it, evidently appeareth by that we have said, to be false.

The seventh reason wherewith they maintain their mass is, that the sacrifice of the Mass was figured in the sacrifice, which *Melchisedec* made, who being Priest of the most high God, offered unto God bread and wine. They say also that *Malachi* 1:11 speaketh thereof, as we have before alleged. Concerning that which they say of *Melchisedec*, it shall be needful that they read and consider the history, as *Moses* setteth it down. Whereof the Apostle maketh mention, and applyeth it to Christ, whose figure (saith he) *Melchisedec* was *Moses*, declareth that *Abraham* returning from that notable victory, which against four kings, God had given him. *Melchisedec* king of Salem, brought forth bread and wine: he saith that *Melchisedec* was Priest of the high God. Our Adversaries hearing that *Melchisedec* was a priest, and that he offered bread and wine: from hence they conclude, that this bread and wine he offered in sacrifice unto God, and that this was a figure of the sacrifice of the Mass. Whereunto we answer: that *Melchisedec* offered not bread nor wine unto God: but brought it forth, or to speak better, caused it to be brought forth: for this is the force of the word which *Moses* here useth: which very well agreeth with our Spanish manner of speaking: He brought forth, or caused to be brought forth bread and wine. If you will ask me why made he bread and wine to be brought forth? I will tell you, to refresh *Abraham* and his people, that came wearied from the slaughter, and hungry in the way which he made. For confirmation of that which I say, I will content myself to allege Saint *Ambrose* and Saint *Jerome*. Thus then saith Saint *Ambrose* upon the seventh chapter to the Hebrews. No new thing should it be, if *Melchisedec* went out to meet *Abraham* the Conqueror, and brought him bread and wine for the refreshing as well of him, as his fellow soldiers. The same, word for word saith Saint *Jerome*. You see here, wherefore served the bread and wine: which *Melchisedec* caused to be brought forth. What agreement then hath the bread and wine of *Melchisedec*, with the accidents I say, because they deny any substance of the bread and wine in the Mass and sheweth wherein; but he maketh at all no mention of the sacrifice of bread, nor of wine: for in this *Melchisedec* was not the figure of Christ, since neither the one nor the other offered the sacrifice of bread and wine. In three things (if we note well, that which the Apostle saith,) shall we find that *Melchisedec* was the figure of Christ: the first, in that *Melchisedec* was a king, and not after a sort, but King of Righteousness and Peace: in this was he the figure of Christ, who only is the true King of righteousness and peace. The second is, that *Melchisedec* was a Priest, not as the

Levitical priests, which being mortal, one died, and another succeeded him: but *Melchisedec* was eternal: and therefore his sacrifice was eternal: as of him the Apostle thus speaking, doth say: Without father, without mother, without kindred, which neither hath beginning of days nor end of life: But is likened unto the Son of God, and doth continue a priest forever. You see here, how *David* speaking with his Lord the Messiah, which is Christ: saith unto him, *Thou art a Priest forever after the order of Melchisedec*. Psalm 110:4. As much to say, as in that *Melchisedec* was thy figure and likeness. As *Melchisedec* (in that he was a figure of Christ) was an everlasting Priest, so thou also the Messiah, art the same. That which the Apostle saith, that *Melchisedec* was without father, without mother, is to be understood, insomuch as he was the figure of Christ: for otherwise had he father and mother: and so think some that *Melchisedec* was *Sem*. The Priests after the order of *Aaron* were mortal, and none of them continued for ever: but he of the order of *Melchisedec* is immortal and everlasting. Of the order of *Aaron* were there many: but of the order of *Melchisedec* was there but only one, the same Messiah our Redeemer and Lord: who in that he is the eternal son of God, hath no mother: and in that he is man, born in this world, when the fullness of time was come, hath no father: and as he is eternal, so shall his priesthood be eternal. Every day sing they in their evening songs, *Juravit Dominus, et non poenitebit eum. Tu es Sacerdos in aeternum secundum ordinem Melchisedec*. But I call their own consciences to witness that daily sing it, if they understand that which every day they sing. Of this order of *Melchisedec* expect no other priests than Christ. But Antichrist is he that shall so term himself to be (as he saith) the vicar of Christ. He, and all his shavelings and fatlings will say themselves to be Priests after the order of *Melchisedec*: and not after the order of *Aaron*. But so are they not after the order of *Melchisedec*, since there is no more but one, which is Christ: as little are they after the order of *Aaron*, seeing with the death of Christ ceased the Levitical priesthood. What priests then be the Papists? After the order of *Baal*: and so they be enemies of God, and of his Prophets, which preach against idolatry.

The third thing that the Apostle noteth, wherein *Melchisedec* was the figure of Christ, is: that *Melchisedec*, by reason of his priesthood, was much more excellent than *Abraham*: and so, as the greater, blessed *Abraham*. And *Abraham* himself acknowledging this majority and superiority, gave unto him the tithes of the spoils. Such a one truly is Christ, upon whom the redemption, righteousness, and sanctification, not of *Abraham* only, but of all the faithful also, do depend. Here see you the things, wherein (may we believe the Apostle, a vessel of election) *Melchisedec* was the figure of Christ, No mention at all maketh he, of the sacrifice of bread nor of wine; which we doubt the Apostle would have done, had *Melchisedec* in this been a figure of Christ. The place which they cite of *Malachi*, saith thus: For from the rising of the sun, until the going down of the same, my name (is great among the Gentiles. And in every place shall be offered to my name pure incense, and *myrrh* (which we translate, present or gift). The vulgate edition, whereunto our adversaries give more credit, than to the Hebrew text, translateth: *Et in omni loco sacrificatur et offertur nomini meo oblatio munda*. To wit: And in every place is sacrificed and offered to my name, a clean offering. Here hence they conclude: that this clean offering which in every place, is sacrificed, and offered is the sacrifice of the mass. But the Mass, being a profanation of the holy supper (as before we have proved) it cannot be a present, nor offering, which is offered to God; nor acceptable to him: whereof it followeth, that this Incense, and present. Of which speaketh *Malachi* is another thing far different from the Mass: It is (say I) the sacrifice, not expiatory, but Eucharistical, of praise and thanksgiving, which the faithful every day, and moment, do offer to God as before we have said, in the one hundred forty one Psalm and second verse. The Prophet useth these two very names which we translate incense and offering. The which place, none understand of the Mass: because the Prophet saith. An evening sacrifice; But their Mass is said in the morning.

It is no new thing with God, when his people, his priests and princes, provoked him with their superstitions; and idolatries, to threaten them, that he would forsake them: that he would naught esteem them: that he would take unto himself another people, which should serve him much better. Of whom, he would have great regard. S. *Paul* allegeth to this purpose, a notable passages when he saith: But I say, hath not Israel attained to knowledge? First *Moses* saith, I will provoke you to jealousy with a people which is not mine:

(Deut. 32:21) with a foolish people I will provoke you to wrath: also *Isaiah* is bold to say: *I was found of those that sought me not, I was manifested to them, that enquired not for me etc.* *Isaiah* 65. The same doth the Lord, in the place of *Malachi*: which we have in hand, forsaking the Jews, he saith *I take no pleasure in you (saith the Lord of hosts, neither do I regard the offerings of your hands.* You see here, how he forsaketh the Jewish people: And then in the following verse, he admitteth the Gentiles, saying: For from the rising of the sun unto the going down of the same, my name is great among the Gentiles: And in every place shall be offered to my name Incense, and a pure offering. Then saith God: That his Church should now no more be straightened in Judea: But that it should extend throughout all the world. Which was fulfilled, when the Lord sent his Apostles throughout all the world, to preach the Gospel to every creature: Then did *Malachi* prophesy the calling and conversion of the Gentiles: which heartily converted, John 4:24, should offer Incense, and a pure offering unto God. That is to say: That they shall serve him, with spiritual worship and service, and shall worship him in spirit and truth: and not in this mountain, nor at Jerusalem (as said Christ to the woman of Samaria) but throughout all the world. The prophets when they will speak of the calling of the Gentiles, are wont to signify the spiritual worship, Whereunto they exhort them, by the ceremonies of the law: And instead of saying, that all the people should turn unto God, They say: That they shall go up to Jerusalem. Instead of saying, that all the people of the South and of the East, shall worship God: they say, that they shall offer for a present the riches of their land. To shew, the great and abundant knowledge, which he was to give to his faithful, in the kingdom of Christ, they say: That the Daughters shall prophesy, the young men shall see visions, and old men shall dream dreams. So now *Malachi* willing to say, that the Gentiles shall worship God in spirit, and in truth, saith: that they shall offer Incense and an offering, which be things which God in the law commanded the Jews to offer unto him, and addeth, pure: to denote, that this Incense and offering is not to be carnal but spiritual. What agreement hath this with the Mass? Which is a devilish invention, and profaneth the holy supper? Other places of the Scripture allege they for confirmation of their Mass: But with as great faithfulness, and as much to the purpose, As these two, of *Mechilzedek* and *Malachi*, which by that is said may easily be answered.

The 8th reason wherewith our adversaries do magnify their mass, is for the great good and profit that thereof they receive: And of all these reasons, and others such like which they allege, they conclude: us to be heretics and dogs worse than Jews and Turks: Because, we so shamelessly speak against the Mass; which Jesus Christ instituted, his Apostles said, and all the Church Catholic unto this day hath celebrated etc. They say then, that besides the oblation and sacrifice which Jesus Christ hath made upon the Cross, of his body and of his blood for remission of our sins, to reconcile us with God and to obtain for us life eternal: he hath ordained the Priests, which be successors of the Apostles: to consecrate in the Mass, the bread and wine: to transubstantiate it in the body and blood of Christ: to sacrifice and offer unto God the Father, that body and that blood for the remission of our sins and to obtain all that is necessary for us, both in body and soul. And what greater good then this (say they) can be? This sacrifice (say they also) doth much profit the dead, to alleviate the pains, which they have to suffer, and do suffer in purgatory. As we cited before of the dead man's skull of *Macharius* reported by Damascen. Who so lusteth to know the profits of the Mass, let him read the Spanish Hours, and he shall find very many. Amongst others there mentioned, be these which follow, as much worth is the mass, as is the passion of Jesus Christ. Also that he which heareth it waxeth not old, whilst he heareth it. Also that he shall not lose that day, the light of his eyes. Also that he shall not die an evil death: also that he which shall have seen the body of the Lord, if in that day he shall die suddenly, that it is taken for communicating, and he may not fear to be condemned. And all this say they that *S. John Chrisostom*, *S. Augustine*, and *S. Jerome* say; for they knew how to raise false testimonies. These Articles of faith, have the inquisitors of our country of Spain many years ago yielded to go among the hours, which commonly are prayed. And if now they have caused them to be taken away, and not suffered them to be printed: in this yet do they show their ignorance that for so many years, they have suffered and commanded, that with their license they should print them. The cause that they now fall in account is: that so gross, and abominable lies, more serve at this day to make wary the people, then to deceive them; And therefore permit they such things more, to be printed. We say then, that the Mass procureth us no good at all, but great mischief rather, As after we shall see.

Now that we have answered to the reasons wherewith our adversaries think to maintain their Mass, for more confutation thereof, we will now likewise set down some notable damages which it causeth, and great adversaries, which necessarily follow the popish Doctrine of the mass. And I will not be much curious in setting down here all the damages and absurdities which follow of the mass: for that should be never to end. Only will I set down such as most fitly come to mind for the present.

I say then, that the Mass causeth many damages. 1. It profaneth the holy supper of the Lord, suppressing and despising his death and passion. 2. In it, they invoke the dead saints. 3. In it dead saints are placed for intercessors. 4. The priests that saith it, hold he intention to consecrate or not, and the people that hear it commit idolatry. 5. The Mass maintaineth many other abuses, besides the Idolatry of transubstantiation: As the worshipping of images, and the invention of Purgatory, which is a common cutpurse. 6. In the mass defraud they the people of the half of the Sacrament, and this half do they give seldom and wickedly. 7. And put case the Mass were good; yet is it said in a strange language which the people understand not, and with such gesture moving childish toys, and apish fopperies that rather provoke laughter, than devotion. These seven damages we prove by the same order, as we propounded them.

And that the mass derogateth from the passion of Christ, is clearly seen. For the Mass which for this cause was ordained, that a hundred thousand sacrifices should every one day be offered, what doth it pretend; but that the passion of Jesus Christ, wherein he offered himself, and this once by one only sacrifice remaineth buried and cast in a corner? Who will think to be redeemed by the death of Christ, when he shall see a new redemption in the Mass? Who will believe his sins to be pardoned by the death and passion of Christ, when he shall see a new remission of sins in the Mass?

Invocation is a high worship and service, which is only due to God. Rom 10:4. For in him only we believe, how saith S. *Paul shall we call upon him in whom we have not believed?* So that invocation presupposeth faith, and such a faith as is founded upon the word of God, the Nicen creed, they sing in their Mass, which beginneth *Credo in unum Deum*. I believe in one only God. If in one only God we ought to believe, one only God ought we to invoke: The which invocation being done in faith, God promiseth that he will hear it. Whosoever shall call upon the name of the Lord (saith *Joel*) shall escape etc. As S. *Paul* in Rom. 10:13 and Saint *Peter* Acts 2:21 do interpret it, shall be saved. Also that only God ought to be invoked, is by this reason proved. Sacrifice is only due to the true God (this our adversaries will not deny) invocation is a sacrifice. As saith Psal. 50:14. *Sacrifice unto me praise:* or as saith the common edition, *The sacrifice of praise:* The sacrifice of praise commendeth the Apostle, Hebr. 13:15 and *Hosea* 14:3, that we shall offer to God. Therefore Invocation, since it is a sacrifice to God only, ought it to be offered. But our adversaries forsaking the fountain of living waters, have digged them broken cisterns which can hold no water. They leave to call upon God, and invoke the Saints. And Saints sometime also, that it is not known who they be; and some of them, it may be, that are burning in hell. An example have we hereof, in the prayer of S. *Roque*, which together with the Crown of our Lady in the 1581st year was printed in the house of *John Gutierrez* in Sevilla. The prayer saith thus God which to the blessed *Roque* diddest promise a table which an Angel carried that he which shall pitiuously invoke him, may not be offended with the affliction of the pestilence, etc. This prayer of *Roque*, I put for example, because it came first to hand. Many other examples may be drawn from their Masses. For what do they in all their prayers, which they make to the Saints: but call upon them, requesting them to do this or that? There is no commandment either in the old or new Testament, wherein God commandeth us to call upon any other then himself. *Call upon me* (saith God) *in the day of trouble, and I will hear thee, and thou shalt honor me*. He never saith, Call upon such, or such an Angel, upon this or that other Saint, upon *Abraham, Samuel, David, Isaiah, etc.* Jesus Christ, when his Apostles besought him to teach them to pray, did not command them to call upon his mother, upon such or such a Saint: but he commanded them to call upon God: and of him should they demand whatsoever they had need of, as well for the body as the soul. All which is contained in the prayer that he taught them, *Our Father, etc.* And as there is no commandment to call upon any other, than upon God: So is there no example

of any the faithful, either in the old or new Testament that hath called upon any other then God alone. Secure we are of the infinite goodness, love, and power of God. Assured we are, that wheresoever we shall be, albeit in the belly of the whale, or in the fiery furnace, and shall call upon him, he heareth us. But of the Saints will we not say so much, whose goodness, charity and power is limited, and communicated of that infinite. Only God is infinite, and so is in every place. The Saints be finite, and therefore cannot be in every place, and so can neither hear nor see our miseries and necessities. And seeing we intreat of invocation, reason would we should say something of prayer, because invocation is so commonly called.

Prayer is a certain familiar conference and discourse, which the faithful soul hath with God: wherein she sheweth all her necessities: that he is as a Lord, may not only bear them, but also as a father may provide for them, and believeth that his Majesty will so do, and so he doth the same. Prayer is a lifting up of the soul unto God. Prayer is a ladder, by the which, the soul mounteth from this vail of tears, from this gulf of miseries, and pierceth all the heavens, and stayeth not until it present itself before God, and propose unto him all her necessities, believing as a good father, that he will provide for them. This Ladder of Prayer hath four stages:

The Ladder of Prayer

- 1. Necessity constraineth us to pray.
- 2. God's precepts commandeth it.
- 3. The promise maketh us assured to be heard.
- 4. Faith obtaineth that which is prayed for.

Man of his own nature and condition is so evil of himself, so haughty and proud, that did not necessity constrain him, he would never subject himself to God, nor yet call upon him. For this cause said *David*, (Psal. 119:71) *It is good for me that thou hast humbled* (or cast me down) and a little before he had said, *Before I was humbled* (or abased) *I went astray*. The good which *David* drew of this dejection, and every Christian ought to draw the same, is that he humbled himself before God, and called upon him. The Saints seeing themselves oppressed with afflictions and sorrows, do acknowledge their offences, and call upon God. So did *David*, when he said, (Psal. 120) *When I was in trouble I called upon the Lord, and he heard me*. But when the wicked be afflicted, they blaspheme against God, and despair. This is a mark by which the children of God do differ from those which be not his. The second stage is, that God commandeth us to call upon him, *Call upon me in the time of tribulation*, Psal. 50:15. The third stage is, That the Promise doth make us assured to be heard. And so when God commandeth *David* to call upon him, he promiseth that he will deliver him: and addeth, that when the afflicted calleth upon God, he doth him great service, *And thou shalt honor me* saith he. Also Psal. 91:15 he saith: *He shall call upon me, and then promiseth, and I will hear him: I will be with him in trouble, I will deliver him, and glorify him*. In diverse places doth the holy Scripture promise, that he which shall call upon the name of the Lord, (Acts 2:21) shall be saved: but in no place doth it promise aid, (Rom. 10:13) succor or salvation to him that shall call upon any other (be he never so holy) than God. The fourth stage is, Faith obtaineth that which is prayed for. Whatsoever ye desire when ye pray (Christ saith, Mark 11:24) believe that ye shall have it, and it shall be done unto you. This faith had *David*, Psal. 4:4 when he said, *The Lord will hear me when I call upon him*. The eleventh chapter of the Epistle to the Hebrews confirmeth this with many examples. Read this whole chapter, for therein is lively set forth the power and efficacy of faith without the which (saith he) it is impossible to please God. If the heart be not sincere, simple, and pure, albeit one cry unto God, he will not hear him: as he heard not *Esau*, albeit he prayed with tears: neither heard he *Saul*, nor many others of a double heart: and to make the heart perfect, only faith sufficeth: Faith then is that which obtaineth that which we pray for. The commandment which commandeth us to pray is of God, and not of the creatures. The promise which maketh us assured to be heard, God, and not the creatures, maketh. The faith that obtains that which is prayed for, is faith in God, and not in the creatures. Hereupon and with great reason, will we conclude, that this ladder of prayer which hath such stages, bringeth us not to the creatures, but to the creator, to only God omnipotent.

Him only let us worship, him only let us call upon, to him only let us pray: for so doing, sure we are we shall not be confounded. He grant us the grace that we may truly feel our necessity and misery, and feeling it, may call upon him, being assured, that for his goodness and promise sake, and for the sacrifice wherewith his only begotten son reconciled us to him, he will hear us.

There is no Mass which is not full of intercessions of Saints, and the Priest also which saith it, presumeth to be a mediator and intercessor with God, that he may pardon the sins of those, for whom he saith his Mass, be they quick or dead. And not for men only entreateth he, but also for Christ himself, praying the Father to receive and accept him, as he accepted the sacrifice of *Abel*, *Abraham*, and *Melchisedec*. Whereof we will entreat in the fourth damage which the Mass worketh. Yet is there no other mediator but Jesus Christ alone. The reason is this: for he that is to be a Mediator, must be in hand with both parties, between whom he is made a mediator, for if he be in hatred, or is not well beloved with one of the parties, he shall never prevail: for suspected shall he ever be held. For this cause was it mere that man having offended God, and being to be reconciled with God, it was needful (I say) that the reconciler, Intercessor, advocate and mediator, should be very God and very man: for had he been only man, he should have been a sinner; conceived and born in sin, and so should have naught prevailed with God. And had he been God, and not man, he could not by dying have satisfied the justice of God (as died our Mediator and Intercessor Christ, and dying, satisfied and paid all whatsoever man ought to the justice of God). Like as sin for being committed against the infinite God, was infinite: so was it meet, that the wages of that sin, should be infinite: and so the infinite God and man Christ, performed the same. No other intercessor, nor mediator is there to obtain of the Father pardon of sins, but Christ alone: for as there is but one God: so is there but one Mediator between God and man, the man Christ Jesus: as saith Saint *Paul*. He only is the Mediator of the new testament: as in many places of the Epistle to the Hebrews, (Heb. 8:6 and 9:15 and 12:24) the Apostle doth witness. The same which we said of invocation, say we also now: that there is no commandment of God, which commandeth to put the dead Saints for intercessors: neither is there any example in the old or new Testament, that any of the faithful hath put them for intercessors. To seek bread beyond wheat may we not go: for better bread than that of wheat cannot be. We may not leave a certainty for a thing uncertain. Assured we are by the word of God, that Jesus Christ is our Intercessor: that the Saints are the same we see not by holy Scripture: and it not appearing unto us, yet (doubting without faith) will we put them for intercessors. And whatsoever proceedeth not of faith is sin, (Rom. 14:23) as saith S. Paul to the Romans. And writing to the Hebrews, (Heb. 11:6) he saith: *Without faith it is impossible to please God.*

Whereupon we conclude then: that Christ only we ought to put for our intercessor: and that the Mass is delirious in putting for intercessor another besides Christ, to obtain remission of sins, and not Christ only in dying was our Mediator. But now also is he the same: as Saint *John* in his catholic Epistle, saith: *Little children, these things have I written, 1 John 2:1 that ye sin not: And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, etc.* Saint John saith not, we have advocates but an advocate. Had there been more Advocates then one, Saint *John* would doubtless have said, *We have Advocates*, and would have named them. But as he certainly knew, that there was but only one Advocate, he said, *We have an Advocate*, and nameth him, *Jesus Christ*, and addeth, *The righteous*: By which title all other men he excludeth: all which (none excepted) of their own nature are the children of wrath; conceived and hardened in sin, in the belly of their mothers: as, that holy Prophet king *David* witnesseth. This doctrine so wholesome and full of consolation, that Jesus Christ, now is, and hereafter will be our mediator and intercessor, hath Satan obscured and for many years buried it in the church. Who was he that seeing himself in necessity and misery would remember Jesus Christ to put him for an intercessor and advocate with his father? Some ran to one he or she Saint, others to other: according to their zeal and according to their foolish devotion and sometimes put they those for Intercessors, whose souls were burning in hell. With the Popes is it no new thing to discanonicalize these whom other Popes have canonized for Saints: For example. Pope *Boniface* 8 that discanonicalized *Hermanus Ferrariensis*, commanding him after he had 30 years been buried, to be untombed and burned; during all which time he had been held for a Saint and was invoked of all, contrariwise a Pope hath been which canonized him for a Saint, whom others condemned for an heretic. S.

Jerome and Pope *Damasus* condemned for an Arian Pope *Liberius*, but *Gregory 7* did canonize him for a Saint. Based on a toothache, they call upon *S. Polonia*: when they have sore eyes, *S. Lucie*: for the throat they invoke *S. Blas*: for the pestilence, *S. Roque*. They go yet further, and shamelessly for their filthy lusts, put they *Magdalen* for intercessor: the barren put for intercessor, whom think you? The great giant Saint *Christopher*: whose legend for being so fabulous, Pope *Pius* the third commanded, to be taken out of the Roman Breviary, which he caused to be corrected: as in the life of *Marcellus* the second before we have noted. How many kingdoms, how many provinces, how many people, how many houses, how many persons there be, so many protecting gods have they, whom they put for their intercessors. God our maker, and Jesus Christ our redeemer meanwhile slept. Hereof complain the Prophets, (Jer. 2:28 and 11) and chiefly *Jeremiah*, when he saith: *For according to the number of thy cities were thy Gods, o Judah*. Blessed be the Lord, who by his great mercy hath pleased in these latter times, to show us so great mercy, as to renew and raise up again this doctrine so admirable and full of consolation: the which in the time of darkness, of ignorance and superstition was dead (as it were) and buried.

Here will I briefly recite a case, that upon this matter happened. It is now thirty six years past, that one conferring with a graduate, with a master in Israel: among other things, said unto him: that Jesus Christ was now also our Advocate. The master wondered at that which was said, it seeming to him to be new doctrine, for that never such had he heard or read. The other seeing him wonder, wondered at his wonder, and for confirmation of that he had said, alleged unto him the place of *S. John*, *We have an advocate with the father Jesus Christ, etc.* Saint *Paul* confirmeth this doctrine, Rom. 8:34, speaking of Christ, he saith: *Who is at the right hand of God, and maketh request (or intercession) for us.* And Heb. 7:25. *Wherefore he is able also everlastingly to save them that come unto God by him, seeing he ever liveth to make intercession for them.* Well believed this Master that the Saints were Advocates: but that Jesus Christ was the same, he neither believed, nor knew. If he being a Master in Israel, was ignorant of this what shall we wonder if the ignorant people know it not? What shall we marvel if silly old women do not know it? That which I say: that there is no other intercessor but Christ, I mean it as touching the obtaining of remission of sins: for otherwise one may and ought to pray to God for another. And so *S. Paul* recommendeth himself to the prayers of those to whom he wrote, that they should pray to God for him. And the same Apostle besought God for them. Should the Priest say, that in saying his Mass, he so prayed to God, as the Apostle prayed for them to whom he wrote: such a prayer (were it done in faith) should be good. But to presume to be an intercessor, and to sell his sacrifice for as much virtue and efficacy, as the death and passion of Christ itself. This is intolerable and over much pride. Let them begin to humble themselves, and to give glory to God, who only pardoneth sins, and this doth he by the only intercession of Christ, and by the virtue of that only sacrifice, which he once, and no more offered to his Father.

The fourth damage, which we say the Mass worketh, and this passeth and ought no way to be supported. That is, the Priest which saith it, and the People that hear it commit Idolatry. How great a sin is Idolatry and how much more God abhorreth it than any other, we have already declared in our first Treatise. The Priest ordained for the Mass (say our Adversaries) hath authority and power from Christ and his vicar the Pope, that in saying the words of consecration (as they call them) *Hoc est enim corpus meum* (so that he say them *super debitam materiam*, over a competent matter, and with intention to consecrate) he changeth, converteth, transformeth and transubstantiateth (this last word is it that best pleaseth them) the bread into the body of Christ, and the wine into his blood. In such sort, that be the Priest what ye will, live he cohabiting in mortal sin (as the most part of them do) be he the greatest and most infamous villain of the world, yet for all this, say they, that this authority he hath, to bring Christ from heaven, in finishing the words, *Hoc est corpus meum*, and to put him into the place where the bread and wine were: so that no more bread, nor no more wine remain (for the substance of the bread and of the wine is vanished and gone to naught) but the body and blood of Christ: the which is there truly, really, corporally, and carnally (these be their proper terms) as big, and as great, as corpulent, and as large, as he was upon the cross, when he died for us sinners. This is their doctrine. And because we believe not these strange things which be contrary to the word of God, and contrary to that which the ancient Doctors have taught (as we will prove it) they

condemn us for heretics, they persecute us most cruelly with fire and blood, worse than were we Jews or Turks. But another more strong then they, to their grief, hath defended, doth defend, and will defend us from them. Who desireth to know more of the root of this doctrine, let him read their new Councils, wherein the Popes by their Legates tyrannically have governed. Let him read their Decrees, Decretals, Sextos, Clementines, and Extravagants, there shall he find it at fall. Let him not read the Scripture for in it shall he find nothing at all to confirm such wonders. *Scotus*, one of the chief and principal pillars of their Church saith; That albeit the priest were not attired to celebrate: nor in the state of grace: nor over any Altar: but should say the five words or the four, leaving out (*Enim*) over all the bread that is in the market or in the Pantry: and over all the wine that is in the cellar; how much bread so ever should be in the pantry or in the market, so that he had intention to consecrate) should be in that very moment converted and transubstantiated into the body of Jesus Christ: and all the wine of the cellar by the virtue of the words spoken and pronounced by the Priest, should be converted into the blood of Christ. Here hence it cometh that no bread, but the body of Christ remaining in the sacrament in their *Sagrarios* do they keep it, that when any shall be sick, they may with torchlight carry it in procession, that the diseased may adore and receive it, for the salvation of his soul. Jesus Christ (say they) is in sort as we have said, not only in one Mass, but in an hundred thousand more also, if so many could be said in one moment. And whole Christ is not in all the Host only: but also in every small parcel, how little whatsoever it be: so that Christ is in the host as the soul is in the body: all in all, and all in every part thereof.

This their doctrine of Transubstantiation they confirm. 1. With the omnipotency of God: that seeing God of nothing could create something, the heaven and the earth, and whatsoever is therein contained, how much more can he cause one thing to be converted and transubstantiated into another. 2. They say: that seeing Jesus Christ is the infallible truth, it is meet that that which he saith must be in sort as he spake it: and since he saith, *Hoc est corpus meum*, This is my body: they now infer, that the bread is no bread, but the body of Christ. 3. For confirmation of their opinion, they also allege the sayings of Doctors. In answering to these three reasons wherewith they confirm their Transubstantiation, me seemeth we shall have answered to all, whatsoever in this matter they can object unto us.

That which they say of the omnipotency of God, God forbid that we should once deny: we confess it: and it may be, and also (without may be) much better than they. With all our heart we do also confess that which the Creed saith, *I believe in God the Father almighty* (all sufficient) that which we say, is, that from the power to the deed, is no good manner of argument. God in that he is omnipotent, may again drown the world, as he did drown it in the time of *Noah*: and the malice of our times is no less, but much more than that of that time. Notwithstanding his omnipotency, and notwithstanding our extreme malice, we know that he will not drown it, because so promised he to *Noah*, when he said, *My covenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, etc.* And to seal and confirm this promise, God gave him the rainbow in the clouds, for a sign of this covenant, etc. Read the history. To this same purpose is it said in the Psalm 140:9 that God set a bound for the waters, over which they shall not pass, nor turn again to cover the earth. And God speaking to *Job* concerning the sea, 38:10, saith, I established my commandment upon it, and set bars and doors: and said: Hitherto shalt thou come, but no further, and there shall it stay thy proud waves. Here you see, that albeit God of his absolute power can drown the whole world again, yet will he not drown it. So then say we now, that Christ could do that which they say, annihilate the substance of the bread, and be transubstantiated into it. But we say, that he will not do it: because he will remain sitting at the right hand of his father in heaven, and according to his humanity, according to his flesh which he took of the Virgin *Mary*, according to the flesh wherein he died, will he never descend hither, until he come to judge the quick and the dead. And so to this end said he to his disciples: *The poor ye shall have always with you, but me shall ye not have always.* For forty days passed after his resurrection he ascended into heaven, and sitteth at the right hand of the Father, etc. Very well did his Apostle S. *Peter* understand this, when in a sermon which he preached at Jerusalem, he said: *Whom* (meaning Christ) *the heavens must contain until the time that all things be restored.* And this is an Article of our faith, which in the Creed we confess. That Jesus Christ is ascended into heaven, and sitteth at the

right hand of God the Father, from whence shall come to judge the quick and the dead. Then will he not come to transubstantiate the bread into his body. So our adversaries be heretics, denying indeed this article of faith, which with their mouth they confess in the Creed. Hereupon let us now conclude, that Christ can, but he will not, transubstantiate himself into the bread, but will sit at the right hand of the Father, until he come to judge, etc. As the holy Scripture doth witness it, and in the Creed we confess it.

The second reason wherewith they confirm their Transubstantiation, is, That Jesus Christ is infallible truth, and therefore of necessity that which he saith must be as he saith it: He saith, *This is my body*: Then it followeth, that that is his body: and if it be the body of Christ, it is not Bread. With *Isaiah* 53:9 and Saint *Peter* 2:22 confess we, that Jesus Christ never sinned: we also confess, that untruth nor deceit was ever found in his mouth: For he is that which of himself he saith, *John* 14:6, *The way, the truth, and the life*. We also confess, that with his own mouth he hath said: *This is my body*: and so believe we that it is. For should we deny that which our King, Prophet, and Priest affirmeth, we should not be Christians. Thus far agree we with our adversaries. The difference that is between them and us, is as touching the manner. How or in what manner, that which Jesus Christ by the mean of his minister, in the holy Supper doth give us, is truly and really the body and blood of Jesus Christ. For the better understanding hereof, it shall be needful to use the distinction which the Lord useth in the sixth chapter of the Gospel of Saint *John*. That there be two manners of eating the body of Christ, the one carnal, the other spiritual. Commonly when the Scripture opposeth the flesh to the Spirit, by the flesh it understandeth the part of man that is not regenerate. The one carnal and the other spiritual. nor subject to the law of God. So call we men without the knowledge of God, carnal, natural, and sensual men: But it is not here so to be taken. By the flesh is understood the same flesh of Christ itself, jointly with his blood, bones and sinews, and which Jesus Christ took when he was born, and lived in this world, when he died, and rose again, etc. The second manner of eating which is called spiritual, is: when the faithful Christian (his body being here below) is lifted up so high in spirit, that with the wings of faith it flyeth, and with one flight doth pierce all the heavens, and stayeth not, until it come before the throne of the majesty of God the Father, at whose right hand he findeth sitting his redeemer and satisfier Christ. And finding him, with great joy doth feed upon him eateth his glorious body, and drinketh his most precious blood. And if the faithful Christian doth freely eat him: much more freely doth the Lord give himself to sustain the souls, which he with the death of his body, and with the shedding of his blood redeemed. He that with his body and blood did redeem them: with his body and with his blood will he maintain them: yet not carnally, but spiritually by faith, as before we have said.

Our adversaries believe the body of Christ in the first manner to be in their Mass. They believe that the mouth taketh, the teeth chew, the throat swalloweth, and the stomach receiveth the same carnal body, which was born, which died, which rose again, etc. They will understand the words of Christ literally: be it as it will be: but Christ himself, speaking of the necessity that we have to eat his flesh, and drink his blood, saith: *The words which I speak unto you are spirit and life*: to wit, that which I have said unto you touching the eating of my flesh, and drinking of my blood, understand you not after the letters as they carnally sound: lift up the mind, and understand it spiritually. The capernaumites and many of the disciples also (as saith *S. John*) carnally understood the words of Christ. And also they said, that it was a hard saying, and murmured at it. To whom Christ, unfolding their error, told them, they should understand his words spiritually. You see here that our adversaries are worse than the capernaumites: for the capernaumites would not carnally eat the flesh of Christ, nor drink his blood: but they make no bones at it: without any scruple, and without any loathing will they eat the flesh of Christ carnally: but it will naught avail them. *For the Spirit it is that quickeneth, and the flesh* (as Christ himself saith, speaking to our purpose profiteth nothing, etc. That the Lord, in his supper gave carnally his body may we not understand. For should we so understand it, a most great absurdity would follow: that Jesus Christ, when he celebrated his supper, had two carnal bodies, One by one; The Body that celebrated the supper, that brake the bread in his hands, blessed it, brake it and gave it to his disciples, etc., was the true carnal body of Christ, which was born, and died, etc. If that which this carnal body took in his hands and gave to his disciples was also the carnal body of Christ, it followeth; that Jesus Christ, when he had celebrated his supper, had two carnal bodies: one which sat and remained in his

place: and the other, which sitting body, gave to his disciples. The which is a great absurdity. But did they understand this second manner of body (which the Carnal body of Christ gave to his disciples, and they took it, and did eat it) not to be his carnal body, nor carnally taken: They should fall into such an absurdity. Also least we should fall into this absurdity, and others which we will afterwards set down, in his supper may we not believe Jesus Christ to be in the first manner carnally: but in the second, spiritually.

This second manner of eating, can no way be done without faith; Because (as we have said) it is not carnal, but spiritual: And it is to be noted, that this spiritual eating, is done in two manners. The first, by the preaching of the Gospel: As Saint *Paul* saith: Faithfull (saith he) is God, By whom ye are called, to the communion of his son Jesus Christ. By the preaching of the Gospel, are we made flesh, of the fleshly of Christ, and bones of bones: By the preaching of the Gospel, he is to us the bread of life, which came down from heaven to feed our souls: By the preaching of the Gospel are we made one thing with him. Even as he is one with the father.

The second manner of spiritual eating, is done by the sacraments; and in the holy supper chiefly. These two kinds of spiritual eating the body of Christ, and of drinking his blood: by the preaching of the Gospel, and by the sacraments, do the ancient Doctors confess. *Origen. Hom. 16* upon Numbers saith: we are said to drink the blood of Christ, not with the rite of the sacraments only: but also when we receive his words. The same upon Ecclesiastes chap 3, saith Saint *Jerome*. The faithful in the holy supper, receiving with the mouth of the outward body and carnally the bread and wine (which be the most holy sacraments of the body and blood of Christ) receiveth with the mouth of the soul (which is faith) inward and spiritually the true body and blood of Christ, without that carnal body of Christ descendeth here below, or ceaseth to sit at the right hand of his father: As we will afterwards more largely declare. So that we confess the faithful, truly and really to receive in the holy supper, the body and blood of Christ: As Christ himself witnesseth: This is my body this is my blood, yet not carnally, but spiritually, do we understand these words: as Christ himself doth declare them. For he (as before we have said) speaking of the eating of his flesh, and drinking of his blood, which is done in the supper, saith: that this ought to be spiritually understood and not carnally (As did the capernaumites and some of the disciples also understand it). *My words* (saith he) *are Spirit and Life*. And therefore, that which he saith of the eating of the body, and drinking of the blood, ought spiritually to be understood. For the Spirit it is that quickeneth, and the flesh profiteth nothing.

Understanding then (As we have said) Christ to be thus present in the Sacrament, it shall not be needful to annihilate the substance of the bread, nor of the wine, nor to transubstantiate it, into the substance of the body and blood of Christ. We confess then, that in this most holy sacrament, besides the having of the true body and blood of Christ, in sort as before we have said, and the Lord himself declareth: We confess, I say, there is also true bread and wine in their proper substance as being the bread and wine (say I) have lost nothing as touching their substance: but as touching their qualities, they have much gained: For by the virtues, and efficacy of Christ's institution, and of his words, they cease to be common bread and wine, and be dedicated to signify, figure, represent and give the true body and blood of Christ: and do so signify, figure represent, seal and give the same; that whosoever taketh this bread, and eateth it, taketh this wine and drinketh it worthily, according to the institution of Christ, who saith: *Take and eat: Take and drink ye all of this:* taketh and receiveth truly and really, the body and blood of Christ. According to that which the Lord there saith: *This is my body: This is my blood:* Yet not carnally, but spiritually by faith. And if the bread and wine should not abide in their substance and being, this sacrament should not be a sacrament: for every sacrament (as our adversaries themselves cannot deny in two things consisteth: In a visible and earthly thing, which they call Material, and an invisible and celestial thing which they call Form. That the invisible and celestial, is the body and blood of Christ, do we all agree. As touching the visible and earthly, between them and us, is there very great difference. For we say: That the substance of the bread and wine, together with their accidents remaineth: They say, that of the bread and wine, no substance remaineth. But only the accidents of the bread and of the wine, the whiteness, the roundness, the smell, the savor, and the color. As though the accidents of the bread do nourish: As though the accidents of the wine do make cheerful, and

comfort, They be not accidents of bread, that do nourish, but the substance of the bread. They be not the accidents of the wine, which glad the heart: but the substance of the wine: The bread and wine converting themselves into the substance of man which eateth and drinketh the same. To receive spiritually in the supper, the true body and blood of Christ, needful it is to receive carnally and materially true bread, and true wine: For otherwise should there be no *Analogy* or agreement, between the figure, which is bread, and the wine, and the thing figured, which is the body and blood of Christ. This that we say, teach the ancient Doctors, that in two things consisteth this sacrament: in earthly, and heavenly. So saith *Ireneus*, speaking against the Valentinians. Also *Gelasius* a Bishop of Rome, who disputed of the conjunction of the bread, with the body of Christ, both natures of the bread and of Christ remaining in their being: And by this communication he proveth in Christ, the union of the human nature, and divine; both the one, and the other remaining in their whole being and substance. Were there not in the sacrament true bread, and true wine, the argument of *Gelasius* should be nothing worth: But his argument is good, and proveth that which he pretendeth: Therefore is there true bread and true wine, in the sacrament of the supper. As there is also true water in the sacrament of baptism. This selfsame argument useth *Theodoret*, as a little after we will declare. *Origin* saith these words. So that that which is material in the bread of the Lord, goeth into the belly and is cast out into the draught, But which that is by prayer, and the word of the Lord, according to the proportion of faith, profiteth the soul. They will not say unto me, that *Origin* had some errors and that one of them is this: for had this been an error the ancient Doctors. As *S. Jerome* and *Epiphanius* which collected his errors, would have noted this for an error, had they taken it, for an error. But none of them say, that *Origin* thought amiss of the Eucharist. Therefore that which *Origin* saith is no error, neither among the ancient Doctors was it held for an error. But leave we the puddles, and let us drink of the clear water of the fountain. Leave we apart the fathers, and let us see, what the holy Scripture saith. Many times doth *S. Paul* call it bread; yea, after it be consecrated after it be dedicated, and made the sacrament of the body of the Lord. 1., 1 Cor 10:16 The bread (saith he) which we break is it not the communion of the body of Christ? 2. For one bread (is that) we many are one body. 1 Cor. 10:17. 3. For we be all partakers of one bread. 4. So that whosoever shall eat of this bread, etc. 5. Let every man therefore prove himself and let him eat of that bread, etc. 1 Cor. 11:28. The Apostle in all these places calleth the bread, bread: Not because it was so: But because it is so concerning the wine the Lord himself, after he had made the sacrament of his blood calleth it the fruit of the vine. (Luke 22:18, 1 Cor. 10:16, 1 Cor. 11:27, 1 Cor. 11:28). And I say unto you (saith he), that henceforth will I not drink more of this fruit of the vine, etc. What thing is the fruit of the vine or of the grape but wine? *S. Paul* saith, the cup of blessing, which we bless, is it not the communion of the blood of Christ? Also, or shall drink of this cup of the Lord unworthily. Also: And drinketh of that cup. In these there places, *S. Paul* by the cup doth understand, that which in the cup is contained: which is that, which his master calleth the fruit of the vine, or wine. Here ye see that the Lord his Apostle, and the ancient Doctors, call that bread, and wine which in the sacrament is visible and earthly and by the same reason admit no transubstantiation: As there is none in deed. This simple and sound doctrine, taketh away many absurdity, and inconveniences, which follow transubstantiation: it taketh away many scruples and afflictions of conscience. And so if the sacrament I speak as they speak, for it is not a sacrament, but when it is taken, and eaten. Take saith Christ, and eat, and afterwards saith, this is my body: Then in the sacrament is not Christ's body (except it be taken and eaten) be moldy, corrupt, eaten with worms or mice when it falleth on the ground or powered out, etc. For to all these things the bread and wine and not the body of Christ are subject the bread (say we) is moldy is corrupt etc. The wine is spilled. The which bread and wine, had not rats, but men eaten and drunken had been the sacrament of the body and blood of Christ. Would our adversaries understand this they should not need the book, which they call *De Cautelas de la Misa* which entreateth what ought in such former like cases to be done. This book is a continual affliction, torment, and slaughter house of the consciences which have zeal: but as saith *S. Paul*, not according to knowledge. The reason is, because this conscience are not founded upon the firm foundation upon the word of God, but upon the sand, the traditions of men.

Such as will not understand the words of the Lord, *This is my body etc.* Spiritually but carnally: do fall into great heresy and horrible Idolatry. The Christian religion (as witnesseth *Athasius* in his Symbol) believeth

that in Jesus Christ, are 2 natures divine and human. It believeth, that these two natures are so united and conjoined in Christ, that they are not confounded nor mingled one with another. The divine hath his properties, and the human his. As the reasonable soul and fleshly be one man, so the divinity and humanity be one Christ. It is the property of the divinity only and of no other thing besides, to be in every place: for it is unmeasurable and infinite and no other thing there is that is unmeasurable and infinite: It is the property of the humanity to be in some one place and not in every place. So witnesseth the Angel speaking of the humanity of Christ, Mark 16:6. *He is risen* (saith he) *he is not here*. Behold here the place where they put him. And S. Peter, Whom (saith he) *the Heavens must contain until the time of the restauration of all things*: Acts 3:21. And so do we hold it for an article of faith: that he ascended into Heaven and is set at the right hand of God the Father, from thence shall he come to judge the quick and the dead. Jesus Christ himself saith: *The poor shall you have always with you: but me shall you not have always*. All these places do prove Jesus Christ according to his humanity and in as much as he is man not to be here below, but in heaven. This Article of faith do our adversaries impugn when they believe the body of Christ to be in every Mass. And so many as daily through all the world are celebrated, and in all their *Sagrarios*, where they keep it enclosed really, corporally, carnally, so great and so big, as it was upon the cross. If this be not heresy, what shall be heresy? Good Transubstantiators are our adversaries, when they have transubstantiated the bread and the wine into the body and blood of Christ: so that now is it no bread, now it is no wine: but (as they say) the body and blood of Christ. So now they transubstantiate the humanity of Christ, his flesh and his blood into the divinity: seeing they attribute ubiquity to the body and blood of Christ, the which is only proper to the divinity. Jesus Christ is true God and true man. But his Godhead is not his manhood: and his manhood is not his Godhead. The one is the Creator, whose beginning is from everlasting: the other is a creature, whose being had beginning.

Notwithstanding all this which our adversaries (of the learned I speak) may hear and read, they continue obstinate and hardened, and God hath left them to a reprobate mind, that they may believe the bread to be no bread, but the body of Christ: the wine to be no wine but the blood of Christ. And so they worship that which a parish sacristan maketh between two irons, and the Priest giveth it a form, making it his God: In the sanctuary do they keep it: to the sick they carry it: Upon some feasts of the year, and chiefly the day which they call *Corpus Christi*, with great pomp, triumph, and majesty take they it forth to walk, and woe to that person that will not kneel before it. I would ask them who commanded them to do this? If they know that Jesus Christ hath so done, or commanded his Apostles so to do? Neither example nor commandment will they give. Christ neither did nor commanded any such thing, nor his Apostles, nor the Catholic Church did so by the space of one thousand years after the death of Christ. A new invention it is human and devilish, founded upon the wicked foundation of transubstantiation.

Some things there be in the Mass, which manifestly declare that there is no transubstantiation: as when they say in the Canon: *Offerimus praeclarae majestati tuae de tuis donis ac datis, etc.* That is to say, we offer to thy excellent Majesty of thy gifts, and of that which thou hast given, etc. A pure Ho † st, an holy Ho † st, an Ho † st without spot, holy † bread of life eternal, and a cup † of everlasting salvation. One of the two, either by these gifts which they offer to God do they understand the bread and the wine, without any transubstantiation: or else so transubstantiated into the body and blood of Christ that now there remaineth neither bread nor wine. It appeareth by the prayer that there which there they make, that by the gifts they ought to understand the bread and wine without any transubstantiation: which gifts the Priest prayeth God to accept, as he accepted the gifts which *Abel*, *Abraham* and *Melchisedec* offered: and so say they: *super quae propitio ac sereno vulturespicere digneris, etc.* That is to say, upon which (gifts) vouchsafe to behold with thy merciful and bright countenance, and to accept (them) as thou pleasest to accept the gifts of thy just servant *Abel*, and the sacrifice of our Patriarch *Abraham*, and that holy sacrifice and spotless host which that thy high Priest *Melchisedec* offered to thee. Beseeching humbly, we pray thee to command these (gifts) to be carried by the hands of thine holy Angel to the high Altar, before the presence of thy divine Majesty, etc. And if by gifts the bread and wine untransubstantiated be understood, what necessity have we of such

a sacrifice to obtain pardon of our sins, holding that most perfect and sufficient sacrifice, which one only time (and ought not to be reiterated) our redeemer Christ Jesus offered upon the cross, wherewith he sanctifieth us forever? But they will say unto me, that they understand by gifts, not the bread and wine untransubstantiated, but transubstantiated into the body and blood of Christ. If so they understand it, worse is it then it was: for then the prayer which the Priest maketh is a most blasphemous blasphemy against Jesus Christ, the only begotten son of God, true God and man. What pride, what haughtiness and presumption is it, that a miserable sinner, conceived and born in sin and corruption, and that doth nothing in all his life time but add sins unto sins, dare to present himself before the majesty of God the Father, and pray him to receive and accept his Son Jesus Christ? And how saith he that he should accept him? Even as he accepted the gifts of *Abel*, *Abraham*, and *Melchisedec*? Is Christ no other thing than *Abel*, *Abraham*, and *Melchisedec*? Is the sacrifice of Christ, his precious body and blood which he offered, no other thing then the sacrifice of *Abel*, *Abraham*, and *Melchisedec*, and then the sacrifice of all how many whatsoever just persons that have been and shall be? Let them then be ashamed so to speak of Jesus Christ, and of his sacrifice. On the one side they confess Jesus Christ to be equal with the Father (as he is) in essence and power: and on the other side, a stinking Priest put they for intercessor and mediator, that the Father should accept and receive him with a merciful and cheerful countenance. O miserable sinner, pray thou unto God, that he pardon thy sins, thy superstitions and idolatries: and pray not, nor intreat thou for Christ, who is the Lamb without spot, which taketh away the sins of the world: he is he that committed no sin neither was any guile found in his mouth. He needeth not thee that thou shouldest pray to the Father for him: but thou hast need, that he pray for thee. The father himself speaking of his son, saith: *This is my beloved son, in whom I am well pleased: hear him*. Ye see here a terrible blasphemy uttered by the priest in saying of the Mass. Of that which is said do we conclude: that all those which hear Mass, seeing they believe this transubstantiation be Idolaters: and that the priest which saith it, (hold he intention of consecration or not) is a double Idolater. For he not only committeth idolatry: but causeth also all that hear his Mass to commit Idolatry. Infinite thanks I give to my God, that although he permitted, that I with the rest committed Idolatry for a time in hearing the Mass, yet he never suffered me to commit idolatry by saying it to others.

The third reason wherewith they confirm their new article of Transubstantiation, is the authority of doctors which they allege, and determinations of Councils. They cite *Ireneus*, who in his fifth book saith: when the cup mingled, and the bread broken, receive the word of God: the Eucharist of the body and blood of Christ is made. *Tertullian*, lib. 4 saith: Christ made the bread, which he took, his body, and distribute his disciples. *Origen* upon Matth. chapter 25 saith: This bread which God the Word doth witness to be his body, etc. Saint *Cyprian*, *Sermone de coena Domini*, saith: This common bread changed into flesh and blood procureth life. Also in the same sermon he saith: This bread which the Lord gave to his disciples, not in form or appearance, but changed in nature, is made flesh of the omnipotent Word. Saint *Ambrose*, lib. 4 de *Sacramentis*, saith: Before the words of the sacrament it is bread, when consecration is applied to it, of bread it is made the flesh of Christ. Saint *Chrysostome*, hom. de *Eucharistia*, tom. 6 saith: This Sacrament is like wax applied to the fire, in which no substance remaineth, but becometh like to the fire: So (saith *Chrysostome*) the bread and wine is consumed of the substance of the body of Christ. Also in the 61st Homily he saith, that Christ not only gave himself, that we should see him, but that we should also touch and handle him: and in whose flesh also we should fasten our teeth. Also *Hom.* 38 upon Matthew, he saith: Many say, that they will and desire to see the form and figure of Christ, and also his raiment and shoes: but he giveth himself to thee, that thou mayest not only see him but also touch him. Saint *Augustine*, *Prolog. in Psal.* 23 saith: Christ did bear himself with his hands, when in the Supper he instituted the Sacrament. And upon the 98th Psalm, declaring those words, *Fall down before his footstool*: he affirmeth that the flesh of Christ ought to be in the Sacrament adored: which should not fitly be, if the bread remained. *Hillary* in his eight book of the Trinity saith: Christ is in us by the truth of nature, and not by conformity of will only, and saith: that in the meat of the Lord we truly receive the word flesh. *Leo* Bishop of Rome in the tenth epistle which he wrote to the Clergy and people of Constanstinople, saith: Walk we on, receiving the virtue of the heavenly meat in his flesh, which is made our flesh. *Damascen* whom they cite, lib. 4 chapter 14, *Orthodoxae fidei*, is clearly for them. They allege *Theophilact*, who manifestly maketh mention of

Transubstantiation. Other new Authors, as *Anselme*, *Hugo*, and *Richard de sancto Victore* they allege, which undoubtedly affirm Transubstantiation. Councils also do they cite: as that of Ephesus, which was held against *Nestorius*, in which was president *Cirillus*, where these words are used: We being made partakers of the holy body and of the precious blood of Christ, receive not common flesh; and not as of a man sanctified, but truly sanctifying, and made proper of the word itself. They cite the Council of Vercelli, in the time of *Leo* the ninth, in which *Berengarius* was condemned. They cite the Council of Laterane, in the time of *Nicholas* the second, which caused *Berengarius* to recant: of whose recantation mention is made in the decrees *de consecrat*. They allege also another Council of Lateran in the time of *Innocent* 3 whereof mention is made in the Decretals *de summa Trinitate*, chapter *Firmiter: et de celebratione Missarum* chapter *Cum Martha*. They allege also the Council of Constance, wherein was *John Wickliffe*, that denied Transubstantiation condemned, and *John Hus* and *Jerome* of Prague were burned for the same. They cite the last Trident Council. They allege the common consent (as they say) of all the whole Catholic Church: Common consent of the with which consent *Scotus* so greatly was moved in four that seeing he could firmly show Transubstantiation neither by the holy Scriptures, nor by reason, yet he approved it (he said) for not being contrary to the common consent of the Church. Our adversaries then seeing (as they suppose) so many Fathers, so many Councils on their side, they think all is sure, and cry out, Victory, Victory, against these heretics, dogs. Now is there no bread, now is there no wine in the Sacrament. They be converted and transubstantiated into the body and blood of Christ. And whosoever believeth not this, they call him an heretic, excommunicate, accursed and condemned. But turn they over the leaf, and behold and well consider that which followeth. Were our strife and contention about Transubstantiation to be decided, concluded and proved by men, we want not other, as many, or rather more Fathers, as ancient, learned and godly as those, whom our adversaries (as they think) have armed against us, to arm in our defense against them. And many of those also will we allege, which they have alleged against us. This done, to all that will we answer which they have alleged against us. The first Father which they allege is *Ireneus*: The same also do we allege: and for his antiquity and authority, in the vanguard will we place him, Thus saith *Ireneus*, speaking against the Valentinian heretics: The earthly bread, the calling of the word of God received, is now no more common bread, but is made the Eucharist. The which consisteth in two things (to wit) in earthly and heavenly. As touching the first, *Ireneus* denieth not the Eucharist to be bread, but that which he saith, is, that it is now not common bread: And then saith he, This Eucharist consisteth in two things, the one whereof is earthly, and is the bread; and the other heavenly, and is the body of Christ. For how necessary it is that the body of Christ be truly in the Sacrament, so necessary is it also, that the bread be truly in the Sacrament: For otherwise the bread, which is the figure, should have no analogy nor likeness with the thing figured, which is the body of Christ.

Tertullian in his first book against *Marcion*, saith: God hath not cast away the bread, his creature: since that with it he hath represented his body. Also in his fourth book against the same *Marcion* he saith, The bread which he had taken and distributed to his disciples, he made it his body, saying: *This is my body*, that is to say, as himself declareth, the figure of my body.

Origen upon the 26th chapter of Matthew saith, This bread which God the Word doth witness to be his body, is the nourishing word of souls. Also *Homil. 7* upon Leviticus, he saith: For not only in the old Testament, but also in the Gospel, is the letter which killeth. For if thou follow the letter, that which is said, *Except ye eat the flesh, etc.* Also *hom. 9* upon the same Leviticus, he saith: Cleave not to the blood of the flesh, but apprehend rather the blood of the Word: and hear what he saith unto thee: *For this is my blood which is shed for you*. Also upon the fifteenth chapter of Matthew he saith: The sanctified bread, as touching the matter goeth into the belly, and is cast out below. In the same place also he saith: Not the matter of the bread, but the word spoken over it, is that which profiteth him which worthily eateth it. In the eight book also against *Celsus*, he saith: After thanks given for the benefits which we have received eat we of the consecrate bread. *Cyprian, lib. 1 Epist. 6 ad Magnum* saith: The Lord calleth the bread made of the gathering together of many grains, his body; and the wine pressed out of many clusters and grains of grapes, calleth he his blood. Also, interpreting the Lord's prayer, he calleth the bread the body of the Lord. Also, in the sermon of the Supper of the Lord, he saith: we sharpen not the tooth to bite, but with sincere and true faith

only do we break the bread, and eat it. Also, in the sermon *de Chrismate*, he openly saith: The sacraments have their names of those things which they signify. Saint *Augustine* useth these selfsame two manner of speeches that Saint *Cyprian* useth. Whereby it appeareth, that he took them from him. The second he useth in the Epistle to *Boniface*, and first, when he saith: Why preparest thou the tooth and the belly: Believe, and thou hast eaten, *Tract. 25* upon Saint *John*. And turning to Saint *Cyprian*, in his second book and third epistle *ad Ceciliū*, he saith: In the wine is shewed the blood of the Lord. Also against the Aquarians, he saith: That the blood of the Lord could not appear to be in the cup, if the wine ceased to be therein. And after our Transubstantiators, no wine is there in the cup, therefore it followeth, there is no blood. For this is the argument of S. *Cyprian*. In the sermon also of the supper of the Lord, he saith: The symbols be changed into the body of Christ, but so that they take a certain likeness of Christ himself in whom the human nature was seen and the divine remained hidden by which likeness it appeareth that he would say: that as in Christ remain two natures, divine and human: So in the same manner are the two natures preserved in the Sacrament. That of the bread which is seen and that of the body of Christ, which is not seen. In the second book and third epistle he also saith: So that the body of Christ cannot be flour only: Nor water only, But both do meet and couple together, and with the meeting together and union of one bread, become firm, with which and the same sacrament, our People is shewed to be coupled. *Athanasius* expounding these words: *If any man shall speak a word against the Son of man, it shall be forgiven him, but he which speaketh against the Holy Spirit, etc.*, saith: And how great is the body that all the world is to eat of? And concludeth, that this is spiritually to be understood; and hereby that in this place the Lord speaketh of his ascension against the capernaumites.

Basil in his Liturgy, calleth the bread of the sacrament *Antitypon* of the body of Christ (to wit) an example or pattern of the like form. And after the consecration he calleth it so also. *Dionysius de Ecclesiastica Hierarchia*, chapter 3 saith: The Bishop uncovereth the covered and undivided bread, and parting it in pieces, etc. Saint *Ambrose* upon the first epistle to the Corinthians, saith: When it is said, that this is done in memory of Christ, and of his death: we by eating and drinking, do signify the flesh and blood of Christ, which have been offered. In the same place also he saith: We receive the mystical cup, in type (or figure) of the blood of Christ. Also in the fourth book *De Sacramentis*, and fourth chapter where he setteth down the change of the symbols, he handleth also our change into Christ: but for all this, those that receive the Sacrament are not transubstantiated into Christ. Also in the same chapter he saith: So that we affirm. How can that which is bread, be the body of Christ by consecration? And then: If the word of the Lord have so much power, that the things which were not, begin to be: how much more powerful shall it be, to cause that these things remain which have their being, and be changed into another thing? Saint *Jerome* upon Saint *Matthew* saith clearly: that in the bread and the wine is represented the body and blood of Christ. *Chrysostome* upon the second to the Corinthians saith: Not only that which is set before us upon the table, but the poor also is the body of Christ; to whom we are bound to do good: for he that said this is my body, with his mouth said also, that he it was which received the benefit, and that he in the poor, was in necessity. Also in the eleventh Homily upon Matth. *In opere imperfecto* he saith: In the holy vessels is neither the body of Christ, nor his blood, but the mystery of the body and blood of Christ. Also upon the twelfth chapter of the second epistle to the Corinthians, *Hom. 27* he saith: So that Christ in the bread and wine said, *Do this in remembrance of me*. In declaring also these words upon the twenty third Psalm, *Thou hast prepared a table before me*, saith; So that the bread and the wine in the Sacrament is shewed unto us in the similitude of the body and blood of Christ, etc. Also, writing to *Cesarius* against *Apollinarius*, and others, which confounded the divinity and humanity of Christ (this Epistle is found in the Library of Florence) he saith: For even so the bread before it be sanctified we call bread: but the divine grace signifying this: the bread by means of the Priest is freed from the name of bread, and is found worthy to be called the body of the Lord, albeit the nature of bread remain still in it. In very many places is Saint *Augustine* wholly for us, and roundly confirmeth our doctrine. Upon the fourscore and second Psalm he saith: Thou art not to eat that which thou seest: nor art thou to drink this blood, which they have to pour out. That which I say is a mystery, which will quicken, being spiritually understood. Also in the Treatise *De Fide, ad Petrum*, chapter 19 he calleth it the Sacrament of bread and wine. Also, against *Faustus*, the twentieth book and twenty first

chapter he saith: In the old Testament, under the similitude of the sacrifices, (to wit, of the beasts sacrificed) the flesh and blood of Christ was promised unto us: upon the cross was it really given, but in the Sacrament for a memorial it is celebrated. Let us well consider these three times noted by Saint *Augustine* and the great difference there is. After one sort gave Christ himself in the old Testament: after another upon the cross: and after another in the Sacrament of the Supper. Also, *De Civitate Dei*, the 21st book, and the twenty-fifth chapter, he clearly affirmeth that the wicked eat not the matter of the Sacrament, to wit, the body of Christ. And so (saith he) it is not to be thought, that he which is not in the body of Christ, and in whom Christ is not, nor he in Christ, eateth the body of Christ. Also in the twentieth Treatise upon Saint *John* he saith the same. Against *Adimantus* also a Manachie, chapter 12, he saith: The Lord doubted not to say, This is my body, when he gave notwithstanding the sign of his body. In this sheweth Saint *Augustine*, the words of Christ, *This is my body*: ought not to be fully understood according as they sound, but by trope or figure; and so saith he, that this manner of speech is like to that alleged out of the twelfth chapter of Deuteronomy, verse 23. *The blood is the life*. Also, *De doctrina Cristiana*, lib. 3 chapter 16 he sheweth that which Christ in the sixth chapter of *John* useth, *Except ye eat the flesh of the Son of man, etc.*, to be a figurative manner of speech: the reason which he giveth is, because it seemeth to command a great wickedness. For to eat the flesh of a man, is a greater cruelty then to kill him; and to drink his blood then to shed it. And therefore saith Saint *Augustine*, that it is a figure which commandeth us, sweetly and profitably to remember that the flesh of Christ was crucified and wounded for us. Also in the Epistle to *Boniface* saith: The Sacraments take their names of those things whereof they are Sacraments. These words (as we have noted) took Saint *Augustine* from Saint *Cyprian*: and excellently nameth the Sacrament of the body of Christ, in a certain manner to be the body of Christ: and then saith: The Sacrament of the blood of Christ, is the blood of Christ. Upon the eight Psalm he also saith: Christ received *Judas* unto his banquet, when he commended the figure of his body. Let that which we have already said of this glorious Doctor suffice. *Leo* the first in an Epistle to the Clergy and people of Constantinople, affirmeth this distribution to be mystical, to be spiritual meat, and that therein we receive a celestial power to pass (or be converted) into the flesh of Christ: who for us took upon him our flesh. *Ciril. lib. 4 chapter 14* upon Saint *John*, saith: So to the faithful disciples gave he pieces of bread, saying: *Take, etc.* Also in an Epistle to *Calosyrius*, he saith: It was meet, that by means of his holy flesh and precious blood, he should in a certain manner unite or couple himself with our bodies, which by the lively blessing in the bread and wine, we receive. *Hesychius, lib. 20* upon Levit. chapter 8, saith: By this he commandeth to eat the flesh with the bread, that we might understand, he called it a mystery, which is bread and flesh jointly together. *Gelasius* doth witness against *Eutiches*, that in the Eucharist, the substance and nature of the bread and wine in no wise ceaseth to hold their being: And that moreover which before we have said, *Gregory* the first in his Register saith: When we receive as well the bread without leaven, as the leavened, we are made the body of the Lord our Saviour. *Bertram* in the book which he made of the body and blood of the Lord, speaking of the nature of the Symbols, saith: that according to the substance of creatures, the symbols (which be the bread and wine) be the same after consecration, that before they were. But why allege I one place of *Bertram's* book, since the whole book doth purposely handle this argument, and concludeth the same that we now affirm, with the holy Scripture, and many sayings of the Fathers, *Ambrose, Jerome, Augustine, Fulgentius etc.* confirmeth *Bertram* his doctrine: and confirming his doctrine, which is the same with ours, it weakeneth and overthroweth that of our adversaries: which saith the bread and wine in the sacrament to be the very same body and blood of Christ, in flesh, bones, and sinews, which was born, died, and rose again, etc. But the body of Christ (saith *Bertram*) is in two manners: one in flesh and in bones etc. which was born, and died, etc. and the other spiritual; which is that which is given in the sacrament: and also he saith, that the spiritual body of Christ, and his spiritual blood, under the coverture of the corporal bread, and of the corporal wine remain. At the request of *Charles* the Great wrote *Bertram* this book: as he himself in the end of his book speaking of *Charles* the great, to whom he dedicated the same, saith: The occasion he had, so to dedicate it, was, for that, As *Bertram* saith in the beginning of the book *Charles* the Great had demanded of him whether the body and blood of Christ, which in the Church is received with the mouth of the faithful, be in mystery or really in truth received. So that it is now above 760 years past since this book was written. *Johannes Trithemius* giveth this Testimony of *Bertram*. *Bertram* was (saith *Trithemius*, much conversant in the holy Scripture, and very

learned in human science; eloquent he was, and no less excellent in life, then in Doctrine. *S. Bernard* is the sermon of the supper of the Lord, by the similitude, which he putteth of a ring, sheweth that he is wholly for us. Now to close up this band of the fathers, which against transubstantiation, of diverse times, and diverse regions, we have alleged: we will set down one most learned and godly: This is *Theodore* bishop of Cyr, that wrote the ecclesiastical history. He flourished about the year of our Lord 451. For he was present in that famous Council of Chalcedon in the company of 630 bishops, which condemned *Dioscorus*. These bishops with great courtesy and honorable titles, did honor *Theodore*, being present in the Council; calling him catholic, and true pastor and Doctor of the Church. The same witnesseth *Leo I*, Bishop of Rome, in an epistle which he wrote to the foresaid *Theodore*. And it is to be believed, that had not *Theodore* rightly thought of so high a mystery, as is the sacrament of the body and blood of Christ, that a Council and one of the most famous that hath been, wherein were 630 bishops, would not have called *Theodore* catholic, and true pastor of the church etc. In the second Council of *Ephesus*, was this *Theodore* unjustly deprived from his bishopric: because he would not take part with the heretic *Eutiches*. But in the Council of Chalcedon with great honor and praise was his bishopric restored. If that which *Theodore* then thought and taught touching the Doctrine of the sacrament were catholic; the same also shall it now be: for the same which then was truth, is now truth. Very truly spake this *Theodore*, against transubstantiation in a book God would should be printed in Rome, for the greater confusion of the Romans: which cannot deny, that *Theodore* is wholly for us. But they excuse him, with saying, that this question of transubstantiation, the Church had not yet determined. Thus may the Pope (for he is all in all) cause that the Doctrine, which in old time was catholic and true, be now heretical, and wicked, and that which then was heretical and wicked, be now catholic and good. But if an Angel from heaven (saith *S. Paul* shall preach another Gospel, other Doctrine, then that which he had taught, such a one should be cursed. *Theodore* in his Dialogues bringeth in two persons, which dispute of good things: of things touching Christian religion: The one called *Orthodox*, and the other *Eranistes*. Then saith *Orthodox*, dost thou know that God hath called the bread his proper body? *Eran*. I know it. *Ortho*. knowest thou also that in another place, his flesh, he calleth wheat? *Eran*. This do I also know, etc. And a little lower, *Ortho*. In the same distribution of the mysteries, The bread he calleth, body and the cup mingled blood: *Eranist*. So doth he surely call them. *Ortho*. But also hath power to be called a body, according to it nature, his body surely, and his blood. *Eranist*. It is clear. *Ortho*. But the same our Saviour changeth the names, and giveth unto his body, the name of symbol and contrariwise, to the symbol giveth he the name of body. After the same manner also, when he had said of himself that he was a vine, the same blood called he a symbol, *Eranist*. This hast thou well spoken, But I would learn also the cause why the names are changed. *Ortho*. This is the mark whereat those aim which profess religion: For I would not that they which be partakers of the divine mysteries, should settle their minds upon the nature of those things which are seen: but that by the change of the names, they may believe that transmutation which is wrought by grace. For he which called his natural body, wheat, and bread, and called also himself a vine: he himself honoreth the visible signs with the name of his body and of his blood. Not changing verily the same nature, but adding grace to the nature. *Eranist*. Surely the mystical things are mystically spoken, and the things not Notorious to all, are clearly manifest. *Ortho*. Seeing he saith that the robe and the vesture are called of the patriarch the body of the Lord; and that we are entered into discourse of divine mysteries. Tell me truly whose signs, and whose figure supposest thou: that most holy meat to be. Of the divinity itself of the Lord Christ, or of his body and blood. *Eran*. Of those things doubtless, whose names they have received. *Ortho*. Of the body say thou, and of the blood. *Eran*. So I say. *Ortho*. Very well hast thou spoken: For the Lord having taken the sign, said not this is my divinity: but this is my body. Also this is my blood, and in another place, The bread which I will give for the life of the world. *Eran*. All this is most true: for they be the words of God, etc. And in the 2nd Dialogue, *Ortho*. Tell me then whose Symbols be these mystical symbols, which be offered to God, of the ministers of holy things. *Eran*. Of the body and of the blood of the Lord. *Ortho*. Of the true, or not the true body. *Eran*. Of the true etc. *Ortho*. For those mystical symbols: no not after sanctification, leave not their proper being and nature: For they remain in their former substance, figure and form, and are seen, and handled. neither more nor less than before But the things which are made are understood believed and adored as things being which are believed. Compare then the image, with the Archetype (to wit) the thing, whose image it is, and thou shalt see the likeness. For

the figure of necessity must agree with the truth. For that same body holdeth no doubt his first figure, form and circumscription, and to speak simply the same substance also of the body, etc. That which *Theodoret* chiefly pretendeth to prove in these dialogues is that, as there be a things really in the sacrament, the figure and the thing figured, bread and. The body of Christ, and these two things be not confused, but each one holdeth his proper being. So neither more nor less, are there two natures really in Christ: divine and human, not confounded, nor the one converted into the other. Were there not two things really in the sacrament. The argument of *Theodoret*, should not prove his intent: but should be rather for the heretics, against whom he disputed: which said that the body of Christ, ascending into the heavens, is wholly converted into the divine nature; As now, say, our adversaries that the bread and wine are converted into the body and blood of Christ: So that there remaineth no more bread, nor no more wine. The selfsame argument of *Theodoret*: useth Gelasius, bishop of Rome against Eutiches as before we have alleged.

Here seest thou the victory which our adversaries have gotten by alleging the fathers, to confirm their transubstantiation. If many they have alleged for their transubstantiation, many more have we alleged against transubstantiation, as ancient, as learned, and as godly, as those whom they have cited: and the selfsame, also have we alleged oftentimes, that they have alleged. Our adversaries with full mouth still cry out, saying: Fathers, fathers, as though the fathers were for them, and not for us: But by this disputation, which we have in hand shall be seen, whether the fathers be before us, whether they approve and confirm our Doctrine, and condemn that of our adversaries or no. But for as much (as say the dialecticians) to give an instance is not to assail the argument. It shall be good to answer that which our adversaries have alleged against our Doctrine. This will we do, with all possible brevity: because we purpose not here to make long discourse of this matter. To show then, that, that of the fathers which they have alleged, maketh nothing against us. Needful shall it be to consider, that the holy Scripture itself doth wontedly give the names of Symbols, signs, or figures to the things which they betoken, figure and represent: and contrarywise, the names of the things signified and figured, they give to the signs and figures, as the fathers do observe it. Thus is Christ the pascal lamb, and the pascal lamb is Christ, Christ is bread, and the bread is Christ, etc. For this cause the fathers, imitating the phrase of the Scripture, speaking of the things signified, they call them by the names of those things which they signify: and contrariwise, speaking of the figures, they give unto them the names of the things which they figure. Which thing S. *Ciprian*, by us before alleged, and S. *Augustine* in an epistle which he wrote to *Boniface* before by us also alleged, and *Theodoret* in the Dialog a little before cited do witness. Moreover if we diligently consider, that which a little before, or a little after in other places they have said we shall see, that they have understood, and witnessed, this meat to be spiritual, not carnal for the mouth, teeth, nor the belly. Wherefore (saith S. *Augustine*, as before of him we have said) preparest thou the tooth, and the belly? Believe, and thou hast eaten. In which manner of speaking, S. *Augustine* doth imitate S. *Cyprian* (as before we have said). It is also to be noted that the fathers speak one way of the bread, and of the wine before consecration, and after consecration otherwise. Before consecration say they, that the bread and wine are common and vulgar, as the rest. But of consecration they deny it to be common bread; they deny it to be common wine: there is a changing say they in them which thing is most true. For the bread and wine, by consecration cease to be common bread and wine, and be dedicated to a sacred use, and so the bread and the wine are made holy, or sanctified, ceasing to be common and profane: Such a change as this, understood the fathers to be made in the bread and wine: but not as touching the substance and being. But as touching the qualities. The which change we do willingly allow, By such a change we confess; that the bread and wine are made Sacraments, which effectually by the virtue of the Holy Spirit, do signify: present, seal and give unto us, as touching the soul, by the mean of faith. The body and blood of the Lord. Who so will mark this, shall understand that when the fathers say: there is now no more bread, nor wine, in the Sacrament, this ought not to be simply understood: As touching the substance: but in a certain manner, in respect of him which receiveth the sacrament, who ought not to settle his eyes upon the bread, nor upon the wine, which be visible, earthly, and corruptible things: but ought to lift up his heart soul, and spirit, to receive that, which by the bread and the wine is signified unto us, to wit, Jesus Christ set at the right hand of the father.

Three causes can we show: why the fathers so loftily and so hyperbolically have spoken of the signs. The first is (which before we have dealt with) taking license of the Scripture which doth also the same. The second, the more to move the hearts of men, and to lift them up to contemplate heavenly things and unspeakable mercies, which in this most holy sacrament we receive: Seeing that our souls are spiritually fed and nourished with the precious body and blood of Christ. The third, to show this representation, which we say to be made in the sacrament, not to be theatrical, not belonging to mockers: but that the Lord giveth really that, which for his part, he promiseth, his body and his blood, for the spiritual nourishment of our souls: And that we for our part, receive it by faith. Christ being our food: were by good reason to be converted into us, as are other meats converted into the substance of him that eateth them: but in Christ is it not so. For we eating him, do convert ourselves into him, and are by a secret and unspeakable union made one thing with him. Oh admirable mystery! Oh high Sacrament! Oh sweet and divine banquet wherein; our body receiveth carnally with the teeth bread and wine! Our soul receiveth spiritually by faith, Jesus Christ with all his treasure and riches, which dying and rising again he gained for us.

For here is he wholly given unto us, that which is said (me seemeth) sufficient to answer that which our adversaries out of the fathers have alleged against us. But setting a part this general answers. Let us answer to each one in particular. As touching *Ireneus*, which saith invocation received the earthly bread is now no more common bread, have we already answered to be truth, when on our part we alleged him. As touching *Tertullian* we say what he himself declareth, saying: The Lord not only made the bread which he took his body, saying: This is my body, to wit the figure of my body. Concerning that which *Origen* saith: that the Lord affirmed the bread to be this body, we deny it not: but the controversy is, how it so is, carnally or spiritually: and in the places, which of him, for us we have alleged: is it declared, how *Origen* himself understood it. As touching that which Saint *Cyprian* saith, the bread to be changed into flesh and blood: The same also say we. But we mean not a natural change, that one substance is converted into another. The change which we understand, and which understandeth Saint *Cyprian* is sacramental and so he there saith, we are united (or made one selfsame thing) with Christ, not so much by a natural change, as by a spiritual. For he hath made himself both bread and flesh, and blood. He himself is meat substance, and life for his Church, which giving her participation etc., he calleth his body. Of these words will we conclude, the sacramental bread and wine to be the body and blood of Christ, neither more nor less than the Church is the body of Christ, not corporally but spiritually. That which he saith, that the bread is changed, not in form, but in nature, seemeth to make much against us. But by that which Saint *Cyprian* himself wrote to *Cecilius*, that in the wine is shewed the blood of God, it appeareth to be otherwise. Also speaking against the Aquarians, he saith: If the wine leave his being in the cup, the blood of the Lord cannot appear to be in the cup. Also all that moreover, which of him we have on our part alleged. Besides this, Saint *Cyprian* being a Latin Author, he took, it may be, the Latin word *Natura*, not in signification of substance, but in signification of virtue, force, and propriety, as the Latin authors do many times take it: and in the same signification in our Spanish tongue is it taken. And so say we the nature of this herb, or stone, etc. is this, etc. The nature of the load-stone is to draw the iron: As much as to say, as the virtue or property etc. Taking it then in this signification, it will very well agree with that which Saint *Cyprian* saith. That which saith Saint *Ambrose* of bread is made the flesh of Christ, ought to be sacramentally understood, as before we have said. And that this was his meaning, by that which he himself saith, in the places of him, for us, before alleged appeareth. What thought *Chrysostom* of the figure, and the thing figured in this Sacrament, in alleging him for us, we have already declared. Now it resteth to answer that, which he saith of the wax, which applied to the fire is consumed: and applying this similitude, he saith: So the bread and the wine are consumed, of the substance of Christ. To this objection we answer, that the word (thought) used by *Chrysostom*, declareth unto us, that which he said, ought not to be understood, but in respect of our faith and knowledge, wherewith communicating the bread and wine, we receive them, not as bread, nor as wine, but lifting up the spirit on high, we receive them as the body and blood of Christ, or whose efficacy they are a figure. To the other two places of *Chrysostome*, that Christ giveth himself to us that we should see him touch him, and handle him, and in whose flesh also we might fasten our teeth: What *Chrysostom* thought of the sacramental bread and wine, whether it be true bread and wine or no, we have very clearly

shewed by the same words of *Chrysostom* himself. And it is not to be believed that so grave an author would contradict himself. Let us, now answer how this ought to be understood which our adversaries allege of him against us. I say then, that simply and properly speaking: Neither the body nor the blood of Christ in the sacrament are either seen, handled or touched: The bread and the wine are seen, handled and touched. The same *Chrysostom* in the same homily saith: He maketh us (to say the same also one Mass with him. And this not only by faith, but he maketh us really his body. The same saith he in the 60th and 62nd homily to the people of Antioch saying: We I say are not only by faith and love but also really indeed made and mingled with the body of Christ. And notwithstanding this union, there is none will say that we are transubstantiated into the body of Christ. So say we also that notwithstanding this sacramental union which remaineth between the bread and wine and the body and blood of Christ, the bread is not transubstantiated into the body of Christ, nor the wine into his blood. The same *Chrysostom* saith: Think not that thou takest the body of Christ of the hands of a man, but of a Seraphim, etc. Should we simply understand this: the minister is not now a man but transubstantiated into a Seraphim. Also he saith: we must not think the hand of the Priest to give us the Sacrament but we must understand the stretched out hand of Christ to do this. By all this variety of speech what think we sought *Chrysostom* to do, but to draw the minds of the Communicants from the consideration of the outward signs and figures visible and subject to perish, and to make them consider the heavenly and divine things, which by them be figured? This glorious Father then would, that in communicating, we should so celebrate the memory of the death and passion of Christ, as if then at the same instant that we communicate, his body were crucified and his blood were shed for us. Would God that all Christians, when they communicate would have this consideration and meditation: other fruit should they then receive of the communion. The faithful believing the Evangelical doctrine, and celebrating the holy Supper, are present as it were at the condemnation and death of the Lord: and this is the memory commanded them to do: and so saith Saint *Paul* to the Galatians, that before their eyes was Christ condemned, and among them crucified. As touching that of Saint *Augustin* which they object unto us, that Christ bare himself in his hands: We deny it not: For what inconvenience is it, that Jesus Christ with his hands hath born his own body, if by the body we understand the Sacrament of his body. And that this was his meaning, he himself a little lower declareth, when he saith: *Quodam modo*, in a certain manner, not simply. To the other which they say of Saint *Augustin*: that the flesh of Christ ought to be adored in the Sacrament. We deny not the flesh of Christ in so much as it is conjoined with the Divinity, from the which it never departeth, ought to be worshipped. For whosoever otherwise shall simply worship the flesh of Christ, not respecting the hypostatical union which is between the flesh and the Divinity in Christ, shall commit idolatry: for only God, only his Divinity ought to be worshipped. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Deut. 6:13. Who so desireth to see how much Saint *Augustine* is for us, and how much against the Transubstantiation of our adversaries: and this not in one place by chance, but in many, let him read that which we have already alleged. S. *Hillarie* in the place cited against us, groundeth his argument upon the truth of the Sacraments, the which do really and truly seal, give, and present that which they represent unto us. We receive then in the Sacrament of the body and blood of Christ, the true body and blood of Christ, and make ourselves one selfsame thing with him: and this spiritually by faith, as so often we have said which union is not only made in the Eucharist, but also in Baptism. And so the same *Hillarie* a little before he had said those words of the Eucharist, had said the same of Baptism, saying: that by it we are conjoined with Christ and amongst ourselves. And this not by union of consent and will only, but also of nature: let them also put Transubstantiation in the water of Baptism. As touching that which they say of *Leo* the first, we confess the same which he saith: that Christ is made our flesh, and that we do pass into his flesh and how much his authority is to be esteemed. As touching *Damascen*, there is no doubt but that he is wholly for them. As appeareth in the place against us alleged. This *Damascen* by nation and profession was a Jew until he came to Constantinople and was converted: and being converted, became a Monk: He lived in the time of the Emperor *Leo Isaurico*, about the 720th year; when the Moors a few years before having passed the Straights of Gibraltar had by the chastisement of God subdued almost all our country of Spain. Some things he wrote wherein are found many wonders superstitions and errors: I will here set down some that the credit may be seen that to such an author is due. A great defender he was of images: They are not only to be made (saith he) but also to be honored and revered: The which is

contrary to the second commandment: *Thou shalt not make to thyself any graven image, Thou shalt not worship nor honor them.* The relics of Saints he much esteemed and doubted not to call them fountains of the gifts of God. He dared to say: that we ought with faith to honor dead saints, the which is blasphemy. For in one only God ought we to believe: As we confess in the beginning of the Nicene Creed. Speaking of Purgatory, to confirm it he reporteth great wonders: he telleth how *Trojan* the Emperor; who was a pagan, an Idolater, and a great persecutor of the Christians by the prayers of S. *Gregory* went out of the pains of hell, etc. Also that the soul of a woman called *Falconilla* a Pagan went out of hell, whither for her idolatry she was condemned: and this by the prayers of one which he calleth *Primera*, a martyr. Friar *Juan de Pineda*, libr. 18 chapter 24 ¶ 1 telleth another such like tale: and this it is. *Zenoras* (whom he calleth a noble Historian) saith that the Empress besought the Patriarch, bishops, and religious persons to pray for the soul of the Emperor *Theophilus* her husband: and that they obtained pardon for his offences: but I (saith *Pineda*) hold it very doubtful, seeing that he died an obstinate heretic. And then I will leave mine opinion founded upon the roots of faith. One of which saith: that where the tree falleth, there shall it ever remain: and another: that in hell there is no redemption: and another, that grace divideth between the sons of the kingdom and of hell, etc. For the selfsame causes say we, that which *Damascen* saith of the souls of *Trojan* and *Falconilla* to be lies. But *Mejía* upon the life of *Trojan* saith: that that which is said of the soul of *Trojan* is a mere fable and jest. Doctor *Illescas* upon the life of Gregory the first holdeth it for certain truth and condemneth except *Mejía*. Also saith *Damascen*, that one *Macarius* consulting with a dry skull, knew many things of the state of the dead (and what is to be a Necromancer if this be not?) This *Macarius* (saith he) wontedly prayed for the dead: and desired to know if such prayers did ought avail them, and if they received any comfort by them. He saith: that God a lover of souls, willing by many and firm arguments to declare this to his servant, inspired into the dry skull the word of truth. For these words the skull pronounced: When thou prayest for the dead, some small consolation we feel, etc. Also he reporteth: that one saw a Disciple of his (which had lived a life somewhat dissolute), burning in the fire, whose body was in the flame even to the throat: Afterwards by the prayers of the Master. The same Master himself saw him in the fire up to the middle: and afterwards praying again for him, he saw him free and safe without hurt of the fire. These four so strange wonders, besides others which we pass over, shall you find in his sermon of the dead. You see here the texts of holy Scripture wherewith he confirmeth his Purgatory. Also to prove the resurrection, he citeth the place of Genesis, the ninth chapter and the fourth verse, where God commanded *Noah*: *The flesh with the blood shalt thou not eat.* Also, another strange thing in the chapter of Virginity he saith: that had not *Adam* sinned, men for generation should not carnally have coupled with their wives. And because he saw the text of Scripture to be against him. God might (saith he) by other means multiply men without the conjunction of man and woman. Also seeing that Saint *Basil* calleth the bread and the wine of the Sacrament, examples of the body and blood of Christ (which was opposite to him.) This saying of S. *Basil* (said he) ought to be understood of the bread and of the wine before sanctification (which is not so) for the bread and wine before consecration (as already we have proved by the Fathers) are common bread and wine, as the rest: and be no symbols, nor figures of the body and blood of Christ, until (and not before) these words: *Take and eat, this is my body*, he said. Since such a one then is *Damascen*, leave we him, and let us follow that which the whole Scripture doth teach us, that which the Fathers (whom against Transubstantiation we have alleged) do tell us, and that also, which experience itself, of that which we see, touch, and taste in the sacrament doth show us. To *Theophilact*, *Anselme*, *Hugo*, *Richardo*, etc. (whom they cite against us) and lived in the time that the holy Supper of the Lord was now falling: the Popes then tyrannizing the consciences of men: who never stayed until (the holy supper destroyed) they had made of some relics, patches and remnants of their Mass such as now it is, full of abuses, superstitions and idolatries) do we answer the same: He of these late writers which least erred in this matter of Transubstantiation is *Scotus*: Transubstantiation can neither be proved by Scripture nor by reason, who saith (as before we have said) that neither by Scripture, nor reason it can be proved but would yet be deceived, because the Church so commandeth. How could his Church (which is the Pope and his Cardinals make new articles of faith, besides those which Jesus Christ, our king, our Prophet, and priest ordained and taught us: which be contained in the Creed of the Apostles?

Let us now answer to the Councils which our adversaries allege against us. As touching that which they object against us of the Council of Ephesus, wherein *Cirillus* governed, and *Theodore* (who is so apparently against Transubstantiation) was present therein, they do us great wrong. For the same do we confess that the Council confesseth. We say, that receiving this Sacrament, we receive not common flesh: but flesh sanctifying, which by an inseparable union is conjoined with the divine word. But how do we receive it? Spiritually by faith, not carnally as say our adversaries that they receive, eat and digest it. For until it be digested, they affirm it to be the flesh of Christ. They object the council of Vercelli in the time of *Leo* the ninth where *Berengarius* was condemned. They object the Council of Lateran in the time of *Nicholas* 2 which caused *Berengarius* to recant. The Lateran Council also in the time of *Innocent* 3. Also the Council of Constance year of our Lord. The Council of Constance 1516. The Trident also of our time: in the time whereof so many Popes, as *Paul* 3, *Julius* 3, *Marcellus* 2, *Paulus* 4, *Pius* 4, (and none of these for the causes, that speaking of the Popes we have shewed, were present in it) popped. But examine we the recantation, which Pope *Nicholas* the second that popped about the year 1060 commanded *Berengarius* to make in the Council of Lateran: as it is written in the Decrees *de consecrat. dist. 2 chapter Ego Berengarius*. Great wonder wherein he was constrained to confess, that the body of Christ is handled (or sensibly felt) with the hands of Priests, that it is broken, that it is chewed with the teeth. I demand of them how can the body of Christ, which now is glorified, and therefore impossible, and no way subject to these human miseries suffer these things. Which the Pope and his Council do say? The Glossor of the Decrees himself, although not very wise, could not but see so great an absurdity as this, and therefore said, that this very warily and advisedly ought to be understood: for if thou dost not so (saith he) thou shalt fall into an error far greater than that of *Berengarius*. The Glossor then understood it much better than Pope *Nicholas*, or his Council (whose Holy Spirit the Pope was) that the body of Christ in the Sacrament could no ways be touched with the hands, nor broken, nor chewed with the teeth. For this cause the Master of Sentences in the fourth, willing to amend or conceal this so notable a fault, saith that this which was commanded *Berengarius* to say, ought not to be understood of the body of Christ, but of the Symbols: which say they, be the accidents. And so in that manner of speaking admitteth a trope or figure: according whereunto is attributed to the thing that which is of the symbols. But should we use this figure, they would eat out our eyes. Now shalt thou understand the account which is to be made of such a Council, and of the other Councils that followed this: in which the Pope or his Legates have governed, and nothing aught worthy was in them determined (albeit the Fathers had broken their heads about it) if the Pope approved it not. So that the Pope only is he which maketh and unmaketh decrees and articles of faith: and not the Council. When a Council is celebrated the which from many to many years is done: as though there were no evil life of the Prelates to be amended; nor abuses, superstitions, heresies nor idolatries in the Church to be corrected). The Legates of the Pope, which commonly are three (for such is his cause, that he trusteth not one with it) have great regard to write to the Pope this or that is determined in the Council, how liketh it your Holiness. Then doth the Pope either approve it, or blotting it out, disallow it. If he blot it out, there is then no more treaty of that matter, how true whatsoever it be, and how profitable whatsoever for the Church. That which he approveth he writeth to his Legats. This letter which the Pope sendeth, is the Holy Spirit which now governeth the Councils. This Holy Spirit descendeth not from heaven, but cometh enclosed in a budget or wallet. Thus is the Council not free, but a servant: and of whom? Of the Pope. Who as before by many most sufficient reasons we have proved to be Antichrist. So necessary an article to salvation is Transubstantiation among our adversaries, that they hold him not a Christian, but an heretic anathematized, accursed, and excommunicated that doth not believe it. Wherein, to the Council of Florence, held in the time of *Eugenius* the fourth in the year of our Lord 1439 do they great injury. In this Council were present the Emperor of Grecia, the Patriarch of Constantinople, and many Eastern Bishops. The Greeks and Latins agreed in this Council, in the difference which they held touching the holy Spirit: and in some other things they also agreed: but as touching Transubstantiation, albeit the Pope did labor them to allow of it: yet could they never effect it with them. And great heed took the Greeks, that in the letter of unity no mention were made of Transubstantiation: the which was done to the good liking of the Greeks, as in the Bull of *Eugenius*, which beginneth *Exultent coeli, et laetetur terra*, appeareth: wherein he giveth for good to all Christendom, that the Greek and Latin Church had once again accorded. And I surely know, had their Transubstantiation

been an article of faith, without which there is no salvation, the Roman Church did wickedly to admit the Greeks for brothers, seeing they openly denied Transubstantiation. That which our adversaries say of the mutual consent of the Church touching the article of Transubstantiation, here appeareth to be false. For neither the Greek nor Eastern church ever believed it, nor now at this day believeth it: nor yet did the Latin Church for a thousand years space believe it. Of all this which we have spoken touching Transubstantiation we conclude that which we say to be truth, that he which heareth the Mass is a great Idolater, and he which saith it is a greater.

The fifth damage which the Mass causeth, is: that besides the said four damages, it maintaineth many abuses, as is Purgatory. Concerning Purgatory say we: there is no other purgatory but the blood of Christ, which purgeth our sins. By which purgation we are reconciled with the everlasting Father. The other purgatory say we which our adversaries have forged, without the word of God, is the head of a wolf, as Doctor *Constantine* did call it, who for the cause of religion, of infirmity, age, and hard imprisonment, among those cruel Cannibals, and eaters of man's flesh, the defilers of the faith, in the castle of Traiana died. Purgatory is a common cutpurse, that without shame or correction stealeth, robbeth, and catcheth all what it can, to fill the paunches of these idle bellies, priests and friars, and all the ecclesiastical order. For whence have they so enriched themselves? Whence is it that they have builded so many sumptuous Monasteries, which seem rather castles and palaces of most rich kings and Princes, then houses of begging Friars and poor Monks, who in times past gained their living with the labor of their hands? Whence have they founded so many Chapels, so many Trentals, so many Masses prayed and sung, which they called *de requiem*, but of the foolish persuasion of Purgatory? As the Mass entertaineth Purgatory, so also doth Purgatory entertain the Mass. The Mass and Purgatory are even as two Mules, the one rubbing the other. The false prophets made an old and simple woman believe, that the soul of her father, mother, husband, daughter or other person whom she dearly loved was suffering most grievous torments and pains in Purgatory: and demanded some relief by the Mass or Masses which should be said for it. Then the poor old woman, taking it from their mouth, joined piece to piece, 68 *Blancas* which is a *Real*, went to a Priest, and giving him the *Real* (for Masses are sold for money) besought him to say a Mass with great devotion for the soul of her father, or some other person whom she loved. And were the old woman so much more superstitious; then went she to a monastery, holding it for certain, that the Friars lived a more religious and holy life then the Priests, and being come to the monastery, besought the Sextan or potter to cause a Mass with all speed to be said. The Sextan or porter said, it should presently be done. Then went out a Father to say the Mass, and took money of her: to whom better had it been to have given, then taken it from her: for God knoweth the poverty that remained in the house of this old woman, and the riches and superfluity that was in the monastery. And a fair thing it was, that they said it not for her: for oftentimes it happeneth, that more Masses are received for in one day, then all the Priests of the monastery can say in a month. And this is the cause why they cannot say all the Masses they receive for. But thou wilt say unto me: Why do these reverend men take of them more money for Masses then they well can say? Me seemeth they rob in doing this which thou sayest. Hereunto I answer, that they reckon not of this, nor make they any conscience thus to rob and deceive. And that which is worse, this their theft and robbery do they sanctify, saying: that is very well done, and that necessity so requireth, that the devotion of the people be not despised. And the Pope for the cause aforesaid proveth and maketh good this theft: and commandeth them to say two Masses at every months end, one for the quick, another for the dead: which two Masses (saith he) are as available as all those (how many whatsoever) they have omitted to say. Did the Magistrates their duty, they would seek, and in the chests of their Monasteries should find such Bulls, such mockeries, and such licenses to steal. Purgatory have they made a new article of faith: so that he which believeth it not, is therefore an heretic. If it be heresy not to believe that, which neither in the doctrine of the old or new Testament is confirmed: Nor is in any of the three Creeds, of the Apostles, the Nicen nor of *Athanasius* being a Summary token out of the Scripture, which a Christian ought to believe, contained.

The 6th damage is: that suppose the sacrifice of the Mass, or sacrament of the altar (as they call it) had been such, as they paint it out: Yet should it not be well administered, since the Christian people are defrauded,

and deprived of the one half of the sacrament. because they give them not the sacramental wine, which is the sacrament of the blood of Christ, shed for us upon the Cross, and when the other half is received, they give it seldom once in the year, and wickedly, with so many superstitions and Idolatries (as we have already proved). In bread and wine did Jesus Christ institute this sacrament, for the high signification and allusion which the bread and wine hold with his body and with his blood: and commanded his Apostles, in the selfsame manner, As they had seen him celebrate the supper, in memorial of his death to celebrate it. When he gave them the bread, he said, *Take eat, this is my body*. And when he gave the wine, he said, *Drink ye all of this. This is my blood*. In giving the wine, he addeth, and that not without great mystery, this word all, for with this word All, doth the Lord prevent, and arm us against the heretics, which were afterwards to arise, saying: Drink not all of the wine. Our adversaries cannot deny the Lord to have said, *Drink ye all of this*. They cannot deny, that all those which have received the bread, have not drunk of the wine, Mar. 14:23. And so saith S. *Mark*. And they all drank thereof. As little also can they deny that they themselves command, contrary to the commandment of God, that all do not drink thereof. What shall we hereupon conclude? That they be heretics, albeit, they deny it because they falsify and clip the most holy sacrament which Christ did institute. If the laws command, that he which falsifieth or clippeth the coin, bearing the figure of the king, or the Lord of the land; shall die: What punishment shall he deserve, that falsifyeth and clippeth the sacrament, which hath not only the figure of Christ, but his proper body and blood. As in bread and wine, Jesus Christ did celebrate his supper: Even so did his Apostles celebrate it afterwards. Read the 11th chapter of the first Epistle to the Corinthians, where S. *Paul* entreateth of the celebration of the holy supper; But the space of one thousand years was the selfsame order touching the substance of the supper, observed in the Church: until false prophets arose that brake this good order, which Christ did institute and his Apostles: and the Church did long time after observe, These would show themselves to be more wise than Christ, and so commanded they that no Christian, were he not a priest, should receive, when they communicated the consecrated wine.

The reasons they yield (but very frivolous and ridiculous) why they so command. The first is, because there is no difference between the priest, and the people. Great pride and arrogancy is this, ever have they pretended to keep Christian people in subjection: So are they called the Clergy, for being, as they say, the lot of the Lord. As though the people, for whom Christ died, were the lot of the devil.

The second cause is, the danger of shedding the blood, by the beards: if the people should drink it. If this be the cause why give they it not to women, seeing they have no beards? Why give they it not to many, which either by nature, or shaving, or cutting have no beards? Why command they not, that all Christians should be beard shaven? Why permit they the Pope and many Cardinals and Bishops in Italy to nourish their beards? And so no danger should be.

The third say they: that receiving the form of the bread, they receive the body of Christ, and by consequence (as they call it) receive they the blood. And thus (say they) that under one form they receive both things: the body and blood of Christ. Oh learned men! Oh great wits! The Lord commandeth that all should drink. They countermand saying, that all shall not drink: that to receive one kind is sufficient. And a fair thing is this, that they condemn those for heretics which receive the supper in both kinds: As Christ did celebrate, and as the Apostles, and all the Church, for more than a thousand, and so many years celebrated the same. They see not that in condemning us, they condemn Christ, his Apostles, and all the Church for so many years. Let them show me one Church, that communicated in one kind, for the space of 1000 years after the death of Christ. These reasons and all whatsoever they can imagine, and in their fantasy forge, will not suffice to diminish nor defeat the order which Christ ordained in his Church. In bread and wine did Christ institute this sacrament, and so distributed it, to his Apostles, and commanded them so to do the same. S. *Paul* as a good disciple obedient to his master, did so celebrate the holy supper: distributing the bread, which is the sacrament of the body and the wine which is the sacrament of the blood. Ye (saith he) cannot drink the cup of the Lord, and the cup of devils, etc. And a little before, by the cup, he had made mention of the communion of the blood, and of the participation of his body by the bread. Also as often as ye shall

eat this bread, and drink this cup, etc. So that, whosoever shall eat this bread, and drink this cup of the Lord unworthily, etc. Let everyone therefore prove himself, and so eat of that bread and drink of that cup. Also, for he that eateth and drinketh unworthily, etc. Of all those that did communicate spake, S. *Paul*, and not of the priests alone. This selfsame order of communicating in both kinds, was for many years observed in the Church. As in the ecclesiastical histories and writings of the fathers, some of whom I will here allege, appeareth. Our flesh, saith *Tertullian*, is fed with the flesh and blood of Jesus Christ: that the soul may be nourished of God. Oftentimes doth S. *Cyprian* make mention of this communion in both kinds, in bread and wine. Read his sermon titled *De Lapsis*. In which, not once, but 5 or 6 times, he maketh mention thereof. Also he saith: that those which did communicate, received the sacrament with the hand: and giveth a reason why we ought to communicate in both kinds, the which is of other touch, then those which our adversaries give, why we should not in both kinds communicate. How shall we exhort (saith S. *Cyprian*) the people, to shed their blood for the confession of Christ, if when they enter the combat, we deny them the blood of Christ? Or how shall we make them capable to drink the cup of martyrdom. If we admit them not first to drink, the cup of the Lord? Also that which we said of the same S. *Cyprian* concerning the young infant (when we spake of the miracles) that in both kinds received the sacrament, *Chrysostom* saith. We are not, as in the old law: where the priest drank his portion, and the people had the rest, but one selfsame body is here given to all, and one selfsame cup: and all whatsoever is in the Eucharist, is common both to priest and people. *Chrysostom* in this sacrament, putteth not the difference that our adversaries do, between the priest and the people: That the priest in both kinds communicate, and the people only in one. But we will show for greater confusion, of our adversaries, all those four Doctors (as they call them) of the Church to be for us. As great credit give they to the Doctrine which these four Doctors with one common consent do teach: As they give, to the Gospel itself. Saint *Ambrose* (As *Theodoret lib. 5 chapter 17* reporteth speaking with the Emperor *Theodosius 1*, a natural Spaniard of Italica, which we now call old Sevilla, one league distant from Sevilla. They said unto him, how darest thou, I pray thee stretch out thy hands, stained with unjust slaughter and blood, to receive with the same, the holy body of the Lord? Or thou, that moved with the fury of wrath, so much blood so wickedly hast spilled, how wilt thou apply to thy mouth his venerable blood? Depart then, etc. *Sozomenus lib. 7 chapter 24* maketh also mention of this History. The same S. *Ambrose* in the funeral oration, which he made at the death of *Theodosius*, maketh mention of *Theodosius* his repentance. Were there many *Ambroses*, there would be many *Theodosies*. The cause will I here briefly tell, why Saint *Ambrose* deprived him of the holy supper. They of Thessalonica murdered a Tribune in a popular tumult: the Emperor *Theodosius*, hearing it was so highly offended that he caused seven thousand men to be slain. But *Mejía*, writing the life of this *Theodosius*, applyeth this to his Mass, which is so much against it. He saith: that *Theodosius*, the day following would go to the Temple to pray, and hear Mass, as he was (saith he) accustomed, etc. And note the affected malice of *Mejía*: That he alleged not the author of this his saying. That *Theodosius* went to hear Mass: which he would have done, had any said it. Maliciously he concealeth the name of *Theodoret*, because it made against his Mass, which he so much adored. Two things may we note in this saying of S. *Ambrose*: First, that he which did communicate took the sacrament with his hands, and not with his mouth, a child, when they give it pap. This sacrament is not for Infants, which cannot eat strong meats, but it is for people, that have discretion, and can eat a piece of bread, and drink a glass of wine. And so saith Christ unto them, *Take eat, Take drink*. He saith not: Open thy mouth, receive therewith the bread. The second thing which we are to note in this saying of Saint *Ambrose* is: that the sacrament to the faithful was given in both kinds, in bread and wine. For to eat without drinking, what doth it profit the body? Both the one and the other, have we noted, in the place of S. *Cyprian* before alleged. Also *lib. 4 De sacramentis, chapter 5*. These words saith the same S. *Ambrose* in the distribution of the body and blood of Christ, the priest said *Take the body of the Lord: Take the blood of Christ*. Whereunto the communicant answered Amen. The second Doctor is Saint *Jerome*: Where speaking upon the second chapter of *Malachi* saith: The priest which consecrateth the bread of the supper, and distributeth the blood of the Lord to the people. Saint *Augustine* is full of notable sayings, confirming our Doctrine of the communion in both kinds. Of which I will allege one or two, to avoid tediousness. How (saith Saint *Augustine lib. 5 Hypognost. Tom. 7*) dost thou promise the life of the kingdom of heaven to babes, not regenerate of water and the holy Ghost, nor nourished with the flesh, nor watered with the blood of Christ,

etc. Also in the first Epistle, to *Januarius*. Some (saith he) do every day communicate the body and the blood of Christ: others, etc. This is most certain, that in the time of S. *Cyprian*. and of S. *Augustine*. And long time also after the Eucharist was given in both kinds, and that to infants as *Erasmus* noteth it. The fourth Doctor which is S. *Gregory* now remaineth: whom we may justly entitle the last bishop of Rome: and his successor *Boniface 3* may we call the first Pope: because he would be wholly Pope, calling himself by the aid of that murderer *Phocas*, universal Bishop. Saint *Gregory* then saith: you have learned what the blood of the Lamb is: and this not by hearing, but by drinking his blood (to wit, as often we have said, the sacrament of his blood) is shed into the mouths of the faithful. Here you see, all the four Doctors of the Church confirm our Doctrine. Why then do our adversaries deny it, and what say I of four doctors? Read they all the ancient Doctors as well Greeks as Latins, all are found to be for us. And many years also after Saint *Gregory*, when all things as it were went to ruin this custom continued: and not as a custom, but as a law inviolable was it holden: for the reverence of the divine institution was yet on foot and in it being: and to separate those things which God hath joined they doubted not to be sacrilege. So said *Gelasius* Bishop of Rome as *de Consecrat.* dist. 2 chapter *Comperimus* it is alleged) we have understood, saith he, that some having only taken the body of the Lord, do absent themselves from the cup: who for as much as they sin of superstition, must be compelled to receive entirely the whole Sacrament or to abstain from the whole. For the division of this mystery cannot be without great sacrilege. Our adversaries then in dividing this mystery, by the saying of *Gelasius*, be superstitious and Church-robbers. In the 3rd Council of Toledo, 2nd Cannon, and in the conclusion of the said Council, the symbol of our faith is commanded to be said before the communion of the body and blood of Christ, according to the custom of the East: the reason which the Council giveth is, that the people should confess that which they believe, and so having hearts, purified by faith, are said to receive the body and blood of Christ. In this Council was present the Catholic king *Ricardo*: as by the prayers which he made in the Council appeareth.

The 7th damage that the Mass causeth is, that suppose the Mass were good, and celebrated as it ought to be celebrated, yet in a strange tongue is it said, that the people understand it not, and sometimes also be himself that saith it understandeth not that which he saith: which is against the commandment of S. *Paul*, who commandeth that all be done with comeliness and order. And what comeliness or order is there, where the people hear a language which they understand not, and so know not whether the Priest doth blesse or curse them? The same Apostle saith, that the use of tongues not understood (albeit to the praise of God) is unprofitable in the Church. And therefore, without interpretation of that which is said, ought not to be used. Read 1 Cor. 14:8 where he saith, *If the trumpet shall give an uncertain sound, who shall prepare himself to the battle? So likewise you by the tongue, except ye utter words that have signification, how shall it be understood that which is spoken? For ye shall speak in the air, etc.* And therefore in the 19th verse he saith: *I would rather speak five words in the Church with understanding* (that is to say, that may be understood, thereby also to instruct others) *then ten thousand words in a tongue* (to wit) *that the people understand not.* The same Apostle in the 27th verse commandeth, that if any shall speak in a strange tongue, there be also an interpreter. And if there shall be no interpreter, he commandeth that he speak not in the Church. And that if he speak, he speak to himself and to God, and not to the people: for the people receive no edification by a tongue that is not understood. And therefore in the 26th verse he commandeth that all be done to edification. For this cause, when God spake with the Patriarchs, with the Prophets, and with his people of Israel, or they with him, they speak unto him in their mother tongue that all did understand. The same did Jesus Christ, speaking with the Scribes and Pharisees, he spake unto them in the vulgar tongue, the same that was then used in Judea. The Apostles when the Lord sent them through the world to preach, had first received the gifts of tongues to preach the Gospel, and celebrate the sacraments to every nation in their proper language. Why then do not our adversaries in this imitate the Apostles, they taught and celebrated their Sacraments in the vulgar tongue, that all might understand: that the people might be edified, and God might be glorified. The mysteries of Christian religion, be not as the mysteries of the Gentiles (which were those that they called *Mysteries of the Gentiles Eleusinos*, and those of the good goddess) and woe unto him that revealed the same. Here hence it cometh that the Priest pronounceth the words of consecration, not only in a strange tongue, but also in a very low voice that none can hear them, and so (say they) Pope

Vigilius commanded, as reporteth Dr. Illescas upon the life of *Vigilius*. The Lord will that his Christian people understand the mysteries, (Levit. 11:3) and understood, do meditate upon them as God in old time loved not the beast that chewed not the cud, (Deut. 14:4) and suffered not his people to eat thereof, so now loveth he not that Christian that cheweth not the cud, and meditates on the law of the Lord his mysteries and his sacraments. David speaking of the exercise of a godly man saith: That he meditateth night and day upon the law of the Lord.

The Lord speaking with *Joshua* who was no Priest but a most warlike Captain that won so many battles saith these words unto him, Joshua 1:8, The book of this law shall never depart from thy mouth but day and night shalt thou meditate therein, that thou mayest keep and do, etc. To each nation in their vulgar tongue, let them then say their Mass that they may understand and know whether that which is therein said be good or evil: and not say it to all nations in Latin: whereof the people receiveth no edificacion but destruction: naught learning, but superstition and idolatry; As before we have proved. Some notable damages, which the Mass causeth, have we shewed. Now will we show some absurdities and great inconveniences which thereof follow: Against the word of God are some of them and against the doctrine of the fathers and others be against experience itself: against natural reason, and common sense. And but three or four will I set down to avoid tediousness. We said (being so taught by the word of God) that in the sacrament of the body and blood of Christ, the faithful only receive spiritually and by faith, the true body and blood of Christ. Our adversaries not herewith contented, say: that not only the good, godly, and faithful, but also the evil, wicked and unfaithful. The Turks, Jews, and Pagans do receive the true body and blood of Christ: and yet pass they further: they say, that beasts, mice, and other vermin do eat it, that the moisture doth moisten it, and the moldiness doth make it moldy, etc. Their black Transubstantiation hath made them fall into so great an absurdity and strange wonder: they believe that there is no bread nor wine, but the body and blood of Christ in the Sacrament: They understand that not the faithful only, but also the infidel, Turk, Pagan, and Jew, the Mouse, etc., eateth that which was in the Sacrament. Hereupon conclude they that they eat and drink the body and blood of Christ. He that will deny them Transubstantiation, will also deny this their conclusion to be good. But this set apart, the wicked, etc. will we show by the mouth of Christ himself, not to eat nor drink the body and blood of Christ. S. *John* sheweth that the Lord saith: *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.*

Hereupon is concluded, that except we eat his flesh, and drink his blood we shall not be saved. We eat and drink his flesh and his blood when we not only receive this Sacrament, but also at all times, and as often as we believe in him. Believe saith S. *Augustine*, and thou hast eaten. And therefore the same Lord recounteth the fruits which this eating of his body and drinking of his blood do necessarily bring forth. *He that eateth* (saith he) *my flesh, and drinketh my blood, hath eternal life, and I will raise him up, etc.* Also, *he that eateth my flesh and drinketh my blood dwelleth in me, and I in him.* And, *he that eateth me, shall live also by me.* Presuppose this, as most true and apparent it is, that wicked men, Jews, mice, etc. have not eternal life, nor shall be raised up in the company of the faithful. It is seen they that dwell not in Christ, nor Christ in them, it is also apparent that they shall not live by Christ. Hereupon we conclude, that they eat not the flesh of Christ, nor drink his blood. For had they eaten it, and had they drunk it, heaven and earth should rather fail, then the word of Christ should fail, the wicked Jews, Turks, mice, etc. should have life eternal, and should dwell in Christ, and Christ in them, etc., and to say this is a most great absurdity. Therefore it followeth, that such eat not the flesh, nor drink his blood. Saint *Augustine* considering this he said: The other Disciples did eat *Panem Dominum*, the Lord which was bread, but *Judas* did eat *Panem Domini*, the bread of the Lord: as if he had said: *Judas* wanting faith, and receiving the Sacrament unworthily, did not eat the body, nor drink the blood of Christ, which the other Apostles did, because they had faith, and did eat it worthily: but *Judas* did only eat and drink the sacrament of the body and blood of Christ. Also in the 21st book *de Civitate Dei*, chapter 25 he saith: It is not to be thought that he eateth the body of Christ, which is not in the body of Christ, nor in whom Christ is not, nor he in Christ. *Origen* upon those words, *That which entereth in at the mouth defileth not the man, etc.*, manifestly saith, that the wicked do not eat the body of Christ: and giveth the reason: because the body of Christ (saith he) is quickening, and he which eateth it, dwelleth in Christ. Saint *Jerome* upon the 66th chapter of *Isaiah* saith: Not being holy in body nor spirit,

they eat not the flesh of Jesus, nor drink they his blood. Many other places be there in the Fathers, that prove our doctrine, the wicked, etc. not to eat nor drink the body and blood of Christ. But those which we have alleged, are now sufficient.

Another absurdity there is, and this it is, that the banquet being to be common and general to all: by which it is called Communion: one only at his pleasure eateth it and swalloweth all, without giving part to others. Who taught them thus to do? Not Christ, nor his Apostles, nor the primitive Church. In old time, all those that were present when the Supper of the Lord was celebrated did communicate, and that in both kinds. And except they did communicate they deprived them of the Supper, which our adversaries cannot deny. So confesseth *George Casandro* in the preface of the book titled *Ordo Romanus de officio Missae*: for confirmation hereof he allegeth the tenth Canon of the Apostles: where it is commanded, that all the faithful which were found present at the holy solemnities of the Church, and continued not till the Mass were ended, nor received the holy Communion, should be cast from the Communion. He citeth the Council of Antioch, the second chapter, wherein it is ordained, that all they which enter into the Church of God, and receive not the holy Communion, should be cast out of the Church. He alleged also the Canon of *Calixtus* (or as say others) *Anacletus*, which commandeth: that the consecration ended, all should communicate. He allegeth also *John Coclaeus*, in the book which he titled *De Sacrificio Missae, contra Musculum*. In old time saith *Cochleus*. As well the Priests, as the Laity, so many as were found present at the sacrifice of the Mass, the offering being ended, did jointly with the Priest communicate, etc. And the same Canon which they say in their Mass, maketh this to be clearly understood: because it maketh mention of the people, standing about, offering and communicating. For which cause some expounders of the Canons say: that the Canon ought not to be said in the Mass, but only when the people communicate. Many more Councils and Fathers might be alleged to confirm that which *Cassander* saith: but the thing being so manifest, many witnesses shall be needless. The Grecians until this day observe the ancient custom: there is no private Mass among them. Upon the Lord's days and festival days, the Supper of the Lord is only celebrated, and the people in both kinds communicate. Our adversaries may see what hath been the cause of leaving this ancient and laudable custom, and that as many also as hear the Mass, and communicate not, incur thereby excommunication. The Communion in our time, is but once a year celebrated, and this with damage and great idolatry: and all the days in the year, is no other thing done, but saying of Masses in every corner of the Churches, and in those also of particular houses, without any Communion: except it be that some for devotion will communicate: and oftentimes it happeneth, that none is found present at these Masses, but the Novice only that answereth, *Et cum Spiritu tuo*, and with thy spirit: when the Priest hath said unto him, *Dominus vobiscum*, The Lord be with you. And note that the Novice is wont to be commonly a little villain, according to the proverb: *Hice a mi hijo monaguillo, y tornóseme diablillo*, Make my son an altar boy, and turn him a little devil. What agreement then hath this their private Mass with the holy Supper of the Lord which is a common banquet, proposed to the whole Church. Read the tenth and eleventh chapters of the first epistle to the Corinthians, which before we have alleged. What wickedness do they then that convert the Mass into the supper of the Lord: which they never celebrate, except the whole Church, or the greatest part of it do communicate, according to the institution of Christ, and according to that which his Apostles did, and the Church many years after.

The 3rd absurdity is that which before we have said, that were there Transubstantiation, Christ should have two carnal bodies, one which sat, and the other which this sitting body did eat, and give to his Disciples. The fourth absurdity is, that they put the body of Jesus Christ in diverse places at one instant, in all the Masses which are said through the world: Against the order of nature do they in this, according whereunto, nothing created that is finite, can be at one selfsame time in diverse places. The body of Jesus Christ considered itself, is finite, and in time created: therefore can it not be in diverse places at one instant. In this do they also against the article of our faith, which in the Creed we confess, that Jesus Christ sitteth at the right hand of God the Father. From whence shall he come (saith the article of our faith) to judge the quick and the dead. Also they do against common experience: for seeing bread and wine with the eyes, tasting them with the mouth, and smelling them with the nose, yet for all this, say they, that no bread nor wine

remaineth. I demand now, when they burn this their Sacrament for the causes that they themselves in the book *de Cautelas* do command it to be burned: I demand of them, what is that which is burned and converted into ashes? Not the body of Christ, which now being glorified, is impassible, nor the accidents of the bread, nor of the wine: for the substance of the ashes, engendered of that which was burned, could not be engendered but of another substance: according to that which commonly is said: The generation of one thing is the corruption of another: It followeth then Albeit it grieve them and that they deny it) that the bread is burned. I demand of them also when the Priest divideth the Host into three parts: what is that which he divideth? Some say they be accidents without subject. To others this answer not seeming to be good, because not the accidents, but the substance, which hath quantity is parted: Therefore say they, that nothing is parted. This people think us to be blocks and fools. They will make us (as they say) *del cielo cebolla*, to believe things impossible. Free should they be from all these absurdities, would they with Jesus Christ, with his Apostle Saint *Paul*, and with the Catholic Church confess true bread and true wine to be in this sacrament: of which bread and of which wine being corrupted, are engendered those things before spoken. So that the worms and ashes are engendered and made, not of the body of Christ, which is glorious, and set at the right hand of the Father: not of the accidents, which have not other being: but do remain in some subject, (and by a miracle say they, the accidents in the Sacrament, be without subject) but are made of the bread and of the wine which is corrupted or burned.

Now for confirmation of that which we have said: we will set down an Appendix or addition, which with wonderful examples will lively declare the estimation wherein the Popes and their people, which the call ecclesiastical, hold their Sacrament, which they sell unto us for God. And we as senseless, and over-superstitious, for money do buy it. Open thine eyes oh Spain, and be no more by the Pope deceived. Pope *Gregory* the seventh, which before was called *Hildebrand*, was (as in his life we have said) a terrible and mortal enemy of the good Emperor *Henry* the fourth: and so desperately procured by all ways and means possible, now by force, now by deceit, now by enchantments to pull him out of the world. And for that purpose suborned with promise of reward, a certain man, etc., as in the life of the said *Gregory* we have declared. Cardinal *Benon* goeth further, he saith: that the Pope with high voice from the pulpit upon the feast of the resurrection at Easter, had prophesied the death of the Emperor *Henry*, saying: Hold me not for Pope, but cast me from the Altar, if that which I say unto you be not fulfilled between this and Pentecost: and so to prove a true prophet, in this which he had spoken, he suborned certain Traitors that secretly should kill the Emperor: As indeed they had killed him had not God preserved him. The said Cardinal saith further: that this *Hildebrand*, or *Gregory 7* ever wontedly carried with him a book of Nigromancy, that was to him very familiar. He cast (saith he) the consecrated Host into the fire and burned it. Because, demanding of it a revelation against the Emperor, it answered him not: albeit the Cardinals which then were present therein gainsaid him. *John* Bishop of Porta, Secretary of the said *Gregory* the seventh, allegeth Cardinal *Benon* for confirmation of that which is said. A strange case it is, to cast the Sacrament into the fire, for that conjuring it, it gave him not answer against the Emperor. Our adversaries cannot deny this Pope to have erred in the faith, and also to have been an athiest, without God or religion: seeing that he burned his Creator. If he believed it to be his Creator why did he burn it? And if he believed it not (as most of the Popes do not believe it why did he with fire and blood, persecute those that did not believe it? Miserable is the God which is subject to burning. The true God is immortal, he liveth forever.

Moreover, many Popes and ecclesiastical men do we read in histories, to have poisoned those whom they would kill, giving them poison in the Sacrament itself. Two or three examples will I here set down: who so list to know more, let him read the lives of the Popes, and of the Emperors. Of poison died *Victor* the third in the 1088th year, which his Subdeacon had cast into the chalice. *Don Alonso de Cartagena* Bishop of Burges, in his history called *Anacephaleosis* maketh mention hereof. *William* (as reporteth *Mathew Paris*) was restored to his Archbishopric of York in England, and in the same year died of poison, which in saying of Mass, they cast into the chalice: as upon *Anastasius* the fourth in the 1146th year we have said. In the 1314th year a Dominican Friar gave poison in the sacrament to the Emperor *Henry 7*, earl of Luxemburg: as we have declared upon *Clement* the 5th. The history is worthy to be read. It noteth the great impiety and

treason of the Friar, and the great patience of the Emperor, after he perceived himself to be poisoned: praying the Friar to flee, least his Germans should kill him, saying: *Vade Domine*, depart Lord, etc. But *Mejía* maketh mention of this in the life which he wrote of *Henry* the seventh. But as a man over passionate for his Antichrist, and for his breaden God, would not believe it: whose words are these: *Henry* the seventh died the day of the Assumption of our Lady, having that day received the body of our Lord Jesus Christ, wherein were given him (write some) certain herbs, by a Monk of Saint *Dominic's* order, and that of them the same day he died. Which is a thing so wicked, that of no Christian it ought to be believed: how much more of a religious man? Thus far *Mejía*. But the punishment executed upon the *Dominic* Friars, and their Monasteries in Tuscan and Lombardy, sheweth, that which is said, to be true. *Raphael Volateranus*, lib. *Geograph.* 5, speaking of *Sixtus* the fourth, saith these words: The chief Bishop understanding it, and aiding the Conspirators, they came to Florence, and all met together in the Church of S. *Reparada*, at the time of the Mass and of the sacrifice. *Salviatus* with his followers which were secretly armed, in the meantime departed the Temple: and feigning other business, went to the palace to confer with *Alferez*, but with intent that the slaughter begun in the Temple, he might there be ready jointly with the Magistrate to assault the palace. So that having given a sign at the elevation of the Host (note the reverence and respect that the Pope and his have of their God). At the lifting up (saith he) of the Host, *Bandino* passed from part to part, to *Julian de Medices*, brother of *Lorenzo*. *Antonio*, who required to be the first, rushed by treason upon *Lorenzo*, and a little below the throat did wound him. As he at the cry turned back his face, he escaped the blow: the other willing to second his blow, he hastily retired to the sacristy of the Church, which was near unto him. Then the Legate of the Pope (who had given the sign of murder at the elevation of the Host) was taken by the citizens, and carried from the Church: and being put in prison, was handled as his dignity required: In the meantime *Salviatus* bishop of Pisa, who by his industry prolonged the conference with *Alferez* to see the end of the business, was then taken, and at a window of the palace the same day hanged. The Pope at this news excommunicateth *Lorenzo de Medices* (who, say we escaped by flight) for laying his hands upon the Priests of God, and upon the Legate, and proclaimeth open war against the Florentines. By this history and others such like, shalt thou see, oh Spain, the account and estimation that the Pope, his Legate, and their priestly order do make of their consecrated Host, which they sell unto thee for God, and thou believest it. See we also the account that the devil himself maketh of it. Speaking of *Sylvester* 2 (who much profited in Nigromancy, whiles he lived with the Moore at Sevilla) we said, that he much desired to know how long he should be Pope, which thing he demanded of the devil. The devil made him answer, that he should not die until he should say Mass in Jerusalem. But the devil meant a Church which is in Rome, called the holy Cross in Jerusalem. And so with the Mass of Jerusalem the devil mocked the Pope, as in his life we have declared. About the year of the Lord 1540 not much more nor less, the inquisitors of *Cordova* condemned (but not to be burned) one *Magdalena de la Cruz*, Abbess of the Monastery of the Franciscan Nuns, for enormous offences, dealings and covenants which she had made with the devil. As the Inquisitors themselves in their sentence do say: She with the aid of the devil, to whom she had given herself, making with him this pact and covenant when she was nine years old, became so notable an hypocrite, that she was held in most great worship and admiration: and so by means of her Paramour the devil wrought great miracles: but of those which we have said, the devil, Antichrist, and false Prophets to do. Mat. 25:24 and 2 Thes. 2:9. Here will I recite some, for to reckon all, would require another as great a time, as had the Inquisitors when they drew her into the act, in the great Church of *Cordova*: which act was in the spring time, and lasted from six of the clock in the morning, till four in the evening. In all this time was no other thing read but the abominations and false miracles of this cursed woman. Of her it was said, that the mariners in a storm did pray unto her, and she being invocated, appeared unto them, and so the storm ceased. Of her also it is said, that she burned in lively flames, like the Seraphim (this very well agreeth with her, she being of the order of Seraphicall Saint *Francis*) and so inflamed, was lifted on high in a trance, wrapped up in spirit, and heard wonders which mortal man could not utter. In this last was she made another Saint *Paul*: who was wrapped up into the third heaven, where he heard, etc. Of her also is it said, that when she did communicate, she lifted up a rod to measure the height of the ground, and so being lifted up into the air, she received the Sacrament: which visibly went out of the hands of the Priest that said the Mass, and visibly went through the air, and entered into the mouth of *Magdalen de la Cruz*. 2 Cor. 12:2. And all this

by the art of the devil. In the same manner did the Nun of Lisbon, whom they called holy, receive the Sacrament: whose life we will declare in the end of this Treatise. What shall we say of this Sacrament? If it were God how was he carried through the air to confirm the hypocrisy of *Magdalen de la Cruz*, and that of *Maria de la Anunciada*, and the opinion that was held of them, and this by the art of the devil? The priest which said the Mass counted his forms, according to the number of the Nuns, that were to communicate: being counted did consecrate them. And consecrated, found so many others, as before he had counted: and none he wanted, but that only which he saw go into the air, and entered into the mouth of *Magdalene* and of *Mary*. Also it is said of *Magdalen de la Cruz*, that when she was in the garden, and the sacrament by chance, passed by the street, the wall of the garden opened, and that then, she did worship it. Of her it is also said: that she feigned not to have eaten in so many days together, but that she was nourished only with the sacrament which he received. So great was the opinion of her holiness, that great Ladies of Spain seeing themselves at point of child birth, sent to *Magdalen de la Cruz*, their mantle and swaddling clothes, wherein the creature should be wrapped, that he should blesse them: supposing the creatures should thus be holy and blessed. The Empress herself ready to be delivered from *Valladolid* (a very long way) sent mantles to *Cordova*. By reason of the holiness of *Magdalen de la Cruz*, many Ladies and Nobles of *Cordova*, and of the land about *Cordova*, put themselves Nuns of the order of Saint *Francis*. And many Gentlemen became Franciscan Friars. Of this abominable woman it is said, that she gave to her beloved he and she friends, some drops of her menstruous blood, making them believe it was the blood of Christ. The Dominics, ever haters of the Franciscans, raised up in Toledo, another she possessed, which said: that she had the Innocence of *Adam*, etc. But so shameless and manifest were her whoredoms, that she was by and by discovered. A few years since, arose there up in Lisbon another Franciscan woman, which (say they) had the five wounds of Christ. As had S. *Francis* and many things else, they say of her. But I testify, that in time she (as the rest) shall bewray her hypocrisy. In the meantime, believe not every spirit. But as Saint *John* doth warn us, prove the spirits whether they be of God: for many false Prophets (as he himself doth advise us) are gone out into the world, etc. Saint *Paul* 1 Thessa. 5:21 saith: prove all things, hold that which is good. As did the people of Berea. Concerning this holy Nun, her hypocritical life, her false miracles and illusions of the devil, wherewith she deceived very many, and how she was discovered and condemned: Read the swarm of false miracles, etc. Which thou shalt find at the end of this Treatise. The which I have added in this second impression. Returning then to *Magdalen de la Cruz* for such heinous offences and false miracles, contempts and slanders, of Christian religion, was she condemned, yet not to be burned, but certain penances, and close imprisonment. Should a faithful and catholic Christian say, as saith Saint *Paul* that a man is justified by faith, Rom 3:28, and not by works, because the most just and perfect works which we do, are (saith *Isaiah* as stained clothes).

Should he say, that God and no other ought to be worshipped and served, (Math. 4:10) as Christ answered the devil when he tempted him. Should he say that Antichrist is set in the Temple of God: Who causeth himself to be worshipped as God. As saith Saint *Paul*, and that Antichrist's residence is in the City which hath seven mountains, or heads (which is Rome) as Saint *John* saith. Should he say that there is but one only sacrifice to obtain remission of sins; which is the death and passion of Jesus Christ, as saith the Epistle to the Hebrews chapter 7. Such a one would they burn. But *Magdalen de la Cruz* a terrible Hypocrite which feigned that she did not eat, in so many days: and being demanded how she was sustained, said: with the only sacrament which she received: who wrought miracles by the art of the devil and caused herself to be invocated and adored: and that besides, which we have said: such a one shall not die. Arise Lord, judge thine own cause. About the 1536th year, somewhat more or less, were four Augustine Friars hanged in Sevilla. These men had secretly by night murdered their provincial; and the day following to avoid all note of suspicion, all four of them said Mass. But (as they themselves afterwards confessed) they had no intention to consecrate: and so did they not consecrate. Yet in the rest, they used all the Ceremonies and acts accustomedly done by them, that say the Mass.

For confirmation of that which I have said: that the popish priests have oft times no intention to consecrate, and that not having intention to consecrate, they cause all those that hear their mass, to commit idolatry: I

will here rehearse one notable history, which a grave author reporteth: and in our days happened. There was in this land (saith this author) a certain priest. When this man for his filthy life and incredible rudeness and ignorance of holy things was deposed and another more sufficient which could well and profitably feed the sheep of the Lord put in his place: He that was deposed about certain business which he had come to my house. After some discourse, I demanded of him, that seeing he had been cohabitating above 30 years, and that he had by his concubine some sons now of big stature, I demanded of him I say, if purposely and truly, and with all his heart, had at any time repented him of his whoredom. He answered me that he had sometimes repented: As at the time when he celebrated the birth of our Lord, and at the feast of the resurrection at Easter. At that time (said he) he always separated his bed, and for some nights slept not with his concubine. I commanded of him if finally at any time, he had truly repented him of this his abominable life? I demand of him, if with prayers tears sighs and groans, and that with deliberate purpose to live thence forth chastely, and to change his life into a better, he had craved pardon at God's hand for his offence? And if having reputed, he put from him, his concubine, with intent never more to receive her he never had (said he) any such purpose. I said unto him: How then saidest thou every day Mass? How madest thou no scruple to eat the bread of the Lord, and to drink of his holy cup, thy conscience accusing thee, of so enormous a sin? Didst thou not fear that the earth would open, and swallow thee up quick? I still insisting and constraining him; at last, he confessed, that not pronouncing the sacramental words wherewith is consecrated the sacrament, that he should not unworthily receive the body and blood of the Lord he had not consecrated. What sayest thou? Said I tell you that which passed, (answered he) and the same is truth. Alas, Alas, said I, darest thou commit so horrible, and never once heard of wickedness? Is it possible that thou gavest so great an occasion, of so horrible Idolatry? The people at your elevation kneeled on their knees, cast themselves to the earth, lifted up the hands, towards the altar, stroke their breasts, and worshipped the unconsecrated bread and cup. What thing is this? I tremble to speak it. But God (said I) if thou repent not, will doubtless sometimes give thee, the punishment, that for such abomination and boldness thou deservest. But what need many words? When I with words had earnestly reprov'd him, my gallant (who not with words, but with prison and irons deserved to be punished) began to excuse his fault, saying: that it was not so great, and that he was not alone, but many more, did the same: which thought it not so abominable an offence, as I made it, etc. This far the said author.

All they that heard the mass of those men, and adored the sacrament which they lifted up: by their own Cannons and decrees, committed idolatry. For this is their Maxim that he consecrateth not, which hath no intention to consecrate and as little doth he consecrate that pronounceth not the words of consecration: miserable is the religion of those that depend upon the intention of another. And who knoweth the intent of man, but God alone, which searcheth the hearts? In the meantime shall man doubt, whether that be God, which he worshippeth, or no. Therefore a certain Inquisitor and most great enemy to the converts, fearing when he heard mass, whither the priest had intention to consecrate or no, said, O Lord if thou be there I adore thee. By this subtlety thought this Inquisitor to escape committing of Idolatry. In the time of the Council of Constance, there were three Popes, all three did the Council, for their wickedness, and abominations depose: and elected *Martin* 5. These three Popes, not being true Popes, could not ordain priests nor give them authority to consecrate. So that after their own cannons all they that heard their Masses, committed Idolatry. As little did all they, that were ordained in the time of *Constantine* 1 and of Pope *Joane*, consecrate. For *Constantine* being a layman, and without receiving any orders was by force, which *Desiderius* his brother, king of Lombardy, used to the Romans, made Pope: who not being a priest, could not ordain, nor give authority to ordain priests, which not being priests, consecrated not. Concerning Pope *Joane*, there is none doubted, but that neither she, nor they by her ordained, nor they which by her authority were ordained did consecrate. And so as many as in the time of this man Pope, and in the time of this woman Pope adored the sacrament, by their own Cannons committed Idolatry. For although they had intention to consecrate, yet had they not the Character, which they call (*Indelible*) of the priestly order, and he which is not ordained priest, doth not consecrate: and not consecrating, all that hear his Masses commit Idolatry.

And to make their sacrament the more to be loathed, I will recite here an history, which in the 1526th year in a Monastery of Dominican Friars of the town of Auserra in France and upon the solemn feast day of *Corpus Christi* happened. There was a Friar in the said convent, who by reason of his age, and chiefly for being eaten with the Bubas, had not said Mass now of many days before: This increasing in him devotion, he took courage to say Mass, upon so solemn a day. So that, he said Mass, and finished it. His Mass ended, and he going through the cloister of the Monastery, his stomach turned, and being not able to digest and retain god: which he had in body and blood received, did vomit him up before the chapter gate. Which thing once known a great rumor was presently raised throughout all the Covent. Some said this thing, others that thing should be done. But in the end, having some time disputed upon this matter, they concluded that the Tabernacle or tomb which they use to put on the graves, when they celebrate the Office of the dead, should be placed over that holy vomit. And so was it done. And this, that none should tread upon, nor any dogs should eat that holy sacramental vomit. And the more to honor it, four light tapers they placed upon the four quarters of the tomb. This done, the Novices were commanded to sing all that day, the verse of the hymns which is sung upon that day of *Corpus Christi*: and beginneth: *Tantum ergo Sacramentum veneremur cernui, etc.* That is to say worship we then with bowed knees, this so great a sacrament. Better should they have said. This vomit of a pocky father. They sang also, the Anthem, of the same day, *O Sacrum convivium*: O holy banquet. But how holy whatsoever they said it was, there was none (albeit some thereto exhorted the rest) that would taste it, nor put it into his body. For after the book of *de cautelas*, as they call them, the best remedy is this that in such case can be taken, since among them all there was none of them, that dared to eat it: needful it was, another shift should be used. And thus it was: In the best wise they could gathered they up that holy vomit, and very curiously daubed the ground where it had fallen. The Subprior then (for that he Prior was from home) arrayed himself in holy ornaments and with light tapers carried the vomit to the Church in procession. Some sang that which before we have said: others (and these were the most holy frantiques and greatest hypocrites) sighed and groaned for the dreadful spectacle that they saw: which much marred the feast: the vomit thus carried to the Church a new deliberation was needful what therewith should to be done: The opinion of the most ancient and most learned was, that this vomit should be cast into the fire and burned to ashes: and such ashes should be kept in *el Sagrario*, the Sanctuary: all which was done, as in their book *de Cautelas*, etc., in such case it is commanded. So that the papists conclude themselves their God to be burned: their god I call it, for this is their doctrine: that all the time that any form or show of bread or of wine shall be seen, all the time that it shall not be digested (as was not that when the Pocky father vomited it up with the rest,) the bread is not bread but the body of Christ; and the wine is not wine, but the blood of Christ.

We have recited the sorrowful spectacle that happened to the Friars Dominics, with their Sacrament vomited and burned: Now will we declare another, which one which was present and an eye-witness told me, that happened to the Franciscan Friars, but not so loathsome as the other. In the Convent *De Alta Vila*, which was in the province of the principality of the kingdom of Naples, was an ancient Friar, called Friar *Antonio del Contron*, who for his recreation had nourished up a magpie, and had taught her to fly up upon his shoulders, and to eat bread in his hand, and other such like things. When the Friar one Sabbath of the Advent in the thousand five hundred threescore seventeen year was saying the high Mass in the said Covent, and lift up the Host, that they (as they are wont) should worship the same: The magpie which then hopped to and from, saw the Host, and supposed that her master shewed her something to give her. The Friar in the meantime pulled down his Host: and the magpie remained there, watching if her master should mock her with any thing again. Whiles the magpie thus awaited: behold, when the Friar the second time shewed the Host over his shoulders, the magpie seeing it, immediately leaped upon the shoulder of her master, and caught hold of the Sacrament, and by flight perched upon a beam in the roof of the Church. When the Friars, and the rest that heard the Mass, saw this, they began to call unto her, but she would neither answer, nor come down, for she was busied with her breakfast which (as she thought her master had given her). When good words naught availed, they began to throw stones and cudgels at her, until they brought her to the ground. And now had she eaten all the Host, a few crumbs excepted, which had fallen down from her (and note, that according to the opinion of our adversaries, every small crumb is God), they took the poor magpie,

and taken, did sentence her to be burned, till she were converted into ashes: which was performed, and her ashes were kept in the Sanctuary, as were the other of the vomit of the pockie Father.

Into so many strange things causeth Transubstantiation our adversaries to fall. They believe that the bread is no bread, but the body of Christ. Hence it cometh that they believe the mouse, the worm, the chicken, the magpie, etc. to eat the body of Christ. But to manifest the deceit unto them (if they leave to be deceived) let them well note, what here we will say: and this it is: Two kinds of creatures may eat the Sacrament: The one, which have the use of reason: and the other that have not: those which have it not are beasts: These creatures without use of reason eat only bread and drink wine: the sacrament of Christ's body eat they not: neither do they drink the sacrament of his blood: much less do they eat the body of Christ or drink his blood, and so to eat the bread or not to eat, they neither rejoice nor be sad. Men which have the use of reason; are two-fold: Some do worthily receive the sacrament; and others unworthily. They that unworthily receive the sacrament, are those, which do not examine their consciences, nor prove themselves, before they receive the sacrament: and to them it is all one, to sit at the table of the Lord, (John 14:21) and to sit at the table of the devil: to receive the most blessed sacrament which Jesus Christ in his holy supper presenteth unto them: or to receive the idol, which the Pope in his Mass putteth in his mouth. Such as these receive not only the bread and wine (if it be given them) but receive also the sacrament of the body and blood of Christ: And this for their condemnation and not for their salvation. And so Satan entereth in and possesseth them: as after the taking of the sop he entered into and possesseth *Judas*. Such as these, do no way receive Christ, for the cause which we have shewed when we proved the wicked, not to receive Christ: not to receive the bread Lord, but the bread of the Lord. As saith Saint *Augustine*, speaking of *Judas*. They that worthily receive the sacrament, be they which examine their consciences, how they stand towards their God, and towards their neighbor. The which S. *Paul* 1 Cor. 11 calleth proving of himself. And finding themselves faulty and imperfect do humble themselves before God, repent, and with all their heart crave pardon and mercy. This done, not trusting in their own worthiness but in the worthiness of Christ, they are bold to receive the sacrament, not to their condemnation, but their salvation. For Christ, doth possess them and incorporateth them into himself, and he incorporateth himself into them. These be they alone, which receive not only the bread and wine: but also the sacrament of the body and blood of Christ; by the bread, and by the wine signified: and receiving the sacrament of the body and blood of Christ they receive truly and really, the glorious body and blood of Christ yet not carnally, but spiritually by faith. As before we have said. Would our adversaries admit this so true and clear doctrine that bringeth with it no absurdities, but rather taketh away many, which the word of God doth teach us, and the ancient Doctors do witness, they would not believe that the mouse, the chicken, the poor magpie, etc., do eat the body of Christ, but a piece of bread, and that but of small substance, and so would they not burn, nor being burned, preserve their ashes.

I cannot omit here to tell that which on the same day of *Corpus Christi*, did an Inquisitor in Barcelona. The tale is this: About 34 or 35 years ago, little more or less since, that being to go in solemn procession, which with so great pomp and triumph is upon this day of *Corpus Christi* accustomed to be done throughout all Spain: and the Priest having now sung the high Mass, which wontedly is the last upon that day (for all the Priests will that day go in procession) it then happened, that the consecrated Host, which was to be put in the box, was so great that it could not be placed in the same. This seen, the preparation stayed: and there was none in that famous company, that could tell in such a case what ought to be done. But in the end, the wisest of the company were of opinion, that another Mass should be said, and an Host consecrated of the like bigness with the box: but grievous it was unto them to wait so long: and it might be also, that no Priest was found, which had not already said his Mass, and broken his fast, the better to be able to go in procession: which as that day is very solemn, and is far in going and coming. In this famous company was there an Inquisitor much spoken of, called *Molon*. This man impatient to suffer so much delay, and wait so long a time, presuming upon his inquisitorial authority, demanded a pair of sheers, wherewith he clipped the consecrate Host: so that he made it fit for the box, and so the procession went forward. It is to be thought that some did abhor the rashness of the Inquisitor, and sighed to see their God and Creator (as they call the sacrament) so handled by the wicked hands of the Inquisitor. Others would say otherwise. This is most

certain, that had any other but the Inquisitor committed such an offence, and chiefly had he been of any race of a new Christian, he should not (I suppose) have escaped with life: one by one, all that he had he should have lost. The chastisement wherewith *Mr. Molon* was punished for so enormous a fault, was; that they deprived him of his inquisitors office in Barcelona but because so notable an Inquisitor should not be idle, they provided for him the office of the inquisitor at Sevilla: where he better might use his hands in the time of the great persecution, which a few years before was raised: as in the life of *Pius* the 4th and the 1557th year we have declared: This was the great punishment which they gave to better him withal.

We will then conclude this Treatise with a notable history reported by *Don Rodrigo* Archbishop of *Toledo*, who ended his history (as himself at the end thereof witnesseth) in the year of the Lord 1243 and in the 26th year of king *Don Fernando*, and in the time of the great vacation of *Gregory* 9. So that it is now three hundred fifty five years since he wrote it. The said Archbishop, in his sixth book and twenty-fifth chapter, that the office which they call *Toledano* by *Isidorus* and *Leander* ordained, was throughout all Spain celebrated, until king *Don Alonso* the sixth, which won *Toledo*, at the instance of his wife Queen *Constance*, Frenchwoman, sent to Rome to Pope *Gregory* 7 requesting him that the *Toledan* office being taken away, the Roman office throughout all Spain might be used, etc. And in the 26th chapter he saith, that Pope *Gregory* 7 at the petition of king *Don Alonso*, sent one *Ricardus*, Abbot of Saint Victor, to set in good order the churches of Spain. This Legate sent by the Pope (as the same Archbishop reporteth) did wickedly govern: so that he was deprived from his office. Before he was deprived he much disturbed the state Ecclesiastical and commonwealth of Spain, for the Legate and the King caused them to take the French office, and to leave the Toledan, wherein they and their ancestors had been brought up by the space almost of five hundred years: which was from Saint *Gregory* the first, in whose time lived Saint *Leander* and his brother Saint *Isidor*, Archbishops of Sevilla, until this *Gregory* the seventh, in whose time reigned *Don Alonso* the sixth and so upon a certain day for his pleasure, was this matter very truly debated in the presence of the king, the Primate, the Legate, and the people. The Ecclesiastical state, Nobility (which the Archbishop calleth *Militia*) and people did purposely much withstand it, endeavoring what they could, that their service should not be changed. But the king persuaded by his wife, a Frenchwoman insisted with threats unless it were changed.

The conclusion was thus: Two knights were named to fight, the one for the king, which should defend the French Office: the other for the Nobility and Commonalty of Spain, which should maintain the office of Toledo. He that took part with the king was vanquished: and the people seeing the knight of the Toledan Office was victor, rejoiced. But so greatly was the king persuaded by the Queen, that he would not change his purpose, saying: That the single fight or (combat of two) was not law. The knight which sought for the Toledan Office, was of the lineage of the *Matienzas*, whose race as yet liveth. And when for this cause arose great tumult (for the Nobility and people did greatly mutiny) it was determined, that the book of the Toledan Office, and the book of the French Office should be cast into a great fire: all being first commanded to assemble and pray together. Then after they had devoutly joined together and prayed, both the one book and the other were cast into the fire. And the book of the Toledan Office arose up safe and sound without damage above all the flames of the great fire. All which saw those that were present, and gave thanks unto God. But the king being of an high stomach, and bold executor of his will, neither feared by the miracle, nor moved by request, persevered rather in his purpose, threatening the loss of goods and life to those that should resist him: and so commanded that the French Office (which was now the same with the Roman) should be celebrated through all his kingdom. And then all weeping and swearing, the old Spanish Proverb began to be said:

Alla van leyes, do quieren reyes.
As the king will, so go the laws.

And from that time was the French Office kept in Spain, as well in the Psalter, as in the rest, which never before that time had been received nor used in Spain: yet in some monasteries it was afterwards used for a

time: And the translation of the Psalter in many Cathedral Churches and Monasteries at this day is also used. Thus far the Archbishop. In this history reported by the Archbishop, is there much to be noted. First, that now 500 years past (for so long time is it since *Gregory* the seventh died, in whose time reigned *Don Alonso* the sixth) the divine Office celebrated in all our country of Spain was not the Roman, but the Gothic, which they called the Toledan office. This office was changed through the desire of a French woman, who so greatly persuaded the king her husband, that he changed the ancient Office, in spite of the state Ecclesiastical, Nobility, and all the Communalities of Spain. The Pope also that commanded the Office should be changed, was one of the most abominable that did eat bread in his time. Many wrote his life: A great enchanter he was: by force of Arms without any election he made himself Pope: A tyrant he was, an heretic: he burned the Sacrament of the Altar, his god. And the moreover, which in his abominable life we have declared. For which enormous sins, in his absence (for he would not appear) he was condemned and deprived, in the Council of Brixia. And *Clement* the third was made Pope in his place. The Legate of the Pope, which dealt in this business, of the change of the Office, was also another such like as his master that sent him, and so abode in the same with his master and Lord. For his wickedness (as the Archbishop reporteth) was he deprived. In these two, Pope and Legate, is the old Spanish Proverb verified: *Cual Abad, tal monaguillo*: Such Abbot, such Novice.

Hereby shall our Spaniards perceive, that the divine Office and Translation of the Psalter, which our forefathers used in Spain, until the year 1080, or little less, was not the Roman office: much less was it the Mass, which now in Spain is so greatly esteemed. For the Roman Office, which before five hundred years was celebrated, was defiled with the superstition and idolatry, which we now see in the Mass, as be Transubstantiation, the taking from the faithful the one half of the Sacrament, Intercession and Invocation of Saint's Purgatory, etc. Long time after, about the 1215th year, Innocent 3 being Pope, was Transubstantiation admitted and made an article of the faith. Albeit true it is, that this Gregory 7 was the first that drawing it out of hell began to exalt it. And notwithstanding that the Roman Office then used was nothing so evil nor ought agreed in Idolatry with that which is now yet is it to be thought there was great difference between the Toledan and the Roman office, seeing that all Spain so purposely and truly opposed itself to the king, the Queen, the Pope, and his legate, and received not the Roman Office but with great dislike and forced by threats of life and goods. That also is to be noted which the Archbishop speaketh concerning the combat of the two Knights and of the friar, which (the Gothic Office remaining safe) then burned the Roman Office. If they will have miracles, this of the fire is strange.

Dr. Illescas *lib. 5* upon the life of King *Don Alonso* the 6th saith almost the same that *Don Rodrigo* the Archbishop doth: for from him he took it, but that of affected malice he changed somethings: whose words I will here set down: When he that defended the part of the Gothic Office (saith he) was *Victor*: the king strove by all means to take it away, and having cast into the fire two Mass books (the Archbishop saith, it was determined that the book of the Toledan Office, and the book of the French Office should be cast into a great fire. He saith not Mass books) the Roman leaped out of the fire, and the Gothic was not burned in it. The Archbishop saith, the book of the French Office was consumed of the fire, and the book of the Toledan Office arose up without receiving any damage. Here seest thou the manner of our adversaries dealings. To advance his Catholic faith hath God no need of such lies. And note that Doctor *Illescas* allegeth not the Archbishop, from whence he took this report, lest his shameless falsifying should have been seen. The Author, and the place, which is the sixth book, the 25th and 26th chapters have I alleged. I beseech the Reader to read it, that it may be seen whether I, or Doctor *Illescas* dothly. I speaking with the Guardian of *S. Francis* of Mexico, touching this falsification of Doctor *Illescas*. It was so (answered he me) as Doctor *Illescas* said, and that our book were falsified. But I brought him an old book with the arms royal, printed at Granada, and shewed him the place, and the poor Warden was ashamed.

And it is to be noted (as noteth Dr. Illescas) that by the command of *Don Sancho* 1 king of Aragón, the Gothic or Mosarabic Office was least to be said in Aragón, and the Roman Office, which now is used brought in. In *S. John de Pena* the 21st day of March, in the 1071st year, was said the first Latin Mass after

the manner of the Romans: The same *Doctor Illescas* also saith: The 25th day of May in the 1083rd year King *Don Alonso* 6 won Toledo, the great Church whereof called *Mesquita* was consecrated the 25th of October in the 1086th year. Thus was the Gothic office changed in Aragón fifteen years at least before it was in Castile. Note ye Spaniards (which think and believe the Latin Mass, now said in Spain, to be most ancient from the time of the Apostles) the first Latin Mass, after the Roman manner was said in *S. John de Pena* in the time of king *Don Sancho* 1. And in this year 1599 is no more but 528 years since. If ye believe not me, believe Dr. Illescas and others, that say the same which I do. A new thing is the Mass: which plucketh from the Church, the institution of Jesus Christ, I mean his holy Supper: God give you grace to return and restore it to its former place.

Of this change others also make mention. *George Casandro* in the preface of his book titled *Ordo Romanus de officio Missae*, saith these words: But the Spaniards (as they be most resolute in the institution which they have once received) held constantly for many years the rites of their country. Their rite was called the Rite of the Mosarabs: and so was it called, because the Christians mingled with the Alarabes, which occupied the best part of Spain, used the same, from the time of Saint *Ildefonso* Archbishop of Toledo, and Saint *Isidor* Archbishop of Sevilla. In the end and time of *Gregory* the seventh (forcibly constrained by *Don Alonso* the sixth which won Toledo, at the instigation of Queen *Constance*, a French woman, after many great contentions and not without tears, leaving their country rite, they received the French or Roman rite: Which rite notwithstanding could not so be rooted out, but that it still remained, and yet doth remain in some Churches and Chapels of Toledo. Very largely is this discourse in the general history of Spain, made in the name of *Don Alonso* the tenth. It is also found in the history of *Don Rodrigo*, a most grave Historiographer of Toledo. Hitherto *Casandro*.

Juan Vaseo hereof maketh mention, speaking in his Chronicle of the destruction of Spain, which happened in the time of King *Don Rodrigo*. The Christians (saith this author) which remained in Spain, had liberty of their Christian religion, until the time of *Don Alonso* the seventh, in whose time came out of Africa the Almohades, which suffered no Christian to live in the Christian religion. These Christians which lived among the Moors, were called Mosarabics, to wit, mingled with the Alarabes, and their divine Office composed by Saint *Leander* and Saint *Isidor*, was called the Mosarabic Office. He saith also: This Office at this day is called Mosarabic, and is used in six parishes in Toledo, and in the Cathedral Church, in the Chapel of Cardinal *Francisco Jimenez*. On certain days of the year in Salamanca is it also used in the Chapel of Doctor *Talavera*. Others say they are called *Muzarabic* with ç, not with s, of *Muçà* the Captain Moro which won Spain, and gave liberty to the Christians to live in the Christian religion. After this describeth *Vaseo* what manner of Office is this Mosarabic, and how it is celebrated: But I much fear me, that the Office Mosarabic, now in the foresaid places celebrated, either by adding or diminishing, is much different from that, which Saint *Leander* and Saint *Isidor* made a thousand years past. Of this I fear me, because the Popes have been very diligent in taking away that which hath been contrary to their doctrine, and in adding that which made for them. And so suspect I many of the ceremonies and garments, that now (as saith *Vaseo*) are used in the Office Mosarabic. In this opinion do I strengthen myself, seeing that among other names of Saints in the Office Mosarabic named, are named *Ambrose*, *Augustine*, *Fulgentius*, *Leander*, *Isidor*. And it is not to be thought that Saint *Leander* and Saint *Isidore*, which composed this Gothic Office, would put their own names among the names of the Saints: and so think I, that they have much added and taken away to and from the Office *Mosarabic*, to make it hold affinity with the Mass which now they say: and so to declare it almost all to be one. But be it as it will be, either that they have added unto it, or taken from it or not, I hold for a more sure thing the simplicity and manner which Jesus Christ, his Apostles and Martyrs used in celebration of the holy supper, in the primitive Church. Embrace we then the first institution which the Evangelists and Saint Paul, 1 Cor. 11 recite: and so shall we not err.

By that we have said in this Appendix, thou shalt see most dearly beloved Spain (God for his mercy open thine eyes,) the account which the Pope and his clergy make of the Sacrament, albeit, they affirm it to be God, and not bread nor wine. It they use to revenge their wrongs, hatreds and malice: and so in *Florence*

was the elevation the sign to begin the murder. With it they poison, as a little before we have said: They use it for an Harbinger sending it one or more celebrations before, attended with the basest sort of people: as in the beginning of this book we have declared: For spells they use it: as did *Gregory* the seventh, and because the sacrament did not answer him, he cast it into the fire, and burned it. The Dominicans of Auserra did also burn it: and the Franciscans *de Alta Villa* burned the magpie, and in burning the magpie, they burned the Sacrament which she had eaten, etc. And the book which they call *de Cautelas*, commanded in such cases, that they should so do. And when the Sacrament for want of renewing in time, is become moldy, it commandeth it to be burned, and the ashes to be kept. *Molon* the Inquisitor clipped it also. The book of the Roman Office also was burned, the Gothic remaining miraculously safe and sound, as reporteth *Don Rodrigo* Archbishop of Toledo, before alleged. Also seeing the devil useth it to deceive, as he deceived the Pope, when he told him he should not die until he had said Mass in Jerusalem, before by us mentioned upon the life of *Sylvester* the second: and to cause idolatry, as we have seen in *Magdalen de la Cruz*, and in the four Friars, which were hanged in Sevilla: which had no intention to consecrate, and so did not consecrate; and in the clergyman which said not the words of consecration: and in them that *Constantine 2* and Pope *Joane* ordained: who had intention to consecrate but not being priests, as before we have said, did not consecrate. What shall we hereupon conclude? Two things, the first, that the Popes and their ecclesiasticals, which do such things be Atheists, without any God; or religion. The second. That their Massall sacrament, albeit they say (though many of themselves believe it not) the same to be Gods is no God, but an Idol set in the place of God, and as God worshipped. And if this be so; why then do they persecute them with fire and blood which (so taught by the holy Scripture) do well know the Mass, and its sacrament, to be a profanation of the holy supper of the Lord; to be a terrible abomination and idolatry? The Mass hath no agreement with the holy supper which the Lord instituted, and which his disciples did celebrate: Compare the one with the other (the which we will do at the end of this Treatise) as well touching the substance of that which is given; as also the ceremonies with which it is given. And it is evidently to be seen, that there is no more agreement between the holy supper, and the devilish Mass: then there is between light and darkness: between good and evil, between truth and falsehood between Christ and *Belial*.

I have passed by the Lord's assistance (whom with my whole heart I beseech to direct my steps) two terrible labyrinths of filthiness, and Idolatry: which are the Pope and his Mass. Now by the same assistance we will enter into the most pleasant garden, into the most sweet and most holy orchard and garden full of all consolation and comfort. Which is the Treatise of the true priest, and of the true Sacrifice, which this our high priest offered: with which, we being sinners, and sons of wrath, he reconciled us to God. Oh good news! Hear them then, Oh Spain, and believe them. In this Treatise I will be short, for many things which were here to be said, have we formerly said in the confutation of the false priests, which is the Pope: and of the false sacrifice which is the Mass. And there have we said it, for confutation of falsehood: For how can falsehood be confuted, but with the truth? Walk we then henceforth, as Children of truth and light.

He that desireth to know, who is this high priest, and what is this his only and eternal sacrifice: Let him read the Epistle which the Apostle wrote to the Hebrews, and there clearly shall he find both the one and the other. And no book there is in all the holy Scripture, which more to the purpose, and more excellently handleth this argument, than this Epistle. An Epistle truly, worthy for each faithful Christian to read, and read again, and to retain in memory: Seeing therein is handled a matter so necessary, without the understanding and knowledge whereof, it is impossible for man to be saved. For what thing is more necessary, then to know, who my redeemer is: and how he hath redeemed me; and so to believe in him, and believing in him, to be thankful unto him, by living in holiness and righteousness all the days of my life? His majesty pardon our imperfections, and supply that much which is wanting. But before we enter into this matter. Let us declare that, which we believe of Christ: we confess that Jesus Christ is truly God, and truly man, and that in as much as he is God, he is equal with the father and with the holy Ghost, and in nothing inferior. We confess that in as much as he is man, he is less than the father, and less than the holy Ghost, and in nothing equal. We confess these two, so far different natures divine, and human, not to have been united nor conjoined forever, (Gal. 4:4) but in time: as saith *S. Paul* when (saith he) the fullness of

time was come, God sent his Son made of a woman, and made under the law, (Jn. 1:14) etc. The same saith *S. John*. *And the word was made flesh, and dwelled among us*. So that from thenceforth is he called, and is true God and true man: and so according to this conjunction, Christ is less than the father. For the father hath made him, and given him unto us. For our king, Prophets and priest. Which three offices, the name of Christ signifieth, which is a Greek word, and is the same that is Messiah in Hebrew and *ungido* in our Spanish tongue. So also is it called, because these three kinds of men, were in old time anointed. And so do we read that *Samuel* anointed *Saul* for king (1 Sam. 16:13). *David* also he anointed. (2 Sam. 1:34): *Sadoc* anointed *Solomon*, etc. Concerning the Prophets we read that *Elijah* anointed *Elisha*. (1 Kings. 14:16). Concerning the Priests anointing, it is seen in Exod. 30:50. These three Offices doth the holy Scripture attribute to Christ. It calleth him king Psal. 2:6. I have appointed to myself a king over *Zion*. Also *Luke* 1:33. And he shall reign over the house of *Jacob* forever, and his kingdom shall have no end. Also *John* 1:49 and 12:15. Iten, *Mat.* 22. All the places also which say Christ to be the head of the Church, confirm Christ to be king, a Prophet he is called *Isaiah* 61:1. *Luke* 4:19. Also Deut. 18:15. It is promised that God will raise up a Prophet: Acts. 3:23, which place *S. Peter*, in that excellent sermon which *S. Luke* mentioneth, understandeth of Christ who is the Prophet of Prophets. In the same manner understandeth it *S. Stephen*. A priest is he called Psal. 110:4. Thou art a Priest forever, after the order of *Melchisedec*. Acts 7:38. Which place in the Epistle to the Hebrews, is oftentimes alleged: where it calleth him the only and everlasting priest. But the difference between the kings, Prophets and priests of the old Testament, and Christ, is this: they were the figure of Christ, and anointed they were with material and visible oil: But Christ is the thing figured, and is anointed not with visible oil, but with the grace of the Holy Spirit. As he himself *Luke* 4:18 doth witness, in declaring the prophesy of *Isaiah*. The spirit of the Lord, etc. Of this kind of ointment, thus speaketh the Psal. 45:7. Thou hast loved righteousness, and hated iniquity. Wherefore God even thy God, (*Isaiah* 61:1) hath anointed thee with the oil of goodness, above thy fellows, which place the Apostle understandeth of Christ. (Hebr. 1:9). And Christ being anointed with the spiritual ointment, we understand his kingdom not to be of this world, his doctrine to be heavenly and his priesthood to be everlasting and divine.

Christ as king appointed of the Father, governeth his Church and giveth her laws: which no prince, nor the mightiest monarch of the world, may disdain or abolish. For it is noted that all (how mighty whatsoever) do acknowledge him for king of kings and Lord of Lords. For God (as saith *S. Paul* (exalted Christ, and gave him a name above all names: that at the name of Jesus, every knee do bow in heaven in earth, and under the earth. Christ as a prophet doth teach us the will of his father doth shew us what we ought to flee: and what we ought to follow. Whom the Father gave unto us, for our Doctor, master and teacher, when he said: *This is my beloved Son in whom I take delight, hear him*. He will we should hear another Doctrine, albeit an Angel from heaven do preach it. If an Angel from heaven (saith Saint *Paul*) shall preach unto you another gospel than that which I have preached unto you (the which he had learned of the Lord Jesus) Let him be accursed. The office of the priest, is to appear before the divine Majesty: to appease his wrath, and to obtain grace for us. The which he performeth: Offering a sacrifice pleasing, and acceptable unto him. This did Jesus Christ, offering up himself upon the Cross. Which sacrifice one only time offered, and never more reiterated (for reiteration should shew imperfection to have been in it) was so sweet, and so good a Savior unto God, that he was pleased: and being pleased, was reconciled with men. So that he pardoned all our sins and sanctified us forever. Of these three offices treateth also the epistle to the Hebrews. In the 1st chapter, it sheweth the excellency and majesty of Christ above the Angels, and consequently over all Creatures. In which it devoteth his kingdom. In the third chapter, the Apostle calleth him the teacher of the will of God. Which thing did the Prophets. In 13:20 he calleth him Great Pastor. By Pastor, he understandeth a teacher. And so in the 7th verse he said. Remember your Pastors which speak unto you the word of God, etc. That Christ is a priest, and his sacrifice, his proper body, his flesh, and his blood which he himself offered to the father for us, all this Epistle is full thereof. Of which I will here make a short summary concerning that which toucheth his Priesthood and sacrifice. This then is that, which we now promised to shew.

So necessary for a Christian, is this Doctrine of the Priesthood and sacrifice of Christ, that without it, (Acts 4:12) it is impossible to be saved. For (as saith Saint *Peter*) there is no salvation in any other: and no other name there is given to men under heaven: wherein we may be saved: Come we then to the Summary: in the first chapter of the Epistle, the Apostle showeth the excellency of Christ above the Angels. The which he confirmeth with passages of the Scripture. In the third verse, he maketh mention of the sacrifice of Christ: having made (saith he) the purgation of our sins in himself, chapter 2. The Apostle having proved in the first chapter, the dignity of Christ, concludeth in the beginning of the second chapter the obedience due to his doctrine, and the great punishment: prepared for us, if we despise the same: which menaces he afterwards useth, and chiefly in the 6th and 10th chap In the third chapter, he compareth Christ with *Moses*: proveth Christ to be his superior: wherefore he exhorteth the Hebrews to obey him; and that they should not be obstinate against Christ: As their fathers in the time of *Moses*, were obstinate against God. In the first verse he saith. Consider the Apostle and Bishop of our profession Jesus Christ. In the 4th chapter he exhorteth them to continue in the received grace of the Gospel, and openeth the gate to the Treatise of the priesthood of Christ: and so saith he verse 14. Therefore having one (so) great a high priest, which pierced the heavens, Jesus, etc. And in the 15th verse, we have not an high priest, which cannot have compassion of our infirmities: In the 5th chapter the Apostle showeth, what the office of the high priest is: speaketh of the dignity of Christ and of his offering, and of the virtue and efficacy thereof. The dignity. The eternal son of God: The offering his flesh and his blood himself. The efficacy of his sacrifice, Heb. 7:27, to be heard of the Father, and made the cause of everlasting salvation, to those that obey him (as he saith in verse 9). In the 6th verse, saith he Christ is a priest forever, after the order of *Melchisedec*. Which manner of speaking, the Apostle taketh of *David*. Psal. 110:4, and oft times useth it in this Epistle 5:6, 10, 6:20, 7:17, 21. And in the 15th verse he saith: that he is likened to *Melchisedec*. What the order of *Melchisedec* is, we have before said speaking of Transubstantiation. In the 6th chapter he calleth Christ our forerunner and high priest, etc. In the 7th chapter the Apostle taking occasion of the last words of the chapter going before: *Thou art a priest forever, after the order of Melchisedec*, beginneth very fitly to entreat, who *Melchisedec* was, and wherein he was like to Christ, without father (saith verse 3) without mother, etc. This done, the Apostle showeth the priesthood of Christ, which is after the order of *Melchisedec*, to be much more excellent, then the Levitical priesthood. The causes which he showeth, are that the priesthood of Christ being come, it annulled and abolished the Levitical priesthood: that also of Christ was instituted with another: The Lord swear (saith he) and will not repent, etc. Psal. 110. But the Levitical priesthood was instituted without an oath, the priesthood also of Christ is eternal, and ever holdeth his being and virtue: the Levitical not. Also Christ, who exerciseth this everlasting priesthood, is much more excellent than *Aaron*: Christ is our continual Intercessor. which exerciseth the Levitical priesthood: Of so great virtue is the sacrifice of Christ. That having one only time offered, he left no place for any other expiatory sacrifice. For he eternally saveth those that come unto God by him: ever living to make intercession for them. (Heb 7:25). They need not then any other sacrifice, but the only death and passion of Christ. And as little have they need of any other Intercessor, or mediator but only Christ. Who so will not be contented with this only sacrifice, nor with this only intercessor, Jer. 2:13, let him seek for others better. To such a one, it will happen, that leaving the fountain of living water, he shall dig cisterns, which will hold no water. Also, of so unmeasurable virtue is this sacrifice which Christ one only time offered that it neither ought, nor can be reiterated. For reiteration is a most sure argument of imperfection: And this is the cause why the Levitical sacrifices were so, and so often reiterated, because the blood of calves, and of goats, could not perfectly sanctify either those that offered them, or those for whom they were offered. He that will attentively read, and meditate upon this 7th chapter shall not desire any other sacrifice but that only which Jesus Christ one only time offered. Which was himself: As verse 27 is declared. The memory whereof the Lord commandeth us to renew so often as we celebrate his holy supper.

This word once (12, 25, 26, 28; 10:10, 12, 14) which the Apostle useth, is very much to be noted. For upon the word (once) groundeth the Apostle his argument, to prove the priesthood of Christ to be much more excellent than the Levitical priesthood. For the Levitical priests, reiterated their sacrifice which they offered: First for their own sins, and then for the sins of the people: But Christ offered not sacrifices but

one only sacrifice (to wit) himself: and not for himself (for he had no sin: Isaiah 53:9, 1 Peter 2:12, neither was there any guile found in his mouth) but for others. And this sacrifice did he not oftentimes offer, nor commanded it should be oftentimes offered: one only time did he offer it. In the 8th chapter the Apostle repeats that which he had said in the chapter going before concerning the heavenly and everlasting priesthood of Christ. In the ninth chapter he three or four times repeateth the word *once*. In the 10th chapter verse 10 he repeateth the word *once*. In the 5th and 12th, *one sacrifice*, and verse 14, *one only offering*.

Hitherto treateth the Apostle of the Priesthood and sacrifice of Christ: and as in the words, *after the order of Melchisedec*, there remaineth great mystery: for by it the Apostle proveth the Priesthood of Christ to be eternal, repeating the same as (we have seen) for a word of so great importance. So also in the word *once*, which the Apostle so often repeateth is there great mystery: for thereby two things are proved. The first is, that there is no other sacrifice to obtain remission of sins, but only that which Jesus Christ offered. The second is, that this sacrifice is, and ever shall be of so great virtue and efficacy, as it was the day, hour and moment when Christ offered it: for which cause it neither ought, nor may be reiterated, without doing most great injury to Christ: as though his sacrifice which he once offered, were not sufficient to obtain pardon for all sins: and that therefore another new sacrifice were needful, or at the least to reiterate the old. All, as many as were, or shall be saved, not only since the death of Christ, but before his death also, from the first just *Abel*, unto the last, were, are, and shall be saved by the virtue of this only sacrifice once offered. Otherwise must he often have suffered since the foundation of the world. But now in the end of the world hath he appeared once to put away sin by the sacrifice of himself: (Hebr. 9:26). These be the words of the Apostle: against which nothing impugneth that which *S. John* saith in his Revelation: *That the Lamb (Christ) was slain from the beginning of the world*: for Jesus Christ but only once died: and this was, when *Tiberius Caesar* was Emperor: which is now 1566 years since. How then saith *S. John*, *that he died from the beginning of the world*? To this say we, that *S. John* meant that the sacrifice which Christ offered, did not only profit those that in the time of Christ, or since then lived: but all those also, which were long time before from the beginning of the world. For all before the death of Christ, which believed that the seed of the woman (which is Christ) should break the head of the serpent (which is the devil) were neither more nor less saved, then these which since then the death of Christ, believe that he is come and that by dying he hath overcome the devil. In the same God whom we believe, believed they: the same faith which we hold held they: and by the same sacrifice of Jesus Christ one only time and no more offered they and we are saved: The same Sacraments as touching the substance that we have, had they. So witnesseth Saint *Paul* when he saith: *Moreover, Brethren I would not that ye should be ignorant, That all our fathers were under the cloud and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat and did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them which Rock was Christ.* (1 Cor. 10:1-4) This is the difference between them and us, that they believed Christ the Messiah, should come and we believe that he is already come, and hath fulfilled all whatsoever was written of him. We then here conclude; that with one only sacrifice, which Jesus Christ offered, and this one only time, and no more he sanctified forever all those that from the beginning of the world have been, are, and shall be sanctified. The Lord God, which when we were the children of wrath and his enemies, hath shewed us such mercy, give us grace firmly and constantly to persevere in this faith, and persevering, may live in holiness and righteousness all the days of our life.

The holy Scripture (as we have seen) mentioneth two kinds of Priests which offer sacrifice for sins: the one after the order of *Aaron*, the other after the order of *Melchisedec*. Many there were after the order of *Aaron*, because being mortal, they died, and being dead one succeeded another. After the order of *Melchisedec* no other Priest there is but only Christ: who being an everlasting Priest, and his sacrifice being of everlasting virtue, admitteth no companion: for he only is sufficient. This priesthood shall endure forever, and it is proper to the new Testament, wherein there is not, nor can be more than one only Priest, which neither hath, nor can have companion nor successor in his office. For he is an everlasting priest: and therefore his offering one only time offered, is of everlasting virtue. Hereupon we then conclude, that if the Mass-priests (which say they offer Christ in Sacrifice for the sins of men) be Priests instituted by God, either they so be after the

order of *Aaron*, or after the order of *Melchisedec* (for of these two only orders the Scripture maketh mention.) But Priests they be not after the order of *Aaron*, which already ceased with the death of Christ. As little are they of the order of *Melchisedec*: for after this order there is but one only Priest, which is Christ. Hereupon it followeth, that if they be Priests, not by God, but by the devil be they instituted: and so be they the Priests of *Baal*. May it please our God and Lord to convert them: Or if they be vessels of wrath, to break them with his rod of iron, that they do not more mischief to the Catholic Church, the Spouse of Jesus Christ, and with his precious blood redeemed. I trust in mine omnipotent God that one day he will have mercy upon our country of Spain: and send the true *Elijah*, which with the power of God's word shall kill these false prophets and filthy priests.

Besides the expiatory sacrifice, whereof we have spoken, another there is called Eucharistical, of thanksgiving: This sacrifice offereth and ought to offer every faithful and Catholic Christian: and for such a one, he that offereth it not, neither is, nor ought to be held. What manner of sacrifice this is, in the beginning of this Treatise of the Mass we have before declared. And if every Christian offer unto God this kind of sacrifice; it followeth hereupon that every Christian, (Exod 19:6) seeing he offereth sacrifice, is a priest. And for this cause God commanded *Moses* to say these words to all the people of Israel, (1 Peter 2:9) *Ye shall be unto me a kingdom of Priests, and a holy nation*. And S. *Peter* speaking to all the faithful, saith: *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the virtues of him that hath called you out of darkness into his marvelous light, etc.* S. *John* in his Revelation, speaking of the Lamb, saith: *Thou hast made us unto our God kings and priests*. Of this which we have said we conclude, Christ only to be the Priest, who offering up himself and this only once, obtained for us remission of sins: and that all faithful Christians are priests and that not once, but many times, every day, every hour, and every moment (so ought it to be done) do offer sacrifices of praises unto God. And why ought we to praise God, and to give him thanks? For all the benefits which we receive each moment of him touching both body and soul. But for this benefit chiefly that passeth all others which is the inestimable benefit that we receive by the death and passion of Christ. By the sin of the first Adam we were all made sinners and servants of sin, sons of wrath, enemies of God and to two sorts of death, temporal and eternal of body and soul condemned. Strangers we were from the commonwealth of Israel which is the house of God: And so all the goodness which was in us, was either wholly lost and banished from us, or else corrupted and damaged through sin: So that we cannot think well, much less can we do well. The cause of all this is sin: which (as saith Saint Paul) entered into the world by *Adam*, Rom. 5:12 and by sin, death: And so death went over all men: for as much as all men have sinned. But contrarywise, by the righteousness of the second *Adam* Christ, by his obedience, by his death and passion (for of no less power to save was his obedience, then the disobedience of the first *Adam* to condemn all) are we made just, free from sin, sons and friends of God, heirs of life eternal, citizens of the heavenly Jerusalem, desirous to do well, and enemies unto evil: and whatsoever wickedness is in us, it is converted into goodness: For by Christ grace entered into the world, and by grace, life, and so went grace unto all men in him, in whom all men were saved. O my God, how unspeakable is thy mercy and goodness, that thou so much lovest the sinful world, *that thou gavest thine only begotten son, that everyone that believeth in him should not perish, but have everlasting life, etc.* John 3: 16. And if God so loved the world, that he spared not his only begotten son, but gave him up for us how then shall he not give us all things with him? Who shall lay anything to the charge of God's elect? And that moreover which S. *Paul* to this purpose saith, Rom. 8:32. But God setteth out his love or charity towards us: seeing, that whiles we were yet sinners, Christ died for us. Rom. 5:8. Much more than being now justified by his blood, shall we be saved from wrath through him. For if when we were enemies, we were reconciled unto God by the death of his son: much more now being reconciled unto God, shall we be saved by his life, etc. Who so desireth to know and meditate upon that which Christ did, and suffered to obtain for him remission of sins, and reconcile him with God: let him read the history which the Evangelists set down concerning the life and death of Christ: he shall find, that from the hour wherein he was born until he died, no other thing he was but a very example of crosses afflictions, miseries and calamities. And what greater misery then to be born in a manger amongst beasts? And that when he was born, it behooved him to flee to a strange land, for fear of *Herod*, who sought to slay him? This misery can none understand but

he that with adversity, hath been a stranger. And to what land did he flee? To a land of a barbarous language, and strange religion. It is great comfort for a stranger to find people of his own nation: but much more is it to find people of his own religion. Very long should I be, thus to prosecute the life of Christ: to the Evangelists I refer me. And if miserable was his life to the eyes of men: much more miserable and unhappy was his death. Since as a transgression of the divine and human law, he was publicly sentenced to die upon the cross: which kind of death was not given but to abominable persons, which had committed enormous offences and sins. And so pronounced the holy Scripture such sentence, (Deut. 21:23) when it said, *Cursed is he which hangeth on the tree.* Gal. 3:13. And so Saint *Paul* speaking of Christs humiliation, (Philip. 2:8) saith: *He became obedient unto the death, even the death of the cross.* And all this which he outwardly suffered, was nothing in comparison of that which his most holy soul inwardly felt: this was, the insupportable burden of sins, not his, but of all men, which God laid upon him: for which, he only was to satisfy. This so great a weight felt Christ, when praying in the garden he said, *Father if thou wilt, let this cup pass from me, yet not mine, but thy will be done.* Luke 22:42 And so great was his sorrow, that an Angel from heaven appeared unto him, and comforted him: and notwithstanding being in an agony, he prayed more earnestly (Math. 27:46): and his sweat was (as witnesseth the same Evangelist) like drops of blood trickling down to the ground: and so as abhorred and forsaken of the Father, for the multitude of sins (not his, but ours) which were poured upon him, a little before he gave up the ghost, cried he out with a loud voice, saying: *My God my God, why hast thou forsaken me?* Christ, thou seest here cast into the depth of hell, striving with death, with sin, and with the devil, which fell to the earth with him: but their rejoicing not long endured: for Christ aided by his divine power returned upon his enemies: and did in such sort suppress them that he vanquished them forever. This is that which S. *Peter* saith: Acts 2:24. *Whom God hath raised up, and loosed the sorrows of death, because it was impossible that he should be held of it.* And so Christ having vanquished his enemies, (Isaiah. 53:4) satisfied the Father for our sins, and reconciled us with him, went out victorious from this cruel and bloody battle. Read for this purpose Isai. 53, wherein *Isaiah* seemeth not to be a prophet which foretelleth that which should happen to Christ, but an Evangelist, which recounteth that which already had befallen him. In the 4th verse he saith: Surely he hath born our infirmities and carried our sorrows: yet we did judge him as plagued and smitten of God and humbled. verse 5. But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was laid upon him, and with his stripes are we healed, verse 6. All we like sheep have gone astray: we have turned everyone to his own way, and the Lord hath laid upon him the iniquity of us all etc. And verse 11. By his knowledge shall my righteous servant justify many: for he shall bear their iniquities. An admirable chapter is this against the obstinate Jews, which expect their Messiah to be very mighty in this world, a great warrior, which shall kill and cleave asunder. But here the Prophet depainteth out a man, the most humbled of any that hath been, whipped and wounded of God and men, without any form or beauty: so had he been handled of God and men. Admirable also is this chapter to prove the Divinity of the Son of God, of the Messiah, of our Christ. For who can by faith in him (which the prophet calleth with his knowledge) justify men? Who can give righteousness, and take away the sins of men but God alone? This doth Christ: therefore is he God. The same Christ, Matth. 9:6. saith, that he hath power to pardon sins: and so said he to the sick of the palsy, *Son, be of good comfort, thy sins be forgiven thee.* For which cause said the Scribes that he blasphemed. And so said he to the sinful woman, Luke 7:48, *Thy sins are forgiven thee.* The Scripture in many other places maketh mention of this humiliation and dejection of Christ, and then of his glorious triumph against his enemies. But this which we have said sufficeth.

This benefit of the death and passion of Christ proposed in general to all men, doth Saint *Paul* by faith apply to himself, Gal. 2:20, saying: I am crucified with Christ: and live, not I now but Christ liveth in me: and in that I now live in the flesh I live by faith in the son of God, who hath loved me, and given himself for me: Who so will enjoy this benefit proposed in general to all, let him learn of Saint *Paul* to apply it by faith in particular to himself. For whosoever shall not so do: Let him hold it for spoken, he shall not enjoy it. They only be safe which believe Christ to be given for their proper sins and risen again for their justification, Rom. 8:38. He which of himself shall not particularly believe this, shall be condemned: the death of Christ shall nothing avail him. But he which shall believe it, shall be saved: and being saved, is

assured that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth nor any other creature shall be able to separate him from the love of God which is in Christ Jesus our Lord. His Majesty increase this faith, his gift it is. A Christian then armed with such weapons of faith, shall patiently, and I say more joyfully suffer for Christ, tribulation, sorrow, persecution, famine, nakedness, danger, sword, fire, and dishonor: for to all these things the very day that we truly believe in Christ, are we subject. For the disciple is not more to be exempted from them then his master was. Philip. 4:13. He increase faith in us, and make us constant in adversities: for without him can we do nothing; and with him can we do all things. This very well perceived Saint Paul, when he said, I am able to do all things, through the help of Christ which strengtheneth me. 1 Cor. 9:20; 1 Peter. 1:18. God then with his exceeding love so loving us, that he spared not his proper and only begotten Son, but gave him up for us; and being bought, not with gold nor silver, but with an inestimable treasure, with the most precious blood of Christ, the Lamb without spot, let us not abase nor subject ourselves to sin and wickedness: but seeing we are the friends, sons and heirs of God, and brothers and coheirs with Jesus Christ: let us highly esteem ourselves and apply ourselves to virtue: that God be not angry, but joyful to have such sons; nor Christ ashamed but rather honored to call us brethren friends and companions.

In the sacred Scriptures are there very many places, wherein the holy Spirit doth exhort us to live godly and holily: but of all have I chosen one, which maketh much to the purpose, because in it are mentioned, both kinds of sacrifices (to wit) the propitiatory which only Christ one only time offered: and the Eucharistical which every moment we offer, or to (speak better) ought to offer: the Spirit of God by the mouth of S. Paul, doth thus exhort us: Ephe. 5:1. Be ye therefore followers of God, as dear children, and walk in love, even as Christ hath loved us, and hath given himself for us, to be an offering and sacrifice of a sweet smelling savor to God: But fornication and all uncleanness, let it not once be named among you, as it becometh Saints: neither filthiness neither foolish talking, nor jestings, which are things not comely: but rather giving of thanks, etc. For all the chapter is an exhortation to well living. Let not man think, for being called a Christian, for being baptized, for saying that he believeth in God, for being trained up in the Church, where he frequenteth sermons, and celebrateth with the rest, the holy supper: Let him not think for all this (say I) that he shall be saved: if he keep not together with this the commandments of God. *If thou wilt* (saith Christ) *enter into life, keep the commandments: thou shalt not kill, thou shalt not commit adultery, etc.* That hypocrites may do, and do the same: but not this. For without a true and lively faith, which hypocrites and wicked Christians, have not, this cannot be done. The outward show, the dead faith, imaginary and idle, is not the faith which justifieth: but the lively, true, and diligent faith which bringeth forth in time fruits of charity. For as true fire, cannot be without heat, and the greater that the fire is, the greater heat it giveth: So true faith cannot be without good works: and the more the faith is, so much the more it worketh. And contrariwise: as the painted fire warmeth not, as little also the dead faith worketh: for being dead, how shall it work. Such a perfection doth the holy Spirit require in us, that we do not only good, and commit no evil, but willeth also that we be not familiar nor conversant with the wicked. Whereas such calling themselves brothers, be hypocrites, unjust and impious. So commandeth the Apostle, 1 Cor. 5:1. If any man (saith he) calling himself a brother, shall be a fornicator, a covetous person, an idolater, an evil speaker, a drunkard, a thief, with such a one eat not. The cause why we ought not to be familiar with such, in the second epistle to the Thess. 3:14 he sheweth. And converse not with him (saith he) that he may be ashamed. And Rom. 16:17 he commandeth us to depart from them which make dissensions. And 2 John 10 it is commanded we should not salute them. To receive then and enjoy the benefit of Christs sacrifice, such ought (as we have mentioned) to be the life of a Christian. He that shall not be so perfect, (for who shall he be? seeing there is no man but sinneth, and since the just man falleth seven times, I would say many times a day: if he fall seven times a day, what will he do all his life long? Fall and rise again.) He that shall not then be so perfect, let him desire so to be: let him sigh and bewail his imperfection before the Lord: let him beseech him of grace to become perfect. Let him believe the Lord to be so good, that he will accept this good desire, proceeding from so contrite and humble heart: and so will he supply the faults of our imperfections, and not impute them unto us. And thus shall we enjoy the benefit of the sacrifice which Christ our high and only Priest once offered to his Father. We have proved Christ only to be our Priest, and only his body and

blood which he once offered upon the cross to be the only and unreiterated expiatory sacrifice, whereby our sins are pardoned, and we forever sanctified. Let us now (as we promised) treat of the institution of the holy supper, and so will we conclude this Treatise.

The Lord knowing our carelessness, negligence and forgetfulness of the things which concern our salvation, that we should not forget the benefit of his death and passion, did institute the most holy sacrament of his precious body, which he gave upon the cross, and of his precious blood, which he shed in his passion: which sacrament he would should be unto us a memorial of all that which he suffered for us, and of the benefit we receive by his death and passion, *As often as ye shall do this* (to wit, as ye shall celebrate the holy Supper) *ye shall do it* (saith Christ) *in remembrance of me. One only time was Christ offered, and by this* (only offering) *he obtained for us a general pardon of all our sins. But he would we should always remember this benefit: And to help our memory did he institute this sacrament, and willeth we not once but many times in our life receive it. The institution of this Sacrament, the Evangelists Matthew, Mark, and Luke do declare: but most largely Saint Paul in 1 Cor. 11 and in the tenth chapter he beginneth also to entreat thereof. He are we then Saint Paul declare how Christ celebrated his holy supper, wherein he instituted the Sacrament of his body, and of his blood.*

I received of the Lord (*saith Saint Paul*) that which I also delivered unto you, to wit, that the Lord Jesus the same night that he was betrayed, took bread: and when he had given thanks he brake it, and said: Take, eat: This is my body which is broken for you. Do this in remembrance of me. Likewise also after supper, he took the cup, saying: This is the new testament in my blood: Do this as often as you shall drink it in remembrance of me. For as often as you shall eat this bread, and drink of this cup, ye shall show forth the Lord's death until his coming. Whosoever therefore shall eat this bread, and drink of this cup unworthily, shall be guilty of the body and blood of the Lord. Let then a man prove himself, and so eat of that bread, and drink of that cup. For who so eateth and drinketh the same unworthily, eateth and drinketh his own damnation, not considering the Lord's body.

We have heard how the Lord did celebrate his holy supper and instituted therein the most holy sacrament of his body and blood. The same order that Jesus Christ used in celebrating of it, held his Apostles, as often as they celebrated the same. This selfsame order (as we have before shewed) was for a thousand years space observed in the Church. Albeit true it is, that before the thousand years were accomplished, Satan (envying the great benefit and comfort which we receive with this sacrament) began to alter it, adding thereto many things touching rites and ceremonies. But the thousand years passed, the whole sacrament with fury he cast to the earth: and in place thereof advanced an idol made of dough made between two irons, which they adore and sacrifice unto, neither more nor less, then if it were God himself that created heaven and earth. But in all this time of so great ignorance, and Idolatry. The Lord (as we have said) did never utterly forsake his Church: Forever he raised up some true prophet, some holy man, or men, that with zeal of the Lord's house, and nor accompting of the danger whereunto they thrust their lives reproved the world. Because through the Church of God, was sold this so horrible idolatry. But particularly in these our times hath the Lord shewed mercy, raising up very many learned and godly men. Which being simple poor men, have with great zeal, opposed themselves to the tyranny of Antichrist, and to all the power of the world, which was enchanted and bewitched with the false Doctrine of Antichrist. And so hath God blessed the labor of these men (as he blessed in times past, the labor of the Apostles, mean and simple people) that they have cast to the earth the Missa, or Mass, the breaded God, which our adversaries have raised up and have again restored the holy supper which the Lord Jesus, the night before he should suffer, celebrated with his disciples. *They that have eyes to see, Let them see, and they that have ears to hear, Let them hear.* That seeing, and hearing, all the world may judge, if that be true, which we say. I will here set down, the order held in our Churches, which God, by the means of these holy men, hath in our time reformed, when the holy supper is celebrated. Harken then oh Spain, what in thine own language I speak: that small and great, learned, and unlearned may understand me.

The form which is held in the reformed Churches, of celebration of the holy supper of the Lord.

It is to be noted. That the Lord's day before the supper is celebrated. The minister doth warn the people that each one dispose, and prepare himself to receive it worthily and with such reverence as is meet. The second thing which is done is, that youths, which have now attained to years of discretion, do not present themselves to receive it before they be well instructed and taught in the Christian Doctrine, and have made profession of their faith in the Church. Thirdly if there be any strangers, or newcomers, which be as yet rude and ignorant in religion, that they come and present themselves to be taught particularly in that which is meet for them to know: and the day on which they celebrate the same, the minister at the end of the sermon, toucheth somewhat concerning the mysteries: Or if need require, his whole sermon treateth of the Doctrine of the supper: to declare to the people, what the Lord, by this mystery, will say, and give to understand, and how we ought to receive it. After that the minister hath publicly prayed, he saith, the general confession, and after the confession of faith made, to witness in the name of the people, that they all will live and die in the doctrine and Christian religion. The table being prepared, and the bread and wine upon it, he thus aloud speaketh.

The institution of the holy supper of the Lord.

Let us hear how Jesus Christ did institute unto us his holy supper, according to that which S. *Paul* in the 11th chapter of the first Epistle to the Corinthians declareth.

I received of the Lord, etc. As we have before recited.

The form of excommunication and excluding from the holy supper of the Lord these which be not worthy to receive it.

We have heard (brethren) how the Lord celebrated the supper with his disciples, and in that which he did, he sheweth unto us: that strangers, to wit those which be not of the fellowship of his faithful, ought not to be admitted unto it: Following therefore this rule: in the name, and by the authority of our Lord Jesus Christ, I excommunicate all Idolaters, blasphemers, contempners of God, heretics, and all Schismatics which make sects apart, to break the unity of the Church, all perjured persons: all that be disobedient to their fathers and mothers, and to their spurious, all seditious persons, factious traitors, contentious persons, adulterers, fornicators, thieves, dancers, manslaughterers, evil speakers, deceivers, covetous persons, he and she witches, usurers, raisers of false witness, robbers, drunkards, gluttons and all those that live scandalously: denouncing unto them, that they abstain from this holy table: that they foul not, nor defile the holy meat, which our Lord Jesus Christ giveth to his household and faithful only.

An exhortation, wherein is declared what is the use, and fruit of the supper.

Therefore, after S. *Paul's* admonition, let every man prove and examine his conscience, to know if he have true repentance of his sins, and if he abhor them, grieving to have committed them, against the divine goodness and desireth thenceforth to live holily according to the will of God. And above all if he have his trust in the divine mercy, and seek wholly his salvation in Jesus Christ. And if all enmity and rancor laid aside, he have a good purpose to live with his neighbors in concord and brotherly love.

If we have this testimony in our heart before God, we nothing doubt, but that he accepteth and acknowledgeth us for his sons: And that the Lord Jesus Christ directeth his word to us, to admit us unto his Table, and communicate this sacrament unto us, which he communicated to his disciples. And albeit we feel in ourselves great weakness and misery: As not yet to have perfection of faith. But to be inclined to unbelief and distrust, and as not to be so fully addicted to serve God, and with such a zeal, as we ought: But to fight continually with the lust of the flesh. Notwithstanding this hath the Lord shewed us this mercy, to

have imprinted in our hearts his Gospel, to resist all incredulity: and hath given us a desire and affection to renounce our own inclinations and corrupt desires, to follow his righteousness, and obey his holy commandments: Sure we are, that the vices and imperfections remain in us cannot let, but that he receive us and make us worthy to be partakers of his good things in this spiritual banquet. For we come not to him, to protest, that in ourselves we are perfect or just: But contrarywise in seeking with great desire our life in Christ: we confess, that we abide in death. This sacrament understand we to be a medicine for those which are needy in spiritual infirmities, and that all the dignity, which Christ our redeemer requireth at our hands, is to know us to have sorrow and hearty grief for our offences: and to settle all our delight joy and contentment only in him.

First do we believe these promises which Jesus Christ (who is the infallible and eternal truth) pronounced with his mouth. To wit: that he will truly make us partakers of his body, and blood. To the end, we may wholly possess him, that he may live in us and we in him. And although we see not the thing given, but only bread and wine: yet are we sure, he will spiritually fulfil in our hearts all that which he outwardly sheweth by these visible signs. He is (I would say) the heavenly bread to feed us, and nourish us unto life eternal. Let us not then be ungrateful to the infinite goodness of Jesus Christ our Savior, who setteth before us upon this holy table, all his riches to distribute the same unto us. For in giving himself unto us, he doth witness, that all his good things, are wholly ours. Let us therefore receive this sacrament as a most certain pledge: whereby the virtue of his death and passion is imputed unto us, for righteousness: As if we ourselves in our own persons had suffered. Let us not be so perverse of understanding, and nature to refuse, to rejoice, and enjoy this divine banquet, whereunto Jesus Christ, by his word, doth so gently invite us. But with great esteem of the dignity of this most precious gift, wherewith he graceth us to present we ourselves unto him with a burning zeal and faithful heart, that he make us capable to receive him.

For this end, lift we up our minds and hearts unto him: there where Jesus Christ is, in the glory of his Father: from whence we expect him for our redemption. And let us not be occupied, nor dwell upon these earthly and corruptible elements: which we see with the eyes, and touch with the hands, to seek him in them: as though he were enclosed in the bread and wine. For then shall our souls (being so lifted up above all earthly things) be disposed to be fed and quickened with his substance, to come unto heaven, and enter into the kingdom of God, where he remaineth. Content we then ourselves to hold the bread, and wine, for signs and testimonies, seeking spiritually the truth, where the word of God doth promise.

This done, the ministers distribute unto the people the bread, and the cup having first admonished all, that they come with all reverence and by order to receive it. In the meantime, they sing some Psalms in the congregation, or read with a loud voice something of the holy Scripture, agreeing to that which by the sacrament is signified, and when all have communicated, they kneel on their knees and give thanks.

A thanksgiving after the communion.

We give thee everlasting thanks and praise, eternal and heavenly Father; for the clemency which thou hast used towards us in communicating unto us, so great a benefit: being as we are, miserable sinners, and in having made us partakers of the communion of thy son Jesus Christ our Lord. Whom thou deliverest over to death for us, and now givest him unto us, for food, and nourishment of everlasting life: Have mercy also upon us, and never suffer us to forget these things so worthy of thee: But having them imprinted in our hearts, we may always grow and be strengthened in faith, effectual to all good works. And that this doing, we may order, and proceed all our life time holily, to the advancement of thy glory, and edification of our neighbors, through Jesus Christ thy Son, who in the unity of the Holy Spirit liveth and reigneth with thee the true God everlasting.

This done, the minister with this blessing dispatcheth the people, wherewith the Lord commandeth, that they should blesse the people. Numb. 9:24.

The Lord bless you, and save you, the Lord make his face shine upon you, and be merciful unto you. The Lord turn his favorable countenance towards you and give you his peace. Amen.

In the vulgar tongue is all this said that all small, and great, learned, and unlearned may understand.

Whosoever without passion, and with a desire to be assured of the way of his salvation, shall read this which we have said, he shall easily understand the supper which now we celebrate in the reformed Churches, to be the same, which Jesus Christ our king, prophet and priest instituted, and which his Apostles and the catholic church, for many hundred years did celebrate: And contrarywise, shall he understand the Mass (which our adversaries at this day celebrate) to have no agreement with the holy supper of the Lord, but in all, and by all, to be opposite unto it. And so contrary, that where the one is, the other in no wise can be: where the mass is, there is not the supper of the Lord, and where the supper of the Lord is there is not the mass. For how can light and darkness be joined, the table of the Lord, and the table of devils, God and *Belial*? And that the Christian people of my nation (for whose cause, desiring to do them service, I have taken this pain (if that may be called pain, which the person with great content and desire to serve, and do some good taketh) may easily understand this. I will here in a table set down, the agreement, conformity, and unity, which is between the holy supper by us in our reformed Churches celebrated and the holy supper of the Lord: then will I set down the difference, disagreement, and contrariety which is between the holy supper, by our Christ instituted, and the profane mass, which Antichrist hath invented, and sold for money to miserable people, called Christians. He whom God hath given understanding to understand, Let him understand the will of the Lord and do the same.

The holy supper of the Lord.

Jesus Christ alone ordained his holy supper, and commanded his Church to celebrate the same, As he himself, had celebrated it.

The supper of the reformed Churches.

The supper is celebrated neither more nor less, than Jesus Christ, did celebrate it, and after the same manner by him commanded to his Church: as the Evangelists *Mat. 26:26*, *Mar. 14:22*, *Luke 22:19*, and *S. Paul 1 Cor. 11:24*, do declare. Therefore is our supper the supper of the Lord.

The profane Mass of the Pope.

The Mass hath been made by many Popes: For one Pope made the confiteor, another the introit, another the *Kyrie-eleyson*: another the *Gloria in excelsis*: another the *Gradual*, another the *Offertory*: another the *Cannon*: another the *Memento* another the *Te igitur* another the *Communicantes*, another ordained, that the bread in the Mass should be unleavened, another that water should be put into wine. Another commanded, that the bread should be worshipped, saying: it was not bread, but God, which made heaven and earth, etc. Another made the *Agnus Dei*. The same may also be said, of whatsoever is done in the mass. Christ made none of all these things, nor commanded his faithful to do them. Divers Popes, and at sundry times did invent them. Whereupon it followeth, that never Christ, no not at all did institute the Mass, nor his Apostles said it. Therefore the Mass is not the Supper of the Lord.

The holy supper of the Lord.

Christ intending to celebrate his Supper, changed not his garments.

The Supper of the reformed Churches.

So also the Ministers, when they celebrate the Supper, change not their garments. Therefore is our Supper the supper of the Lord.

The profane Mass of the Pope.

The Popish Priest (going to say his Mass) doth naught else but clothed and unclothed: and every garment that he putteth on, how little whatsoever, carrieth great mysteries: which they without the word of God, to keep the poor people still bewitched, have forged. Moreover, the Priest saying Mass must have his head and beard shaved, and upon his head a circle of hair, which they call a crown: wherein they follow not Christ, nor his Apostles, who never did wear head nor beard shaven: but they imitate the Priests of the Gentiles: whom *Baruch*, chapter 6 and 30 reporteth to have had their heads and beards shaven. Therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ used common bread, served at the table, when he supped with his Apostles.

The Supper of the reformed Churches.

We also do use common bread, therefore is our Supper the Supper of the Lord.

The profane Mass of the Pope.

The Popish priest must expressly use other manner of bread, baked between two irons, which properly is no bread, but wafers. Therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ made his Supper upon a table.

The Supper of the reformed Churches.

We do also celebrate the Supper upon a table, and not upon an altar. An altar is for sacrifice, and sacrifices ceased with the death of Christ. Therefore need we no altar. A table is to sup on. Saint *Paul* calls it the Lords supper, 1 Cor. 11:20, whereupon it followeth, that it being a Supper, upon a table (and not an altar) it is to be celebrated: therefore is our supper, the Supper of the Lord.

The profane Mass of the Pope.

The Popish Priest must have an altar, which he calleth consecrated. An altar (I say) in a hole in the midst whereof (which they call the Sepulcher) is put a piece of some relics: and if the altar be not consecrated, then must he have a marble stone, which they call a consecrate altar in the border whereof are little pieces of cloth, which they call *Corporales*. All which *Durandus* in his book titled *Rationale divinatorum*, hath diligently travelled to declare: therefore the Mass is not the Supper of the Lord.

The holy supper of the Lord.

Christ, in celebrating his supper, preached and taught his Apostles.

The supper of the reformed Church.

The supper is never celebrated, but the minister doth preach and teach those that communicate: therefore is our Supper the Supper of the Lord.

The profane Mass of the Pope.

The Popish priest mumbleth between his teeth certain prayers: he turneth to and from the altar one while his back, another while his face to the people: now goeth he from one part of the altar unto another: now he singeth with an high voice, now with a low voice: now lifts he up his arms, now he casteth them down: he lifts up the train of his cope, holding a candle or wax burning. Briefly, he seemeth to be nothing else but a man wholly made, not knowing what countenance to use. Let them show when Christ or his Apostles did this, or commanded the Church to do the same. Therefore the Mass is not supper of the Lord.

The holy Supper of the Lord.

Christ in celebrating of his Supper, spake in the vulgar tongue that all might understand.

The Supper of the Reformed Churches.

All whatsoever is said when we celebrate the Supper, is spoken in the vulgar tongue, that all may understand: therefore is our Supper the Supper of the Lord.

The profane Mass of the Pope.

In the Mass a strange tongue is used, which most of the massing priests understand not: which is wholly contrary to S. *Paul*'s doctrine, 1 Cor. 14 where he sheweth, that no tongue in the Church is to be used, but that which may be understood. Therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ in the Supper first brake the bread, and then gave it to his Apostles.

The Supper of the reformed Churches.

In celebrating of the Supper, the Minister first breaketh the bread, and then giveth it to the communicants, therefore is our supper, the supper of the Lord.

The profane Mass of the Pope.

The Popish Priest in his Mass, observeth not this order: for he first speaketh certain words over the bread, and then at his pleasure breaketh it (or as they say) the accidents of bread (by they) is transubstantiated into the body of Christ. But Jesus Christ first brake the bread, and then spake the words, therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ after he had broken the bread, said, *Hoc est corpus meum*, this is my body.

The Supper of the reformed Churches.

The same saith and doth the Minister without ought adding or diminishing: therefore is our Supper the Supper of the Lord.

The Profane Mass of the Pope.

The Popish Priest speaketh the words without breaking of the bread: and not content with Christ's words, addeth thereto this word *enim*, saying, *Hoc est enim corpus meum*, therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ sitting at the Table with his Apostles, said: *Take and eat.*

The Supper of the reformed Churches.

The same saith the minister, and never celebrateth the Supper but the Church doth the like: and all jointly with him do communicate, and not one swallow up all: therefore is our Supper the Supper of the Lord.

The profane Mass of the Pope.

The Popish Priest (all being on their knees) only sheweth them the bread and wine to be worshipped, and giveth naught to the people, but like a glutton, keepeth all for himself, and eateth it alone: which is not only contrary to Christ's institution, but the custom also of ancient Fathers: as by the Cannons of *Anacletus* and *Calixtus* plainly appeareth. Where under the pain of excommunication, it is ordained, that after the consecration, all should communicate. The same is ordained in the Cannons said to be the Apostles. And in the Council of *Toulouse*. Whereupon it plainly followeth that the Mass (as now it is said) was never by Jesus Christ instituted, nor by his holy Apostles celebrated: which being so, all those that now hear it, all those (I say) are by the same Cannons excommunicate. Seeing that hearing the Mass, they communicate not: but the Priest only taketh it for himself, and eateth it alone, contrary to that which Christ and the ancient Fathers ordained. Therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ gave not the bread only, but also the wine, saying: *Drink ye all of this*, Matthew 26:27. And as saith Saint Mark 14:23, *And they drank all thereof*.

The Supper of the reformed Churches.

The Minister giveth not the bread only, but also the wine, saying: *Drink ye all of this*. And all drink thereof, as Christ hath commanded, therefore is our supper the supper of the Lord.

The profane Mass of the Pope.

The Popish Priest only giveth the consecrated bread, and not the wine to the people: which is wholly contrarie, not to the institution of Christ only, but the custom also of the ancient Doctors since the Apostles, who communicated in both kinds of bread and wine: and condemned all such as communicated in one kind only: as in the *Consecre. Dist. 2 Cap. Comperimus* appeareth: where it is said, that such as receive not the sacrament in both kinds, refuse the one part or the other be sacrilegious infidels: Therefore the Mass is not the Supper of the Lord.

The holy Supper of the Lord.

Christ gave the bread by itself, and the wine by itself.

The Supper of the reformed Church.

The Minister giveth the bread by itself, and the wine by itself: believing the bread to be the Sacrament of the body of Christ, and the wine to be the sacrament of his blood: therefore is our Supper the Supper of the Lord.

The profane Mass of the Pope.

The Popish Priest doth first consecrate, as he thinketh, the bread and wine. and then a good while after breaking it in three parts: one part whereof he letteth fall into the wine, and so mingleth them together: all which he himself devoureth. Saving that once a year, when the people communicate, then he giveth them the consecrated bread, but of the consecrated wine, he never giveth to the communicants. Who thinketh this to agree with the Lords supper? Therefore the Mass is not the supper of the Lord.

The holy Supper of the Lord.

Christ ordained his holy supper in memorial of his death and passion, and that he had once offered up his body and blood upon the cross for us.

The Supper of the reformed Churches.

The Supper which we celebrate is in memorial of the death and passion of Christ: and that he hath once offered his body and blood for us upon the cross: therefore is our supper the supper of the Lord.

The profane Mass of the Pope.

The popish Priest saith his Mass in memorial of the Saints, both he and she. And those oftentimes do they hold for Saints, whose souls are burning in hell. He saith his Mass also to find things which be lost, and that for money. The Priest useth the Mass for a concoction or drug against all infirmities. And, which is more: he sacrificeth (saith he) Jesus Christ in his Mass, and presenteth him to God his father, for the sins of the quick and the dead. Which Christ, did once upon the cross and none but he only, could ever do the same. Because (as saith the Apostle Heb. 7:26) it behooved that the Priest which purged sins, should be holy, innocent, pure, separate from sinners, and made higher than the heavens, which needed not every day to offer sacrifice, first for his own sins, and then for the sins of the people. This Christ once performed, offering up himself for the sins of all men. Examine the lives of the popish priests, and how far off they are from that purity, which it behoveth the Priest to have, that offered the expiatory sacrifice, will appear. Therefore the Mass is not the Supper of the Lord.

Many other things there be, wherein the holy Supper and the Mass do differ and are contrary: as in so many movings, jestures, childish fopperies, maskings and apish toys done in the Mass, which Christ never did, nor once thought of. The Lord in celebrating his supper never commanded men to make Saints their intercessors, nor to call upon them, nor to kiss nor worship images, nor to pray for the souls of the dead in purgatory; nor not taking nor eating the sacrament, believing it to be God, to worship it, nor to keep it in the box, nor carry it in procession, to walk in the streets covered with boughs, the walls hanged with fine tapestry of silk, gold, and cloth of gold, with castles and much jollity, etc. Who commanded them to do these things? Not Christ nor his Apostles, who in all simplicity did celebrate the holy supper. The wisdom of the flesh being enemy to God, hath brought them into the Church to make us forget the memory of the benefit of Christ's death and passion.

Moreover, we will cite certain histories, by which the Christian Reader shall clearly see what account the Pope and his Clergy make of their Sacrament of the Altar, which they affirm to be God.

Gregory 7 for that he demanded a revelation of the Host against the Emperor, and had no answer cast it into the fire, and burned it.

Victor 3 died of poison, which his subdeacon in saying of Mass, put into the chalice.

A Dominic Friar, gave poison in the Sacrament, to the Emperor *Henry 7*.

Sixtus 4 commanded that at the time of the elevation, the murder should begin: and so it was performed at Florence.

A certain Inquisitor at Barcelona, called *Molon*, clipped the Host with a pair of sheers.

Four *Augustine* Friars which were hanged at Sevilla, said Mass without any intention of consecration. The same have many other Priests done also: and so by their own Cannons have caused all that heard their Mass to commit idolatry.

That being (as it is) true which we have said and proved of the Mass: with very just title, and good and sound conscience do we detest it as a profanation of the holy supper of the Lord: There is then no cause why any should condemn us, for seditious heretics or schismatics, if abhorring the Mass, and fleeing the same, we follow and embrace the holy supper which Jesus Christ instituted, his Apostles and our forefathers for the space of a thousand years celebrated. Would God for that only sacrifice sake, which his Son our high and only Priest offered unto him) that all our Spaniards would know (as other nations do already know) what the Pope is, what things are his Bulls, which be naught else but mockeries, which he maketh of us: what is his authority which is naught else but vanity, wherewith he hath many years deceived us, that they would know that when the Pope curseth us, then God doth bless us: would God they would know the holiness of the mass to be devilishness, seeing it is a profanation of the holy Supper of the Lord. Very hard will it be for them (I know well) to do this, because they have been born, brought up, and grown old in the contrary. But if the Holy Spirit give them grace to read, compare, confer, and confront that which we have said in these two Treatises, with the holy Scripture, which is the word of God, very easy it shall be unto them: whereby every faithful and catholic Christian in particular, and the whole Church in general ought to be ruled and governed. Our Spaniards in this should imitate those of Berea: who (as saith *S. Luke* in his history of the Acts of the Apostles) searched the Scriptures to know if that which *Paul* preached were the word of God or no. If that we have said be the word of God, no time, no custom, how ancient whatsoever, ought to prevail against it. And if for our sins, lies, falsehood and error have for a little or long time oppressed and darkened the truth, the error ought to give place, as evil the same it shall give: and so truth, *jure Postliminij* (as say the laws) shall reenter his possession. And albeit an old custom is very hardly left, yet none ought to prefer such custom to reason and truth, do ever exclude and expel custom. Therefore, when with reason and truth, for reason and truth we constrain and convince our adversaries. In vain do they oppose ancient custom unto us, saying: in this were our forefathers brought up: in this did they die: In this were we born and brought up, and in this then will we die. As if custom were greater than the truth. This is even like the saying of another: A Moor was my father, a Moor also will I be, having no other reason to give but custom. Custom without truth is an old error: and error the elder, the more dangerous it is. Therefore leaving (as saith Saint *Cyprian* in his epistle *ad Pompeium*, error, let us follow the truth, knowing (as saith *Esdras*) *Truth overcometh*: as it is written: Truth doth and shall ever prevail, and live and reign eternally. And then saith the same *S. Cyprian*: Blessed be the God of truth, the which truth Christ shewing in his Gospel unto us, saith: I am the Truth: wherefore, if we be in Christ, and have Christ in us, if we abide in the truth and the truth abide in us. Let us hold that which is the truth. And a little lower: **If the truth in**

anything shall stagger or seem doubtful, meet it is, that we run back to the original, which the Lord ordained, and to the Evangelical and Apostolical instruction: and thence ariseth the reason of that which we do: from whence the order and original was raised. And as he himself in another place saith: What men have formerly done ought we not to look: but to that which Christ, who is the first of all, hath done. The holy Scripture is the most certain and infallible rule and squire, whereby all our actions ought to be ruled and squired: as witness these places which we will allege, and many others, *David* Psal. 119:105 saith: *Thy word is a lantern to my feet, and a light unto my paths:* *Isaiah* chapter 8 and 20, we are commanded to repair to the Law and to the testimonies: and saith: that they which do not so, it is because there is no light in them: It is because they be in darkness: it is because they are blind, and as blind men, go groping. Saint *Peter* speaking of the word or doctrine of the Prophets, saith: Whereunto, ye shall do well to give ear, as to a candle, burning in an obscure place. etc.

The holy Scriptures do teach us, that Jesus Christ is our high and only Priest. It teacheth us that he once offered up himself, with which sacrifice, being of infinite virtue, he sanctifieth us forever. And teacheth us that there is no other sacrifice, nor was, nor shall be, but this alone, by which remission of sins is obtained, it teacheth us, that whosoever shall offer another sacrifice beside this, or reiterate this, doth most great injury to Christ: As though his sacrifice (which was Christ himself) were insufficient. It teacheth us, that Jesus Christ ordained his holy supper, which he commandeth us to celebrate, in remembrance of that sacrifice, which he one only time offered to the Father: all this in general, and everything in particular by the grace of God, (to him be the glory) have we sufficiently proved. This is the truth: for it is the word of God. This then we believe, his Majesty grant us grace, not only with the heart to believe this, which he in his holy Gospel he hath revealed unto us: but also strength and constancy with the mouth to confess it: and to suffer also, for this faith and confession, whensoever he pleaseth with persecution to prove us. Concerning that which men have of their own heads have invented (that the Pope is our chief Bishop) the successor of Saint *Peter*, the vicar of Christ God upon earth, and that as such a one he pardoneth sins, draweth out of hell and purgatory what souls he will and what souls he will he placeth in heaven. And that the Mass such as now they say, is a sacrifice, as satisfactory, as was the death and passion of Christ. None of these things doth the holy Scripture teach us: it is human invention, and devilish lies, wherewith Satan hath long time deceived us. The Apostle Saint *Paul* willing to correct the vices brought into the holy supper of the Lord in the Church of Corinth found no better remedy but to reduce it, to the original and first institution. And so 1 Cor. 11 he saith: I received of the Lord that which I have given you, etc., so now do we also the same. We restore the supper of the Lord, and celebrate it according to its first institution: as the Evangelists and Saint *Paul* do declare unto us. And if so we do, then have they no cause to hold us for heretics but for good faithful and catholic Christians: and for such do we hold ourselves, and such we are, albeit is the many imperfections: the Lord pardon them unto us. We confess: we hold and believe that God through the merit of Christ, is our father, and the holy catholic or universal, Apostolic, and true Church when it is ruled by the word of God, in the sacred Scripture of the old and new Testament revealed. For otherwise is she no mother (but a stepmother) our mother. And woe to that man, which shall not be son of this father, and this mother. We confess hold and believe, all that which this our mother confesseth, holdeth and believeth: the holy Scripture teacheth us all which is contained in the books of the old and new Testament. For nothing there is which we ought either to do or believe, which is not written in these sacred books. Therefore will we conclude this Treatise, saying: That whosoever, albeit, an Angel from heaven, shall preach or believe another Gospel, (Gal. 1:8) another Doctrine besides that, which Jesus Christ and his Apostles have taught us all which is written in the books which we call the holy Scripture: Let such a one be accursed, and execrable, Let him be (as saith Saint *Paul*) anathema.

Thou hast hard (Christian reader) the enormous charges, wherewith we charge the Pope, as touching life and Doctrine: But chiefly, touching the superstition and Idolatry of the Mass which the said Pope of himself without the word of God, hath invented and brought into the Church. Thou hast also heard, the Enormous charges where with the Pope chargeth us. He accuseth us for proud, contentious and arrogant, that we will know more than all the whole Church. He accuseth us for disobedient to Magistrates, disturbers of

commonwealths, provinces and kingdoms. he accuseth us for schismatics, and heretics. For the which, as an accuser, witness and judge he concludeth, that we are not worthy to live in the world. But it is not sufficient to accuse. Of necessity must he prove that which he saith: and so convince the accused. Come we then to the proof, let a general Council be assembled, which may hear both parts: Let it grant to every part freedom of speech: The Council having heard both sides, let it judge according to the thing alleged and proved, without respect of any person, poor or rich, wise or ignorant, ecclesiastical or secular. Let it only have regard of justice, equity and truth: Let the part convinced by the Testimony of holy Scripture, and of the fathers also, and ancient Councils (as be the first four general) be subject to the censure which the Council shall ordain. Let the Pope and his defenders appear personally in the Council: not as judges (because they accuse us, and we accuse them) but as accusers, and accused. Let us also appear, seeing we accuse them, and they accuse us. Let this Council be called. As were the four first general Nicen 1 the Constantinople, the Ephesian, and the Chalcedonian.

This is the only remedy to take away the dissensions and differences which are at this day in the Church, as touching life and Doctrine. This remedy in times past, used the Church in like cases. In the meantime beseech we our God to move the hearts of the Emperor, Christian kings and Princes that they may take in hand such an Enterprise for the glory of God, and quietness of his Church. By the means of which Enterprise vice and false Doctrine, superstition, heresy and Idolatry may be condemned. And virtue and wholesome Doctrine contained in holy Scripture, confirmed. But our adversaries will say unto me, that all this, in the last Council of Trent was concluded, and that therefore another Council is not needful: Whereunto I answer that, which so often in this book, I have said: And chiefly upon the life of Pope *Marcellus* the second, that this Council was not free: Since to none (whereof was had the least suspicion in the world, not to be in all, and by all, slave of the Pope, and sworn to the Pope) was it permitted to speak therein.

Besides this (say we) that this Council was not general. For how shall the Council of Trent be called an Ecumenical universal, or general Council: Since in it was not found the hundreth part of Bishops of Christendom. And that this is truth it is evidently seen: For in it were found, but five Cardinals. Three of which were legates of the Pope: four Archbishops, two of which were Archbishops in title (or as we call them in Spain, *de anillo*) of the ring, namely *Olaus magnus* intituled Archbishop, not of *Hispall*, but of *Upsall*, people of *Gozia*; that never acknowledged the Pope, nor the Roman Church: The other named *Robert Venant*, called Archbishop of Armacana in Ireland under the Crown of England. A land, that as little acknowledgeth the Pope: These two poor Archbishops the third maintained, giving to *Olaus* 15 crowns a month, and another like thing gave he to *Robert*. 33 Bishops were found there, all of them Spaniards or Italians, except only three. Then were also found between priests and Friars, 47 divines, of whom all, almost were Spaniards or Italians. Thou seest here the great number of bishops with which the Trident Council began: which by times contained 18 years. In which time were held 25 Sessions. In many of which nothing was done for want of appearance in the Council. And so in the 8th Session was nothing done, but that the Italians transported the Council to Bologna, a land of the popes in Italy. Where was held the ninth Session: Where in as little then did they: For the Spaniards and the rest (except the Italians) stayed at Trent, willing to end the Council, where it was begun. The 10th Session was held in Bologna, wherein was nothing done. For those of Trent there abode, expecting them of Bologna: and those of Bologna, expected them of Trent. And so in this 10th Session was there no other thing done, but a prolongation to the 15th of September. Which day being come, they did nothing also: and so the one and the other, for a long time broke up the Council. In this time died *Paul* 3, and *Julius* 3 succeeded him: who (at the importunity of the Emperor, being much displeased at the translation, and discontinuance of the Council) commanded, that the Session following, should the first day of May 1557 be held at Trent, wherein nothing else was concluded, but that the twelfth Session should be held, the first day of September which day being come. As little was ought done: For the prelates were not yet come. In the thirteenth Session were found forty Bishops and forty two divines. In the 15th Session was there nothing done. In the 16th Session no other thing was concluded, but the suspension of the Council for two years. And so *Julius* 3, *Marcellus* 2, and *Paul* 4, and *Pius* 4 was

elected in whose time, the rest of the Sessions were held: The number of Bishops then increased, the Council was ended and confirmed by the Pope. For know this, that all is naught worth, whatsoever the Council decreeth if it be not confirmed by the Pope: Know also, that so subject was this Council to the Pope: that it made a decree. Wherein it was ordained, that all whatsoever was in the Council ordained was intended, so that it nothing derogated from the authority and commodity of the Pope: and the Council was not only subject to the Pope: but to whatsoever other Bishops also. And so in the 18th decree, it was ordained, that the Bishops, and the rest, to whom it should appertain, might dispense with whatsoever decree, or decrees of this Council, so that he knew the cause and commodity so required. This decree was it which gave most content to the Ecclesiastical persons. For by virtue of this decree, each thing remaineth polluted as before, and so nothing reformed. So that the ecclesiastical Lords take courage and rejoice, because if there be any thing in this Council that seemeth over harsh, hard, or bitter, irksome, they rejoice I say: For that by virtue of this decree, shall they easily for money have dispensation of the Bishop, or of the Pope: Which dispensation will make them, so tender and so as a piece of soft bread, and so sweet as the honey. Moreover, this Council was not admitted of the kings of England, and Denmark, nor of the Protestant princes: nor of the commonwealths of Germany. All these be one good part of Christendom, inhabiting in Europe. But they will say unto me: that these which I have named be heretics. Whereunto I answer: that if they hold them for heretics, for the same cause, are they to be suffered to speak freely, that which they think in the Council. Their sayings being heard, they ought to dispute with them, and convince them by the books, of holy Scripture. And by that which the Doctors and ancient Councils governed by God's word, believed and maintained. And now that they say the foresaid protestants, to be heretics: What will they tell me of kings of France (whom the Pope himself calleth most Christian, for the great service they have done to the seat Apostolic (which took not this of Trent for a general Council, nor lawfully called? And so *Francis 1* sent not, of all his kingdom, one prelate or divine to the Council. No more did his son *Henry* that succeeded him in his kingdom, he took it not, for a general Council. As by the protestation, which this king in the 1551st year, by his Ambassadors made in the Council was proved: The report is this: *James de Abiot*, Abbot of Bellosana, Ambassadors of the king came suddenly unto Trent, and presented to the Council a letter from his king. The superscription whereof said: To the assembly of Trent. As much to say, as to the meeting at Trent: This superscription being read, the Spanish Bishops spake, saying: that such a letter was in contempt of the Council, and that it ought not to be read nor yet opened. But notwithstanding the rest of the Council, after they had well debated the business concluded, that the letter ought be opened and read, presupposing that most Christian king, had not used, such a superscription, either for contempt of the Council, nor to derogate from it authority: and so was it read. The some of this letter was: that he protested, as before he had protested in Rome, that he could not send to Trent by reason of the wars, the Bishops of his kingdom. He said also: that he held not this Council for general, or lawful, but for a particular meeting called for the public good of Christendom (the which ought led together for the profit and commodity of some particular person, and to be the principal cause of the calling together of a Council), that he thought neither himself, nor his subjects bound to observe the decrees, that there in should be made: But that concerning the same he will use (if need should be) the remedies, which his progenitors had in the like cases used, etc. And the king of France not contented to have made this protestation in Rome, and in the Council, but passed yet further, and sent an Ambassador called Marlot, and of his Council, to the assembly which the Cantons of the Swizers held at Bade, to persuade them not to take this of Trent, for a Council, nor to make any reckoning thereof: Whereunto he persuaded also the same Cantons, which were papists. The Grisons also, which had sent *Thomas Planta* their Bishop to the Council (nor approving the Council) caused him to return home. They will not say *Francis*, and *Henry* his son, kings of France to be Lutherans but most Christen (as our adversaries the papists themselves call them) which hold not for a Council, the Council of Trent, but an assembly of particular persons, for their particular profit. The same account then that so many Nations, kings mighty princes, and great States of Europe, not of the protestants only: but also of the papists (without passing to the Christians of Africa and Asia, none of whom do I know, or have read to be found in this Council) made of this Council, make we also: and so demand we a Council general, lawful, and free, where each one may freely speak his opinion. Let the Council, and not the Bishops only (who only with a deliberate voice have tyrannically lift up themselves) examine and judge what everyone shall say, according

to the word of God. Were there such a Council, God we trust would give us speech and wisdom to maintain and defend our cause, which is his: because it is the undeceivable truth, which his majesty in his holy Scripture, hath revealed. Concerning the lies and false doctrine of the authority of the Pope, and the holiness of the Mass, which our adversaries maintain persecuting with fire and blood, all those that believe it not, nor worship it, and therefore trouble they the world (as at this day, we see it troubled), we assuredly know, that it shall perish. According to that, which the Lord saith: *Every plant which my heavenly father hath not planted, shall be plucked up by the root.* And we have the axe, which is the word of God, put to the root of the two trees, the Pope and the mass to cut them down.

I beseech the Lord our God (Christian reader, which hath given thee a desire and will to be informed and to know the causes why we subject not ourselves to the Pope, nor will hear his Mass, but rather detest and abhor the one and the other) that he would please to lighten thine understanding, that thou mayest comprehend what in these two Treatises have been said and confirmed, not with the sayings of men, but of God himself, of his holy Scripture, and give thee such a mind and strength, that thou mayest wholly depart out from this wicked Babylon (which is Rome) and deliver thee from all the enormities, abominations, horrible superstitions, and detestable idolatries which Rome hath invented, among which the principal is the Mass. These idolatries without doubt be the chief cause original, and fountain of all miseries, calamities, and wars where with they that are called Christians, be at this day afflicted. For if God in the primitive Church plagued with infirmities and death the Corinthians for the abuses which they had brought into the holy supper, the Apostle S. *Paul* yet living, which he reporteth in his first epistle that he sent them: what shall we say, this selfsame Lord will now do, when the malice impiety, superstition, and idolatry have so greatly increased, that the holy supper of the Lord (which he instituted, and commanded us in remembrance of him to celebrate) have they wholly converted into the profane Mass of the Pope? Truly the abuses of the Corinthians as touching the Supper, had no agreement by far with the erroneous and intolerable abuses, which those that are called Christians commit at this day in their Mass. And notwithstanding all this, Saint *Paul* speaking to the Corinthians saith unto them: *For which cause many of you are infirmed and weak, and many sleep* (he would have said, are dead.) We are not then to marvel if God strong and jealous of his honor, do chasten at this day such an idolatry as is that which in the Mass is committed, (1. Cor. 11:30) with such great wars, famine and pestilence: and which is worse and less perceived, a reprobate sense. And no other mean there is (Christian reader) to obtain pardon for these superstitions, and passed idolatries, and to get and keep the grace of God, of whom thou oughtest not only to expect all prosperity and goodness, but to endeavor by all possible means to serve him and honor him: applying thyself with all thine heart to all that; which pleaseth him: which is that which his Majesty hath ordained and instituted in his holy word: fleeing contrariwise all whatsoever may displease and offend him: and especially all kinds of idolatry, which he more detesteth and abhorreth then all other sins and abominations: and as such doth punish it (as in the beginning of the first Treatise we have declared. Such is the Mass: flee then from it, and follow the holy institution which Jesus Christ our king, prophet, and only high Priest ordained. This is the holy Supper, as the Evangelists and S. *Paul* do show. Do this then which Jesus Christ ordained and commanded us to do in remembrance of him (as by the mercy of God with all simplicity, and without all superstition or idolatry, is celebrated in our reformed Church) and thou shalt walk aright. All they that do otherwise, err. God give thee grace to walk aright, that thou be not with this world condemned. And this do he for the virtue and merit of the sacrifice, with our high and only Priest Christ, one only time offered unto him. To whom who liveth and reigneth with the Father and the holy Spirit be everlasting glory and perpetual power. *Amen.*