

# **A TREATISE OF SCHISME.**

Shewing, that al Catholikes ought in  
any wise to abstaine altogether from  
heretical Conuenticles, to witte,  
their prayers, sermons, &c.  
deuided into foure

Chapters,  
where  
of

1. Conteineth sundry reasons to that purpose, grounded for the most part vpon Scriptures and Fathers.
2. Examples out of holy Scripture.
3. Exámple out of ecclesiastical histories.
4. Answeres to the chiefe obiections.

By Gregorie Martin Licentiate in Diuinitie,

DVACI.  
Apud Iohannem Foulcrum.  
1578.

**H**ic Tractatus est planè Catholici-  
cus, & nostris imprimis homini-  
bus hoc schismatis tempore perneces-  
sarius.

Ita testor Gulielmus Alanus  
S. Theologiæ Doctor & Pro-  
fessor.

## ¶ THE PREFACE to the Reader.



Constantius Emperour,  
father vnto Constantine the great, offered  
vnto his nobilitie this  
Condition, That as  
many as would offer  
Sacrifice vnto the Idols, should haue  
both acesse vnto his royal persō, dwell  
in his Court, and haue offices & great  
honour in the common wealth. They  
that would not thus do, should haue  
no acesse vnto his person, no familiar-  
ritie with him, should beare no office in  
the common wealth, but should be ban-  
nished the Court, and also be depriued  
of such offices and honours, as pre-  
sente tyme they did enioy. Forthwith the whole  
Court is deuided in two partes, where  
by the Emperour easily might perceiue  
eche mans mind, faith, truth, & religiō:  
for the true Christians were by and by  
readie humbly to depart, rather then by  
tarrying to violate their faith for world-  
ly honoꝝ. When Constantius opening  
his secreete purpose, blameth the dissem-  
bling sort, calleth them dastardes;  
★ ★ .j. faint

Euf. de vi-  
ta Const.  
lib. 1. cap. 12.

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saint harted Colwardes , traitors vnto  
their God, and his truth, and flatterers  
vnto their Emperour, men vnwo:thy  
 > to liue in his seruice. For holwe wil ye  
 > kepe faith vnto me your master (saith  
 > he) that haue violated your faith vnto  
 > the eternal God: ye are couided of per-  
 > iurie vnto God , holwe can ye be true  
 > vnto man : The others he commended  
highly for their cōstancie, pietie, & true  
faith, he iudgeth the wo:thy to haue  
rule & charge of earthly thinges, that  
had shewed the selues faithful to God.  
 > They are (saith he) like to be true vnto  
 > their Emperour, that haue shewed them  
 > selues true and faithful to God, he com-  
 > mitteth the custodie of his owne per-  
 > son to them, the charge & gouernment  
 > of the Empire he layeth in their han-  
 > des, the rest he did vtterlye banishe as  
 > pernicious flatterers , turne-coates,  
 > and hipocrites. Verily, the fact was  
 > heroical, & wo:thie the father of Con-  
 > stantine, it was the very way to trye  
 > true men from flatterers, faithful ser-  
 > uaunts from false deceauers . For he  
 > that wil not sticke to violate his faith,  
 his

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his religion, & his conscience towardes  
God, for lukers sake, who can thinke  
that such wilbe faithful and trusty vn-  
to man: Great therfore is the ouersight  
of our dayes, wherein he that can best  
dissemble, he that can violate his faith  
vnto God and his Church, for wo:ld-  
lye preferment, is taken for most tru-  
stie and faithful: he that wil come to the  
Church, although it be neuer so muche  
against his conscience, he that wil re-  
ceauie their what shal I cal it, although  
he wilseth it in his belye that deliue-  
reth it, is thought to be best to be tru-  
sted with the greatest affaires & weigh-  
tiest busines about the prince. But this  
good Emperour iudgeth them vnwo:-  
thie to haue charge about men, that  
made no conscience to violate their faith  
vnto God. But one wil say, Naaman  
the Assirian was permitted by Elize-  
us the Prophet, to goe with the king  
into the temple where Idolatrie was,  
and yet neuer impaire his conscience:  
euen so may we go to the Church for  
obedience sake without hurting our  
conscience, or violating our sayth to  
 4. Reg. 5.  
 Obicctio.  
 God.

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Resp.

God. If Elizeus gaue him leaue ( as you gesse, which yet the text proueth not ) to goe to doe his master temporal seruice, not in respect of religion, but according to his office, it was, ( as you confesse ) but by leaue of the prophete, whom God did wil then to be obeyed: but he that is Elizeus no lve, doth geue you no such leaue, but doth commaund the contrarve, whose voyce you are bounde to obeye, els this example of Naaman wil condemne you. For if he durst not doe so much, as his temporal office vnto his master in the temple without the prophetes leaue, how dare you doe an acte of religion, to further heresie against the expresse comaundement of him, who is greater in office then Elizeus: Moyses gaue the Jewes libellū repudiū, a letter of diuorce, not that it was so frō the beginning, but propter duritiā, because of the hardnes of their heartes, because of the imperfection of the Jewes, for the olde laue brought nothing to perfection, gaue no grace, but was a time of infancie: but now infancie is passed into mans age, and

Deut. 24.  
Math. 19.  
Marc. 10.  
Heb. 7.  
Galat. 3.

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and grace is geuen moze abundantly to men. The time a time of perfection that wil admit no such diuorce, no such licence ( as you seeme to say ) Naaman thassirian had, who was but a Proselyte or a Catechumene. Also there were no such weaklinges to take scandale at his presence in the Temple of Remmon, as are here in the Synagoge of heretikes. You may not therfore draine this example of Naaman to coulour your offence, no moze then may these that now doe put away their old wiues and take new, vse this example of the old law to cloake their aduoutry. For vnlesse your righteousness doe excede <sup>Math. 5.</sup> the righteousness of the Scribes & Pharisees, ye can not enter into the kingdome of heauen. Also heresie & schisme are two most grieuous sinnes, yet distinct according to that whereto they are directlye opposite of them selues: as heresie of it self is repugnant vnto faith, <sup>S. Tho. 2. 2</sup> Schisme opposite vnto the vnitie of ecclesiastical charitie. And therfore, like as sayth and charitie are two diuers vertues, ( although whosoever lacketh faith, is also void of charitie ) So Schisme and

1. Cor. 10.

Math. 5.

S. Tho. 2. 2

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Hier. su-  
per epist.  
ad Galat.

and heresse are two diuers vices, al-  
though who that is an heretike, is also  
a schismaticke, yet not every Schisma-  
tike is an heretike: as teacheth S. Hiero-  
me. Inter schisma & hæresim hoc in-  
terest, quod hæresis peruersum dogma  
habet, Schisma ab ecclesia seperat. &c.  
Betwene Schisme and heresse these  
are the odde, That heresse hath al-  
wayes a peruerse opinion against an  
article of fayth, Schisme seperateth  
from the Church: yet like as the lo-  
sing of charitie is the very high waye  
towards the losing of a mans faith,  
according to that of S. Paule, A qui-  
bus quidam aberrantes, conuersi sunt  
in vaniloquium. From which some  
wandring (charitie and such like)  
are resolued into babilinges. So is  
Schisme the high way into heresse, al-  
though at first Schisme may be under-  
stode somewhat diuers from heresse it  
selfe, yet in thende there is no Schisme  
that doth not coyne forth with some  
heresse to haue a colour to reuolt from  
the Church. And therefore commonlye  
the sinne of Schisme hath bene more  
greenously

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greenously punished in the Scriptures  
then infidelitie or Idolatrie. For we <sup>Exod. 32.</sup>  
reade, that the sinne of Idolatrie was  
punished by the sword, by mans execu-  
tion, But of the sinne of Schisme we  
reade, Si nouam rem fecerit Dominus, <sup>Num. 16.</sup>  
vt aperiens terra os suum deglutiat eos,  
et omnia quæ ad illos pertinent. etc. If  
our Lorde should doe a newe thing, that  
the earth opening her mouth doe swa-  
lowe them, and al thinges that doe ap-  
pertaine vnto them, and liuing, they  
shal descende to hel, by this you shal  
knowe that they haue blasphemed our  
Lorde God. Also the tenn tribes, which  
through Schisme reuolted from the  
kingdome of Dauid, were most grie-  
uously punished, and in fine fel from <sup>3. Reg. 12.</sup>  
Schisme to Idolatrie. Moreouer, as  
longe as Abraham abode amonge the  
Chaldeis, who were Idolaters, it is  
not found that our Lord appered much <sup>Gen. 13. 15.</sup>  
vnto him, althogh, as it may be thoght,  
17.  
he was a good man: but when he depar-  
ted from thence, we reade, that often  
God appered vnto him, and as of a be-  
nefitte most singular, doth put him in re-  
membꝛance

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Gen. 33. remembrance of his deliuerie. Ego do-  
min<sup>9</sup> qui eduxi vos de terra Hurr Chal-  
deorum. Jacob the beloued did refuse to  
goe into  $\text{h}$  company of reprobate Elau,  
although by giftes he had pacified him,  
neither woulde suffer anye of his ser-  
uantes to be among his herdmen. Ge-  
n. 27. maels playe with Isacke did so offende  
Sara, that it is called in Scripture per-  
secutio. Hard it was, (although Abrahā  
prostrate besought it) to saue Lot from  
the wrath of God in Sodomā: yea, his  
Gen. 19. wife for looking once backe towarde  $\text{h}$   
place where the wicked were, is eter-  
nally punished: and Peter the prince of  
Math. 26. thapostles by entring into  $\text{h}$  palace of  
Luk. 22. the high Superintendent, & warning  
him self at their fire, is giuen to deny  
his faith: John the beloued could not  
escape their hands, but by leauing his  
gaberdine behind, glad to escape starke  
naked. These are written for our in-  
structions, that we shoulde beware of  
2 Tim. 2. false heretikes and Schismatikes,  
whose speech creepeth as doth  $\text{h}$  disease  
of a cancar, & infecteth those that it tou-  
Ca. Apoff. cheth. The Church therfore, as a care-  
63. ful mother, hath by Canons of antiqui-

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tie utterly forbidden her children to  
come nere the forsaken company, as by <sup>Con. La-</sup>  
the citations in the margent may ap- <sup>od. can. 2.</sup>  
pere. Bruno a learned writer saith, that <sup>31. 33.</sup>  
ech prouiso wherby heresies & schismes Bruno.  
are to be auoyded, doe consist in these:  
Hæreticorum communione, collegiis,  
conuenticulis, Scholis, prædicationib<sup>9</sup>,  
& doctrinis, libris falsis, ab hæreticis,  
vel compositis, vel deprauatis. By com-  
municating with heretikes in their  
colleges, conuenticles, or prophceying,  
prechings, scholes, or in booke, either  
by them falsly made, or by their notes  
corrupted: for as by these things being  
suffred, heresies & Schismes doe grow,  
encrease, take rooting, and infect: So  
these occasions being prohibited & cutt  
off, they are either suppressed or utterly  
extinguished. To communicate with  
heretikes in these things, is for three  
causes forbidden by the Church, and  
that vppon paine of the censures  
therof. The first, because heretikes are  
cutt from the Church, with whom  
neither the Church, nor they of the  
Church ought to haue eyther fellow-  
ship

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felowshipp or communion, Secondly, because Catholikes communicating in any of the premisses with heretikes, eorum se peccatis inuoluant, do wrapp them selues (to be gilty) in their sinns, as it is written, Depart from the tabernacles of these wicked men (Schismaticikes) touche nothing that apperteyneth vnto them, least in their sinnes you wrapp your selues. Thirdly, least in vsing their societie, you be made one of them. Qui stat videat ne cadat. For their spæche and company doth infect, An emulamur dominum? Shal we prouoke or trye whether God dare punish vs? Are we stronger then he, that we can abide his displeasure? We doe euery day prouoke him to anger, when we come to the conuenticles of his enemies. It is not good to sustaine his displeasure. And therfore is it forbidden by the Constitutions of the Apostles. Impios hæreticos qui impœnitentes fuerint. &c. The wicked heretikes that haue seperated them selues from the faithful Catholikes, cast off, for they are impenitent, and charge the Catholikes

Rom. 12.

1. Tim. 2.

1. Cor. 10.

Const. A.  
post. lib. 5.  
ca. 4. Et i-  
dem mul-  
tis in lo-  
cis. Vide  
F. Turria.

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likes to abstaine from their felowshipp by al meanes, neither let them haue anye communication with them in spæche or prayers, for they are aduersaries and thieues to the Church, they begile the flock, defile the heritage. We warne you therefore, that ye auoyde them, least they intangle your soules in their snares, for it is not lawful to runne with theeuers. No man can serue two masters at once. Thus farre the Apostles. We see what charge they gaue to the children of the housholde: For like as the life of the body proceedeth from the quickening spirite (for vntil the breath of life was into the nosegills of man breathed, the body was senselesse, without life, for the life of the body is the soule, made after the Image of God: al the members as long as they remaine in the body, haue life and strength effectual to their appointed operation proceeding from the soule, in the same body for that purpose abiding. But if either legge, arme, eare, or nose be cut off from the body, the life of the soule followeth it not, it is deade, vnprofi-

Aug. Ser.  
186. & in  
Ioan.

A fitt si-  
militude.

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vnprofitable, wretched, and miserable :  
the life of the soule soloweth not a de-  
uied member: Euen so, loke what the  
soule of man doth in the natural bodye  
of man, the same doth the holy Ghoste  
in the mysticall bodye of Christe. By  
Baptisme we haue put on Christe.  
Quotquot in Christo baptizati estis,  
Christum induistis. We are incorpo-  
rate into his body, as truly, as y<sup>e</sup> leggs,  
armes, and head, are by sinewes orga-  
nically ioyned to the life of thy soule.  
So truly are they that haue putt on  
Christe in Baptisme, vnited vnto the  
mysticall body of Christe, which is the  
Catholike Church: The soule o<sup>r</sup> life  
of which body is the holy Ghost, like as  
the life of man is his soule. As long as  
we remaine in this bodye mysticall, in  
this vine, as true members, as true  
branches, so long haue we life, grace, &  
giftes proportionable vnto the part,  
that we occupie in the mysticall body. If  
we cutt off our selues by heresie, by  
schisme, by going into y<sup>e</sup> Church, where  
it is, o<sup>r</sup> where any part of the schisma-  
ticall seruice therof is said o<sup>r</sup> preached,  
we haue no mo<sup>re</sup> the life, graces, and

Gal. 3.  
Rom. 6.

Ioh. 15.

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giftes of the holy Ghost, to merite life  
euerlasting, then hath the leg o<sup>r</sup> arme,  
cutt off from the body, the life of y<sup>e</sup> soul,  
which onely remaineth in y<sup>e</sup> body. The  
graces of the holy Ghost doe not folowe  
a deuied member, what good wo<sup>r</sup>ks soe-  
uer he doe, they helpe nothing to merite  
life, but he is a dead member withered to  
be cast into y<sup>e</sup> euerlasting fire of hellish  
paine and woful miserie. Vbi ecclesia, Iren. li. 3.  
ibi & spiritus, & vbi spiritus dei, illic cap. 40.  
ecclesia & omnis gratia, spiritus autem  
veritas. Whether y<sup>e</sup> Church is, there is the  
spirit, & where y<sup>e</sup> spirite of God is, there  
is the Church & al grace, & the spirit is  
truth. And S. Augustine saith: Qui ec-  
clesia relinquit, quomodo est in Chri- Aug. tra &  
sto: How is he in Christ, that forsaketh t. in 1, Ep.  
y<sup>e</sup> church of Christ: how is he in Christ, Ioh.  
that is not in y<sup>e</sup> body of Christ, which  
is his Catholike Church: So trye  
whether thou be a member of this  
Church (good reader) peruse this booke  
fo<sup>r</sup> thy saluation prepared not by one  
man, but by the whole Church, whose  
voyce thou art bounde to obeye: and if  
thou findest thy selfe to lacke, vse the  
remedie therein prescribed to saue thy

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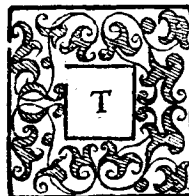
saue thy soule, and praye for them that  
for thy behoofe haue set it forth,  
From Remes within the  
Statues of All  
Saintes.

1578.

By your countriman  
G. M.

REASONS  
THAT CATHOLIKES  
ought in any wise to abstaine  
from heretical Conuen-  
ticles.

CAP. I.



Their verve persons 1.  
ought to be auoyded;  
Hæreticum hominem Tit.3.  
post vnam & alteram  
admonitionē deuita.  
A man that is an he-  
retike auoide after he is once or twice  
admonished. And, Nec Aue ei dixeritis:  
qui namq; dicit illi, Aue, communicat Ioh.2.  
operibus eius malignis. Saye not so  
much to him as, God saue you, for he  
that saith so to him, doth communicate  
with his wicked woꝝkes. As S. Iohn  
did teach other, so him selfe gaue exam-  
ple: Fugiamus hinc, nè balneum cadat  
super nos, in quo est Cerinthus verita-  
tis hostis. Euseb. li.3.  
Let vs flee from hence, least cap.22.  
the bathe fall vpon vs, in the which Ce-  
rinthus is, the enemye of truth. It is a  
famous historie: S. Iohn the Apostle  
A. and

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2.Tim.4. and Euangelist would not tary in the place, when he hearde Cerinthus the heretike was there. Alexander *ararius restitit verbis nostris, quem & tu deuita*. Alexander the Copper-smith withstode our wordes, whom I wil that thou also doe auoide oꝝ shunne.

Rom. 16. **It is dangerous**. Per dulces sermones & benedictiones seducunt corda innocentium. By swete wordes and gape blessings they seduce the heartes of the simple oꝝ good meaning persons. And therefore, Rogo vos fratres vt obseruetis eos, & declinate ab illis. I beseeche you brethren take good hede of them, and turne aside from them. And, Sermo eorum vt cancer serpit, & subuerterunt quorundam fidem, multum enim proficiunt ad impietatem. Sed firmum fundamentum Dei stat, habens signaculum hoc; cognouit Dominus qui sunt eius. Their talke cꝛēpeth like a canker, and they haue subuerbed the faith of certaine, for they preuaile much in vngodlines. But the foundation of God standeth sure,

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sure, our Lorde knoweth who are his. Onely they that flie from suche: and therefore it foloweth: Discedat ab iniquitate omnis qui nominat nomen Domini. Let him depart from wickednes, euery one that nameth the name of our Lorde: euery good Catholike. Againe, Pellicientes animas instabiles, eos qui paululum effugiunt. Alluring vnconstant soules, suche as scape them but a very litle. Who are they qui paululum effugiunt, but such as boldlye communicate with them, and therefore are in daunger to become theirs altogether? Effugiunt, they scape them, because in heart they consent not: but paululum, very litle, because in fact they are like to them. If they presume vpon their constancie oꝝ knowledge, that there can ensue no daunger, Qui stat, videat ne cadat. He that standeth, let him beware he fall not. And, Qui tangit picem, inquinabitur ab ea. He that toucheth pitch, shalbe defiled with it.

A.y.

And

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Ecclesi. 3. And, Qui dormit iuxta sepem, mordebit eum coluber. He that slepeth nere the hedge, a serpent wil sting him.  
And, Qui amat periculum peribit in illo. He that loueth or seeketh daunger shal perish in it.

3. For the selfe-same cause it is not lawfull, to reade heretical bookes, and is it lawfull to heare their sermons and praiers? Constantine the great made it death to him that did not burne the bookes of Arius. Martian also and Iustinian made careful decrees to this purpose. This place is verie large. Gregorie the great (Bishop of Rome) did not absolue one Anastasius a priest from suspitio of heresie, til he had promised, that he would neuer reade that heretical booke againe, for the which he was suspected. Anastasium presbiterum promittentem, quod codicem quendam hæreticum nunquam denuo lecturus esset, ita demum absoluit suspectum hærescos. See Hessels that famous Doctor of Louaine in 1. Tim. 6. ad illud in græco, ἀπιστήσαντο τὸν τσίτον.

Dionisius

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Dionisius Alexandrinus a mosse ancient, learned, and vertuous Bishop confesseth to a friend of his who warned him of heretical bookes, that he felt him selfe the worse for them, and had abstained, but that a heauenly vision gaue him, as it were, a priuiledge, adding this cause: Nam satis habes virum & firmitatis ad quæq; , tum conuincenda, tum exploranda. For thou art stronge & sure enough, both to confounde al that is in them, and to examine them. He that hath not this warrantize from Christ, or from his vicar, may not presume. It is noted in certaine learned Catholikes of our time, that by reading such bookes they somewhat yelded to error; Albertus Pighius and Alphonsus: Daye ignorant men be bolder then these?

It doth argue consent, and that by presence you allow their doinges, and therefore, in foro ecclesiæ, you are taken for such, although you be not such, and you shalbe punished with them. Exite de illa (Babilone, hæresi) populus meus,

A. ij.

us,

Euseb. ec.  
li. 7. ca. 6.

4.

Apoc. 18.

Sozom. li.  
1. ca. 20. &  
li. 2. c. 31. de  
libris Mar  
celli hære-  
tici.

Li. 5 ep. 64

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us, vt nē participes sitis delictorum eius, de plagis eius non accipiat. Goe out from her (meaning Babylon, which signifieth heresie) my people, that you be not partaker of her sinnes, and that you receaue not of her plagues. Marke: Populus meus, My people, because they were in heart his, but in conuersation ioyned with his enemye. Digni sunt morte non solum qui ea faciunt, sed etiam qui consentiunt illa facientibus. They are worthy of death, not onely the doers, but they that consent.

Rom. 1.

5. It doth dishonour God, and honour his aduersarye: a disgrace to the Church, a ioye and comfort to heresie. The Church is a Citie vpon an hil, that maye onely appere and be seene: the more it appereth and is vniuersal, the more it is for the honour of Christ.
6. Honor Regis multitudo populi; paucitas plebis ignominia Principis. It is the Kinges honour to haue a multitude of people, to haue fewe is dishonour to the Prince. The aduersarye knowiing

Prouer. 14

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knowiing this, desireth onely to make vp a number, and is carelesse what they thinke in conscience, so they make a shewe to be his by any means. De absconditis tuis adimpletus est venter eorum. Of such as are secrete Catholikes, they fil vp their heretical Sinagoge: Lutherans, Calvinists, Puritanes, Anabaptistes, al are the aduersaryes by profession. If he maye get also of them that would otherwise be compted Catholikes, to ioyne openly with them, is it not his honour? He that in secret smytheth his pynce, and openly taketh part with his enemye, in heart is his, in fact the others: his in peace, and the others in time of daunger, whether of the two doth he most honour? But God saith: Honorem meum alteri non dabo. I wil not geue mine honour to another. And, Qui me glorificauerit, glorificabo eum: qui autem contemnunt me, erunt ignobiles. He that shal glorifie me, him wil I gloriſie: but they

Psalm. 16.

1. Reg. 2.

A. iij.

## A TREATISE

Ioh. 8.

will I glorifie: but they that set litle by me, shalbe of no reputation. And that voyce of our Sauour to the Jewes what true Christiā may abide, when it is worthely saide to him selfe also. Vos autem inhonorastis me, But you haue dishonored me. And, Sic luceat lux vestra coram hominibus, vt videant & glorificent Patrem vestrū qui in coelis est. Let your light so shine before men, that they may see it and glorifie your Father that is in heauen. Nemo accendit lucernam & ponit eam sub modio, sed super candelabrum. No man is by Gods grace lightned with Catholike faith and vnderstanding, to hide it in his bosome. It is a glorious thing, not onely in minde, but bodily to ioyne with our Lorde. A notable example in the Leuites, when Moses saide: Si quis est Domini, iungatur mihi. If any man be of our Lordes side, let him ioyne with me. They ran frō the Schismatical Idolatours, protesting that they were on their Lordes side, and therefore they were Pars & hæredi-

Exod. 32.

## OF SCHISME.

hæreditas Domini, The priestly tribe, and afterwards accompted al one with Iuda, vnder the special protection of Almighty God. Ambros. li. 2. off. cap. 24. Licet tibi filere in negotio pecuniario, &c. In causa autem Dei, vbi communionis periculum est, etiam dissimulare peccatum est non leue. Thou maiest holde thy peace sometime in a mony matter, but in Gods cause, wher there is daunger of communicating with his enemies, to dissemble onely, is no smal sinne.

It is not onely glorious, but necessary, to confesse our faith openly. Qui negat me coram hominibus, negabo & ego eum coram Patre meo & Angelis eius. He that denieth me before me, I wil also denye him before my Father and his Angels. And, Corde creditur ad iustitiam, To be iustified we must beleue in the heart in catholike quietnes. Ore confessio fit ad salutem. To be saued we must confesse with our mouth in tyme of heresie. And, Iustus meus ex fide viuit. Quod si subtraxerit

6.  
Luc. 12.

Rom. 10.

Hebr. 10.

A. v.

rit

## A TREATISE

Subtracti-  
o seu præ-  
uaricatio.

rit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionē animæ. My iust one liueth by faith. But if he secretly reuolte, he shal not please my soule. We are not reuolting childzen to perdition, but the childzen of faithfulness to saue our soule. Subtrahere se, is to shrinke from protesting his faith; *hupotheilasthai* præuaricari. D. Amb. ep. 3. Ipsis Gentilibus displicere consuevit præuaricantis affectus, liberè namq; debet defendere vnusquisq; fidele mentis suæ & seruare propositū. The Danims them selues were wont to mislike his behauour that betrayeth his owne cause: for euery man ought fræly to mainteyne and to keepe the faithful purpose of his owne mind and conscience.

7. It argueth a neuter, that is, suche a one as is not affected to eyther religion, and consequently of no religion: *atheon*, sine deo in hoc mundo: an Atheiste,

## OF SCHISME.

theiste, one that acknowledgeth no God in this worlde. Apoc. 3. Vtina-  
nam frigidus esses aut calidus, sed quia tepidus es, & nec frigidus nec calidus, incipiam te euomere ex ore meo. I would thou were colde or hott, that is, no dissembler, but a plaine dealer one way or the other. But because thou art luke warme, and neither cold nor hott, a neuter, earnest in neyther, I wil beginne to spewe thee out of my mouth. Qui non est mecum, contra me est, & qui mecum non colligit, spargit. He that is not with me is against me, and he that gathereth not with me, scattereth. Mat. 12.

Or if thou haue a conscience to-  
warde the Catholike Religion, and doest cleane contrarpe, that is dam-  
nable. Beatus qui se non iudicat in eo Rom 14.  
quod probat. Blessed is he that con-  
demneth not himselfe in doing con-  
trarpe to that he best alloweth. Quod  
enim ex fide non est, peccatum est.  
that is, according to his conscience:  
hoc est

## A TREATISE

1.2. q 19. hoc est secundum conscientiam, as **S.** Thomas expoundeth it : who maketh this conclusion so certain and infallible, that if a man in conscience shoulde erre, as it is sinne to do accordingly : so also to do contrary, is to him a damnable sinne. For example . A Calvinist adoring the blessed Sacrament doth sinne, because he is perswaded in conscience, he ought not, and that it is Idolatrie. Contrarywise, a Catholike because of his conscience, that Christe is there present, peccat non adorando, sineth in not adoring, as **S.** Austin saith, In psal. 98. Iacob. 4. Scienti bonum facere, & non facienti peccatum est illi. He that knoweth to do good, and doth it not, to him it is sinne. **S.** Austin. Qui noli esse mala quæ facis, & tamen facis ea, nonne viuus descendis ad inferos? Thou that knowest the thinges that thou doest are yll, and yet doest them, doest thou not go down into hel quick? Thou art in conscience and knowledge a Catholike, in fact & demeanour thou wouldest seeme an heretike, estne ex fide?

## OF SCHISME.

fide? is it according to thy conscience? estne quod probas? Is it that thou doest best allowe? ergo peccatum est, quia non ex fide, ergo iudicasti teipsum in eo quod probas. Therefore it is sinne, because it is not according to thy conscience. Therefore thou hast condemned thy self, in doing contrary to that thou allowest. But wouldest thou not seeme to allowe their doinges? Nolite errare, Galat. 6. deus non irridetur. Be not deceaued, God is not mocked. Why do other incur displeasure, but by disallowing their proceedings? how is that known, but by their absence onely? (for many haue not occasion to speake their faith) ergo thou art quiet, because thou doest seeme to allowe it, and that is gathered by thy presence : to thee therefore is saide illud in ep. Cleri. Rom. apud Cipr. 31. Cum totum fidei Sacramentum in confessione nominis Christi intelligatur digestum, qui fallaces in excusatione præligias quæsiuit, negauit. Et qui vult videri propositis aduersus Euangelium, vel edictis, vel legibus satisfecisse,

## A TREATISE

tiffecisse, hoc ipso iam paruit, quòd videri paruisse se voluit. Whereas the whole misterie of sayth is understood to consist in confessing the name of Christe, he that hath sought false sleightes for excuse thereof, hath denied. And he that wil seeme to haue fulfilled such Statutes and lawes as are set forth against the Gospell, in so doing he hath obeyed them in very deede, forasmuch as he would haue it seeme that he hath obeyed the. Who knoweth not that colde Catholikes come to Church in England vpon this false principle: We must obey a lawe? Saint Austen writeth of Seneca, one familiar with Saint Paule, but a disssembler for feare of Nero. Eo damnabilius fecit (colendo Idola) quòd ea quæ fallaciter egit, sic tamen egit, vt veraciter egisse existimaretur. He did it (meaning his worshipping of Idols) so much the more damnably, because that which he did onely for a shewe, yet so he did it, that he would be thought to haue done it truly, and from his very heart.

Here

De Ciuit.  
dei lib. 6.  
cap. 10.

## OF SCHISME

Here you may remember olde Cleazarus, that would not seeme to breake anye litle point of Gods lawe, but dye rather a most cruel death. It is a famous historie done befoze the tyme of grace, and therefore shal condemne our disssembling Catholikes nowe in great pointes, for feare of sinall dammagages. Non namq; ætati nostræ dignum est fingere; vt multi adolescentes arbitantes Eleazarum transisse ad vitam alienigenarum, decipiantur, &c. It is a thing vnworthye of our age to disssemble, whereby manye yonge men thinking that Cleazarus is reuoluted to the life and Religion of Gentiles, maye be deceaued through my example.

But it is possible that thy conscience is indifferent to both religions, and so thou art excused from doing against thy conscience. Nunquid fons de eodem foramine emanat dulcem & amaram aquam? Doth a fountaine out of one and the self-same springe gush forth

9.

Iacob. 3.

forth

## A TREATISE

2. Cor. 6.

soeth swæte and sover water : trusth  
and heresie: vnitie and schisme : Nemo  
potest duobus dominis seruire. *No mā  
can serue two masters.* And, Non po-  
testis bibere calicem Domini & cali-  
cem demoniorum. *Quæ participatio  
iustitię cum iniquitate? aut quę con-  
uentio Christi ad Belial? aut quę pars  
fidei cum infidei? You cannot drinke  
of our Lordes cupp and the cupp of de-  
uils: What partaking hath righteoun-  
nes with iniquitie: or what agrement  
is there betwæne Christe and Belial?  
What part hath a faithful mā with  
the faithlesse or infidel? And what so-  
lowesth? Propter quod exite de medio  
eorum, & seperamini, dicit Dominus,  
& immundum ne tetigeritis, & ego re-  
cipiam vos, & ero vobis in patrē. For  
the which cause goe out from amonge  
them, and seperate your selues from  
them, saith our Lorde, and touche not  
that that is vncleane, and I wil receaue  
you, and wil be to you a Father. As  
much to say, if you wil solow my reli-  
gion onely, I am your Father, your  
God, &c.*

## OF SCHISME.

Esa. 28.

God, &c. Otherwise, Coangustum est  
stratum, ita vt alter excidat, & pallium  
breue non potest duos tegere. *The bed  
is narowe, so that thou must needs fal  
out, and a short blanket cannot couer  
two.* Which Saint Hierome doth in-  
terprete of Christe, who is, as it were,  
Sponsus animæ nostræ, *The Spouse  
wedded to our soule: And therfore can  
not abide adulterum simul secum in  
eodem strato, an aduolterer together  
with him in the same bed. He wil a-  
lone haue vs, or not at al. Si Baal sit  
Deus, sequimini eum; sin Dominus sit  
Deus, sequimini illum. Quousq; clau-  
dicatis in vtramq; partem? If Baal  
be God, solowe him. If our Lorde be  
God, solowe him. How long limpe  
you on both sides? Vna fides, vnus De-  
us, vnus Dominus. One faith (saith S.  
Paule) one God, one Lorde. The na-  
tural Mother (Catholica Ecclesia) saide  
not to Salomon: Diuidatur. Let the  
childe be denided, but al or none. The  
Samaritanes worshipped the true  
God schismatically, and withal their  
15. o lwe*

3. Reg. 18.

Ephes 4.

3. Reg. 3

## A TREATISE

stone bables: but it is saide (Ioh. 4.) of the Iewes that had the true wor<sup>shipp</sup> of one God, Catholikes, as it were. Non contuntur Iudæi Samaritanis. The Iewes keepe no companie with the Samaritanes. Againe, those preceptes: Non arabis boue & asino: Non texes vestimenta ex lino & lana: non miscebis duo semina in agro tuo. Thou shalt not plough with an ore and an Asse together. Thou shalt not weaue garments of both linnen and wollen. Thou shalt not mingle two diuers seedes in thy fielde: and the like. What is the signification, but, Vx duplici corde. Woe be to the double hearted. And, Vir duplici animo inconstans est in omnibus viis suis. A double hearted man is vnconstant in al his waies. And, Vir ingrediens duas vias non habebit successus. And, Cor prauum scandalizabitur in eis. A man that goeth in two wayes, shal not go forwarde, and a wicked heart shal stumble in them. And that which is terrible. Disperdam de terra eos, qui iurant in deum & in Melchom,

Deut. 22.

Ecc. 3.

Sophon. 1.

## OF SCHISME

Melchom. I wil destroy the that swear by God, and their wicked king. For so Melchom doth signifie by God in hart, by their prince in behauiour, which serue both, depende vpon both, &c. In malitia sua letificauerunt regem, & in mendaciis suis principes. They haue delighted the king in their naughtines, & princes by their lying or dissembling. Of such men as learne to dissemble of their naughty pastors, S. Austen saith: Si indifferentem habuero errorem tuum, De pastor. attendit qui fortis est, putat nihil esse cap. 7. ire in hæresim, quando aliquod commodum de seculo redaxerit, vnde mutetur. Statim mihi dicit fortis ille periturus, & hæc, & hæc deus est. Quid interest? homines inter se litigantes hoc fecerunt: vbicunq; colendus est deus. If I shal thinke thy error indifferent, and that it is al one to do this or that, be that is otherwise stronge, marketh it, and thinketh it is nothing to runne into heresie, when some worldlye commoditie shal appere, where by he maye be altered and chaunged,

25. ij.

by

## A TREATISE

by and by this stoute man saith vnto me, God is both here and there, what difference is there? men by iangling among them selues haue made al this adoe. God is to be worshipped in every place or congregation.

10. It is scandalous, and maketh thy  
 brother to sinn, which is a very weigh-  
 tie consideration, as appereth by our  
 Saviours Vx: Vx mundo a scanda-  
 lis: Vx illi per quem veniunt scanda-  
 la. Woe be to the world by reason of  
 stumbling blockes: Woe be to him  
 that maketh other men to stumble.  
 And, Qui scandalizauerit vnum ex  
 pusillis istis, credentibus in me, bonum  
 est ei magis si circumdaretur mola asi-  
 naria collo eius, & in mare mitteretur.  
 He that is an occasion why any one of  
 these litle ones, that belæne in me, do  
 stumble or sinne, it were good for him,  
 if a mil-stone were hanged about his  
 necke, and that he were cast into the  
 Sea. Pusilli, Litle ones, are they that  
 belæne wel, and meane wel, and gladly  
 would do for the best, but are easilie  
 moued

## OF SCHISME.

moued to relent by authoritie or exam-  
 ple. Here remember once more olde  
 Eleazarus, who therfore chose to dye,  
 because yonge men should not be bolde  
 to breake Gods lawe, saying: Olde  
 Eleazarus did so, why may not we?  
 but, O worthy Eleazarus, it was re-  
 quired onely of thee to eate lawfull  
 meates, so that thou wouldest but seem  
 to haue eate unlawful: yea (quoth he)  
 therfore let me dye, rather then yonge  
 persons by thinking that I did it, of-  
 fende damnablely by occasion of my dis-  
 simulation. This man knewe before  
 by inspiration that Vx which Christe  
 afterwarde pronounced scandalizanti-  
 bus. And therefore lesse meruaile (al-  
 though meruailous) if S. Paule after-  
 ward speake vehemently: Si esca scan-  
 dalizat fratrem meum, non manduca-  
 bo carnem in æternum. If meate of-  
 fende my brother, or be occasion of his  
 sinne, I wil not eate flesh for euer: al-  
 though the meate of it selfe was good  
 and lawfull. Sic namq; peccantes in  
 fratres, & percutientes conscientiam  
 eorum

2. Mach. 6.

1. Cor. 8.

## A TREATISE

eorum infirmam, in Christum peccatis. For you sinning after that sort against your brethren, and wounding their weake conscience, sinne against Christe: wherein was this dangerous scandal committed: marke the case like to ours. Si namq; quis viderit eum qui habet scientiam, in idolio recubentē, nonne conscientia eius cum sit infirma, ædificabitur ad manducandum idolothita? for if a man shal chaunce to see him that hath knowledge sitt in the temple of idoles, shal not his conscience being weake, be edified and induced to eate idolatrous meates by thy example: if a weakling see thee (a man of account and estimation) present in the Church of heretikes, or at their sermons, their conscience being not fully settled to detest heresie, is he not easily induced to frequent their conventicles with daunger of dayly corruptiō, and either to like the better, or to mislike the lesse of their sayings and doings? Apparet illud esse prohibitum, (saith S. Austen) ne in honorem aliorum

## OF SCHISME.

eorum deorum aliqua re vtamur, aut vti existimemur, sic etiam accipiendo, vt quamuis animo contemnamus, eos tamen qui nostrum animum ignorant, ad hæc honoranda ædificemus. It is euident that this is forbidden, that we vse not anye thing in the honour of straunge Gods, or to be thought to vse, taking it in such sort, that although in heart we despise it, yet we edifie and induce them that knowe not our hart, to honour the same thinges. This case concerneth al states, vpon whose example any one Christian soule dependeth: princes, prelates, pastors, masters, parentes. Of princes let one Jeroboā suffice, who is alwayes mentioned in scripture with this title of his scandalous apostasie. Qui peccare fecit Israel, that made Israel to sinne: which is properly scandalum, or scandalizare. S. Ambrose to the Emperour Valentinian, epist. 30. brgeth the like inconuenience if he did but yelde a litle to y<sup>e</sup> Danings request. Totus hic Christianorum periclitatur Senatus, &c. This whole bech of

## A TREATISE

of Christian Senators is in danger  
to offende mortally by this meanes.  
And (which is much to be noted contra  
excusandas excusationes in peccatis:  
against al blinde excuses to iustifie yll  
doinges, common noſwe a dayes to di-  
minish great faultes) whereas the Em-  
perour might haue saide, I did not  
sacrifice, nor induce any man to do it:  
yet because he permitted that onely to  
be done, wherof Idolatrie folowed, pa-  
ganis vt erigerent aras, the Paynims  
to set vp Idolatrous aultars, he saith:  
Vox enim tua, manus tua. Thy word  
is thy hande. Et subscriptio tua opus  
est tuum. And to subscribe to the Pay-  
nims licence, is as much as if thou  
haddest done it thy selfe. And againe:  
Quisquis hoc suadet, sacrificat, & quis-  
quis hoc statuit. Whosoever geueth  
counsel to it, doth sacrifice to false  
Gods, and whosoever doth decre it.  
See howe farre this sinne (scandalum)  
extendeth, not onely to the doers, but  
to them that counsel, subscribe, winke  
at it, permitt and dissemble it. Apoc. 2.  
Habes

## OF SCHISME.

Habes illic tenentes doctrinam Bala-  
am, qui docebat Balac mittere scandalū  
coram filiis Israel, pugnabo cum illis in  
gladio oris mei. Thou hast there that  
holde the doctrine of Balaam, who  
taught Balac how to geue occasiō that  
the children of Israel might sinne: I  
wil fight against them with the sword  
of my mouth. He threatneth the ma-  
sters and Councillers, qui docebant  
mittere scandalum, as Balaam, not  
onely the prince him selfe and chiefe  
doer Balac. Of \*prelates I wil geue  
examples afterwarde in more conueni-  
ent place, least I dwell in this reason  
to longe. Of Pastours, S. Austen (de  
pastoribus ca. 7. to. 9.) Si fortē dixerit  
aliquis Donatista, non tibi do filiam  
meam, nisi fueris de parte mea; illi opus  
est vt attendat et dicat: Si nihil mali  
esset de parte eorum, non contra illos  
dicerent tanta pastores nostri, non pro  
illorum errore satagerent. If perhaps  
some Donatist shal say (to a colde Ca-  
tholike) I geue thee not my daughter  
vntill thou be of my side, it standeth  
this

\*Vide ex-  
emplum  
Miseni &  
Vitalis,  
qui à Ro.  
pont. mis-  
si Cōstan-  
tinopo-  
lim, cum  
Petro hæ-  
retico cō-  
munica-  
runt, quā-  
tum scan-  
dalum po-  
pulo de-  
derint, vt  
putauerit  
Pontificē  
Rom. cum  
hæretico  
cōmuni-  
casse.  
Euagr. li. 3.  
cap. 21.

## A TREATISE

this man vpon to take good hēde, and to say with him selfe: If there were no harme on their side, our Pastors or preachers would not speak so much against them, they would not be so earnest to confound their error. It foloweth: Si ergo celssemus et taceamus, contraria locuturus est: utiq; si malū esset in parte Donati, loquerentur contra, redarguerent eos, satagerent lucrari illos, si errant reuocarent illos, si pereūt, quærent illos. &c. If therefore we cease and holde our peace, he wil saye contrary: Verily if there had beē any euil in Donatus faction, our Pastors and Curates would speake against it, would rebuke them, if they be lost would seeke them. &c. Of Parentes. Ciprianus de lapsis. Nonne illi (parvuli) cum iudicii dies venerit, dicent: Nos nihil fecimus, nec derelicto cibo et poculo domini (the blessed Sacrament) ad profana contagia sponte properauimus; perdidit nos aliera perfidia, parentes sensimus homicidas. Illi nobis ecclesiam matrem, illi parentem deum nega-

## OF SCHISME.

negauerunt, vt dum parui et improvidi, et tanti facinoris ignari, per alios ad consortium criminis iungimur, aliena fraude caperemur. Will not they (the childzen) when the day of iudgement shal come, say: We haue done nothing of our selues, neither, forsaking y meate and the cupp of our Lorde (the blessed Sacrament) haue we of our owne accord hastened to profane infections, or ther mens infidelitie hath vndon vs, we haue felt our owne parentes men-sleares, they haue denied vs the Church our Mother, and God our Father, that whiles we being yonge, and foreseeing no daunger, and ignorant that it was so heynous a fault, by the motion of others are made partakers of y crime, by other mens pollicie might so be intrapped: This place concerneth most kind of persons, & were to be handled at large, because Parentes maye many waies geue their childzē occasiō to fall into heresie & schisme (but I wold gladly end this first part concerning reasons:) briesly, if they geue example,  
by

## A TREATISE

by communicating, if they permitt their children, or rather commaunde them, thereby to excuse them selues, imagining that it is venial in them because of their age: if they doe not forbid them and teache them the contrary, if they sende them to schooles or vniuersities, where they must needs heare and see, and doe that they shoulde not. &c.

11. Nuptiæ cum infidelibus prohibentur, et cum hereticis. Marriage with Infidels, and with heretikes is forbid, because of the daunger in peruertering one the other. Et contractę discindi poterunt ac debent, illę quoad vinculum, istę quoad cohabitationem, si cohabitare non liceat sine iniuria Creatoris. And being contracted maye notwithstanding, and ought to be scōrned, thone to be no marriage, the other not to liue together at al, if they cannot liue together without iniurie of their Maker: that is, if thone wil needs make thother offende God. Nolite iugum ducere cum infidelibus. *Drawe not*

2. Cor. 6.

## OF SCHISME

not in one yoke with Infidels. Which is most properly spokē de coniugibus, et. 1. Cor. 7. and Tertullian ad vxorem, and the ecclesiastical hystorie of a vertuous godly matrone that departed from her husband. And our Sauour him selfe. Qui reliquerit vxorem propter me, centuplum accipiet. He that forsaketh his wife for my sake, shal receaue a hundred folde. Qui non oderit, non est me dignus. He that hateth her not for my sake, is not worthy of me. And Moyses: Si vxor quę est in sinu tuo, If thy wife that slepeth in thy bosome wil persuaue thee erroꝝ, cast thou the first stone at her. If the wife and her husbande may not keepe company, because the one is a wicked infidel or heretike, of whom it is saide: Et adhe-rebit vxori suę. And he shal cleaue to his wife. And if the sonne must vppon paine of damnatiō forsake the ffather, and the daughter her mother, because they are of a contrary beliefe (for Qui diligit eos plus me, and, Qui non odit patrem et matrem, non est me dignus,

Euseb. li. 4. cap. 16.

Mat. 19.

Luc. 14.

Deut. 13.

## A TREATISE

LUC. 12.

nus, He that loueth them better then me: yea, he that doth not hate father and mother ( in this case ) is not worthy of me: Putatis quia pacem veni mittere: non dico vobis, sed separationem. Thinke you that I came to sende peace vpon the earth: no, I tel you truth, but diuision and dissension: meaning, that for his sake the son should leaue his father, the daughter her mother, the wife her husbande, one frende forsake another. If, I say, this be so, much more heretical conuenticles are to be abhoyred.

12.

All open professors of heresie are knownen heretikes are ipso facto excommunicati, in so doing they are excommunicate forthwith, without further sentence, as appereth in Councils, decrees, et in bulla coene domini. In their prayers and sermons their professiō is manifest, ergo then especially we must abstaine from them, quia participare cum excommunicato in diuinis etiam catholicis, graue peccatum est: because to communicate or to be partaker with an

## OF SCHISME

an excommunicate person in thinges pertaining to Gods service, albeit after a catholike maner ( as whē the Pelagians had al their service and ceremonies catholike ) is by the iudgement of learned diuines and the consent of the Church a græuous sinne, howe much more græuous is it to communicate with them, when their seruice and manner of prayer is wholly heretical: Yea, the first case de reseruatis in bulla Cœ. Domini, est heresis, & comprehendit eos qui præsumunt legere libros hereticorum, quiq; imprimunt, et domi habent, et demum omnes fautores hereticorum: ergo à pari, to frequent their conuenticles where they pray & preach is comprehended.

It is excommunication to enter into synagoges at the time of their ceremonies, wherin euery day, as St. Hierome writeth, they pronounce a solemne curse contra Iesum Nazarenū, against Iesus of Nazareth, so they call him of contempt & despise. The like is said of schismatical Grecians in Venice: much more is it to be conceued of

13.

## A TREATISE

1. Cor. 5. haunting heretical conuenticles, wher the blessed Sacrament, the vicar of Chryste, are impudently blasphemed: much more, I say, as appereth by the Apostles distinction, de fornicariis huius mundi, and, si is qui frater nominatur, est fornicarius. Of them whom he calleth fornicatours of this world, infidels or Paynims: and of chriſtian brethren that are fornicatours: of the he meant not, but of this latter. Ne commisceamini cum illis, keepe no company with them, &c. but more of this comparison hereafter. Here commeth to hand another reason.

1. Cor. 5. 14. Scripsi vobis non commisceri, si is qui frater nominatur, est fornicarius, aut auarus, aut maledicus, &c. cum eiusmodi nec cibum sumere. I wrote to you not to keepe company with anye such, as being a Chriſtian man, is a fornicatour, or couetous, or foule speaker, with such a one I say not to take meate. And 2. Thessal. 3. generallye: Denunciamus autem vobis, fratres, in nomine Domini Iesu Christi, vt sub-

## OF SCHISME

trahatis vos ab omni fratre ambulante inordinate, &c. We earnestly and precisely declare vnto you (brethren) that you withdraue your selues from euery brother that liueth vnorderly And, Per epistolam hunc notate, & ne commisceamini cum illo. Geue me a note of him by your letters, and keepe no company with him. Why? vt confundatur, to shame him. He talketh of lesse times then heresie. And is it the waye to shame heretikes, and so to reclaime them, whē their sayings and singings are honoured with our presence? To absent our selues is, no doubt, a confusion to them, and doth astonish them, although they be obstinate.

15. Every Catholike must confesse that the Church of Chryst vpon earth is visible, the members wherof must needs be tyed together aliquo signaculorum vel Sacramentorum visibilium confortio, with some societie of visible signes or Sacramentes, as S. Austen saith: ergo they that secretly in heart are Catholics, and visibly in Sacramentes

Li. 19. ca. 11  
contra  
Fauslum.

C.

and

## A TREATISE

and ceremonies communicate with heretikes, flatly declare y they are not to be accompted of Chrisses visible and onely Church : which place being wel vrged, must needs condemne them by their Catholike opinion of the visible Church. For if al should hide their faith, how should the Church appere? If others do: (God be thanked) am-  
merable, and they do not, how are they the children of one mother, the members of one body? What priuiledge haue they, wheras it is necessary that many alwaies do protest visibly their religion, to be exempted from that open profession? They cannot possibly cavel against it: for, Reliqui mihi septem millia qui non curuauerunt genua ante Baal. I haue left me seven thousand that haue not bowed their knees before Baal. An heretical obiection for their inuisible Church, is meant of them that in Hierusalem euen then serued God openly in the Temple, when Elias complained that in Samaria amonge the tenne Tribes, Relictus sum  
ego

## OF SCHISME.

ego solus. And he spake it of the good men in the tenne Tribes. (S. Austen Collat. contra Donat. cap. 20.) of zeale, because he kneiue but fewe.

If nothing els did moue, yet verie zeale against the enemyes of Chrisme and his Church should cause a good Christian to absteine. *Zelus domus tue comedit me. The zeale of the house of God hath eaten me. And, Odiui ecclesiam malignantium, & cum impiis non sedebo. Lauabo inter innocentes manus meas, & circundabo altare tuum Domine. I hate the congregation of wicked men, & with y vngodly I wil not sitt. I wil wash my hands among innocents, and compasse thy aultar, O Lord. What is: I wil embrace it with both hands, not geuing one to thee, and the other to thy aduersarye. Dilexi decorem domus tue, & locum habitacionis glorie tue. I haue loued the beautie of thine house, and the place where thy glory dwelleth. Hath a cold Catho- like this zeale to Gods house against*

C.g. Sathans

## A TREATISE

**S**inagoge : to whom it may iustly be saide : Si videbas furem , currebas cum eo : & cum adulteris portionem tuam ponebas . Existimasti iniquè quòd erui similis . **I**f thou sawest a thiefe, thou diddest runne with him : and with the aduoulterous thou diddest take parte . **T**hou haddest a wicked surmise that I wil be like to thy selfe : a good gentle God to fauour thy sinne , as thou doest fauour heresie . Arguam te , & statuam contra faciem tuam . I wil lay it to thy charge, be thou sure , and cal thee to account for it in the dreadfull day .

17.

And because men doe flatter themselves many wayes in this case , and thinke it great wisdom and small offence to hide their conscience for aduantage, by yelding a litle . Let vs consider certaine other wayes of consenting to Infidels , not so wel knowne to the ignorant, and yet make a mortall sinn . Caietan, in summula, tit. Habitus mutatio. Si differentia certa distinctiua Christianorum & aliorum est, ita vt quilibet vtens tali habitu fateatur suam fidem

After the Admirals death Puritans did wear crosses in Fraunce.

## OF SCHISME.

fidem , mortale esset peccatum , puta, Christianum deferre super vestes characterem O ex aliquo timore, vbi hoc est proprium signum Iudeorum ; quia hoc nihil aliud est, quàm ex timore fateri se Iudæum . **I**f there be a certaine distinct marke, whereby to know Christians and others a sundre, so that any man by vsing that habite, thereby doth protest his faith, it were a mortall sinn, for example , if a Christian man for feare should weare vpon his outwarde garment this letter O in that place where it is a peculier marke of the Jewes : for that is nothing els but of feare to confesse him selfe a Jewe . **D**y if a Puritan abhorring from a fryers worde, would for feare weare it , being a most certaine badge of a papist , he sinneth mortally according to S. Thomas conclusion de ratione errante , in my eight reason . Can there be a more manifest distinction of Catholikes and heretikes , then their Churches , their Sacramentes, their prayers, their sermons : **I**n S. Austens time when it

The mark of heretikes, character be-  
stia. Apo.  
19. of Ca-  
tholikes signū ✕  
Ezech. 9.  
If both  
beare one  
marke,  
howe shal  
Christ say  
Cognosco  
oues meas  
I knowe  
my sheep.

was

## A TREATISE

Luc. 9.

was demanded, Quâ itur ad catholicâ?  
Which is the waye to the Catholike  
Churche? were not their Churches  
plainly so distinct, that to aske the way  
to either, was a token of his religion  
that asked: like as the schismatical  
Samaritanes iudged Christe to be of  
the Jewes religion, Quia facies eius  
erat euntis in Hierusalem. Because his  
face looked as if he were going to Hierusalem. And therefore he could get no  
interteinment among them.

It is al one to communicate with  
the deuil and with his ministers. See  
then holwe easily a man maye sinne in  
this case, whereas, tollere signum (as  
they terme it) by that meanes to helpe  
the person bewitched, is, in the opinion  
of great learned men, a certaine cõmu-  
nication with the deuil. S. Hierom in  
vita S. Hilarionis noteth this especially  
in the cure that he did vpon a maid be-  
witched per tormenta verborũ, & por-  
tentosas figuras subter limẽ domus pu-  
ellæ defollas, By tormenting wordes  
and monstrous figures digged into the  
ground

## OF SCHISME.

ground vnder the threshal of her doore.  
Noluit autem (saith he) sanctus ante-  
quàm purgaret virginem, signa iubere  
perquiri, ne solutis incantationibus, re-  
cessisse demon videretur. The holwe  
man would not bid them looke out the  
signes or figures, least it might seeme  
that the deuil departed by vndoing the  
inchauntmentes. Alas holwe common  
is this noyme abayes and many other  
meanes, esteemed very honest wayes,  
by signes, wordes, ceremonies, yea, vn-  
lesse they coniure flatly, and of purpose  
consult with the deuil, they thinke the  
rest is no communication with him:  
right so in our case you may consider,  
where a man doth communicate with  
heresie, and deny his faith by many in-  
direct and couert wayes, neuer without  
mortal sin, by wilful presence, by Dr-  
forde protestations, quatenus consen-  
tit verbo dei, as farre as it agreeth  
with the worde of God, by seeming to  
receaue although he doe not: by geuing  
his name to the vicar as hauing recea-  
ued: by conceiuing a new sense whẽ his  
C.iiij. wordes

## A TREATISE

wordes import falsehood, & must needs sounde consent to the hearers, as being asked of an heretike. Is the bodie of Christe in the blessed Sacrament? no forsooth, meaning in his visible quantitie. &c. by whatsoeuer subtil and secret meanes of seeming to fauour their opinions. So he that in praying for the Quene, vled this stile, supreme gouernour of al persons ecclesiastical and tempoꝛal: Although it be true in his sense, yet his purpose was to haue it seeme, as though it were al one with the common stile. And so there be workers that thinke S. Peter saying: Nescio hominem, spake it in this sense: Nescio purum hominem: but neither did he so meane, and if he did, yet the hearers vnderstode him in the sense that they vrged, and therfore it was so also a flat denyal. Vide Augustinum varia genera mendaciorum lib. contra mendacium cap. 3. & deinceps.

19. Another reason may be, because this dissimulation and indifferencie pertaineth to olde heresies. First Basilides,

## OF SCHISME.

des, (Niceph. li. 4. cap. 2.) among other monstrous heretikes, res nullo in discrimine ponere docuit, *adiaphorein*, perinde atq; tempore exigente, absq; exceptione omni præcisè fidem abiurare liceret. He taught men to be indifferent to anye religion, as if it were lawfull (the time so requiring) precise-lye without al exception to abiure the faith. The second Helcesitarum. (Euseb. li. 6. cap. 31. ex Origene) fidem negare indifferens quiddam esse. Qui enim interiore cogitatione rectè de fide sentiat, tamen ore cùm necessitas illucò detruferit, fidem perneget, eum tamen animo firmè illi adhæsurum. That to denye the faith is an indifferent thing, for he that in his heart inwardlye hath a true beliefe, although with mouth, when necessitie vrgeth him, he denye his faith, yet in his minde he is readie to sticke to it stedfastlye. These make their grounde, necessitie, as manye colde Catholikes doe, thinking so to be excused, and therfore, as S. Ciprian writeth de lapsis in his time: Non  
C. v. expect-

Hieron. in  
4. Math.  
& Theophrastus  
in 22. Luc.

## A TREATISE

expectauerunt saltem vt interrogati negarent, ante aciem multi victi. &c. They did not stay so longe as to be examined first, and the denye their faith, many yelded before they beganne to fight. They preuent the law, least they should be vrged to their paine, calling it necessitie, when they must eyther do it, or incurre a litle damage of displeasure or libertie. But let them learne, that it was the persuation of the profane Count Hagnus seruant to Valens the Arrian Emperour, to the Catholike priestes and Deacons of Alexandria. O miseri, obsequimini, Arrianæ opinioni assentite. Nam diuinum numē, licet illa quam colitis religio vera sit, si non vestra sponte sed necessitate adducti, ab ea discedatis, veniam vobis daturum est. Etenim in his quæ necessitate peccantur, relinquitur excusationi locus, Sed cum sua sponte quicquam deliquerit, carere reprehensione non potest. ¶ Wretched men, obey a lawe, agré to the Arrian religion: for the diuine godhead, although your religion

Theodoritus li. 4.  
cap. 20.

## OF SCHISME.

ligion be true, if you renolt from it, not of your owne accord, but by compulsion, wil pardon you: for in such offences as are committed of necessitie, some excuse wil be taken: but when a man shal offend wilfully, that cannot lacke blame and repprouse. But how litle those glorious Confessors wer moued with this ethnish persuation, appeareth in the story. S. Austen to signifie, that no necessitie in this case excuseth, Qui timendo mori mentitur, moritur antequam moriatur, qui ideo mentiebatur vt viueret. He that fering to dye, lyeth or dissembleth, is dead before he dye, who therefore lied or dissembled that he might liue. The thirde heresie is Priscilianistarum, of whom S. Austen wytteth, that being demaunded their religio, they answered, Catholiks, that is of the contrary to their profession, because they would þ better searce what was done among þ Catholikes. Whereupon certaine Catholikes thinking they might do the same towarde those heretikes by dissembling in their conuenticles,

In lasp. 30

Contra mend. ca. 6

## A TREATISE

Non in  
verbis tan-  
tum est  
mendaciū  
sed factis,  
vt prophē-  
tia.

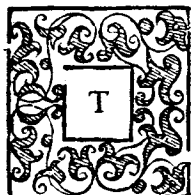
ticles to learne their miseries, gaue occasion to S. Austen to write contra mendacium, against lying or dissimbling, as him selfe telleth lib. 2. retract. 60. concluding that it was not lawfull in any wise.

To ende, and, as it were, to bind fast the conclusion of al these reasons with the verdit of the Church, and ecclesiastical Fathers of our time, when this question was moued in the Council of Trent, to satisfie the doubtful consciences, chiefly of our countrymē, I helpe of the best learned (one Petrus a Soto) chosen by the Council to decide it, pronounced, omnino non licere, that it was in no case lawfull. Being in England I saw their short discourse in writing. It is also the iudgement of the best learned Fathers and Professours in Rome, Jesuites. And of so many as are sound Catholike diuines, of vpright iudgement, that haue no foolish pietie, to sooth the feareful humour of their carnal frendes.

¶ The

## OF SCHISME.

¶ The 2. Chapter.  
Examples out of Scripture.



The Apostasie of Zoro-  
boam, and the terme  
Tribes is famous by  
these wordes: Exerit  
altare contra altare.  
He set vp another al-  
tare against the true aultar in Jerusa-  
lem. He did sacrifice him selfe out of  
Jerusalem, made priestes other then  
Leuites. &c. God therefore sending his  
prophet to rebuke him, gaue strait com-  
maundement, that he should not eate  
nor drink with them, nor tary among  
them, which he dulye and truly obser-  
ued, although the king him selfe inui-  
ted him to his table. But being depar-  
ted from thence, and fallen into the  
company of one thereaboutes, that  
would needes intertaine him, and cause  
him to eate, and because he refused vpon  
Gods commaundement, tolde him  
that he also was the prophet of God,  
and did warrant him against al disple-  
sure

3. Reg. 13.

## A TREATISE

sure and offence. This good meaning man beliened him, did eate and communicate with the Samaritane: and what folowed: he was told by & by y he should dye for it before he came home. A lion meteth him in the way, and not hurting the asse, killed the credulous and disobedient man, for communicating with schismatickes. A godly example for Catholikes against the vngodly persuasions of their frendes that say vnto them in this sort: Why are you so scrupulous: is it so great a matter to come to Church: am not I Catholike as wel as you? I warrant you. Let them take heede of these false Catholikes more then of open heretikes, remembreing that this man of God, whom Ieroboam the king could not persuade, was persuaded by one that named him selfe a prophet. *S. Austen. ep. 23. Quam multi volebant esse Catholici manifesta veritate commoti, & offensionem suorum reuerendo, quotidie differebant. How many wold gladly haue bene Catholikes, because ma-*  
nifest

2. Esdr. 6. is  
a notable  
example  
to resist  
the per-  
suasion of  
false fren-  
des.

## OF SCHISME.

nifest truth did moue them, and fearing the displeasure of their frendes, dayly differred it? Is it not verified here, *Amici mei aduersum me appropinquauerunt. My frendes approached against me?* Psal. 36.

Againe, Elias and Elizeus, Oseas and Amos liued among the ten schismatical tribes to preache vnto them, but did not communicate with them in their vnlawful Sacrifice, which was lawfull onely in the Temple of Ierusalem. *Oseas. 4. Nolite ingredi in Galgala, & ne ascenderitis in Beth-anen. Enter not into Galgal, and go not vp to Beth-anen: that is, domum iniquitatis, the house of iniquitie: or, domum Idoli, the Idols house, because of Ieroboams golde calves, which before was called Bethel. Domus Dei, The house of God. Againe, Si fornicaris tu Israel, If thou playe the harlott, that is, if thou runne after false religion, & Israel, you Samaritanes or tenne Tribes, manifest heretikes and Schismatickes, (Sunt enim Samaritani veluti heretici Iudæorum: for the Samari-*  
Leuit. 17.  
Amos. 5.  
& Oseas. 9  
Aug. lib. 1.  
contra  
Crescon,  
cap. 32.

## A TREATISE

the Samaritanes are as heretikes fro  
the Iewes ) Non delinquat saltem Iu-  
da. Let not the Catholike Iuda offende  
by communicating with them. Parti-  
ceps idolorum Ephraim, dimitte eum.  
Ephraim ( the ten tribes ) taketh part  
with Idols, let him go, solow him not.  
S. Hierom in his Comment. Super he-  
reticos prona intelligentia est, ad quos,  
vel de quibus dicitur. Si semel fornicar-  
is, hæretice, saltem tu ecclesiastice nè  
delinquas, nè ingrediaris in Galgala,  
hæreticorum conciliabula, non est ibi  
domus dei, sed domus Idoli. Concer-  
ning heretikes the vnderstanding of  
this place is easie, to whom or of whō  
it is saide. If thou heretike playe the  
fornicatour from Chrise, and his  
Church, yet thou that art a Catholike  
man offend not with him, enter not in-  
to Galgal, that is, heretical Conuenti-  
cles. There is not the house of God,  
but the house of an Idol. Thus farre  
S. Hierome. Marke nowe this brieft  
comparifon. The Temple of Ierusa-  
lem which onely had lawfull Sacrifice,  
with

## OF SCHISME.

with the Catholike Church, extra quā  
non benè offertur, et si sacrificium va-  
leat. Out of the which Sacrifice is ne-  
uer wel offred, although it selfe be al-  
waies of value. Beth-anen with  
the heretical Sinagoges which before  
were Bethel: the houses of God, Ca-  
tholike Churches: The tenne Tribes  
with flat heretikes: Iuda, or the two  
Tribes in Ierusalem with Catho-  
likes. Consider the Prophetes wo-  
des and the Doctors interpretation,  
and for our purpose it is very plaine.  
Tractat hunc locum Balduinus egregiè  
in historia sua de collatione Donatista-  
rum & Catholicorum, quam subiunxit  
Optato, which is much woꝛth the rea-  
ding.

The next example may be olde Zo-  
bie, Qui, cum cœteri omnes irent in  
Bethel ad adorandos vitulos, hic solus  
fugit consortia omnium, & pergebat  
in Ierusalem ad templum Domini. &c.  
Hec & his similia secundum legem dei  
obseruabat puerulus. Who, when al-  
others went to Bethel to woꝛship the  
D. calues,

## A TREATISE

calues, he alone fled their company and went to Jerusalem, the Temple of our Lorde. &c. These and other like thinges he obserued according to the lawe of God being but a litle one. After when he was in Biniux, Nunquam contaminatus est in escis eorum. He was neuer polluted with their meates forbid by the lawe. Being vndoubtedly one of that number of whom God saide to Elias: Reliqui mihi septem millia qui non curuauerunt genua ante Baal. I haue left to my selfe seuen thousande that haue not bowed their knees befoze Baal. What an honour was it in suche an vniuersal Apostasie when Elias saide: Relictus sum ego solus. I am lefte alone, to haue the glorious testimonie of Almighty God in the lesser number of constant men. Reliqui mihi. I haue left to me. Such are these selue good Catholikes, which eyther beyonde the Seas or at home seeke to the Catholike Church. They shal haue Tobyes blessing, an Angel  
to

## OF SCHISME

to direct them in al their doinges, and the king Sennacherib shal (spite of his teeth) not hurt them. Nolite time- Heb. 1.  
re pusille greg, Pater namq; meus parauit vobis Regnum. Feare not litle swete flocke, for my ffather hath prepared you a kingdome.

Judith foloweth, whose godlye and constant wisdomme if our Catholike gentlewomen woulde folowe, they might destroye Holofernes, the master heretike, and amase al his retinein, and neuer defile their religion by communicating with them in anye smal poynt. She came to please Holofernes, but yet in her religion she woulde Iudith. 11.  
not yelde so muche as to eate of his meates, but brought of her owne with her, and tolde him plainelye, that being in his house, yet she must serue her Lorde and God stil, desiring for that purpose libertie once a day to goe in & out y gate. Non potero manducare Iudith. 12.  
ex his quæ præcipis mihi, nè veniat super me  
D. g. per me

## A TREATISE

me offensio. I maye not eate of that which thou commaundest me, least I incurre Gods displeasure. Which her constancie (a wonderful thing to tel) was the very means afterward, whereby she caried away his head safely, the porters presupposing that she went forth (as before) to pray to her God. He hoped wel to haue had the company of her body, and so to possesse her altogether: but God did so direct her religious mind, that she confounded him and al his, not once touching of his meats: Her god maid waited vpon her al this time. And surely one constant Iudith shal easily make many like seruants, a thing much to be wished, for the Catholike bringing vp of yonge gentlewomen, who otherwise are in daunger of Holofernes, and his ingratiuous ministers.

For al yonge persons the stoye of Daniel, and the other children is conuenient, who refused also to eate of the kings meates, ne communicando polluerentur, least by communicating with them

## OF SCHISME.

them they might be polluted: which pleased God so wel, that they were in better liking after rootes and herbes, then the rest after flesh and fish. And concerning prayers, he was so farre from ioyning with Infidels, that he would not intermitt his owne daylye prayers toward the temple in Ierusalem, when he knewe it was death by the kings commaundement.

Daniel. r.  
& 6.

The zeale of Matthatthias and his sonnes, ne præputium adducere ut cum Gentilibus, rather then they would become vncircumcised like the Gentiles: the death of Eleazarus rather then he would seeme to communicate: the careful diligence of Esdras and the rest in ablegando mulieres alienigenas, in putting away their foreine wiues, which signifie schismes and heresies, as in the Proverbes is plaine: the death of the seuen Machabees and their worthye mother rather then they would communicate: the wise mans counsell there so often to inculcate abstaining from the company mulieris alienæ, blandæ, pul-

1. Mach. r.  
& 2.

2. Mach. 6.

1. Esdr. 9.  
& 2. Esdr. 13

2. Mach. 7.  
Vide Iansenium in  
ca. 2. §. 6. 7.  
9. 11.

D. ij.

chra,

## A TREATISE

chræ, sed stultæ: of the woman that is a straunger, and speaketh faire, and is beautiful, but a very soile (heresse vn doubtedlye) the sal of Salomon so wise, so high in Gods sauiour, Ex consuetudine & coniugiis foeminarum alienigenarum, By familiaritie and marriage of fo:reine women, the expresse commaundement of God to the contrary. Non inibitis cum illis foedus. You shal neyther make no: meddle with them. Nō dabitis filios vestros filiabus eorum. You shal not geue your sonnes to their daughters, because they wil peruert them, the same perillous effect so certainly ensuing, as y<sup>e</sup> psalme maketh mention, Coministi sunt inter gentes, & didicerunt opera eorum, & factum est illis in scandalū, They mingled them selues among the Gentiles, and learned their wo:kes, and it was an occasion to them of heynous sinne: So many p:ceptes de non tangendo immundo, not to touche anye vn cleane thinge, and if they did, to be vn cleare af erward: the zeale of the god

Leuite,

Psal. 105.

## OF SCHISME.

Leuite, which would not stay in Jebus although it was towarde night. Non ingrediar oppidum gentis alienæ. I wil not enter into the towne of a fo:reine nation, that are not of the sons of Israel. Dina egressa in urbem alienigenarum, mox violata. Dina the daughter of Jacob wandring abroad into Sichem a towne of straungers and Infidels, by and by deflowred and corrupted: the answer of Josedec and Zorobabel to the Gentiles that offered to helpe them in building the Temple. Non potestis ædificare nobiscum, nos soli ædificabimus. You may not build with vs, we alone wil build: y<sup>e</sup> straight charge to take nothing of the Anathema, the death of Acham fo: the contrarye: the cōmaundement to kil olde and yonge, not to spare the very infant. Beatus qui tenebit & allidet paruulos tuos ad petram. Blessed is he that shal holde, and shal squise thy yonge ones against the rocke, the least infant of that harlott Babilon. And, Capite nobis vulpeculas paruulas, quæ de-

D. iij. moliuntur

Iudicū. 19.  
vers. 12.

Genes. 34.  
vers. 1. & 2.

1. E. 4.  
vers. 3.

Iosue 7.  
v. 13. & 25.

Deut. 2.

Cantic. 2.  
vers. 5.

## A TREATISE

Deut.14. moliuntur vineam meam. **Catche vs**  
 these litle fores that spoile my vine-  
 yard, as wel the litle as the great, for  
 they doe much harme also. Qui minima  
 neglig it, paulatim defluit. **He that is**  
 negligent in lesser pointes, by litle and  
 Deut.16. litle falleth to greater enozimities. A-  
 gaine, non rades caput in circulum, nō  
 incidet carnes. **Thou shalt not shawe**  
 thy head in compasse, thou shalt not cut  
 or helve thy fleshe (because it was a fas-  
 shion of the Paynims) the paring of  
 the captiue womens nailes and cut-  
 ting her heare, the great praise of ma-  
 ny kinges in Iuda: veruntamen ex-  
 cella non abstulit, but he toke not a-  
 way sacrifices made vpon hilles, one  
 point lacking to a perfect religious  
 3.Reg. 7. prince: that Salomon built a feueral  
 house for Pharaos daughter and his  
 wife, for reuerence to the temple, and  
 arke of God, no Gentile to dwel nighe  
 it: that Moyses sent away vxorem  
 Exod.4. Madianitidem, his wife that was a  
 Madianite and straunger when he be-  
 Heb.11. came Dux populi Dei in Egypt: and  
 that

## OF SCHISME.

that he would not be esteemed the sonne  
 of Pharao his daughter, but renoun-  
 cing al the glozy of Egypt, dealt onely  
 with the people of God, that the verve  
 name of incircumcised was odious &  
 abhominable. These and other like  
 (quæ omnia in figura contingebant il-  
 lis) (Al which chaunced to them in fi-  
 gures) doe they not signifie that we  
 ought to auoyde al societie and felow-  
 shipp of erroz, and not to communicate  
 with them in any smal poynt of reli-  
 gion, nor to reserue any part thereof as  
 indifferent, yea, rather to forsake wife  
 and al dearest frendes, then to commu-  
 nicate with infidelitie?

Last of al, to conlude this part of  
 Scriptural examples, S. Ciprian doth <sup>Epi.76.</sup>  
 much amplifie the crime of schisme by <sup>fig.3.</sup>  
 the greuous punishment of the which  
 consented onely, and toke anye part  
 with Chore, Dathan, and Abyrō. Om-  
 nes omnino cum authoribus coniungi,  
 qui fuerint eorum peccato contamina-  
 ti. That al are in punishment to be  
 ioyned with the principal doers that  
 D, b. shalbe

## A TREATISE

**L. uicio.** *shalbe polluted with partaking their sinne. He concludeth thus: And when the sonnes of Aaron offerentes alienū ignem, did so offende, that the very thuribula eorum, their censars were turned into laminas, and might not be vsed, but kept for a memorial to the terror of others: are not we afraide cooperantes alienis oblationibus, precibus, concionibus, erroribus? Assisting and furthering by our presence heretical oblations, praiers, sermons, other their errors. Here might be added out of the newe testament the primitive example of the Christians. Hi omnes erant perseuerantes vnanimiter in oratione. They continued with one accord euery one of them in prayer to God. And, Multitudinis credentium erat cor vnū & anima vna. Coetorum autem nemo audebat se coniungere illis. Of the number that beleued there was one heart and one minde. And of the rest that did not beleue none durst ioyne him selfe with them: according to the Psalmes, Qui inhabitare facis vnus*

**AA. L. & .4**

## OF SCHISME.

*vnus moris in domo. That maketh his people to diuel in his house al of one maner and opinion. Is this obserued where heretikes and Catholiks meete in prayer together? Hæreticorū conciliabula (saith S. Hierome) non domus Dei appellantur, sed speluncæ latronum. Heretical conuenticles are not called the house of God, but dennes of strong thēues. But it is very likely, some man here wil say, that these former authorities are against Gentiles and Paynims, not against heretikes. Of this point I wil saye more afterwarde, whether of these are most to be shunned. In the meane time this I saye. That which in the olde Testament is spoken literally of Gentiles and Idolatours, mystically is referred of al auncient ffathers to heretikes in the newe laue, as shal appere by the ecclesiastical examples next folowing, wherein it is manifest, that Christians did as much abhorre from heretikes, as the Jewes befoze from Gentiles,*

**In. 9. Ofem**  
**In the third obiectio and his answer**

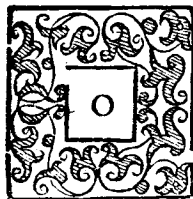
## A TREATISE

Mat. 18.  
ver. 11, 12

Gentiles, and no meruaile, because  
Christe commaunded so in plain woꝝ:  
des: Si ecclesiam non audierit, sit tibi  
sicut Ethnicus. If he wil not heare the  
Church, let him be to thee as an Eth-  
nike.

¶ Examples out of ecclesiasti-  
cal Histories.

¶ The third Chapter.



Of S. John in my first  
reason. Euseb. li. 4. ca.  
13. ex Irenæo writeth,  
Ioannē Domini Dis-  
cipulum, cū Ephesi  
ad balnea se confer-  
ret, intusq; videret Cerinthus hæreti-  
cum, se mox è balneo illotum proripu-  
isse, & dixisse: fugiamus ocius, nè bal-  
neum in quo est Cerinthus veritatis  
aduersarius extemplò corruat. That  
S. John our Lordes Disciple going to  
the Bathes at Ephesus, and seeing the  
heretike Cerinthus within, immediat-  
ly leaped out of the bathe unwashed,  
and saide: Let vs flee hence in al haste,  
least

## OF SCHISME.

least the bathe wherein Cerinthus the  
enemy of truth is, shal presently. In the  
same place, of S. Policarpe S. Johns  
scholler, Marcioni in eius conspectum  
venienti ac roganti, Nosce nos amabo,  
Respondit, Noui quidem primogenitū  
Sathanæ. When Marcion the heretike  
came into his sight, and said ambitious-  
ly to him: Knowe vs, Sir, I beseeche  
you. I know thee (quoth he) to be an  
olde babe, or the first begotten of Sa-  
tan. And he addeth generally of others:  
Talem namq; tūm Apostoli, tūm illo-  
rum discipuli adhibuerunt cautionem,  
vt nè sermonem quidem cum aliquo  
illorum qui veritatem suis commentis  
adulterare nitebantur, aliquando con-  
ferre vellent, sicut Paulus admonet, he-  
reticum hominem deuita. &c. For the  
Apostles and their scollers were so wa-  
rye and circumspect in this case, that  
they would not so much as once reason  
the matter with any of them that in-  
deuoured by their leasings to corrupt  
the truth, according to S. Paulus ad-  
monition: Shunne the man that is an  
heretike and auoide him.

Niceph.  
li. 3. ca. 30.

## A TREATISE

And therefore Ignatius the Apostles  
scholler also, writeth, epist. 6. ad Phila-  
delphenfes. Fratres, ne erretis: Si quis  
cum ſectatur qui ſe abſciderit à verita-  
te, regnum dei non hæreditabit. **My**  
**brethren**, be not deceaued: If a man  
ſolow his faction that hath cut off him  
ſelfe from the truth, he ſhal not inhe-  
rite the kingdome of God. And leaſt  
they might vnderſtand him of conſent  
in opinion, he addeth: Et qui non abſ-  
cedit à mendaci concionatore, in ge-  
hennam condemnabitur. Nec enim à  
piis diſcedendum, nec cum impiis cõ-  
mercia habenda. And he that goeth not  
awaye from a falſe preacher, ſhalbe  
damned into hel, for neither muſt we  
depart from the goodlye, nor haue anye  
dealing with vngoodlye and wicked  
men.

Niceph. li.  
5. Cap. 4.

**Of Origen** Eusebius telleth (li. 6.  
ca. 3.) quod neceſſitate compulſus in  
eadem familia degere cum Paulo quo-  
dam heretico, tamen per idem tempus,  
euidencia catholicę ſuę opinionis iudi-  
cia oſtendere non dubitauit. **What**  
**although**

## OF SCHISME.

**although** of neceſſitie he was forced to  
line in one houſe with one Baule an  
heretike, yet at the ſelfe ſame time he  
doubted not to ſhewe euident tokens of  
his Catholike opinion. **Wherin?** Nam  
cum frequens multitudo, non heretico-  
rum tantummodò, ſed noſtrorum eti-  
am, propter ſingularem dicendi vim  
quę in Paulo inelle videbatur, ad cum  
accederent, Origenes tamen nunquam  
induci poterat, vt precibus vnà cū illo  
interſet. **For** when a great multi-  
tude, not onely of heretikes, but of our  
men alſo, for a ſingular grace of utter-  
rance that ſeemed to be in Baule, came  
vnto him (as our Catholikes gladlye  
run to ſine heretical ſermons) yet Ori-  
gen could neuer be induced to be pre-  
ſent at prayer & diuine ſeruice w<sup>th</sup> him.  
**Why ſo?** Quippe qui ab ineunte etate  
& eccleſię canonem obnixè obſeruaf-  
ſet, & (vt ipſe in quodã libro loquitur)  
errorũ doctrinas fuiſſet ſemper deteſta-  
tus. **As one** who from his youth both  
had ſtraitly obſerned the Canon of the  
Church, and (as himſelfe ſpeaketh in a  
certaine

## A TREATISE

certaine booke) had alwaies detested erroneous doctrine. Two thinges are here to be noted, that he had that zeale of a childe, and especially that it was the Canon or rule of the Church so to do: which rule is plaine in the Canons of the Apostles. Can. 63. Si quis clericus aut laicus Sinagogam Iudæorum aut hæreticorum conuenticulum ingressus fuerit, vt preces cum illis coniungat, deponitor, & à communione secluditor. If anye of the Clergie or laye man shal enter into the Jewes Synagoge, or the conuenticle of heretikes, to praier among them, let him be deposed and excommunicated. If a Cæuiller say it toucheth not them that are present onely, and say their owne praizers: the græke readeth to *sunexasthai* to praye with them, or *prosexasthai*, to pray simpliciter without any addition. And Origen folowing the Canon, induci non poterat, vt precibus vnâ cum illo interesset. Could not be induced to be present onely at prayer with the heretike.

Heracles

## OF SCHISME.

Heracles bishop of Alexandria was Origen chief scholler, & as it wer, Catechist vnder him. Euseb. li. 6. ca. 12. Of him Dionysius Alexandrinus hauing spoken of heretical booke not to be read, but with great iudgement, saith: Euseb. li. 7. cap. 6. Istum Canonem istudq; exemplum à beato Papa nostro Heracla cepi. Ille namq; eos qui ab ecclesia abscessissent, cum essent accusati, quod consuetudine cuiusdam eorum qui alienâ a fide doctrinam tuebantur, multum vsi fuissent, Ecclesia eiecit. &c. This Canon or rule (saith he) and this example I receaued of our holy father Heraclas: for he excommunicated them that were departed out of the Catholike Church, when they were accused to haue kept company verie much with any of the that did mainteyne contrary doctrine to the true faith.

Athanasius that mightie Champiõ against the Arrians comming to Antioche where ornt Leontius was bishop, Eum, vt à Catholica fide auersum deuotauit, atq; cum illis qui Eustathiani

C.

voca-

Vide Can  
44.45.

Vide ep.  
Firmilian  
apud  
Cipr. 75. 2.  
perissimū  
testimonium  
con  
suetudi  
nis Ca  
tholicorū.  
nu. 7. fru  
stra iam  
dubitat.  
&c.

## A TREATISE

vocabantur, communicauit, conuentu  
in edibus priuatis peracto. Shunned  
him as one turned from the Catholike  
faith, and he communicated with them  
that were called Eustathians (because  
they helde with their Catholike Bis-  
shop Eustathius deprived.) making as-  
semblies in priuate houses. And Sozo-  
men. lib. 3. cap. 9. of the same, he did ra-  
ther pray with Catholikes in priuate  
houses, then with Leontius in the  
Church. Of which Leontius by the  
way it is not amisse to note what a dis-  
sembler and double dealer he was, that  
they noloe a dayes which are like vnto  
him, may be ashamed. Etenim cum cle-  
rum & laicam multitudinem in duas  
partes diuisam cerneret, For when he  
saue that the Clergie and laye multi-  
tude were deuided into two partes;  
(some Arrians, some Catholikes, or  
Homusians) and that the one company  
singe Gloria Patri, & Filio, & Spiritui  
Sancto, Glory be to the ffather, and to  
the Sonne, and to the holy Ghost, to  
make them equal: the other per solum  
in

Athanas.  
apud The-  
od. lib. 2.  
cap. 24.

## OF SCHISME

In spiritu sancto. Glory be to the ffather  
by the sonne in the holy Ghost, to  
make them vnequal. Ipse totam glori-  
ficationem tacitus secum recitauit. He  
saide secretly to him selfe & whole Glo-  
ria Patri (because he would offend ney-  
ther part) & in the end only pronounced  
In secula seculorum, so loude, that they  
which were next him, might heare it.

Eulogius primarius presbiter Edif- Theodo-  
senorum, a priest of Coelesa, one of the nt, lib. 4.  
chiefe, whose praise is in the ecclesiasti- cap. 16.  
cal history, being exhorted by Modestus  
that persecuted Catholikes vnder Ma-  
lens the Arrian Emperour, in these  
wordes: Communica cum Imperatore.  
Communicate with the Emperour,  
do as he doth, shunne him not because  
he is an Arrian, answered: Nunquid  
cum imperio est sacerdotis dignitatem  
consecutus? I pray you, Sir, quoth he,  
hath he with the Empire obtained also  
priestly or bishoply dignities: meaning &  
they must folow their Catholike Bis-  
shop Marcellus who was deprived, & not  
& Emperour. The gentleman being offe-  
C. y. ded at

## A TREATISE

at this aunswere, I saide not so, you  
dolt, quoth he: Sed vos, vti, quibuscum  
communicet Imperator, cum iisdem  
communicetis, adhortatus sum. But I  
exhorted you al to communicate with  
them, with whom the Emperour him  
self doth communicate, meaning with  
Lupus and other Arrian Bishops: and  
so banished foure score of them at once.  
Of whom the two chiefe, this Eulogi-  
us and Protogines being sent, as God  
would haue it, ad Antinoen in The-  
bais, a prouince in Egypt, after they  
perceaued that the Bishop of that Ci-  
tie was of their religion, they commu-  
nicated with the Clergie there in ec-  
clesiastical assemblies at Church and  
otherwise. Marke, They did forsake  
the ecclesiastical Conuenticles of Arri-  
an Bishops, and being banished for it,  
finding there a Catholike Bishopp,  
straight they communicated with him.  
Is not this our case?

Theodor.  
li. 1. cap. 14. The petition of Alexander Bishop  
of Constantinople is memorizable, whē  
the Emperour Constantine was sedu-  
ced

## OF SCHISME.

ced by the Arrians to permit that Ari-  
us might be receaued into the Church,  
and the Catholike Communion, Ista  
duo à deo postulauit, sic loquutus. Si  
Arius cras in Ecclesia conuentus aget,  
dimitte me seruū tuū, & nē simul per-  
das pium cum impio: sin clemens par-  
ces ecclesiæ tuæ, considera verba Euse-  
bianorum, & nē des in ruinam hæredi-  
tatem tuam: tolle Arium de medio, nē  
illo in ecclesiam ingresso, tum hæresis  
vnā cum eo ingressa videatur, tum de-  
inceps impietas pietatis locū occupet.  
He requested these two things of God,  
speaking thus: If Arius to morowe  
shal make conuenticles in the Church,  
let me thy seruauant depart, and destroy  
not the godly man together with the  
vngodly: but if thou wilt mercifullye  
spare thy Church, consider the wordes  
of the Eusebians (Arrians) and geue  
not ouer thine heritage to ruine and  
decaye. Take Arius out of the waye,  
least if he enter into the Church, both  
heresie may seeme to haue entred toge-  
ther with him, & in time wicked blas-  
C. ij. phemie

## A TREATISE

phemie against God may possesse the place of Gods true religion. He wished to dye rather then to be in the Church with Arius and his company. What followed? Arius ingressus latrinas, poscente ventris necessitate, crepuit medi-  
us. Alexander conuentum cum omnibus fratribus celebrare, preces fundere. &c. Before þ time was come to make their assenblye, Arius going to a house of office, because he was taken short as he was in the streete, there powred out his bowels. Alexander that Catholike Bishop assembled his brethren & Clergie together. prayed and gaue thanks.

Paulus præbiter Eustachii Antiocheni Episcopi hac de re laudatur, quod se nunquam hæreticorum communione polluerat. Paulinus a Priest of Antioche vnder the Bishop Eustachius is very famous, and hath a singular cōmendation for this point, that he neuer defiled him selfe by communicating with heretikes. Hieron.

To come from the Clergie to the laye multitude, which is nearer to our purpose

## OF SCHISME.

purpose. Septimana sacrosancta Pentecosten subsequenti, populus (Alexandrinus) vbi ieiunauerat, in cœmeterium propterea ad orationem egreditur, quod omnes Georgii detestarentur communionem. In Whitson weeke the people of Alexandria after they had fasted (as the fashion then was, and nowe is, in the Church) goeth out into the Churchyarde, to praye for this occasion, because al of them detested communicating or being in the Church with George the heretical Bishop: wherein they were so constant, professing thereby the Catholike faith against the Arrian Bishop, that they suffered diuers and græuous persecutions, as Athanasius telleth, lib. 2. cap. 14. apud Theodorum.

De Samosatensibus sic idem Theodor. lib. 4. cap. 14. Posteaquam Ariani gregem Pastore longè optimo (Eusebio) priuârant, & alterum in eius surrogârant locum (Eunomium,) nemo ex vrbis incolis, vel pressus ægestate, vel diuitiis affluens, famulus vel arti-  
C. iij. fex,

## A TREATISE

vel artifex, agricola vel confitor, vir vel mulier, iuuenis vel senex, ad conuentū ecclesiasticum accedere voluit, sed episcopus solus agebat. Quippe nemo aut in eius venit conspectum, aut cum eo sermonem contulit, licet diceretur vitā tam apud eos valde modeste instituisse. After that *h* Arrians had depriued *h* flocke of their excellent and most vertuous Shepverd (Eusebius their Catholike Bishop) and had stalled another in his roome (Eunomius,) none of the inhabitantes there, poore or rich, seruauit or artificer, husbandman or grafter, man or woman, yonge or olde, would come to the Church; but the Bishop was there al alone: for no mā would either come into his sight, or talke with him, albeit he was reported to haue vsed him selfe very modestly & quietly among them. This example serueth against them that communicate with their heretical Bishop or vicar, because he is a gentle person forsothe, and his wife a verie honest woman: such fonde reasons foolish Catholikes haue.

*I*

## OF SCHISME.

I might adde here the zeale of that people that would not wash in *h* bathe where the Bishop washed, Sed aquam hereticæ nequitie contagione infectā esse rati, eam in cloacam emittunt, nouamq; sibi infundi imperant. But supposing the very water was infected with the filth of heretical wickednes, cast it out into the sinke, and commāded newe water to be powred in. And that the very boyes and children playing at the bal in the strete, which chaūced to fal vnder the asses feete wher vpon Lucius the Arriā Bishop did ride, would not play with it againe, til they had sensed it vp and downe in *h* flame of the fire, so to purge it. But I wil adde one example more of the multitude abhorring ecclesiastical conuenticles or cōming to Church among such persons.

When Liberius the Bishop of Rome was banished, and one Felix placed for him, Tametsi fidem Niceni Concilij seruauit integram, tamen quia cum Arianis libere communicauit, nemo ex

Theodor.  
ibidem.

Theodor.  
lib. 2. ca. 17.

C. b.

Romæ

## A TREATISE

Romæ habitatoribus in ecclesiam, cum ille intus erat, ingredi voluit. Although he mainteyned every point of the Nicene Councel concerning faith, yet because he freely communicated with Arrians, none of the Inhabitantes of Rome would enter into the Church so long as he was within. Which was signified to the Emperour Constantinus per præstantes foeminas, by women of good calling, who first threatened their noble hus bands, that vni lesse they did obtaine of his grace, that their Bishop Liborius might returne, they would forsake them and go where he was. Afterward by the abuisse of their fearful hus bandes, them selues went to intreate the Emperour, richly apparelled like vnto Judith, the soner to moue him, as in dedde they did, and Liborius was called home. A worthy example for noble gentlewomen to followe. Note moreouer, that al true Catholikes then refused to communicate with Felir, not because he was an heretike, but because he was content to commun-

## OF SCHISME.

communicate with them, and to be made Bishop by them. And therefore it is written of him thus: Felix pro Liberio ab Ariani factus Pontifex, non tam sectæ diuersitate, quam communionis & ordinationis conuientia maculatur. Felir being made Bishop of Rome by the Arrians in Liberius place, blotted his estimatiõ, not so much for diuersitie of sect or opiniõ, as for yelding to communicate with them, and to be consecrated Bishop of them. By occasion whereof it seemeth very expedient in this place to adde examples of such glorious Catholikes that refused to receaue the Sacramentes at heretikes handes, for that also pertaineth to this question, and to the state of our countrey.

¶ Sacramentes not to be receaued of heretikes or schismatikes.

After that Eusebius was first de-  
piued, and after a Party, the  
also

Theodor.  
li. 4. ca. 14.

## A TREATISE

asorenamed Samosatenſis agreed to haue Antiochus his ſiſters ſonne their Biſhop, Virum multis rectè factis nobilitatum, & qui præclare pro diuina doctrina decertaſſet. Itaq; cum omnes ad vnum Antiocho ſuffragati eſſent, & ad ſacram menſam deduxiſſent, coeſiſſentq; genua flectere, ſimul ac conuerſus vidit Iouianum (qui aliquando cõmunioni Arianæ ad hæſerat) dexteram ſibi imponentem, manum eius repulit, imperauitq; vt à numero eorum qui ipſum conſecrarent, ſegregaretur, dixitq; ſe nullo modo ferre poſſe dextrâ illam ſibi imponi, quæ ſacra miſteria per blaſphemiam conſecrata receperat. A man for many good dedes verſe famous, and one that had wortheſpe ſtoode in the maintenance of Gods diuine doctrine. Therefore, when al, with out exception had geuen their voices to Antiochus, and had brought him to the holy table (the aultare) and made him kneele, caſting his head backe as ſoone as he ſawe Iouian lay his hande vpon him (who ſometime had communicated with

## OF SCHISME

with the Arians) he thruſt away his hande, and willed that he might be ſeperated from the number of them that ſhould conſecrate him, ſaying that he would by no meanes ſuffer, that the ſame hande ſhould be laide vpon him that had receaued the bleſſed Sacramēt conſecrated by a tonge that had conſented to blaſphemy: meaning that he being otherwiſe a Catholike, yet had laide Haſſe among the Arrians. It maketh againſt ignorant Catholikes that receaue the bleſſed Sacrament conſecrated by our ſchiſmatical pꝛieſtes, and thinke it is very wel done.

Vide exemplum Satiri quod ſequitur.

Doles the Crenite a very wonderful man by the means of Maniz. Quene of the Saracenes was constrained to be their Biſhop, muche againſt his wil, of humilitie reſuſing. Quod ſi verò mihi hoc munus, cum ſim planè eo indignus, dei voluntate deferatur, erim teſtor, quod tuas manus ſanguine ſanctorum virorum reſperſas mihi non impones. But if it be the wil of God (quoeth he) that this office muſt

Sozom. li. 6. cap. 38.

## A TREATISE

muſt needes be put vpon me, whereas I am altogether vnworthy of it, I call him to witnes, that thou ſhalt not laye thy handes vpon me that art ſprinkled with the bloud of holy men. He ſpeaketh to Lucius biſhopp of Alexandria that persecuted Catholikes vnder Claudens the Arrian. Magiſtratus igitur Romani, reiecto Lucio, cum ad episcopos qui iam tum ætatem in exilio degabant, recta deducunt, à quibus factus est episcopus. Wherevpon the Magiſtrates of Rome reiecting Lucius, bring him ſtraight to the Catholike Biſhops, which at that tunc liued in banishment, of whom he was conſecrated Biſhop.

What a worthy Emperour Theodoſius Magnus was, who hath not heard at the leaſt? Is cum propter morbi gravitatem baptizari properaret, primū ſciſcitabatur ab episcopo (Theſſalonicenſi) quam fidem amplexaretur. At cum episcopus reſpondiſſet, opinionem Arii minimè per Illyriam peruaſiſſe, ſed omnes illius loci Nicenam fidem

## OF SCHISME

fidem ſemper obſeruaviſſe, Imperator ab Aſcholio (epiſcopo) libentiſſimo animo baptiſmum recepit. He, when vpon occasion of dangerous ſicknes made haſt to be baptiſed, firſt of al he asked the biſhop (of Theſſalonica) of what religion he was. And when he had answered, that Arius opinion had not paſſed through Illyria, but that al thereabouts did alwayes keepe the Nicene ſayth, the Emperour moſt gladly received Baptiſme of him. Adde here by the waye, that Cuſebius hiſtorie of Conſtantine the great, his baptiſme at Nicomedia by the Arrian Biſhops is not allowed, becauſe it is in no caſe likely, that ſo Catholike an Emperour that made ſuch lawes againſt the Arians and their bookes, would be baptiſed of them, but rather, as the Catholike tradition is, of Silueſter Biſhop of Rome, where is to be ſene to this daye Baptiſterium Conſtantiini, The founte of Conſtantine. But becauſe ſome man maye thinke that the Baptiſme of the Arrians was uſtlye reſuſed, and  
of ne

Socrat. li.  
5. cap. 6.

Lit. ca. 62  
de vita c-  
ius.

Melch.  
Canus de  
hiſto. li. 12.

## A TREATISE

and of necessitie, Propter formam verborum mutatam, albeit I think Theodosius neuer considered so deeply, but onely that they were heretikes, (querabat enim de fide episcopi, nō de forma baptismi) let vs adde such a Testimonie to the former aboue mentioned as admitteth no cauel.

D. Ambr.  
de obitu  
fratris.

Satyrus a vertuous gentleman and brother to S. Ambrose, sayling into Africke, nondum perfectioribus initiatus misterijs, ( eyther Catechumenus or Neophitus ) lately made a Christian, carying about him a consecrated hoste, which other gaue him, more auncient Christians, in great daunger of drowning, was by it so miraculously preserved, that he longed to receaue that sacred misterie into his mouth, which before he neuer had done, as it seemeth. Nam qui tantum misterij celestis inuoluti in oratio presidium fuisset expertus, quantum arbitrabatur; si ore sumeret, & toto pectoris hauriet arcano. For he that had tried so great ayde of that heauenly misterie, only wrapped

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ped vp in a napkin, what did he receaue would be, if he might take it in his mouth, and suck it with the whole secreete of his heart. But notwithstanding his exceeding desire, would he receaue it of euery priest trow you? Sed non ita audius fuit vt esset incautus. Aduocauit ad se episcopum, percontatusq; est ab eo, vtrumnam cum episcopis Catholicis, hoc est, cum Romana ecclesia conueniret: & fortē in schismate regionis illius ecclesia erat; Lucifer enim (Episcopus) se à nostra communione diuiserat. Itaq; eò transire maluit, vbi tutò posset exoluere (quod vouerat) &c. But he was not so grædie, that he would be vnadvised or heedlesse. He called the Bishopp to him, and asked of him, whether he did agree with the Catholike bishops, that is, with the Church of Rome or no: Nowe it happened that the Church of that countrey was in schisme, because Lucifer their Bishop had deuided him selfe from communicating with vs. And therefore (saith S. Ambrose of his brother) he rather

¶

chose

## A TREATISE

Hier. cont.  
Lucifer.

chose to passe ouer the Seas thither where he might safely perfozme that which he had vowed concerning the receauing of the blessed Sacrament. It is long to tel al, but much worth the reading. This Lucifer was a very famous Catholike Bishop and mainteyner of the Nicene sayth, but in the end a Schismaticke, and author of the Luciferians. This gentleman rather then he would receaue the blessed Sacrament of him, aduentured the Seas againe into Italie, where he receaued of Catholikes. S. Ambrose maketh it a prouise *summæ eius in Dei cultum obseruantie*, of his singuler reuerence toward the worshipp of God, *qui nullâ veram putauit nisi veræ fidei gratiam*. Who thought that to receue of a schismaticke or heretike had no effect of grace. Not as though grace depended of the minister, but because he that wittinglye cōmunicateth with such ministers, maketh him self vnworthy and vnapt to receaue sacramental grace. Note herewithal this sentence of S. Ambrose:

Scimus

## OF SCHISME

Scimus plerofq; auiditate studii prætermittere cautionem. We know that many men for greedy zeale are nothing warie and circumspect in these cases, as they should be, against such as care not, so they may be confessed and receaue of a priest, whether he be schismatical or no. The wise man saith: *Noli esse iustus nimium*: Be not ouer iust, but in time and place, and other circumstances. S. Ciprian doth comfort certaine Confessours priestes, who being condemned *ad fodinas*, to digge in mine pittes, and gladly would haue saide Masse, but could not, not to thinke it any damage, their Confession & Martyrdom to supply the Sacrifice, or rather to be a sufficient Sacrifice. When it cannot be done, but by communicating with heretikes, *solutio diuinæ gratiæ in affectu & fide est*, saith S. Ambrose. Vbi supra  
Our good purpose and intent due to God for his grace bestowed vpon vs, maye be perfourmed in affection and saythful desire, when we cannot do the thinge it selfe that we purpose. f. g. scd.

Notandū.

## A TREATISE

that we purposed. And that yonge noble gentleman is much praised, who meeting the blessed Sacrament when an heretike caried it, would not adore, least so he might seeme to communicate with him. So, to heare Masse is good, but to hear the Masse of a schismatical priest, or of him that is suspended for keeping a concubine, is expressly forbidden. Honor Regis iudicium diligit. The honor of the prince loveth discretion and iudgement. A good thing done vndiscretely, & without due circumstances, doth not honor God nor please him. This by the way: nowe to our former purpose of the Sacramentes.

Athanasius in epi. ad omnes Orthodoxos. Cum ecclesie ministri persecutionem patiuntur, populi impietatem Arianorum execrantes, malunt ita morbis contabescere ac periclitari, quam Arianorum manus suis capitibus imponi. When spiritual men that haue cure of soules suffer persecution, the people detesting the wickednes of the Arians, wil rather pine alway with sickness,

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sickness, and abide al daunger, then suffer the Arians to laye their handes on their heades. He seemeth to speake of the Sacramentes of penance & anoynting: for he saith: Eos absque visitationis obsequio infirmari. That they are sicke, and that there is no priest to visite them. And because they were wont also sumere viaticum, to take their wayfare the blessed Sacrament, the case is like, which they chose rather to lack vndoubtedly at the point of death, then to take it of an Arrian. One place more to this purpose may not be omitted.

Victor Vticensis li. 2. de Arianorum persecutione Vandolica. When Catholike Bishops and priestes were caried away into banishment, Innumeralis populus occurrentes, & suos infan- tulos vestigiis martyrum proiicientes, ista voce clamabant. Quibus nos miseros relinquitis, dum pergitis ad coronas? Qui hos baptizaturi sunt paruulos fontibus aque perennis? Qui nobis poenitentie munus collaturi sunt, & recon-

## A TREATISE

reconciliationis indulgentia obstrictos peccatorum vinculis soluturi? Qui nos solennibus orationibus sepulturi sunt morientes? A quibus diuini sacrificij ritus exhibendus est consuetus? &c. **An** innumerable multitude of people running to meete them, and casting their infants at the Martyrs feet, cried out in this maner: To whom doe you leaue vs poore wretches, whiles you go to be crowned? who shal chrysten these litle ones in þ fontes of euerlasting water? who shal bestowe vpon vs the benefite of penance and loosning vs from al the bandes of sinne by pardoning and reconciling vs? who shal burie vs when we dye with solenne prayers? who shal celebrate the accustomed ceremony of the diuine sacrifice? in effect, who shal say Masse. &c. Some man might haue answered, there are other to doe it in their roomes. Yea, but they knew right wel, that they were al heretikes, and therefore they mourned for want of the Sacramentes, as being determined not to communicate with them.

To

## OF SCHISME.

To conclude with a Canon of the Apostles concerning the Clergie, especially whose good example is an instruction to the people. Episcopum aut presbiterum qui hereticorum baptisma aut sacrificium susceperit, deponi precipimus. **A Bishop or a priest that shal take the Baptisme or sacrifice of heretikes, we geue expresse commaundment that such a one be deposed:** *con* *dexamenon* him that doth allow it by presence, winking at it, not shunning the parties, not preaching against them, frequenting their conuenticles: for it foloweth: Que etenim conuentio inter Christum & Belial? aut que particula fidei cum infidei? For what agreement is there betwene Chyriste and Belial? or what litle portion or societie hath the faithfull man with the Infidel? vnlesse you wil vnderstand it of false Baptisme and polluted Sacrifice, which may also be the sense and meaning.

By these few examples in steed of other innumerable, doth appere how ex-  
actly the

## A TREATISE

practise of Christian people hath alwayes agreed with scripture and with reason for annoyding of heretikes and their conuenticles.

¶ Aunsweres to the chiefe obiections.

¶ The fourth Chapter.



Et let vs see moreover, for the better satisfying of thē whom this former discourse of reason, Scripture and practise doth not satisfie what they are wont to pleade for their dissimulation, ad excusandas excusationes in peccatis.

Psal. 140.

¶ The first Obiection.

4. Reg. 5.

Nathan Syrus healed of his leper by Elizeus, and beleuing nowre in one true and liuing God, desired notwithstanding, that whē his prince did go into the Temple of Remmon to adore, because he was wont to leane vpon

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vpon his shoulders, he might also be present there to doe his king that accustomed seruice. To whom the Prophet aunswered: Vade in pace. Go in peace. That is (say they) be bolde and make no scruple of conscience in that matter.

¶ The Aunswere.

This is a great place with noble mē, that gladly would yelde a litle to please their prince, so they might doe it by example of scripture, and the authoritie of a prophet. Nam quod exemplo fit, iure fieri putatur. That which is done by some former exāple, is thought to be done lawfully, as the Quatour saith. Is thought to be lawful, not that it is alwayes lawful, because the case may be altered. Briefly, what the prophete meant by this short answere is not easily defined. Very probably this may be saide: first, that Vade in pace, Go in peace, is the common hebrewe phrase for Vale, fare you wel. Exo. 4. 1. Reg. 20. 2. Reg. 15. Iudith. 8. as we say: God speede you wel. And, Gen. 29. ff. b. Valetne

## A TREATISE

Valetne: Doth he wel? Valet. very wel.  
 In the hebreu. An pax est ei? Is he in  
 peace? Pax. In good peace. And to our  
 Ladye the blessed virgin: Ave Maria.  
 Hail Mary. In hebreu, Pax tibi Ma-  
 ria. Peace be to thee Mary. And, Dicite,  
 Pax huic domui. Say ye, Peace be to  
 this house. So, that Vade in pace, is  
 not to bid him be bolde and feare not,  
 but to wish him to doe wel. And in this  
 sense the prophet did not aunswere to  
 4. Reg. 4. his petition: why so? because it was  
 not reuealed vnto him so farre, as whē  
 he saith: Anima eius in amaritudine  
 est, & Dominus celauit à me. Her soule  
 is in great anguish, and our Lord hath  
 concealed it from me. And S. Chrysost.  
 in 2. Esa. Prophetæ pro diuersa qualita-  
 te temporis, dum minimè adspiraretur,  
 quædam enunciabant incisiones. The  
 Prophetes as the qualitie of the time  
 diuersly required, whiles they were in-  
 spired with the spirite of God, so farre  
 they vttered certaine sentences and pæ-  
 ces of their prophecies. &c. So that  
 they had not at al times to aunswere  
 euery

## OF SCHISME.

euery questiō, or to graunt al requests:  
 but as Baalam & Micheas saide, what-  
 soeuer God did put into their mouth,  
 that they would speake & must speake.  
 But to graunt that he did answer him,  
 yet it is so wisely tempered, that he  
 might neither presume much vpon it,  
 as flatly graunted, nor take an occasiō  
 to reuolte, as flatly denied so final a re-  
 quest, as it did seeme to him, and was in  
 dede in comparison of his former Ido-  
 latrye: which circumstance with the  
 rest is much to be considered. He was  
 but then conuerted from Idolatrye to  
 beleue in the true God, he might by  
 that toleration doe much good to the  
 conuerting of others. He request-  
 ed onely to doe his accustomed seruice  
 to the Prince. &c. If it had been denyed,  
 Nouum hoc vinum veterem vtrei fa-  
 cile rupisset, linum fumigans extinxisset.  
 Qui nimium emungit, elicit san-  
 guinem. This newe wine might easi-  
 ly haue broken the olde bottel, might  
 quickly haue put out altogether y<sup>e</sup> towe  
 that yet souldered, and was ver ye like  
 in

Num. 22.  
 & 23.  
 3. Reg. 22.

## A TREATISE

in time to burne very cleere. He that straineth to much, fetcheth blond. And therfore they that pleade vpon this example, must conceaue the case thus: A vehement heretike lately conuerted, much depending vpon his Lorde or Prince, and requesting that he maye for a time attend only vpon him in the Church, especially if his seruice be peculiar to some one thing, to beare the sword, the mace, the Canapic, Werge, Traine, booke, &c. to such a one so likened to Daaman, it might perhaps be saide in their sense: Vade in pace. And, as I remember, Lira vpon that place doth so define. But this is pappe for infantes and yonge Catholikes, Perfectionem autem (such as our men ought to be) est solidus cibus: eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni & mali. But for the perfect, stronge meate is more conuenient: for such, I saye, which of longe custome and bringing vp haue their sense and vnderstanding exercised to discerne betwene good and euil.

They

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They haue for the moste part bene borne and brought vp in Catholike religion, they are no conuertites. If they therfore claime childrens privilege, you must aunswere them with S. Banle. Cum deberetis magistri esse propter tempus, rursum indigetis vt vos doceamini, quæ sint elementa exordii sermonum dei, & facti estis quibus lac opus sit, non solido cibo. Omnis namque qui lactis est particeps, expers est sermonis iustitiæ: paruulus namque est. Whereas for your time you ought to be masters and teachers, you haue neede to be taught againe your selues what are the principles and first letters of Gods wil and commaundement. And you are become such as haue neede of pappe, rather then stronge meate: for whosoever is a milksopp, he is ignorant of that that should make him a perfect iust man, for he is a very babe. Another aunswere better then these is, that he meant to adore the true God by open protestation in the Idols temple. And so may a Catholike protesting there, that he desieth their here-

## A TREATISE

tical seruice, and commeth to praye after the Catholike maner, which were to edifie rather then to geue offence. But they wil saye :

¶ The second Obiection.

Rom. 14. **T**V fidem habes? penes teipsum habere coram deo. Hast thou faith: haue it to thy selfe before God. ergo Saint Ihaule geueth them leaue, yea, commaundeth them to keepe their conscience to them selfe.

¶ The Answer.

**I** must be tolde them that it is two faultes, to do y<sup>t</sup>, and to maynteyne it as wel done by the Apostles authoritie. A great abuse not to consider the circumstance of scriptures, but as they would wish it to signifie, so to expound it, as the Poet saith, Quod nimis miseri volunt, hoc facile credunt. That which poore wretches are too desirous of, they beleue it easily. The Apostle talketh of Idolothytis, meates offered to Idols, defining thus, that Idolum nihil

## OF SCHISME

nihil est, & nihil commune per ipsum, sed omnia munda. An Idol is nothing, and no meate is vncleane of it self, but al meates are cleane, & omnia licent, al meates are lawfull. Al might be eaten of them that did know thus much: whom he calleth habentes scientiam, such as haue knowledge: But because there were other weaklings, not so wel instructed (non in omnibus est scientia, al haue not knowledge) y<sup>e</sup> in conscience thought the eating of Idolothita to be an honor to the Idol, & yet did eat thereof, (quidam conscientia vsq; nunc Idoli quasi Idolothitum manducant, & conscientia eorum cum sit infirma polluitur. Qui namq; discernit, si manducauerit, damnatus est, quia non ex fide. Some in conscience making euen yet some accompt of an Idol, ate it as idolatrous meate, and their conscience being weake is defiled, for he that maketh a difference, if he doe eat, is condemned, because he doth not according to his beleefe and conscience, because his faith and conscience is, that it honozeth the Idol, & therfore they should

1. Cor. 9.  
Rom. 14.  
1. Cor. 10.

## A TREATISE

not eate therof.) And because these me would not of them selues haue eaten it, but did it by the example of the, qui habebant scientiam & fidem, that did according to their knowledge and conscience, and might do it lawfully but for scandal to their weake brethren: therfore S. Paule willeth them also to absteine, rather then cause the other by their example to eate also, and so to sinne, Quia existimantes esse commune, & comedentes, ideo peccabant. For they that thought it vncleane, and yet did eate, did therfore sinne: wheras the others, habentes scientiam nihil esse comune per se, knowing that nothing is vncleane of it selfe, did not offend in eating, but in geuing the weaker sozt occasion to eate. Omnia sunt munda, sed malum est homini qui per offendiculum manducat. Al thinges are cleane, but it is yl for the mā that eateth with geuing offence & scandal, that maketh his brother to sinne by that meanes, whereas the thing is indifferent in it selfe. Esca enim nos non commendat deo.

## OF SCHISME

deo Meate doth not make vs commendable. And therefore if thou be neuer the better for eating, vt quid tua libertas ab aliena conscientia iudicatur? why dost thou vse this libertie of thine, to wound thy brothers conscience? Sic enim peccantes in fratres, & percutientes eorum conscientiam infirmam, in Christum peccatis. For, sinning after that sozt against your brethren, and wounding their weake conscience, you sinne against Chyriste. This is the Apostles whole dyctte de Idolothitis, concerning meates offred to Idols. For we to our purpose, wheras these habentes scientiam, that haue knowledge, did saye: We knowe, Omnia munda mundis. Al are cleane to the cleane, we haue no such scrupulosities, why shoulde we abstaine as though we were weaklinges? Nay, we wil eate rather to protest our knowledge and our conscience. To this S. Paule aunswereth: Tu fidem habes? penes teipsum habe coram deo. Hast thou a stronge faith and perfect knowledge in these thinges? it is enough

## A TREATISE

enough for thee that God doth knowe  
that thou art none of these weaklings.  
But because it is indifferent, and God  
doth not looke for it, nor like thee anye  
thing y<sup>e</sup> better for eating, (Neq; namq;  
si manducauerimus, abundabimus, neq;  
si non manducauerimus, deficiemus.  
For neither if we eate shal we gaine  
thereby, neither if we eate not, shal we  
lose by it,) abstaine from thy brothers  
conscience, who not hauing knowledge,  
thinketh that it is pollutum ex Idolo,  
and made vncleane by being offered to  
the Idol, and by thy example eateth, &  
so sinneth against his conscience. If  
thou answer me, let him looke to that,  
what is it to me? I know it is not vn-  
cleane, and Idolum nihil est, that an I-  
dol is a thing of nothing, and therefore  
I eate with a safe conscience. ¶ (saith  
he) but Si quis dixerit, Hoc immolatu<sup>m</sup>  
est Idolis, noli manducare propter illu<sup>m</sup>,  
& propter conscientiam: Conscienti-  
am autem dico, non tuam, sed alterius.  
If any man shal say, this was offered  
to Idols, eate not of it for his sake, and  
for

1. Cor. 10.

## OF SCHISME

for conscience: conscience I saye not  
thine owne, but that other mans, be-  
cause he thinketh it is vncleane and  
vnlawful. Otherwise if thou boast thy  
knowledge, to the ruine of thy weake  
brother, Scientia hac inflat, charitas au-  
tem edificat. This knowledge doth  
puffe vp and make proud, but it is cha-  
ritie that edifieth: So that the Apostle  
briefly saith thus: In thinges indiffe-  
rent that may be omitted without sin,  
although thou knowest it may lawfully  
be done, yet doe it not cum scandalo  
fratris, to cause thy brother to fall, that  
is, if thy doing put him in daunger of  
sinning, or make him to sinne: for ex-  
ample. Thou knowest that to fast vy-  
pon Sunday, in many cases, is indiffe-  
rent before God, and therefore thou doe-  
st often vse it amonge other dayes.  
But if anye man lesse skilful, liuing  
with thee, non habens discretionem  
boni & mali, hauing not iudgement to  
discerne betwene good and euil, as  
Saint Paule (the Apostle) saith, be  
G. g. offend

1. Cor. 8.

D. Aug.  
ep. 86. ad  
Cataland.

## A TREATISE

offended, thinking that thou doest fauour manichiesme, and therby him self is induced to thinke their fast lawfull, or not to eate by thy example, when in his conscience it seemeth vnlawfull: in this case, *Melius non ieiunatur die dominico*, It is better not to fast vpon the Sunday. *Tu fidem habes? penes te ipsum habet coram deo.* Is it thy sayth and conscience, that thou maicst wel, be it betwene God and thee. Againe, to come nicker our purpose. A very learned Doctor of Diuinitie, and sounde Catholike may lawfully come to heretical sermons for the better confuting of them, when he hath heard their reasons: and he may also lawfully be absent, so that to him it is indifferent. If he knowe other some of lesse knowledge and constancie, that by his so doing thinketh he fauoureth their heresie, or alloweth their sayings, or doth not greatly mislike, or if he doe, yet that he, or any other man may boldly be present, so that they also either think the better of them, or abstaine not from them, he thought

## OF SCHISME.

thought to reframe. So that by this case it appereth, that *S. Paulus* place is to our purpose altogether, and cleane contrary to their purpose that alleage it: for the Apostle in things indifferent willeth vs to doe that which may not be scandalous to our brother. But neyther this point de vitandis hereticis, of auoyding heretikes, is indifferent, as the scriptures aforesaide and examples declare: and if it were, they chuse that which must needs scandalizare magis, as I haue shewed before in the tenth reason: for not to come there, cannot possibly make any other man to sinne. And to come there, not onely possibly, but very likely and in maner certainly maketh others to sinne by example.

### ¶ The thirde Obiection.

Because some scriptures and reasons before mentioned, literally concerne Idolatrie, they wil saye, it pertaineth nothing to the case de vitandis hereticis, of shunning heretikes: for if the questiō were of communicating with  
 G. ii. Idolatours,

Idolaters and heretikes are to be shunned alike.

## A TREATISE

Idolators, they would dye manye  
deathes rather then yeelde.

¶ The Answer.

That which they graunt ( because  
they must needs) of auoyding Ido-  
latours sacrifice and ceremonies, shal  
flatly conuince them, to auoid heretiks  
and their conuenticles, equally at the  
least, and peraduenture much more. S.  
Hierome throughout al his commen-  
taries vpon the Prophetes, applieth  
that mystically to heresies & heretikes,  
which literally is spoken of Idols and  
Idolators, vsing commonly this pre-  
face: Super hereticos facilis interpre-  
tatio est. The meaning of this place  
being referred to heretikes is very easie,  
namely to our purpose, that, Nolite  
ingredi in Galgala. &c. Enter not into  
Galgala in any wise, aboue mentioned  
at large. Againe, he that saide: Filioli,  
custodite vos a simulachris. Children,  
keepe your selues from Idols, saide of  
an heretike, Nolite recipere eum in do-  
mum, nec Aue ei dixeritis: Qui namq;  
dicit

Osca. 4.

Amos. 5.

1. Ioh. 5.

Ioh. 2.

## OF SCHISME.

dicat illi, Aue, communicat operibus  
eius malignis. Receaue him not into  
your house, neither saye vnto him so  
much as God saue you, for he that so  
sayeth, communicateth with his wic-  
ked workes. And he that saide: Fugite  
ab Idolorum cultura. Flye from the  
worshipping of Idols, saide also of he-  
retikes: Declinate ab illis, hos deuota,  
hæreticum hominem post vnam & se-  
cundam correptionem deuota. Turne  
aside from them: And againe, Auoid al  
such: And againe, Shunne him that is  
an heretike, after he hath bene once or  
twice warned. And that he meaneth of  
whatsoever communicating and societie  
with either of both, he declareth: Quæ  
participatio iustitiæ cum iniquitate?  
aut quæ societas luci ad tenebras? Quæ  
conuentio Christi ad Belial? aut quæ  
pars fideli cum infideli? Qui consensus  
templo dei cum idolis? vos namq; estis  
templum dei viui, propter quod exite  
de medio eorum, & seperamini. &c.  
What part hath righteousness with  
iniquitie? Or, what felowshipp is be-  
twene light and darknesse? What

1. Cor. 10.

Rom. 16.

2. Tim. 3.

Tit. 3.

2. Cor. 6.

## A TREATISE

agreement betwene Christ and Belial, what portion hath the faithful with the faithlesse: howe doth the temple of God agree with Idols: for you are the temple of the living God. Wherefore depart from among them, and seperate your selues. Howe many wayes doth he expresse, that there ought to be no communicating inter fidelem & infidelem, betwene the faithful and the faithlesse: which comprehendeth the heretike aswel as the Idolatour. And our Saviour him selfe most plainely:

Mat. 18. Si ecclesiam non audierit, sit tibi sicut ethnicus. If he wil not hear  $\hat{y}$  Church, let him be to thee as an heathen: tibi, to thee, speaking to his disciples that wer Iewes. Abhorre from him as from a Gentile. howe is that? Nolebant ingredi prætorium, nè contaminarentur.

Ioan. 18. They would not enter into Pilates court, who was a Heathen, least they should be defiled. And Cephas subtrahabat & segregabat se à gentibus. Cephas or Peter withdrew and separed him selfe from the Gentiles: why?

timens

## OF SCHISME.

timens eos qui ex circumcisione erant, for feare of offending the Iewes. The Iewes abhorred nothing so much as a Gentile, so we must abhorre the conuenticles of heretikes. S. Ciprian vpon that place (Math. 10.) In viam gentium ne abieritis, & in Ciuitates Samaritanorum ne intraueritis. Goe not into the way of Gentiles, and enter not into the Cities of Samaritanes, saith, that he would not haue added, of the Samaritanes, but that he made Schismatikes equal with Gentiles. Addendo, & Ciuitates Samaritanorum debere omitti, ostendit schismaticos Gentilibus adæquari. By adding (saith he) that they should passe by and leaue the Cities of Samaritanes also, he declareth that schismatikes and Gentiles are of equal accompt: for the Samaritanes were schismatikes frō  $\hat{y}$  Iewes. And, de vnitatē ecclesiæ, he declareth very excellently, how heresie & schisme succeeded into the very place, & the selfe same degree that Idolatry had before time. Christi aduentu prostratus inimicus

Epist. 76.  
figur. 2.

G. v.

micus

## A TREATISE

micus videns idola derelicta, & per nimium credentium populum sedes suas ac templa deserta, excogitauit nouam fraudem, vt sub ipso christiani nominis titulo fallat incautos, hæreses inuenit et schismata, quibus subuerteret fidem, veritatem corrumperet, scinderet vnitatem. etc. The enemy Satan being ouerthrowen by the cōming of Christ, seing Idols forsake, and that his Sæes and Temples were left desert, by reason of the great multitude of faithfull people, he deuised a newe subtiltie, vnder the very title and name of Christi- anitie to deceaue the vnmarrye. He found out, I say, heresies and schismes, whereby he might ouerthrowe sayth, corrupt the truth, deuide the vnitie of the Catholike Church. S. Ambrose to signifie, that they are very Infidels, sayth: Quadam nuncupatiua fidei germanitate, parricidalibus gladiis nos cupiunt vulnerare. With a certaine brotherly affinitie or likenes of one sayth they couet to wound vs, as if one brother shoulde drawe his sworde against

De incar-  
nat. cap. 2.

## OF SCHISME.

against his other brethē. And praiseth his brother Satyrus, quod non arbi- trabatur fidē esse in schismate, because he thought there was not a right & perfect sayth in schisme, much lesse in heresie. S. Austen: Amemus Dominū deum nostrum, amemus Ecclesiā eius: il- lum sicut Patrem, istam sicut matrem: sed matrimonium hoc magna charitate compaginatur: nemo offendit vnum, et promeretur alterā: nemo dicat, ad idola quidem vado, sed tamen Ecclesiam dei non relinquo, Catholicus sum: ti- mens matrem, offendis patrem. Alius item dicit, Absit à me, non consulo for- tilegium, non seruiō lapidibus, sed ta- men in parte Donati sum. Quid tibi prodest non offensus pater, qui offen- sus vindicat matrem? Let vs loue our Lord God, let vs loue his Church: him as a father, her as a mother. This Patrimonie is knitt together with great charitie. No man offendeth the one, & hath the fauor of the other. Let no man say: I go to Idols in deede, but for al that I do not forsake the Church of God, I am a Catholike still, although

In psal. 88  
sub finem

## A TREATISE

thou sticke to the mother, yet thou offendest against þy Father. Some other saith: I aske no counsell of Southsayers, (God forbid) I worship no stockes nor stones, but for al that I am of Donatus side (a schismaticke and an heretike) what doth it auaille thee not to offend directly against the father, who is offended notwithstanding, and wil punish the iniurie done to the mother. To committ Idolatrie he maketh a sinne against God: to be in schisme, a sinne against the Church of God. Whether a man doe thone or thother, he saith, it offendeth God al one.

Heretikes  
more to  
be shunned  
then Pa-  
nims or  
Iewes.

1. Cor. 5.

Thus farre it seemeth the case is equal, and that they are to be shunned alike. Nowe, ex abundanti, to proue, that the heretike and schismaticke is worse then the Gentile or the Iewe, and therfore to be more eschewed, these may seeme verie plaine argumentes. S. Paule: Scripsi vobis in epistola, ne commisceamini fornicariis, non utiq; fornicariis huius mundi, aut idolis seruientibus, sed si is frater nomina-

tur,

## OF SCHISME

tur, est fornicarius, aut auarus. &c. cum eiusmodi nec cibum sumere. I wrote to you in an Epistle, not to keepe company with fornicatours, I meane not the fornicatours of this world (Infidels and Gentiles) or worshippers of Idols: but if he that is our Chyistian brother, be a fornicatour, or couetous, with such a one that you doe not so much as eate and drinke. Is it not euident that he willett them to abstayne from a false chrystened brother, rather then from a flat Panym, and that for lesser sinnes then heresie? Again, the Church permitteth them to liue, & that by the Apostles authoritie, Quid mihi de iis qui foris sunt iudicare? What haue I to doe to iudge of them that are without? meaning al that were not Chyistians: but the heretike is punished with death. Whether is more abhorred? See the ecclesiastical historie of Eusebius, where Dionysius the famous Withopp sayth, that to suffer Martyrdom for þy auoiding of schisme is more commendable then for the auoiding

Li 6. ca. 37.

## A TREATISE

In ps. 45.

auoyding of Idolatry, because in the one is the safetie of our soule, in the other is the saluation of the whole Church. It is a notable place. And S. Austen proueth, that schisme offended God more then Idolatrye by the selfe same reason, because it was more grauously punished, as in Choz, Dathan, and Abyzon, then in Aaron, and them that worshipped the calfe. Againe, of the Iewes and heretikes, the same Doctour writeth: Quod hæretici offendant ad lapidem iam montem factum, miseries Iudeis qui facilius ad lapidem tum paruum, et paulò antè abscissum offenderunt. Heretikes stumble at the stone that is now growen to be a mightie hil, being more miserable theſe Iewes, who, no meruaile, if they stumbled more easily at the stone as then being litle, and cutt out of the quarrye a litle before. He alludeth to Daniels prophetic of our Sauour to be borne of the Virgin. The Iewes stumbled at the beginning when the Church beganne: but heretikes stumble now at it,

## OF SCHISME

it, when it filleth the whole world. If then they be worse then the Iewes, ergò muche more then the Danims which are Infidels onely negatiue, negatiuely, as S. Thomas termeth it, because they haue not heard of Chyiste and his Church, according to those places: Si non fecissem in eis signa, quæ <sup>Ioh. 15.</sup> nemo alius fecit, peccatum non haberent (neimpè obstinata infidelitatis) nunc autem viderunt et oderunt. If I had not wrought among them tokens, such as no other man did, they shoulde not haue sinned (to witt, the sinne of obstinate infidelitie) but nowe they haue sene, and yet hate me. And, Si cœci essetis, non haberetis peccatum. If <sup>Ioh. 9.</sup> you were blinde in deede, and had neuer heard of me, you should not haue sinned of obstinate infidelitie. Nunc verò dicitis, quia vidimus, peccatum vestrum manet. But nowe ye saye, that we see very wel, therefore your sinne remaneth. And therfore he saith: Terræ Sodomorum remissius erit in die iudicii quàm tibi, There shalbe more faueur shewed to the

Math. 12.

## A TREATISE

Sodomites in the daye of iudgement then to the. The greater punishment is alway a token of the greater sinne, especially after this life. Now it is certaine, that this obstinate infidelitie is greater in the heretike, then eyther in Jewe or Paynim.

Againe, al authours of heresies, and Catholikes peruerbed by them, are Apostates, and reuolters from their first Christian profession, ergo worse then they that neuer professed the name of Christ. Si refugientes coinquinationes mundi in cognitione Domini Iesu Christi. If they that flye from worldly uncleannes by the knowledge of Iesus Christe (as when Paynims are christened) hi rursus implicati superantur, facta sunt eis posteriora deteriora prioribus: melius namq; erat illis non cognoscere viam iustitie, quam post agnitionē retrorsum conuerti. &c. If they, I say, intangled againe with them, be so ouercome, this later reuolt maketh them in worse case the befoze they first beleued: for they had been better not to knowe

## OF SCHISME

knowe the way of righteousness, then after they knowe it to turne backe againe. And, Immundus spiritus egresus de homine. &c. An vncleane spirite being departed out of man ( when by Baptisme the spirite of Infidelitie and paganisme is diuē out ) non inueniens requiem, dicit: Reuertar in domum meam vnde exiui. Not finding anye rest, saith: I wil returne into my house from whence I departed, and so with seuen other spirites worse then him selfe ( to signifie what a heynous offence reuolting heresie is ) reentresth, & facta sunt posteriora illius hominis deteriora prioribus. And the later state of that man is farre worse the former was. If worse, ergo the more to be auoided.

But the greatest reason is, the greater danger that ensueth of communicating with heretikes, that beare the name of Christians, then with Paynims which are manifest Infidels, as S. Austen deduceth of these scriptures. Si enim inimicus meus maledixisset mihi, abscondissem me forsitan ab eo:

S. Aug. in  
Psal. 40.

¶

tu

## A TREATISE

tu verò notus meus, qui dulces mecum capiebas cibos, veniat mors super illos. etc. For if mine open enemy had reuiled me, I might perhaps haue hid me from him, but thou art my familiar acquaintance, that diddest eate meate with me swætely, let death come to such. And, Homo pacis mee in quo speraui, magnificauit super me supplantationem. The man that seemed to be at peace with me, in whom I trusted, wrought mightily to supplant and vndermine me. But let that one place of the same Docto<sup>r</sup> suffice for a number vpon these wordes: Ab his qui appropinquant mihi. From them that approche vnto me, she saith: Ab his qui longè sunt à me, facilis cautio est. Non me tam citò fallit, qui dicit, veni Idolum adorare, multum à me longè est. Christianus es? Christianus (inquit) ex propinquo aduersatur, propè est, redime in pace animam meam ab his qui appropinquant mihi. I can easily beware of them that are farre off from me. He doth not deceaue me so sone that saith: Come, worshipp an

In ps. 54.

## OF SCHISME

Idol, he is very farre from me, a Gentile and Pagan. But I saue to another, art thou a Christian? Yea forsooth, a Christian, saith he. This fellow standeth very nere me, he may quickly ouerthrowe me. Redeeme and deliuer, O Lord, my soule from them that after this sort approche, and come nere vnto me. Here it is plaine, that he desireth to be deliuered from the heretike or schismaticke, more then from the Pagan or Idolatour. Ciprianus. Non aperta tantum pericula metuenda sūt, Lib. de vni-  
tate eccle-  
siæ. facilius cautio est, vbi manifestior formido est, plus cauendus est inimicus, cum latenter obrepit. etc. Not onely open daungers are to be feared. A man may soner take heede, when the feare is more manifest. We must be more circumspect for the enemy, when he creepeth towarde vs secretly. And therefore, because the case is like in auoyding both, or more vrgent against the heretike, I wil conclude this answer with S. Ambrose, Ferendūne istud, vt Epist. 30. Gētilis sacrificet, et Christianus intersit? D. ij. Is it

## A TREATISE

Is it to be borne that a Gentile doe sacrifice, and a Christian be present at it: euen so is it tolerable, that an heretike praye or preache, or minister Sacramentes, and a Catholike to be present?

¶ The fourth Obiection.

*I*f they were Arians or the like old famous condemned heretikes, if they did denye the Godhead of Christe his incarnation, or any principal article of the Creede, I would flee from them as from Infidels.

¶ The Answer.

*Caluiniſts and Lutheranes are as much to be abhorred as any olde condemned heretikes.*  
*Epist. 143.* This point is much to be considered: because the ignorance of men is such, that they thinke it hardly to be heresie, vnlesse it be expresse against the Trinitie, and the articles of the Creede. First therfore to this out of S. Austen ad Iulianam viduam, to Iulian a widowe. Illud optimè nouimus, cum omnibus vestris cultores vos esse & fuisse indiuiduæ Trinitatis: Sed non hinc solum error humanus obrepit, vt aliquid

## OF SCHISME.

aliquid sentiatur de indiuidua Trinitate: sunt namq; & alia in quibus perniciosissimè erratur, sicut hoc est. &c. We knowe that very wel, that you and all yours are and haue bene worshippers of the vndeuided Trinitie: But not thercof onely cræpeth in humane error, if a man be falsely persuaded concerning the Trinitie: for there are other pointes also wherin error is committed verie daungerously, as this is one, he meaneth Pelagianismum contra gratiam dei, The heresie of Pelagius against y grace of God. It is plaine that this heresie against the grace of God is against no article of the Creede expresse, and yet I trowe they wil not communicate with a Pelagian: who was in his time so abhorred, especially in our countrey, that wise men thinke the name of grace, so often in our English phrase, began to the detestation of his heresie, as past grace, he lacketh grace, vngacious, grace and vertue make a man. &c. Again in another place: Dicent rudiores: Nonnè isti  
 H. iij. quos

## A TREATISE

quos vocatis hæretici, eandem Trinitatem confitentur, in eundem Christum credunt: atqui id fecerunt antiqui hæretici, quorum tamē opiniones ipsa absurditate sua iacent. The ruder sozt wil say (such as our simple Catholiks are) These whō you cal heretikes, I praye you doe they not confesse and acknowledge the self-same Trinitie that you doe, doe they not belæue in the same Christe: yes, but so did very auncient and olde heretikes too, whose opinions notwithstanding are come to nothing for the very absurditie of them. S. Austin hath the like place. Hoc qui credunt, nec tamen in catholica fide, sed in schismate aliquo aut hæresi credūt. &c. Whosoever belæueth al articles of the Creede, and is otherwise a schismaticke or an heretike, or not in the Catholike Churche, it auayleth him nothing. And in the ende of his booke concerning heresies, hauing reckoned vp al heresies vnto his time, Multum adiuuat cor fidele nosse quid credendum non sit, etiam si disputandi facultate id refutare non

Li. 1. Trinit. cap. 17

## OF SCHISME.

non possit. Omnis itaq; Christianus Catholicus ista non debet credere. Sed non omnis qui ista non credit, consequenter debet se Christianum iam putare vel dicere. It doth much helpe the heart of a faithfull man to know what he ought not to belæue, although he cā not by the way of disputation refute it. Euery good Christian Catholike man therfore ought not in any case to belæue any of these foresaid heresies: but euery one that doth not belæue these, may not therfore by & by thinke or cal him selfe a good Christian. Why so: If he condemne al olde heresies against Christ, & the Trinitie, is not that sufficient? Poe, Possunt enim (saith he) & hæreses aliæ quæ in hoc opere nostro commemoratæ non sunt, vel esse. For there may be other heresies also which are not mentioned in this Treatise, eyther now be (which he had not hard of) vel fieri, or be coynded hereafter vnto this woꝝlde end, quarū aliquā quisquis tenuerit, Christianus Catholicus nō erit. Of which whosoever shal mainteine  
V. iij. any one,

## A TREATISE

one, he shal not be a Christian Catho-  
like man. Note the same, quarum ali-  
quam, to maintein any one error stub-  
boznlly, is heresie, eyther of those opi-  
nions there named, or any that might  
rise afterwarde. And because it is here-  
sie, therfore the mainteyner thereof is  
to be auoided, euen as an Arrian, iux-  
ta illud, Hereticum hominem deuita.  
Auoyde the man that is an heretike.  
Whatsoever his error be, as the selfe  
same Doctoꝝ declareth excellently for  
this purpose, saying: Hæc quadragin-  
ta capitula fideliter crede, & si quem  
contraria his dogmatizare cognoueris,  
tanquam pestem fuge, & tanquam hæ-  
reticum abiice. Ita namq; ista quæ hic  
posuimus fidei Catholicæ congruunt,  
vt si quis non solum omnibus, sed etiã  
singulis voluerit contraire, in eo quod  
singulis horum contumaciter repug-  
nat, hereticus, atq; ex hoc omnibus Car-  
tholicis anathematizandus appareat.  
&c. These fortie articles belæue faith-  
fully, and if thou shalt know any man  
to holde contrary opinions to these, a-  
uoyde

De fide ad  
Petrum.  
cap' 44.

## OF SCHISME.

uoyde him as a plague or pestilence,  
and cast him off for an heretike: for  
these poyntes which we haue put, doe  
so agree iumpe with þe Catholike faith,  
þat if a mā wil gain-say, not only al, but  
any one of the by it self, in that he doth  
stubboznlly stande against anye one of  
them, it is euident he is an heretike,  
and therefore to be abandoned and ac-  
cursed of al Catholike men.

Let vs examine a litle those two tes-  
timonies. In the first de hæresibus he  
saith, þat he that holdeth any one of those  
points, is no Christian Catholike mā:  
but there you haue Iouinian condemn-  
ed and Aerius, whose heresies our  
Caluenistes mainteyne at this day, er-  
go they must be abhoyred aswel as Ar-  
rians. In the second he saith, that he  
which doth not belæue euery one of  
those fortie articles by him rehearsed,  
is to be abhoyred as an heretike. Reade  
them, and you shal finde that our here-  
tiques denye very many of them, albeit  
he addeth of euery one, Firmissime te-  
ne, & nullatenus dubita. Holde it for a  
moste

W. b.

## A TREATISE

most assured certaintie, and doubt in no wise. It is plain the that there may growe, and dayly doe, sundry heresies, that are not expressely against the articles of the Crede: Unlesse you will saye, they are al against that article: Credo in Ecclesiam catholicam, in this sense, I beleue al that the Catholike Church beleueth, and so there may be as many heresies, as are verities in the Catholike faith: Quam nisi quis integram inuiolatamq; seruauerit, absq; dubio in æternum peribit. Which sayth vnlesse a man doe keepe whole & without breache, without doubt he shal perish euerlastingly: why? but because he is an heretike. And S. Thomas conclusion is wel knowen. Qui errat in vno articulo, de nullo fidem habet. He that erreth or beleueth not any one article of the Catholike faith, he in very deede, to speake truly and properly, beleueth none: because the Catholike Church beleueth as wel al as one. And therfore if he did beleue vpon that ground, he should beleue

Quicūq;  
vult

2. 2. q. 5. 3.

## OF SCHISME.

beleue euery one: if that he not his ground, he beleueth not, but soloweth fancie and his owne reason. For this cause Iconoclastes or Image breakers are auncient heretikes, because they denied that article of the catholike Church de venerandis imaginibus, of reuerence to be geue to Images, and are condemned by the second Councel of Nice, as Arius was by the first: they for their heresie against the Church, he for his heresie against the person of Christ. So that the case of both heresies is equal, of that that is flatly against Christ the head, and that that is against the Church the bodye. Is that possible? yea. Qui vos spernit, me spernit. He that despiseth you, despiseth me. And, Saul! Saul! quid me persequeris? Saul, Saul, why dost thou persecute me? when he did persecute his Church. And, Ego sum veritas (saith he) I am truth: as of the Church is saide: Firmamentum & columna veritatis, that she is the stay and pillar of truth: ergo euery opinion against

So Eunomius, Vigilantius, Iovinianus.

## A TREATISE

against the truth, is against Christe & his Church equallye. And, Spiritus sanctus quem mittet pater in nomine meo, ille docebit vos omnem veritatē, quia de meo accipiet, & annuntiabit vobis. The holy Ghost, whom the Father wil sende in my name, he shal teach you al truth: for he shal receaue of that that is mine, and declare vnto you. If Christe sent the holy Ghost to direct the Church into al truth from time to time (Habeo namq; multa dicere, sed non potestis omnia portare modo. For I haue many things (saith he) to tel you, but presently you cannot beare them al) whosoever stubborne resisteth one article of the Catholike Church, resisteth Christe. Omnis spiritus qui soluit Iesum, ex Deo non est. Every spirite that deniideth Iesus, is not of God. He deniideth him that maketh not accompt of his body & Church. And, Ipse dedit quosdam quidem Apostolos, quosdam prophetas, alios verò Euangelistas, alios autem Pastores & Doctores, ad consummationē sanctorum,

1. Ioh. 4.

Ephes. 4.

## OF SCHISME

torum, in ædificationē corporis Christi. &c. He gaue some to be Apostles, some Prophetes, other some Euangelistes, others Pastors and teachers, to make by the number of Saintes, to the edifying of the body of Christe. Why? Vt iam non scimus paruuli fluctuantes, et circumferamur omni vento doctrinæ. etc. That nolwe we be no more litle ones wauering and caried about with euery blast of doctrine. Therefore Christe gaue vs Councels, Fathers, Popes, Bishops, not to swarue from his truth: if we do, is it not a denying of Christe? And therefore he saide: Si Ecclesiam non audierit, sit tibi tanquam ethnicus. If he wil not hear his Church, esteeme him as an Heathen or Gentile. As much to say, Si me non audierit, If he wil not heare me: for, Qui vos audit, me audit. He that heareth you, heareth me. And, Vbi cunq; duo vel tres congregati sunt in nomine meo, ego sum in medio eorum. Wheresoeuer be two or thre gathered together in my name, I am in the middes of them. And whereas

Luc. 10.

## A TREATISE

Ioh. 4.

Wheras S. John writeth of the Samaritanes, Multi crediderunt in eū propter verbum mulieris testimonium perhibentis. Many beleued in him vpon the womans woꝛde, that bare witnes, (which woman is a plaine figure of þe Church) he addeth: Cū venissent ergo ad illum Samaritani, dicebant mulieri: Quia iam non propter tuā loquelam credimus, ipsi namq; audiuiimus & scimus. When the Samaritanes were come vnto him, they saide to the woman: Howe we do not beleue vpon thy report, for our selues haue hearde and do knowe. So that the testimonie of the Churche, and the testimonie of Christ alwayes concurre and agree vpon al trutthes. And therfore S. Austen saide very excellently. Matrimonium hoc magna charitate compaginatur. Nemo offendit vnum, & promeretur alteram. This matrinomie is coupled with great charitie and loue. No man offendeth against the one, and winneth the other. And S. Ciprian. Confessor Christi nec dici, nec esse iam potest, qui ecclesiam

In psa. 88.

Epist. 49.

## OF SCHISME

ecclesiam Christi negauit. Nam cū Paulus dicit, Erunt duo in carne vna, Sacramentum hoc magnū in Christo & ecclesia, quomodo potest esse cum Christo, qui cum sponsa Christi, atq; in eius ecclesia non est? He can neither be called, nor be in very deede a Confessor of Christe, that hath denied the Church of Christ. For wheras Daule saith: They shalbe two in one fleshe, This is a great Sacrament in Christ and the Church, howe can he be with Christe, that is not with the spouse of Christ, and in his Church. And S. Hierome ad Damasum of the Churche of Rome, which he alwaies maketh one with þe catholike Church. Qui tecum nō colligit, spargit. Hoc est, qui Christi non est, Antichristi est. He that gathereth not with thee, scattereth: that is, He that is not with Christ, pertaineth to Antichrist. Marke. Qui cum ecclesia Romana non colligit. He that gathereth not w the Church of Rome: what is that to say? Qui Christi non est, He that is not with Christ; se howe they runne stil

Ad virginem Decemtridē. He calleth it S. Innocentii & D. Anastasii fidem, the faith of S. Innocentius and B. Anastasius.

## A TREATISE

De obitu  
fratris.

Ambros.  
ibidem.

Cum Catho-  
licis, hoc est, cū  
Romana  
Ecclesia  
conueni-  
re. To a-  
gree with  
Catholiks  
and to a-  
gree with  
the Church  
of  
Rome, is  
al one.

Euseb. hist.  
li. 6. ca. 37.

still together. And S. Ambrose speaking of the Luciferians schismatikes oncly, no heretikes, saith, that they had not fidem in Christum, any true faith in Chryste. Quia etsi fidem erga deum tenerent, tamen erga dei ecclesiam non tenerent. Etenim cum propter ecclesiam Christus passus sit, et Christi corpus ecclesia sit, non videtur ab eis exhiberi Christo fides, à quibus euacuatur eius passio, corpusq; Christi distrahitur. Because albeit toward God they kept their faith, toward the Church they did not keepe it: For whereas Chryst did suffer for the Church, and the Church is the body of Chryste; it seemeth that they do not beleue in Chryste, by whom his passion is made fruitlesse, and the body of Chryste distracted in pces. And therefore he praiseth his brother Satyrus erreasinglye for not communicating with them.

This point is much to be considered of them, that easily abhorre such as blasphemers Chryste, but thinke it is a small matter, or rather knowe not what it is

## OF SCHISME

is to resist or discredit the Church. And therefore an Arian they would abhorre perhaps, a Marcionist, an Ebionite, that helde heresies directlye against Chryst, not a Lutheran, a Zuinglian, a Caluenist. &c. that blaspheme the Church. But hitherto I haue proued, that they are to be auoided alike. Now that they are more to be shunned and abhorred, when S. Austen writeth thus in the former comparison of Chryst and his Church: Obscurius dixerunt Prophetæ de Christo quàm de ecclesia, puto propterea, quia videbant in spiritu, contra ecclesiam homines facturos esse particulas, & de Christo non tantam litem habituros, de ecclesia magnas contentiones excitaturos. The Prophetes spake more darkly of Chryst then of the Church: therefore I suppose because they foresaw in spirit, that men would make partes against the Church, and that they would not strue so bitterlye concerning Chryst, but concerning his Church they would rayse great tragedies. Doth he not meane, that the here-

In p. 32.  
concl.

A.

lies

## A TREATISE

ties against the Church should be more perillous, then against the person of Christ, because the prophets arme vs against the more strongly, & informe vs more plainly. Again, more dangerous, because vnder the name & profession of Christ they seduce the sower, which I handled partly in my aunswere to the third obiection, and wil say more to the obiection folowing: but this one argument must of force conuince. The Arian and other auncient heretikes, ech denyed but one article of Christiā faith, being in al other pointes Catholike: these men, besides y renewing of many olde condēned errors (which are wel known) they shake most pointes of Christiā Catholike religio, standing al vpon negatiues, scoffing scholmasters, preachers of al licentious libertie, of who may be saide that which Leo magnus writeth of y Spaniches, who were alwaies accompted somewhat more then heretikes: Cū in cunctis peruersitatibus multiformē teneat principatū (diabolus) arcē tamē sibi in istorū struxit insania, & latissimā in eis aulā in qua se exul-

Ser. 5. de  
iciu. 10. m.

## OF SCHISME

tantius iactaret, inuenit: vbi nō vnus prauitatis speciēs, sed omniū simul errorū impietatūq; mixturā generaliter possideret. Quod enim in paganis prophānū, in Iudeis carnalibus cœcum. etc. hoc in istos quasi in sentinā quandā cū omniū sordium concretionē confluxit. Whereas in al peruerse & wicked professors y deuil bereth rule many waies, yet he hath built his topp towre in the madness of these good felowes, and hath found in the a very large court, where in he might make mery, & vaunt him selfe, as in whom he had possession, not of one kind of naughtines, but a general mirture of al errors & impieties together: for that which is prophane in y Gentiles, & blind in the carnal Jewes, that same with al other filth clannoned together hath runne into them like streames into a sinke. And surely for their life and maners, reade S. Paule & ep. Iudæ, foretelling y nature of later heretikes, you shal see y al concur in ours. But I had rather proue my conclusion, by y multitude of their errors.

2. Tim. 3.  
2. Pet. 2.

A. y.

S. Austē

## A TREATISE

Li. 3. ca. 15. **S.** Austen de origine animæ ad Vincen-  
centium, hauing reckoned vp eleuen of  
his false articles, Hæc (inquit) si perti-  
naciter singula defendantur, tot hæreses  
facere possunt, quot opiniones nume-  
rantur. Quocirca considera quàm sic  
hoc horrendum, vt omnes sint in vno  
homine, quæ damnabiles essent in sin-  
gulis singula. These (saith he) eche one  
by it selfe, if they be stubbonly defen-  
ded, maye make so many heresies, as  
there be opinions in number. And ther-  
fore cōsider what a horrible thing this  
is, for al to be in one man, whereas eue-  
ry one in diuers men were damnable.  
His place aboue alleged is like to this.  
Ca. 44. de fide ad Pe-  
trum. Now if a man would scanne Luthers  
opinions and Caluines, howe manye  
errors shal he there finde in one of the,  
that were eche one by it selfe damnable  
in diuers men, and very manye haue  
hæne already condemned in others?  
And therfore if Arius for one error, by  
their owne confession ought to be ab-  
horred, let them consider, quàm horren-  
di sunt illi, what horrible heretikes  
they

## OF SCHISME.

they are, and how much to be abando-  
ned, in whom so many heresies do con-  
curre, so many that it is very like An-  
tichrist himself named (*arnoumas* I deny  
al) is next, whose next forerūners these  
are in denying al, and in omni seducti-  
one iniquitatis (as **S.** Paule saith) iis  
qui percut, in al deceipt of iniquitie  
to them that perith: for of those olde  
single heresies it was saide in the Apo-  
stles time, Misterium iam operatur ini-  
quitatis. The misterie of iniquitie doth  
woorke, or is in workeing euen now, as  
it did in al heresies downewarde, but  
tum reuelabitur filius iniquitatis, quan-  
do instat dies Domini. When the sonne  
of iniquitie shalbe reuealed, when the  
day of our Lorde is at hande: then (to-  
ward & later dayes) he shal come with  
his maine force. **S.** Basil doubted in  
his time, Nū ecclesias suas prorsus re-  
liquit Dominus? an nouissima hora est.  
&c. Hath God utterly forsaken his  
Churches? Is the last houre come? But  
reade him, and you shal see that the he-  
retikes which he complaineth of, were  
I. ij. verie

Apoc. 13.  
de nume-  
ro bestiar.

2. The. 2.

Ep. 70. &  
71.

## A TREATISE

very tolerable in respect of ours. So that if equal evils, are equally to be eschewed, and the greater, the more: it foloweth, that Calvinistical conuenticles are as much, at the least, and by al good reason much more to be abhorred then Arians, Pelagians, &c. But because our question is chiefly of frequenting their praiers, vnderstande this, that not only auncient schisimatikes, of whom it is certaine, (as Donatists, Luciferani) but the heretikes also Ariani, Macedoniani, Pelagiani, kept al ecclesiastical seruice and ceremonies like the Catholikes. And yet what zeal the good Christians then had, not to come into the Church where such were present, you may remember by the ecclesiastical examples aforesaide. How much more these, where nothing is like, but al of purpose and in despite made vnlike, not without blasphemie, as when they say: From al Papistrie good Lord deliuer vs, meaning al Catholike religion. May a Catholike man be present at this, more then a Christian at the

Ieues

Cap. 3.

## OF SCHISME.

Ieues curse pronounced euery day in Nazarenum & Nazarenos: against Iesus of Nazareth and the Nazarenes: As they speake in despite of Christ and Christians, so our heretikes in despite of the Church, and Catholiks, vt prudentib<sup>9</sup> loquor, vos ipsi iudicate quod dico. I speake as to wise men, Pour selues be Iudges of that that I saye.

1. Cor. 10.

### ¶ The fift Obiection.

There be many good men of them, godly praiers, Psalmes, Scriptures, although somewhat lacking, yet that which they haue is good, and agreeing with the Catholikes.

### ¶ The Aunswere.

Many good men? Are they better then Angels? Si Angelus de coelo euangelizet vobis: Si quis vobis euangelizauerit praeter id quod accepistis, Anathema sit. If an Angel from hea-

Gal. 1.  
I. iij. uen

## A TREATISE

from heauen preache vnto you, if any whosoever he be shal preach otherwise then that you haue receaued, be he accursed: Any man or Angel whatsoeuer he be. And because many folowe their god vicar, which before said Masse, and now preacheth the contrary for aduantage, and saith the communion, *S. Paule* addeth of him selfe, licet nos. If we our selues, and the rest Apostles come and preache contrary to that we first preached, Anathema sit. Be he accursed. But are they gentle persons, swete men: no meruaile: *Eiusmodi pseudoapostoli sunt operarij subdoli, transfigurantes se in Apostolos Christi, & non mirum: ipse namq; Sathanas transfiguratur in Angelum lucis. Non est ergo magnum si ministri eius transfigurentur velut ministri Iustitiæ.* Suche false Apostles are craftie workers, transforming them selues into the Apostles of Christ, and no meruaile, for Satan him-selfe transformeth him-self into an Angel of light, and therefore it is no great matter, if his ministers be

misshapen

## OF SCHISME:

misshapen as the ministers of Justice or righteousness. Such common places are infinite. But Apoc. 9 They are described excellently vnder the names of Locustes, *similitudines locustarum similes equis paratis in proelium.* The formes of these Locustes were like horses redie to the skirmish, they are hoat and belement. *Super capita eorum tanquam coronæ, Upon their heads as if were crownes (not crownes in deed) similes auro, like to golde (not golde) al their triumph and victorie in pulpets is counterfeit: Facies earum tanquam facies hominum. Their faces are as if were the faces of men. They seeme very swete men, & habebant capillos sicut capillos mulierum, and they had heare like to womens hear. They haue wife and children, and liue honestly forsooth in wedlocke, and extol Patrimonie wonderfully, which pleaseeth married men exceedingly. Vox alarum sicut vox currum equorum multorum currentium in bellum. The voyce of their winges like the voyce of manye chariots*

## A TREATISE

chariots and horses running to the campe (their vehemencie in pulpettes) But what soloweth; Et habebant caudas similes scorpionum, & aculei erant in caudis earum. And they had tayles like to Scorpions, and their stinges were in their tayles. The ende and effect is to seduce men to everlasting damnation. Per dulces benedictiones seducunt corda multorum. By swete blessinges they seduce the hearts of many. **S. Austen.** Ab ea (ecclesia) separati, quā diu contra illam sentiunt, boni esse non possunt; quia etsi aliquos, eorum bonos videtur ostendere quasi laudabiliter conuersatio, malos eos ipsa facit diuisio, dicente Domino, Qui mecum non est, aduersum me est. Being separated and deuided from the Church, as long as they haue a contrary opinion to it, they cannot be good: for although their conuersation after a sort laudable make a shewe that they are good, the very schisme and diuision maketh them naught, according to our Lordes saying: He that is not with me

Rom. 16.

Ep. 7. vel  
190.

## OF SCHISME.

me, is against me. **S. Ciprian.** Quisquis ille est, & qualiscūq; est, Christianus non est, qui in Christi ecclesia non est &c. **Whosoever** he be, and what manner of man soeuer he be, a Christian mā he is not, that is not in the Church of Christ. **S. S. Austen** ep. 120. ca. 27. Nec tales sunt quos facili contempnas. They are not such (saith he) as a mā may make light of, they appere wonderful Saint-like. &c. **S. Ambrose.** Etsi multi nominent se Christianos, nomen usurpant, non omnes mercedem habent. Et Cain obtulit sacrificium, & Judas osculum, sed audiuit: Iuda, osculo filium hominis tradis? hoc est, amoris pignore foelus imple, & pacis instrumento odia seris; et charitatis officio mortem irrogas: non agnosco nomen meum; ubi non agnosco doctrinam meam. Although many name them selves Christians, and blurpe the name, all haue not the rewarde. Caine offered Sacrifice, and Judas a kisse, but he heard these wordes: Judas, dost thou betray the Sonne of man with a kisse that

Epist. 52

Li. 3 de  
spiritu  
sancto.  
Cap. 18.

## A TREATISE

that is: Doeſt thou worke miſchiefe with a pledge or token of loue? and doeſt thou ſolue hatred with that which is an inſtrument of peace? and by ſemblance of frendly charitie art thou author of death? I acknowledge not my name, where I doe not acknowledge my doctrine. Marke how they are compared cum osculo Iudæ Ignatius. Non Christiani ſed Chriſtempori, qui ex nomine Chriſti quæſtum faciunt, erroris venenum alliucentes dulcibus alloquiis. &c. They are not Chriſtians, but merchants of Chriſte, that make gaine by the name of Chriſt, annoynting the poiſon of error with ſweete wordes. Briefly, what greater ſhewe of vertue and true Chriſtianitie may be made in outwarde apperance, then if they dye willingly for Chriſtes ſake, not in a falſe opinion, but in the maintenance of a truth: as many heretikes haue in the perſecution of Pagan Emperours. Of whom S. Ciprian writeth, that it nothing auailleth them, no, although they dye in the honour of Chriſte againſt

Ep. 2.

De unitate eccleſiæ

## OF SCHISME

gainſt Idols. If they be ſchismatickes, heretikes, or out of the Church, which is S. Pauls doctrine. Who preſuppoſing al other good thinges to be in man, yet, Si charitatem non habeam, If I haue no charitie, although I would be burned for Gods ſake, nihil mihi prodeſt, it auailleth me nothing. He hath not charitie that is not in the vnitie of the Catholike Church, as Saint Auſten doth largely declare. (Ep. 204.) Aug. 204. Foris ab Eccleſia conſtitutus, & ſeparatus à compage vnitatis, & vinculo charitatis, æterno ſupplicio punireris, etiamſi pro Chriſti nomine viuus incendereris: hoc eſt enim quod ait Apoſtolus, Eſti tradidero corpus. &c. For as concerning ſores Partirs, wherein they glory moſte as an argument of their true confeſſion, S. Auſten ſaith: Aug. in Non perſecutionem pati, non teneri, Pſal. 68. non flagellari, non includi, non proſcribi, non occidi laus eſt: ſed habendo cauſam bonam iſta pati, hæc laus eſt: laus namq; eſt in cauſæ bonitate, non in poenæ acerbitate. It is no praiſe to ſuffer

## A TREATISE

suffer persecution, to be taken, to be scourged, to be imprisoned, to lose goods and landes by proclamation, to be put to death: but for hauing a good cause to suffer these things, that is praise wor-  
thie: for praise consisteth in the goodnes of the cause, not in the sharpnes of the punishment. But if none of these helues may make a man bold to communicate with them as good Christians, how is it saide: *Ex fructibus eorum cognoscetis eos.* By their fruites you shal knowe them? Looke vpon their opinions, and see the fruit or sequelle of them, and from what spirite they proceede, and you shal easilie proue their spirites, *An ex Deo sint.* Whether they be of God. To denye al authoritie of Councels and Fathers, to folowe their owne iudgement, self-will and wisdom. &c. Is it not the most certain fruit of excessiue pride? To preache against merite of Christian workes, is it not the meane to neglect al goodnes, by a foolish securitie of faith: to make chastitie impossible, bolues vnlawful, and

How here  
takes are  
discerned  
from Ca-  
tholikes.  
Ex fructi-  
bus, By  
their fruit-  
tes.

## OF SCHISME

and therfore to breake them: virginittie of no merite before God more then marriage, no difference of meates or dayes, no fasting, &c. Is it not the fruit of licentious mindes, and the redy way to riotous libertie, to Epicures busines, to Atheisme, &c. Contrarywise, looke vpon al Catholike articles, euery one proceedeth from holy inspiration, and tendeth to perfection of vertue and godlines.

But they haue good praiers, psalmes, &c. *S. Austen.* *Quid prodest, quia hymnum cantat lingua tua, si sacrilegium exhalat vita tua? What auaieth it, that thy tongue singeth a psalme, if thy life breathe out sacrilege? Al heretikes and Schismatikes are sacrilegi, robbers of al sacred and holy ordinances.* And, *Quid prodest si domini cõfiteris, Deum honoras, ipsum prædicas, filium eius agnoscis, &c. et blasphemias ecclesiam eius? What doth it profite, if thou confesse our Lorde, honourest God, praisest him, acknowledgest his Sonne, and so forth, and in the meane time*

In psa. 103

In psal. 88

## A TREATISE

time doest blaspheme his Church. **Hierome.** Quicquid loquuntur & putauerint se in laudem dei dicere, vultus luporum & vaccarum insanientium sonitus est. **Whatsoener they speake and thinke that they say to the praise of God, is the howling of wolues, and the belowing noyse of mad kine: interpreting these wordes:** Non clamauerunt ad me in corde suo, sed ululabāt in cubilibus suis. **They cried not to me in their heart, but they shal howle in their cabbins. What which they sing or say, although it be verve good, God doth abhorre it. Nolo per os vestrum nominis mei fieri mentionem, quod Idolorum recordatione pollutum est. I wil haue no mentiō made of my name by your mouth, which is polluted by often naming of Idols. Interpreting that, Neq; iuraueritis, viuit Dominus. Neither shal you sweare, As the Lorde liueth. Non est speciosa laus in ore peccatoris. Praise is nothing seemly or pretious in the mouth of a sinner. And, Hic populus labiis me honorat, cor au-**  
tem

In. 8. O-  
scar, & in  
4.

## OF SCHISME

autem eorum longe est à me. **This people honozeth me with their lippes, but their heart is farre from me. Non omnis qui dicit, Domine! Domine! pot euerly one that saith, Lorde, Lorde, shal enter into the kingdome of heauen. Many Prophetes and virgins shal say in the later day: Domine, domine, aperi nobis, nonne in nomine tuo prophetauimus, demonia eiecimus? Lorde, Lorde, open to vs, haue not we prophesied in thy name, and cast out deuils? haue not we done many goodly things, and that in thy name? His answere is: Amen dico vobis, nescio vos. Verily I say to you, I know you not: that is, No probo. I do not allowe you. Notwithstanding al this: Discedite à me operarii iniquitatis in ignem æternum. Depart from me ye workers of wickednes into euerlasting fire. Modicum fermentum totam massam corrumpit. A litle leuen spilleth al the doise. Ad quē respiciam nisi contritum spiritum, & tremmentem sermones meos? To whom shal I haue a regarde, but to hi: n that**  
is, is of a

## A TREATISE

Esay. 66.

Psal. 49.

is of a contrite heart, and trembleth at my wordes: Otherwise if vertue and sinceritie be wanting, Qui immolat bouem. He that offereth an ore to me (a good thing) quasi qui interficiat hominem, euen as he that killeth a man. he please me no better. Qui maculat pecus, quasi qui excerebrat canem. Qui offert oblationem, quasi qui sanguine suillum offerat. Qui recordatur thuris, quasi qui benedicat idolum. He that doth sacrifice a sheepe, is al one with him that knocketh out the braines of a dogge. He that offereth cake-bread, as if one should offer swines bloud. He that burneth frankincense, and he that blesseth an Idoll, both please me alike. A godly place to proue, that God doth abhorre heretikes praise, be their wordes neuer so gaie, their prayers, their preachinges, as much as if they should speake blasphemie. Quare tu enarras iustitias meas, & assumis testamentum meum per os tuum? Why dost thou preach of my iustice, and takest my testament thzough thy mouth? If thou sawest

## OF SCHISME

knowest a thiefe, thou diddest runn with him. &c. Peter for saying, Tu es Christus fili dei viui, Thou art Christ the sonn of the liuing God, was made head of the Church. And, Beatus es Simon bar-iona. Blessed art thou Simo sonne of Jona: but when the wicked spirite saide euen as much in the same wordes, he was rebuked and commaunded to hold his peace. In like maner, although their prayers and seruice were al one with ours, (as it is in deede cleane contrary) yet they in opinion and otherwise being not Catholike, al is nothing worth. Ignatius. Nemo bonum dixerit, qui bonum malo admiscet. No mā can cal him god, that mingleth god with that which is naught. S. Austen of the Donatistes & Catholikes, vnum alleluia resonamus, we sing one Alleluia, & many other thinges he reckoneth, wherin they agree: but because they wer schismaticks out of y Church, it auaileth not. And super illud pf. In multis erant mecum. In many things they were with me, he reckoneth vp many

Epist. 2.

In psal. 54.

Psal. 54.

R. y.

Sacra

## A TREATISE

**Sacramentes and ceremonies**, in quibus omnibus (saith he) erant mecum, sed non omnino mecum: in schismate, non mecum: in hæresi, non mecum. Sed in hiis paucis, in quibus non mecum, non profunt eis multa, in quibus mecum. In al the which thinges they agreed with me, but not with me altogether: in schisme, not with me: in heresie, not with me. And for these fewe wherein they are not with me, those many do nothing auaille them, wherein they are with me. So Luther of the Zuinglians (whom I alleage non ad auctoritatem, sed ad confusionem nostrorum Catholicorum. Not for his authoritie, but that our Catholics may be ashamed to see the heretikes iudgement in this point) (better then theirs) frustra illi in deum Patrem, & filium, & spiritum sanctum, & Christum seruatorem credunt, omnia (inquam) hæc nihil illis profunt quando hunc vnum negant articulum, eumq; falsi insimulant, dum de Sacramento Christus ait, Hoc est corpus meum. They in vaine beleeue in God the Father, and the Sonne, and

Cop. dial.  
6. cap. 15.

## OF SCHISME.

the holy Ghost, and Christ our Sauiour, al this, I say, doth auaille them nothing. Whereas they denie this one article and accuse it as false, when Christ saith of the Sacrament, This is my body. **S. Ambrose**, Vinci illi vel facile possunt, vel facile vitari, quorum prima propositione omne consilium pectoris proditur. At verò hi quibus multa nobiscum paria sunt, facile possunt innoxias mentes & soli Deo deditas, fraudulenta societate percutere, dum malorum suorum virus per bona nostra defendunt. Nihil enim periculosius his hæreticis esse potest. &c. vnde vehementer nobis cauendum est, ne se vel sensibus vel auribus nostris huiusmodi aliquid latenter insinuet, quia nihil tam cogit in mortem, quam sub obtentu fidei fidem violare. They may either be overcome easily, or easily auoyded, by whose first proposition or sentence al the purpose of their heart is disclosed: but they that haue many thinges equal with vs, may easily by false fellowship wounde simple soules that thinke no harme, and are geuen onely

De fide  
cap. 1.

## A TREATISE

to please God, whiles they defende the  
 yson of their owne euil by such good  
 thinges as they bozowe of vs : for no-  
 thing can be moze perillous then such  
 heretikes. Wherevpon we must be ve-  
 ry circumspect, that no such thing en-  
 ter in secretly and sweetly into our sen-  
 ses or eares, for nothing doth dꝛiue a  
 man so forcibly to death, as vnder the  
 colour of faith to destroy fayth, or by  
 seeming a good Christian man to per-  
 suade heresie. Let vs therfore say with  
 Dauid. Cum hominibus operantibus  
 iniquitatem, non communicabo cum  
 electis eorum. With men that worke  
 iniquitie, I wil not communicate with  
 their chosen brethren. I wil neither  
 make nor meddle with them that seem  
 the best of them, and most sanctish or  
 Angelical. Oleum peccatoris non im-  
 pinguet caput meum. Their swet oy-  
 led words shal not drop vpon my head.

¶ The sixt Obiection.

**T**D come to their prayers onely see-  
 meth

## OF SCHISME.

meth a smal thing, and to forsake Pa-  
 rentes, wife, children. &c. is very much.  
 And therfore, if presence onely wil ex-  
 cuse the matter, it seemeth moze expe-  
 dient to yelde.

¶ The Answer.

**H**ere be two pointes, thone, whe-  
 ther lesser pointes of religion may  
 be neglected, presupposing them to be  
 litle or lesse: thother, howe farre we  
 may be affected toward flesh and bloud,  
 when they hinder faith and religion.  
 To the first: The truth is, it is no smal  
 point: For if Catholike Christians  
 haue alwaies auoided the company of  
 heretikes in euery place, and in euery  
 thing, by the Apostles comaundement,  
 if the Catholike seruice, not only of an  
 heretike, but of a schismaticke. &c. as be-  
 fore appereth by my examples & scrip-  
 tures, is it a smal matter to frequent  
 their conuenticles in y Church, whose  
 seruice, Sermons, ministracion of Sa-  
 cramentes are as heretical, as them  
 selues are in most articles heretikes?  
 But

## A TREATISE

De men-  
dac. cap. 13

D. Greg. in  
resp. ad in-  
terrogati-  
ones Au-  
gustini  
Anglorū  
Apostoli.

See Chri-  
stosome  
in Babila:  
that a pre-  
lat ought  
to dye for  
the least  
point of  
ecclesiasti-  
cal priui-  
ledge and  
priestly  
authoritie

But presupposing it to be so, let vs con- sider of lesser pointes generally. If a man should tel you out of S. Austen that we ought rather to dye then to make a venial lye, or to dissemble veni- ally against the truth, you woulde wonder. Well, let that be perfection ra- ther then necessitie. This is certaine, the lesser the thing is for the which we susteine persecution, propter iustitiam, for righteousness, the more heroical and meritorious the fact is. S. John Bap- tist for telling Herode of his vnlawful wife (it is a smal thing in respect of death to holde ones peace.) S. Laurence for the Church goodes to the poore. Ma- nye for not deliuering Church-bookes, Bibles, or ornaments in the time of Di- ocessian. Chrysostome for rebuking the pride of Eudoria the Emperesse. Babi- las before him for excommunicating the Emperour a murderer. Not as though these were smal thinges, but many so esteeme them, and thinke it were better to yelde, or at the least not meddle, then to deale in them, S. Austē hauing

## OF SCHISME.

Contra  
Fauslum  
li. 19. ca. 14

hauing amplified the glorious martir- dome of Eleazarus and the Machabees before the time of grace, for refusing swines fleshe, not the greatest point of their lawe, declareth howe more neces- sarye it is that we sustaine any death pro Eucharistia, pro Baptismo: for the blessed Sacrament, for Baptisme, for any other article of the newe lawe. As for Images onely, accompted a smal point among cold Catholikes, howe many of al estates, prelates, nobles, suffered either death or banishment in the time of seuen Emperours that wer Imagebreakers? They considered that Quicunq; totam legē obseruauerit, of- fendit autem in vno, factus est omniū reus. Whosoever keepeth al the law be- sides, and offendeth in one point, he is made guiltie of al. They remembred that she was the true mother, which would haue the whole child, or no part thereof, abhorring from the diuision of it. He that wil dye for the blessed Sa- crament, and wil not for purgatorie or indulgences, diuideth Chriffe, and the

Iacob. 2.

h. v. lawe

## A TREATISE

lawe of his Church. He that mainteyneth al Catholike articles to death, and yet boldly communicateth with heretikes, he is content to be halfe a Catholike, and deuiceth the childe. But remember what our Salomon threatneth by his seruant Iohn. Noui opera tua, & fidem, & charitatem, & patientiam. I knowe thy woorkes and faith, and charitie, and patience, and many other good thinges, sed habeo aduersus te pauca, quia permittis mulierem Iezabel (heresie and heretical conuenticles) seducere seruos meos, &c. Ecce mittam eam in lectum, to seduce my seruantes. Beholde, I wil cast her into a bed (hel fire) & qui moechantur cum ea, in persecutione maxima erunt. And they that play the harlottes with her, shalbe in very great tribulation, they that communicate with her. And, Esto vigilans, & confirma coetera quæ moritura erant. Wathe wel, and strengthen other thinges, which were like to dye, other pointes which procure eternal death, for lacke of zeale and perfection. Non enim inuenio opera tua plena co-

Apoc. 2.

Cap. 3.

## OF SCHISME.

ram deo meo. For I doe not finde thy woorkes ful befoze my God. Sed habes pauca nomina, qui non inquinauerunt vestimenta sua. Howbeit thou hast a fewe names which haue not defiled their garmentes, haue not by communicating polluted them selues. Et ambulabunt mecum in albis quia digni sunt. And they shal walke with me in white, because they are woorthy: because they haue not omitted any litle point of my pleasure. Such a Champion was S. Basil, of whom Theodoretus writeth thus: Cum Præfatus (Valentis Imp. Ariani Modestus) Cæsaream venisset, Basilium magnum acersitum honorifice excipit, hortatur vt cedat tempori, & ne propter nimis curiosam dogmatum obseruationem, eaq; paruò æstimandâ, tot tantasq; ecclesias prodât, pollicetur se Imperatoris amicitia ei conciliaturû, &c. Cui diuin⁹ ille vir: Pueris quidem hæc (inquit) oratio cōuenit: At qui sunt in sacris literis educati, ne vnâ quidē sillabâ diuinorû dogmatû prodi sinunt, sed pro istorum defensione, si opus sit, nullû non mortis heauen.

Li. 4. ca. 17  
Math. 5.

Quicūq;  
soluerit v-  
num de  
mandatis  
istis mini-  
mis, mini-  
mus voca-  
bitur in  
regno cœ-  
lorum.

Whoso-  
euer brea-  
keth one  
of these  
least  
cōmaun-  
dements,  
shalbe cal-  
led the  
least in  
the king-  
dome of

## A TREATISE

Mat. 5. To-  
 ta vnū aut  
 vnus apex  
 non præ-  
 teribit.  
 One loke,  
 or one ti-  
 tle shal  
 not passe.

genus libenter amplectuntur. Quod au-  
 tem ad Imperatoris amicitiam attinet,  
 eam cum pietate iunctam magni æsti-  
 mo: sed si ea careat, perniciosum esse di-  
 co. Ac cum præfectus diceret eum amē-  
 tem esse, me (inquit) hanc semper amē-  
 tiam opto habere. When the Lieste-  
 nant of Valens the Arian Emperour  
 Modestus, came to Cesarea, he sendeth  
 for Basil the great, interteineth him  
 honorably, erhozteth him to yelde to  
 the time, and not to disquiet so manye  
 and so great Churches, for an ouercu-  
 rious precisenes in opinions, and that  
 litle to be accompted of, he promiset  
 him to procure him the Emperours  
 fauour. To whom that man of God  
 answered: This talke, in god sothe,  
 would doe wel to childre, but they that  
 are brought vp in holy Scriptures, and  
 sacred writings, cannot abide that one  
 sillable of any diuine article be betray-  
 ed or neglected, but for defence of them,  
 if neede be, wil willingly embrace any  
 kinde of death. And as for the Empe-  
 rours frendshipp, if it be ioynd with  
 godlines,

## OF SCHISME

godlines, I esteeme it greatly: if not,  
 I say it is pernicious & hurtful. Nowe  
 whereas the Lieftenant saide he was  
 madd, and not wel aduised, I wishe  
 (quoth he) to haue this madnes al-  
 waies. Marke, Ne vnā quidem sillā-  
 bam, Not so much as one sillable, not  
 withstanding the Emperour, and al-  
 though he was accompted a mad man  
 for it, as nowe a dayes they are that re-  
 sist in litle pointes. Againe, how wary  
 were the Catholikes in not graunting  
 any one worde, no not one letter, al-  
 though of it selfe indifferent: but that  
 might be wrested to heresie, as *omoiou-*  
*son* of a like substance, to the Arrians  
 for *omouision*, and tres hypostases, for tres  
 personas in S. Hierome, which he cal-  
 leth *Litum melle gladium*. A sword an-  
 noynted with honiey. *Chrisotocos*, the mo-  
 ther of Christ to the Nestorians. Why  
 for S. Ambrose, *In causa Dei, vbi com-*  
*munionis periculum est, etiam dissi-*  
*mulare peccatum est nō leue.* In Gods  
 cause, when there is danger of com-  
 municating, when we may be thought  
 to take

Li 2. offic.  
 cap. 17.

## A TREATISE

to take part with the, or may in daede be induced to consent after a sort to their errors, in that case to dissemble or yelde neuer so little is no little sinne, which is a lesson for vs to abhorre fro any one thing that the heretike would gladly obtaine of vs, be it neuer so little, as to come to Church onely: yea, I know them to whom was saide of the greatest Potentates, do but saye you wil come to Church: which some Eleazarus would neuer haue saide: but they did sinfully yeld so farre, which would neuer haue yelded, I thinke, if the heretike had not tempered his deceit to the least request that maye be in that kinde: to whom it is al one, whether they do, or seeme to do, when other ignorant people thinke they do and may be tolde, that such and such promised to do. Which seeming onely, what a sinne

it is, see the eight and tenth reason out of S. Ciprian, S. Austen, and the example of Eleazarus.

¶ Of

## OF SCHISME

¶ Of carnal affection to wife and children.

The scriptures are ful to the contrarye in Gods cause. Qui amat patrem, matrem, vxorem, &c. plusquam me, non est me dignus. He that loueth father, mother, wife, &c. more then me, is not worthy of me. Si oculus tuus scandalizat te, eice eum: si manus dextera, amputa eam. If thine eye offende thee, cast him out: if thy right hande, cutt it off, better it is to go alone to heauen, vnum oculum habentem, hauing but one eye, then with thy wife or childre into hel. The rewarde of the contrary is this. Qui reliquerit vxorem, vel liberos, &c. propter nomen meum, centuplum accipiet, et vitam aeternam possidebit. He that shal forsake wife or children, &c. for my name, shal receaue a hundred folde, and possesse euerlasting life. Is this a hard case? Putatis (saith Christ) quod pacem veni mittere? non, dico vobis, sed bellum: Veni enim sepearare filium a patre suo, et nurum a socra sua, &c. Inimici

Marc. 9.

Math. 19.

Math. 10.

## A TREATISE

mici homines domestici eius. **Thinke** you that I came to sende peace? No, I tel you truth, but warre: for I came to seperate the sonne from his father, and the daughter in lawe from her mother in lawe. &c. The enemies of a mā are they of his owne houtholde: not because Christ is the cause of this dissension, but because this ensued of his coming, whiles one soloweth him, & the other doth not: thone is a Catholike, thother an heretike: one zealous to forsake al, thother wil keepe al to forsake God. And therefore in the olde lawe it is commaunded: Si surrexerit pseudo-propheta, & dixerit: Veni, seruiamus diis alienis, &c. If there rise a false preacher, and say: Come, let vs go serue our worshipp straunge Gods, (that is, al false doctrine and erroꝝ,) cast thou the first stone vpon that person, albeit he be thy father, thy brother, thy sister, thy wife, quæ dormit in sinu tuo, that sleepeth in thy bosome. And, Qui dixerit patri suo & matri suæ, nescio vos, hic est qui facit voluntatē meam. **He that** shall

Deut. 13.

Deut. 33.

## OF SCHISME.

**shall** say in this case to his father, and to his mother, I knowe you not: he it is that doth my wil. Qui non odit patrem suum & matrem, &c. **He that** hateth not his father and mother, is not my Disciple. **S. Hierome** not in the case of auoyding sinne, but of seeking greater perfection, saith: Licet paruulus ex collo pendeat nepos, licet vbera quibus te nutrierat mater ostendat, licet in limine pater iaceat, per calcatum perge patrem, siccis oculis ad vexillum crucis euola. Solum pietatis genus est, in hac re esse crudelem. **Although** thy little nephew hange about thy necke, although thy mother shew the brestes wherewith she gaue thee sucke, although thy father lie crosse thy way in þe dore, treade ouer him and go forward, melte not once for the matter, but sitte courageously to þe banner of the Crosse. **This** is the onely case, wherein crudelitie is religious goodlines. **This** is to be done, if our frendes would stave vs from entering religion, much more in the case of professing our faith, where those

L. sayings

Luc. 14.

Epist ad Heliodor.

Sir Tho. More to his daughter Margt.

## A TREATISE

Luc. 9. sayings haue place. Sine mortuos sepe  
 lire mortuos suos. Suffer y<sup>e</sup> dead to bur  
 rye their dead, to him that would bury  
 his father first, and afterward folowe  
 Christ. Againe, Nolite vocare vobis  
 Math. 23. patrem in terris, vnus est enim pater  
 vester qui in coelis est. Cal no man sa  
 ther vpon earth, for you haue but one  
 ffather, him that is in heauen. If your  
 earthly father be against your heauen  
 lye, then Vnus sit Pater: vester qui in  
 coelis est. Let he onely be your ffather  
 that is in heauen: other wise, see the  
 daunger, and the consequence of carnal  
 perswasions proceeding from vnfriend  
 lye frendes in S. Austen: Quid eis fe  
 cerunt tentationes seuientium: What  
 In psa. 48. did the temptations of the that dealt  
 seuerely, preuaile with them: Nothing  
 in comparison. Maiorem violentiam  
 habuerunt oculi sientium suorum, quam  
 persecutiones insectantium. Quam mul  
 tos etiam tenebant filij ne paterentur?  
 quam multorum genibus prouolue  
 bantur vxores. &c. The eyes of their  
 weeping frendes had more force & vio  
 lence,

## OF SCHISME.

lence, then the persecutions of y<sup>e</sup> hang  
 men. Howe many did the children hold  
 backe from suffering: howe many were  
 there, at whose knees their wiues cast  
 them selues to that purpose: And, quam  
 multi volebant esse Catholici manifest- Epist. 48.  
 ta veritate coniuncti, & offensionem  
 suorum reuerendo, quotidie differe  
 bant: How many would gladly be Ca  
 tholikes, being conuicted by manifest  
 truth, and differred it daylye, fearing  
 the displeasure of their frendes. To  
 whom al true Catholikes must say, as  
 Christ to Peter, who for vnfaythful  
 loue to his master, would haue hindered  
 the redemption of the world. Vade post  
 me Satana, scandalo mihi es, non sapis  
 ea quæ sunt Dei. Come behind me Sa  
 tan, thou art a blocke in my way, thou  
 hast no sauour or feeling of these thin  
 ges that God would haue. This is to  
 be saide, if he persuaide vs to subscribe,  
 to take the othe, to receaue, to come to  
 their conuenticles, that we maye be  
 found Catholikes, that we maye ney  
 ther offende in hearing, nor in seeing,  
 that

## A TREATISE

2. Pet. 2.

that which we ought not, as it is written in the praise of Lot. *Aspectu enim & auditu iustus erat.* For he was a iust man both for sight and for hearing. Which I beseeche almightie God to graunt vnto vs, who wil vndoubtedly wel reward vs for it: for litle, short, and worldly discommodities, vnspeakable ioyes, euerlasting blisse, heauen it selfe, and the holy Trinitie: to which be al glorye for euer.

FINIS

*minster Hall*, at the same time, and for the same cause, with the other four whom we have last treated of. When sentence was pronounced upon him, he, with the rest of those holy men, joined in reciting the hymn *Te Deum laudamus* with a serene and cheerful countenance; and so great was the inward joy he conceived in his soul upon this occasion that he could not help discovering it in his voice, in his face, and in the whole outward man. Some who had not been in the court that day, perceiving in him, when he returned to the Tower, that extraordinary alacrity, supposing he had been acquitted, congratulated with him; but he soon gave them to understand that his joy proceeded from other sort of principles than those of flesh and blood. This joy continued with him till his happy death; and when his confessor came to him the night before he was to suffer, he found him in the same disposition, enjoying so great a sweetness of internal consolation as to stand in no need of his comfort, but rather he who came to comfort him went away himself exceedingly comforted by him.

He was drawn with the rest to *Tyburn*, on the 12th of February according to Mr. *Stow*, or the 13th according to Dr. *Bridgewater*; and after having been the spectator of the combat of the other four, assisting them by his prayers, he in his turn had them, in heaven, spectators of his combat, and assisting him by their prayers; whilst with equal constancy he overcame gibbets, ropes, knives, and fire, and all the other instruments of cruelty, and so passed from short pains to everlasting rest.

This same year, 1584, several other Catholics suffered for religious matters, of whom Dr. *Bridgewater* treats at large in his *Concertatio Ecclesie Catholicæ*. These were—

I. WILLIAM CARTER, a printer, for printing a *Treatise of Schism*, against Catholics going to the Protestant churches; in which a paragraph touching Judith and Holofernes, by a forced construction, was interpreted to be an exhortation to murder the Queen. He was hanged, drawn, and quartered at *Tyburn*, January the 11th, 1583-84.

II. JAMES BELL, born at *Warrington*, in *Lancashire*, brought up in *Oxford*, and made priest in Queen Mary's days, who, when the religion of the nation was changed upon Queen Elizabeth's accession to the crown, suffered himself to be carried away with the stream against his conscience, and for many years officiated as a minister in divers parts of the kingdom. He was at length reclaimed, in 1581, by the remonstrances of a Catholic matron, joined to a severe fit of sickness with which God was pleased to visit him, in which he was