

**British Library, Additional MS 64124**Transcription Policy

Scribal contractions have been expanded and underlined.

Where the expansion of scribal contractions alters letters, the inserted letters are rendered in italics. For example 'y<sup>e</sup>' becomes '*the*'.

Carats denote insertions.

Angled brackets denote deletion. Legible deletions are retained. Illegible deletions are rendered with one full stop per deleted letter.

I/J and U/V are silently modernised.

/// denotes text in another hand.

Square brackets denote transcribers interlocution.

New paragraphs and line breaks mimic the authors within reason, even during character's speech.

Brevigraphs preserved.

Transcription

[i – blank]

[ii].

///To Madam tincy

Elizabeth Alme  
her friend, 1708  
1709

[ink image of a young girls face]  
Mary Briscoe

Ann Longwell///

[All a single child's hand]

1.<sup>1</sup>

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<sup>1</sup> Refer to pagination completed by author, top right. All pages have margins ruled in pencil, and most contain final words dropped down in the style of catchwords (although not all are repeated at the top

A religious Trage-Comedy, or a familiar and pleasant discours of religion betweene Eidemon a Catholic and Doxastes a Protestant <.....> both neere allied by the femall side.

omne tulit punctum, qui miscuit utile dulci  
Horace.

Assist me Muses with your  
nectar springs  
to make some consert up-  
pon jarring strings.

2.

[Blank. Watermark top right roughly two inches high cut by gutter. Image of a trophy-like handled jar or urn. Handles are 'S' shaped and attached at base but not the top.]

3.

To the courteous Reader.

Perhaps you will have a scruple or two about this little Treatise: first soe grave a subject may seeme to merrily handled, and you may say; non est conveniens luctibus ille color: but a considerative Reader wil marke, that I write a Comedy, not a sermon, not pulpit but table talke, my chiefe Actour not a Precher with

4.

his Bible, but a Cavalier with his familiar frind and kinsman, with a cup of sack in his hand: and observing all this will presently find a fault in the Printer of his verse, and b<sup>l</sup>otting out the word (luctibus) will read <thus> thus, nunc est convemens (<...> vuctibus ille color) and give me leave to say with holy David, Eructavit cor meum verbum bonum . It is more unsutable to preach at the ta;

5.

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of the next page). Also inconsistent is the margin ruling, which is always pencil and generally recto but not verso.

at the table, then to be merry in the pulpit.

The second scruple may be that one or two speculative points mixt with my mirth may <perh> perhaps amuse the unlearned Reader, and seeme a riddle to him. Truly it was my very intention it should doe soe, for two Reasons: first because I remembered the Lincolneshire Smith Reader of the whole Parish would not graduate the newcome minister

6.

minister with the title of a learnd man till he had pusled him with a sermon of Ens Rationis and then he had his degree of an able man betweene the hammer and Anvill.

Secondly because I would have the Reader know, that my Gentleman, who talketh soe merrily at the table can speake more grauely and strongly of the same subiect in Exedris, that is

7.

that is in the schooles if need be.

My intention in this little worke is the same which that of a witty yet godly Poet expressed in these words.

Thou, whose sweet  
     youth  
 And early hopes en  
     hance  
 Thy rate and price,  
     And  
 Marks thee for a  
     Treasure  
 Hearken to a verser  
 <Ho> who may chance

8.

Rime thee to good  
 And make a <ba> baite  
     of pleasue.

A verse may find him  
 Who a sermon flies.  
 And turn delight  
 Into a sacrifice.

9.

Eidemon and Doxastes

Cap. 1.

Dox: I cannot but admire, and alsoe pittie, good Cosen Eidemon, the obstinacy of you Catholicks in refusing the prudent, and necessary Reformation of superstition in your Religion.

Eid: It is not obstinacy good Cosin: for I heere professe, that if any man can shew me any Absurdity in any one point of our Catholick ffaith, I will not only renounce

10.

renounce that one point, but all other whatsoever, till that be donne t'is not obstinacy, but Reason: Nay I will oblige my selfe to shew plainly, that our Tenetts are <sup>^more^</sup> rationall then the contrary .

Dox: Your offer is bold, but I beleeeve candid and sincere: what say you then, is it not absurd to make the pope an Oracle, and to hold him infallible, as if he had the Holy Ghost in a bagg.

Eid: this

11.

Eid: This is none of our faith, witnesse the continuall dispute Pro and Con, in our owne schooles, and neither side condemned of Heresy by our church.

Dox: But you beleeeve the Church to be infallible

Eid: Soe must you too, or else confesse that Christian Religion is not certaine, but may be false for ought we know: And that all Christianes Martyrs died meerely for opinions , <for> which might

12.

which might be false, for ought they knew, if there be noe evidence, nor convincing Authority to the contrary. If this be not absurd, I know not, what is.

Dox: A learned Authour of our faith indeed, that the Primitive Church was Infallible, but not the present <chui> church, and give this Reason for it, because if it were soe we must be obliged to beleeeve, what soever

13.

Whatsoever it sayes, and soe should be in daunger of new faith and new Religion every age.

Eid: I know your Authour and honour him, but I cannot but say unto him Qui pauca vespicit, facile definit, he that considereth halfe circumstance, will conclude with <half> halfe a reason and make a lame conclusion: for it falls out quite contrary to what he imagines: for if

14.

for if the present Church be not Infallible in delivering the true person of Christ, his true doctrine, his true word, and the true meaning thereof we either haue of may <sup>^haue^</sup> a new Juppiter instead of Christ, another Alcoran instead of the Bibel, a new meaning instead of the right one, trash instead of Truth, and be serued as the Gentleman who sent a simple Caterer to mar:

15.

to market, to buy him Partridge, Plouffers and Snipes, and his horse stumbling by the way he forgat his lesson, and brough home Potts, Puddings and Tripes, which did ryme indeed to what he was sent for, but <what> was not the same: soe if the present church be not infallible in the things aforesaid, shee may forget hir lesson, and tell us a new Christianity, which perhaps may ryme to the old one

16.

one but not be the same, is not this absurd? Now wherein this Infallibility consists, whether in the evidentiall nature of Tradition, or a particular Assistance of the Holy Ghost, or both,

concerns me not at this <tim> time. A man may know a pudding from a custard though he doe not know the particular Ingredients of either. I only say

17.

say now, there must be an Infallibility, or else all goes to wrack, an farwell Christianity.

All Christians are bound to beleieve firmly and professe, even with the losse of their lives by what tortures and torments soeeuer, that Points of faith are Truths, none can be thus obliged to professe and maintaine that to be Truth which they do not know to besoe

18.

soe, by a certaine and Infallible Authority: therefore without an Infallible church there can be noe such Christianity.

Dox: But this Infallible Church, is not the Church of Rome.

Eid: I am sure it is not the Church of England, which awknowledgeth it selfe to be fallible: for if it say true, it confeseth it selfe to be not the Infallible church of Christ, if it say false

19.

false, it proveth it selfe not to bee soe. If then there be <Inf> an Infallible church, and that it be neither the Church of Rome, nor the Church of England, shew me where it is, and l'le leaves both, and adhere to that, and this is noe obstinacy.

The senate of Sparta being in consult of a businesse of great importance, one <was> who was a man of ill life proposed a very

20.

advise which they all liked, but would not passe and confirme it, till they had made the self same be proposed by another, who had the repute of an honest man: True, and entire faith is necessary to salvation, and salvations is a businesse of greatest Importance: It is irrational in a thing of such concerne to depend of a church which professeth it can

21.

deceive, and be deceived, and to thinck, that all Christians are obliged to professe even which losse of their lives, that points of faith are reaal infallible truths, uppon the warrant of a church, which is not Infallible: I say this is Irrationall. What then, will become of Christianity, if there be noe Infallible church: ffor our parts, how probably soever you speake wee will not with such hard condit:

22.

conditions pass<e> and accept it for obliging Truth, till we heare it from an Infallible Authority.

Cap. 2.

Dox: Is not Idolatry absurd, and is it not Idolatry to adore bread and wine.

Eid: I answer by another question: is it not absurd to say that Honest Jacob was an Adulterer, because he lay with Lia all night, thinking verily she had

23.

had beene his true wife Rachel: This is our Condition in case it were true, that Christ is not really present under the species of bread and wine. If then noe Idolatry, noe absurdity as to that.

Dox: Is it at least a grand folly to beleeeve that to be true flesh and bloud which we see with our eyes, tast with our tast, and feele with our hands to be meere bread and wine.

Eid: Now

24.

Eid: Now you speake like the Scribes and Phasises, when they said to our Lord, wee doe not stone thee for any good worke, but because thou being a man makest thy selfe God: As if they should say we see with our eyes and feele with our hands, that thou art a man, and thou sayest thou art the sonne of God. had you beene there, you would haue denyed ^h^is Godhead for the same Argument: for it is

25.

it is more strange for God to be in the habit of Man, yea true Man, then to be under the Species of bread and wine: therefore if you say Christ is not really present heere because your eyes and senses tell you it is meere bread and wine, much more would you haue ^said^ , thou art not God, for our eyes and senses tell us thou art man: and thus you see, your faith is but the faith of the scribe:

26.

the scribes and Pharises beleieving only what flesh and blood hath revealed unto you: but we are the true Bar-Jonas's who beleieve not, what flesh and blood revealeth unto us, but what our father who is in Heaven hath revealed unto us by the mouth of his only sonne, saying This is my Body, this is my Blood.

Dox: The works and miracles of Christ obliged the Jews

27.

and us to beleieve he is God, though they saw not his Divinity.

Eid: I answer first you must beleieve the present Church to be Infallible, before you can beleieve with divine faith, there were euer any such miracles: for though the scripture relates them, yet we are not certaine nor know the scripture to be the Infallible word of God, but because the church tells us soe; and the

28.

The same church tells us Christ is really present in the Sacrament and that this truth hath been confirmed by Miracles in seuerall Countries: how can you beleieve the church in one, and not in the other? Is it not Irrational? I answer secondly that the Prophets cured leapers, raised the dead, and did many miracles which none could doe but God, yet were not Godde.

Thirdly Christ never tould

29.

tould the Jews he was God in such plaine and cleare terms, as that his flesh was truly meate and, <and> his blood truly drincke, and that they should not have life unlesse they did eat his flesh and drincke his Blood: he never said clearly, I am God, who made the world and you,

but he said clearely this is my Body which shall be delievered for you, this is my Bloud, which shall be shed

30.

shed for you: If then the works and miracles of Christ obliged the Jews and us to beleeeve him saying obscurely I am God, though their senses saw nothing but ^man^ , much more the same works and miracles oblige them and us to beleeeve him saying <cl> clearely, this is my Body, this is my Bloud.

If you denie this, the Arrians, of which there be store in the world still will

31.

say unto Protestants, if you understand Christ figuratiuely saying clearely this is my Body, which shall be delivered for you, this is my Bloud, which shall be shed for you, wee alsoe may Interpret him Atonomastice or per Excellentia saying obscurely, I am the sonne of God: for as your eyes and senses discover nothing but bread and wine soe our eyes discover nothing, but man

32.

Man: If then the credet of your senses be soe great with you, that his works and miracles cannot make you beleeeve him litterally, saying clearely this is my Bloud, why should the same workes and miracles make<s> us beleeeve him litterlly, saying obscurely, I am God. and now what is become of your sensuall Argument.

Why doe you not beleeeve your eyes, that the sun is noe bigger then <the> a bushell and the

33.

And the moone at the fill noe broader then the brims of your hatt: why are you not afraid your staffe is broken, when you put it into a running streame: nay why do you not beleeeve your very dreames where your Phancy and Internall senses play <th> their part, as if you were awake, and make things seeme as reall to you as if they were soe indeed, and you cannot thinck them <oth> other till waking you find

34.

find by experience all was false, and your Phancy and Internal senses deluded, as are your externall alsoe in many things: If you measure the height and depth of Christian <My> Mysteries, with noe better a Jacobs staffe then this you will know more truth by beating the staffe about your pate, then by any other mathematicall use of it.

Dox: Christ himselfe saith

35.

saith it is a memorial a Remembrance of him. Doe this in Remembrance of me.

Eid: These very words confirme our Doctrine and convince yours of Absurdity. Did not Christ bid us doe something in Remembrance of him? what is that? was it to play at kettle-pinns, or at bowles , or make bonfires in Remembrance of him? Noe, certainly: what then? was it

36.

was it not to doe that in Remembrance of him which he then did? but he saide then he gave them to eate his Body, which should be delivered for them, and his Bloud to drinck which should be shed for them; we therefore doe that, which he bid us doe in Remembrance of him: <but> but you, who professe you give but hallowed bread, and wine, and not his true Body and Bloud, doe not it in Re

37.

In Remembrance of him which he bid you doe, and soe whereas before you <thought> thought you had but two sacraments, now you see you have but one, for you have lost the Lords Supper, you doe not sup it as he did: you neither give nor take the food nor drinck, which he bid you both give and take in Remembrance of him. Gard' Monsieur, the Absurdity is falling upon you.

Dox: Aug:

38.

Dox: Augustine the great Doctour, whom you call a Saint is clearely of our side.

Eid: Soe clearely, that I doe not see, how he could speake more clearely against you, then in these words, ipse se ferebat in in manibus suis, hee carried himselfe in his owne

hands, viz, when he gave the sacrament to his Apostles: but I have nothing to doe with Authorities neither of ffathers nor scripture

39.

Scripture at this present, my only talk is to defend that by Common sense, and reason, noe Absurdity can be demonstrated in any one of our Tenets, as they are contrary to yours: wee'l talk of Authorities another time, when we are in a library, and have sombody to turne our boocks for us.

Cap. 3.

Dox: Let authorities passe but what thinck you of this, how is it possible for one

40.

for one, and the same thing to be in two places, yea <mm> in soe many.

Eid: And what thinck you of this? How is it possible, and by what meanes, can nothing become something, and that, which is nowhere suddainly be somewhere: cannot that omnipotency which made nothing to be something, and that which was noe where to be somewhere, make that, which is already somewhere to be more where that is

41.

that is, in more places. I am of S<sup>t</sup> Austins mind, hee shall not be my God, who cannot doe more, then I can understand or explicate. Your objection question's the omnipotency of God, which neither you nor I, nor wiser then wee can either reach or fathom.

Dox: I acknowledge the omnipotency of God, but Reason requires some light.

Eid: I'lle give you some light: Your soul is not only in the head, but in the whole body, and in every part of the body

42.

Body, there is one Indivisible thing in many places, unlesse you will say your right hand and left hand are not in severall places, because they are united to the same Body which is absurd.

Dox: If it be graunted, that that soul is in the whole Body, it doth not follow that that a Body can be soe: for a soul is a spirituall thing, the Body materiall, and our Question is of a Body.

Eid: Our Question at present is of <sup>^a^</sup> glorious Body, of which you know

43.

you know, what S<sup>t</sup> Paul saith ad Corinth. c. 15. v. 44. It is sown (that is borne and dieth) in corruption, It shall rise in Incorruption: It is sown in dishonour, it shall rise in glory: It is sown in infirmity, it shall rise in power: It is sown a natural Body, it shall rise a spirituall body: If then it be in some sort a spirituall Body, it must be capable of some Spirituall properties, to make that saying good.

Dox: I cannot yet Imagine how

44.

how a thing can be in two places.

Eid: Nor never will, sir, as long as you dwell in the low region of Imagination: Phancy is a Dunce in such conceptions as these.

Dox: Domine adiv[...] Incredulitatem meam, Master <he> helpe my Incredulity.

Eid: if you will <sup>^give^</sup> me leave and have a little patience I'll try, what I can doe: Remember then, what Aristotle saith of Materia Prima, the first matter, that it is neither

45.

neither Quid, nor Quale, nor Quantum, sed pura Potentia: it abstracts from Quiddity, Quality, and Quantity, but is a capacity to be all this. Add the first and it will be a thing: Add the second and it will be such a thing: Add the third and it will be soe big, or little: Add colour, and it will be coloured; Add place and it will be placed, that is heere or there: One of these doth not worke the effect of the other, but every one its owne.

Now sir, some say that place

46.

place is an Entity called <Ubi> Ubiatio: and one ubication makes a thing to be heere and another to be there. A thing, which is indifferent to all places, by Ubiatio A, may be placed at Paris, and by Ubiatio, B, at London: suppose these two Ubications, A, and B, to be two cases, or two paire of breeches, one of white satin, and the other of b<sup>l</sup>ack. A thing in these two breeches is Bicolour, and Bilocatum

47.

Bilo<sup>c</sup>atum, double coloured, and double placed: what say you to this Sir.

Dox: Why, Sir, if I have not forgotten all, I remember, they say, that one and the same subject is not capable of two forms, or formall effects of the same kind.

Eid: Perhaps I could shew this general rule to have an exception, but there is noe need at the present, for Ubiatio, A, is as far distant from Ubiatio, B, as East from West, and is unlike one another

48.

another, as an Ox, and an Ass, though both <.> be sub uno genere, under one generical name, as those two Animalls, though nothing like one another.

Dox: this may seeme somewhat witty, but I feare not very solid: for hence follows a strange consequence, and it is this: If one should take away these two unbinations, and with a snap of his finger, and a Presto- begun conjurr Jack out of his two boxes

49.

boxes, or uncase him of his two breeches, what would become of Jack then? hee would be noe where, and yet be a thing still, and never the worse, but wee should not know where to finde him. Is not this a pretty Hocus-Pocus in Philosophy?

Eid: Yet this is noe more then to make a visible thing invisible, which God can doe: for by taking away colour, by which it is visable, it becomes Invisable

50.

Invisible, and by taking away Ubication, by which it is saide to be placed, it becomes unplaced, that is noe where and yet God knows where to have it without a blood-hound to hunt it out, and can discover it without a perspective, though neither you nor I can do <sup>it</sup> with our meere Phansy.

## Chap. 4.

Dox: But it seemeth to me, that one and the same thing, cannot be divided from it selfe.

Eid: No sir, not without a devi

51.

a devisor: but as the soul is devided from its self by the body which hath parts: Soe a thing by composition, union, or a kind of identity with a thing divisible may be divided, and yet be one still in it selfe, for as much as is signified by this word selfe: and this <sup>^is^</sup> Evidently the doctrine of Aristotle our common and grand Master.

Dox: How will you make that appeare?

Eid: By his definition of

52.

Definition of Rarefaction and Condensation, or rare and dense: he defines dense to be Multa Materia in parvo spatio, <and rare> Much matter in little space, and Rare to be little matter in much space: Now take a little boule hard and dense: there's <is> much matter in little space, then suppose the same boule to be rarefied, and swell up into a double bignesse, there's little matter in much space: And heer's

53.

heere's one and the same thing, now little, now greate, and if you cut the boule into 20 peeces, tis in 20 places: for place is nothing else but Quantity, as related and compared to other things or Quantities: and this being the formall effect of Quantity it follows, that to be in 20 places is noe greater a mystery, then for 20 Quantities to be 20 Quantities, which nobody will deny: But we commonly apprehend Place to be an imaginary

54.

Imaginary space, which is to apprehend nothing to be something: but heere you see according to Aristotle that matter, which in itself is neither Quid nor Quale nor Quantum, by Quiddity becomes a thing by Quality such a thing and by Quantity soe big or soe little

divisible, yea divided and placed in as many places as you make peeces of Quantity, though it be none of all this in it self.

Dox: stay awhile, it is not

55.

<the> not the same Matter in your boule little an Dense, and in your boule bigger and Rare: for other matter as water an aire, and such like creeps into the little boule when it is rarefied, and becomes bigger, and is squiz'd out again when it is condens'd, and becomes little againe.

Eid: then the definition of Aristotle is false: for if it be as you say, then there is more matter in the boule <Rear> Rare then in the

56.

in the boule Dense: therefore it cannot be called Much Matter in Density, and little matter in Rarity, unlesse it be the same matter <in> both without Addition or Diminution, and take its denomination of little and much, as it were extrinsically by Quantity, whose Essentiall and formall effect is to make Magnitude divisibility and locality. You must therefore graunt all *that* I have said or renounce the definition of Aristotle our general

57.

and grand Master and soe goe seeke a new master, or invent a new definition of our owne.

Dox: This doctrine suppoeth there is but one mastter in the whole Universe.

Eid: You have hit the naile upon the head; but *Laschia lo passare non omne capiant hoc verbum.*

Dox: Noe more of this, good cosen, you have almost put me into a fitt of the Megrin.

Eid: Indeed we have erred and strayed like lost sheepe amongst schoole peculations, I meane

58.

I meane speculations: let you and I content our selves with God's omnipotency, who as hee made his Creatures of nothing, so without Question he can multiply them in time and place.

Chap. 5.

Dox: I perceave, Cosen, you take me for a meere foolopher.

Eid: Noe Sir, I know you are a witty Gentleman, otherwise I would not hold this discourse with you: but I remember

59.

remember you plaid the Truant at University, and I doe not wonder at it: you had a fortune which made you not much Matter whether it were hic mulier and haec vir, or quite contrary.

Dox: But I repent me now, as wee all doe, when t'is to late: knowledge is noe burden: I have not donne with you yet. It seems to me absurd to pray to Saints.

Eid: These words to pray to Saints are Aequivocall: If you mea:

60.

you meane to pray to Saints expecting them to they should give us any good thing t'is none of our believe. If you meane only by praying to Saints, that we desire them to pray to God for us and helpe us to obtaine of him, what we need and desire, this is noe more then if I should say unto you, Good cosin, pray to God for me, and this is common and ordinary, amongst frinds: your <selves> selves doe it in your churches

61.

churches, and to forbid this is manifest absurdity: <Gard' Monsieur the absurdity is falling upon you>.

Dox: But Christ saies unto all, come unto me.

Eid: But he did not bidd us bring nobody with us. I am sure, he sent Jobs <the> three pitifull Comforters to Job to pray and offer sacrise for them, as if hee meant not otherwise to forgive their blinde Zeale.

Dox: But you worshipp the Saints.

Eid: this

62.

Eid: This word worship is also Aequivocall. If you ^meane^ such worship, as is onely due to God t'is neither our beleefe nor fact. If by worship you mean a reverence and respect far exceeding all that which we give one another, yea nobles and Princes, this is but

rational, seing the lowest Angel and Saint in Heaven in Nobility and reall excellency by many degrees more exceedeth the greatest Prince and Sovereigne upon Earth, then he doth

63.

he doth the meanest beggar. If then you levell and equall Angells with Mortalls, Saints in Heaven with sinners, The Angells and Saints may justly call you unmannerly Queekers: and if you count it Absurdity in the Queekers to levell all degrees Princes, Nobles, Gentlemen, Clownes, and beggars in Reverence and Respect in word and deed, how will you excuse your selfe to them above, the nobility of Heaven? Doe you not see you begin to Quake Sir?

Dox: All

64.

Dox: All folly is absurd, and is it not meere folly to speake to those who doe not heare us

Eid: Ha, Ha, Ha. now you make me laugh Cosin. Doe you thincke that Angells, and Saints, and pure spiritts cannot judge of Colours, sounds, sapor and tactible Qualities better then we Mortalls with our spectacles and Pentarchy of senses? And how could they doe this, if they did not see, heare, smell, taste and feele better then we upon Earth, though not in the same

65.

the same manner, but far more Excellent.

And if you say they cannot heare because they have noe <yr> eares, you may as well say they cannot speake one to another, because they have noe tongues, nor strike because the have no <ha> hands: but the whole Army of Sennacherib felt the contrary, when one Angell killed a hundred thousand of them in one night.

I wonder what Post-horses the Angell had, when he car:

66.

he carryed Abacuc so far <far>, and so nimby to the Prophet Daniel in the Lyons Den, before his porridge was cold, having no feet: And how long was the Angell Gabriel on the way from <he> Heaven to Nazareth, when he brought his Embassy to the Virgin Mary, and is it not

strange in so long journey he did not misse his way, having noe eyes? these are dreadful difficulties to those that live only by the Imagination and Phansy. When

67.

When our Lord saide to the Jews, take heed you doe not scandalize one of these little ones, and gave this Reason, because theire Angells see the face of your ffather, who is heaven, if a Protestant had beene present he would have answered, Lord there is no daunger in that, for though they see the face of God, yet they doe not see nor heare me and soe can tell noe tales of me, I feare

68.

I feare them not: this reply would have put our Lord to the trouble to make a compleat syllogisme with mood and figure to beate sence in, or brains out with stupid admiration.

Dox: You jog on soe fast, as if you meant to out run the Constable, but I shall have you by the skirts presently.

Eid: I'le add but one thing more, and then say what you please: Every one beleeves, the Divells see and

69.

see and heare, what wee doe and say, yea and sneak to us alsoe by tentations and suggestions, and is it not absurd to graunt more to the Divells themselves then to Angells and celestiall spiritts.

Dox: I would <glad> gladly know, which way they come to see and heare what passeth in this world.

Eid: I will not trouble you <with> now with Philosophicall reasons, take a plaine example: when you looke in a

70.

<in> a glasse, you see things that are behinde you, and distant from you: God is a mirrour or glasse in which all things are represented. in this glasse those Blessed spiritts see all things at least which concernes them to see or know: The Divells have noe such glasse, and yet you thincke they heare and see, what we doe. And now consider, whether your thought or mine be more Rationall.

## Chap.6.

Dox: Why doe you make Images

71.

Images contrary to the expresse Commaundement of God.

Eid: Why doe you make images of ffather, Mother, husband wife, and all your Ancestours? why doe you not pull downe your signe Posts?

Dox: But you adore Images, wee doe not.

Eid: I'le tell you a story, An Honest Country Catholic was called before a <Just> Justice of peace for his Religion, the Justice began to rate him, saying, thou foole, thou Asse

72.

Asse, wilt thou be of a Religion, that adores stocks and stones, and makes Gods of them? Pray, Master, said the Honest man, be pleased to let one of your hounds come in: what would'st thou doe with the hound, saide the Justice, pray your Worship, let it be soe: A hound was brought in, he tooke it, and ledd it to the hangings, in which amongst other things was the picture of a hare: then he fell a clapping of his hands; what do'st thou meane saide the Justice? Set your

73.

Set your dogg upon the Hare, sir, said hee; thou Bockhead quoth the Justice, do'st thou thinke the dog takes the picture of a Hare, for a Hare itself: the poore man, making a long country legg, and doth your worship thinke, quoth he, I have ^not^ as much wit as your dog, and know a picture of Christ from Christ himselfe: what thinck you cosin, who was the wisest the Justice or the clowne?

Dox: You have pretty knacks

74.

knacks in your head, I see that, but for all this, wee ought to worship Christ not his Image.

Eid: Suppose, Sir, you were Embassadour or Agent for the king at Paris and one should come, and tell you, sir, your wife abuseth you basely in England, she <wea> weares

a picture about hir neck, day and night, and kisseth it, yea and weeps over it: If you asking whose picture it was, he should answer it is your picture, sir, would you not

75.

take him for an Asse, <to ac> to accuse your Lady of such a loving Injury. Use your Reason, and apply <and apply> this to our present discourse, and tell me whether it be not an evident testimony of excessive love of Christ, to make soe much of his Image. I'll be judg'd by your owne Lady, who I am confident would laugh at such an Accuser for a silly knave.

Dox: But methinks to worship and honour the crosse, because Christ dyed uppon't

76.

uppon't, is Just, as if a sonne should honour and make much of the gallows, because his father was hang'd uppon't.

Eid: Make on step further into Reason, and you will find a vast difference betweene your gallows and our Crosse: The cause of the one disgraced the gallows, the cause of the other honoured the crosse: the one dyed because he deserved it, and could not help it, the other, because he would

77.

he would not though hee could: the one gott nothing by the gallowes, but disgrace to himselfe and his Posterity, the other gained the whole world to himselfe, and the kingdom of Heaven to his Posterity: And now, Sir, give me the Crosse and I will hug it, take you the gallows, and doe what ^you^ will with it.

Two Gentlemen, the one a Catholick, the other a Protestant riding together, upon the way, chanced to passe by a

78.

By a great wooden crosse: the Catholick put of his hatt, the other passed by without any such Ceremony: but afterwards passing by a gallowes, he turned about, and pointing to the gallows, saide to the Catholick, this is wood too, sir, why doe you not put of your hatt: Why sire, saide he, I remember, when wee came out of doors this morning, you kissed you

Ladies lipps but you did not kisse hir backside, And yet <yo> hir backside below staires is flesh, as well as hir Balcony above, why

79.

Why then may not a difference be made, betweene wood and wood, as well as betweene flesh, and flesh.

Dox: You come of pretty handsomly: but what need is there of Images, what <.> are they good for?

Eid: I'lle tell you another story: A Protestant knight of this kingdome recounted in my presence and a dozen more besides his own lady, that himselfe being in a citty beyond sea, he was going to a naughty house, and passing

80.

passing over a greate stone bridge, uppon which stood a greate white marble statue of Christ Crucified, <..> he was soe strooken with the sight of it, that he returned back, and let that sin alone: Loe heere, Sir, what Holy Images are good for, yea what need there is of them: had he not seene this Crucifix, he would not have <sup>^thought^</sup> of Christ in soe lucky a time toe prevent soe great an Evill.

Dox: He told a pretty story

81.

story for himselfe, especially before his wife.

Eid: But would you, or any wise good Christian set nasty pictures before your children, especially your Daughters? And why not? doubtlesse because they would occasion nastie thoughts <thou> thoughts and represent<sa>tations in their Phansies. If nasty Pictures cause nasty thoughts and desires: holy pictures will cause holy thoughts and desires: Now see what they are good for. I must

82.

I must tell you one thing more uppon my owne experience more than twice or thrise: I have met with some Protestants, and those noe fooles, who have read the Bible over and over, and heard sermons: and yet shewing them the picture of the nativity of Christ, his

circumcision, Praesentation, Miracles, yea his whipping at the Pillar, crowning with thornes and Crucifixion, and they could not tell what it signified

83.

signified; an Evident signe that by meere reading the scripture and hearing sermons, they made not a right Idea and apprehension of those Mysteries and verified the saying of the Poet, Segnius irritant animos demissa per aures, quam quae sunt oculis commissa fidelibus, The eares dim Phansies do create

The eyes doe blazon things in <sup>^state^</sup> <state>.

And truly every child, every clowne amongst us, learne all the Mysteries of Christianity

84.

Christianity by pictures, beside their caetechism: And therefore S<sup>t</sup> Gregory saith pictures are the books of Ideotts, that is of the unlearned, who can neither write nor read: Is it then rational to forbidd them?

I scarce came into a house in Holland, but I saw the Picture of Lot and his two Daughters: Susanna naked with the two Elders: Noah naked and his boy Cham laughing at him: and yet these folks cavill at us for the

85.

Picture of Christ and the Virgin Mary: par ma foy t'is absurd. And if they made use of their Reason they would see it themselves. But the very name of the Ghospell makes them take themselves for Saints without either faith or good works, but such as either law or civility forceth them to.

Dox: Catholicks have their vices too.

Eid: I am sorry t'is a truth: and to such Catholicks

86.

Catholicks, I say with Christ our Lord, he that knoweth the will of his Lord, and doth it not shall be beaten with many stripes. I only defend the Catholick faith, not all those that call themselves Catholicks: Amongst twelve Apostles, one was a Diver, et in Angelis suis reperit pravitatem.

## Chap. 7.

Dox: What say you of Purgatory? Is it not absurd to thinck that Spiritts can be bur:

87.

be burned with Materiall fire, and to make God a towne Beadle to whip his own frinds that love him?

Eid: Why Sir, you know our soul is a spiritt and ^yet^ it suffers not a little by conjunction with the Body and that, not by division of parts, as materiall things suffer from one another but by an intellectuall and, and affective way, which even Angells ^and Divells^ are capable of. <2ly> secondly, your objection makes

88.

makes as must against Hell, which you dare not deny. <Thir> Thirdly, there is noe need of all this you talke of the bad habits, and inordinate Affections, which they carry with them, being not only a distortion and deformity, but alsoe an Intrinsicall Impediment of their <and> longing desire to see and enjoy God, are torment enough to make a Purgatory without any Immediate Action of God: especially if you consider

89.

consider, that in this state they doe not act by materiall Instruments, but with their very Essence, and to the utmost of their Activity.

Dox: But some learned men amongst you say, they must remaine so till the generall Resurrection, which seems to me absurd.

Eid: I beleeve sir they are misunterdood: they say indeed that separated souls cannot helpe themselves, nor be altered by any selfe power, because an Indivisible thing cannot act upon itself

90.

it self: but they doe not deny, but that God can alter them.

Dox: But they say that God doth nothing, but by secondary causes.

Eid: It is not hard to find secondary Causes to worke this Effect: ffor these Authors say, that the prepatation and disposition or forming of the Body in the wombe determinateth God to a creative action of the soul, yea and in a certaine manner as they affirme concurrerth to and

91.

with the creative Action of the Soul, and soe makes it a mixt production of creation and Generation: why then may not the meritth of Christ as the Chief ingredient, and the prayers of the Church together with the intrinsecall desires, preparations and dispositions of the Souls themselves determine God to a certain creative or new-moulding Action of Souls, and thereby set them into a right conversion towards God. Againe the words of Consecration

92.

Consecration alsoe doe determine the Devine will and Power to a miraculous Action, by which bread and wine is converted into the Body and Bloud of Christ: why then may not the words of the Church praying, which are all ordained and commaunded by God himselfe, for the helpe of Souls as all acknowledge determine the Divine will and Power to a new moulding action of Souls.

But what have I to doe <.> with schoole Opinions: It matters

93.

Matters not to my purpose, how or when, or in what manner Souls are purged: Catholick faith obligeth only to beleeve, that some separate Souls have need of purging, before they can see the face of God, and being perfectly purged shall Immediately enjoy God.

Chap. 8.

Dox: How will you make it appeare to be rationall that any separate Souls have need of Purging?

Eid: By shewing the contrary

94.

contrary to be irrational: And I shew it thus: is it not irrational to say, that a man, who hath lived <wi> wickedly all dayes of his life, never kept any commaundement of God, never did any good worke: at the last gaspe with a weake Repentance and one Miserere, shall presently goe to Heaven, and enjoy the face of God, assoone as the strictest Hermitt, the most recluse Anchoret, yea the greatest Saint that ever lived uppon Earth? Is not this to

95.

to destroy the feare of God, to open a gap to all Impiety and sin, to evacuate and bring into practicall contempt the whole Ghospel and doctrine of Christ, and expose Soules to an Evident hazard of eternall damnation: As it happened to a Gentleman, who carelesse how he lived, desired but three words, Misere mei Deus in the last moment and riding over a river, which was deeper then he thought, being just a drowning, his man called out

96.

out, Master, Master, remember your three words, hee either out of forgetfulnesse or former ill custome of swearing and cursing, or downright desperation, cryed out the Divel take horse and Man: And morally speaking such will bee the end of all that live desperately, presuming to make amends for all in the last Instant and soe passe from Dives his Diet to Lazarus C<.>rowne. Corrupted Nature will easily flatter hirselve with a

97.

with a finall and totall satisfaction, and being back'd with good fellows male and female jst away salvation with the buden of an old Song, O tis brave between ten and Eleven to jump out of bed into Heaven.

Dox: You declaime like an Oratour, Cosin, and though my memory cannot follow you soe fast, yet you have almost scarr'd me into a doubt whether it be not fitting, that men should be frighted with a Purgatory.

Eid: not

98.

Eid: Not only frighed Cosen, but really beleeve, and expect it, as really it will prove in the end, assure as you an I am heere.

## Chap. 9.

Now turne about, good Cousin, and consider if you please, how rationall our doctrine is: Wee say that a man <that a man> who hath as many sinns uppon his soul as ever were committed since Adam, and hath gotten a world of vices, ill customs and hab

99.

and habitts cannot morally speaking by a momentary Repentance in a dead benumbing sicknesse with one act root out those inveterate habitts; and make his soul cleane enouh to enter into that kingdome, into which <saith> S<sup>t</sup> John saith, nothing never so little uncleane shall or can be admitted; Is not this rationall? If it be, you must either graunt a Purgatory, or send somthing uncleane into Heaven, or some Repentant souls to Hell, which is absurd.

Doe we

100.

Doe wee not see in others, and find by Experience in our selves how hard it is, and how Long time with intollerable <In> Industry is required to root, and cleanse the soul from inveterate and deep rooted habitts which in a manner are become naturall or another nature as S<sup>t</sup> Augustine saith Consuetudo est natura facta, Custome is a nature of our owne making.

You hard that smug the <sm>

101.

smith for ale and spice  
 sold all his tooles  
 but still did keepe  
 his vice.

And after all these considerations can we Imagine all this can be commonly and ordinarily donne without a miracle in Grace which is not ordinary. There must bee a Purgatory then, in which this may bee donne by such meanes as God hath appointed, though the particulars bee unknowne to us.

102.

To beleeve and teach that nothing uncleane can enter into Heaven, that wee cannot be cleane without rooting out all vices and ill habitts, that this cannot be donne without much labour and long time in this world: that if it be not donne before the separation of the soul, it must be donne after with far more paines, punishments and torments. Is not this doctrine a great furtherance to piety, a

103.

mighty spurr to Christian perfection? will it not make men wary and cautious how they live if they be not delivered over to a reprobate sence (as the Apostle speaketh) will it not make men follow the counsell of Christ, to make peace with their Adversary, that is with their conscience, while they are upon the way, least he deliver them to the Judge, who will cast them

104.

into prison, that is Purgatory till they have payed the utmost farthing.

#### Chap. 10.

Dox: We have staid long enough in your Purgatory under ground, I come to your Purgatory above ground for such I account your Confession of sinns to man, and your beleefe that man can forgive sinns. A very grosse absurdity.

Eid: This was the scandall

105.

scandall of the Jewes, when Christ saide dimittuntur tibi peccata tua, thy sinns are forgiven thee: But I wonder at you: Why? hath not man power to forgive sinns by Baptisme and why not aswell by sacramentall Absolution? did not Christ as clearely <bind> bid men bind and loose sinners as well as baptise them? Doe not your Prelates and learned men endeavour to <bri> bring in confession and Absolution againe? Doe not your

106.

Protestant Ladies begin to fancy it? hath it not alwaies been prescribed and printed in your Liturgy or book of common prayer, where in the visitation of the sick, after some prayers, the

Rubrick saith <He> Heere the Priest shall exhort the sick person to make a special Confession of such sinns, as burden his soul, and then the Priest shall absolve him in this manner: Our Lord Jesus Christ absolve thee &. And

107.

I by the power given to me doe absolve thee from all thy sinns, in the name of the ffather, the sonne, and the holy Ghost.

Is not this the same forme we Catholicks have and use? And is it absurd in us and not in you? You deale with us as M<sup>r</sup> Ployden the Lawyer did with the country man, who asking his advice, what satisfaction the law would give him for his neighbours hoggs which had

108.

sorely trespassed upon his ground, he told him, such and such, why then, sir, said he, you must make me that satisfaction, for they were your hoggs: nay then the case is altered, quoth Ployden, for my hoggs may, but others may not: Soe nothing is absurd, which you doe, but if wee doe the self same va nobis, woe be to us, we must bee Amerst, but by your good leave this is not good Christian measure, you doe not doe, as you would be donne unto.

I pray

109.

I pray Sir, reflect upon this one thing, your Prelats and learned men approve Confession and Absolution, your Liturgy teacheth it in print, and prescribeth it: On the other side your country Ministers preach against it there Pulpitts: Your Populace stuff'd with such Sunday railings loudly laugh at us for the use and practice of it: All the reformed Churches abroad, whom you call brethren, and hold communion with,

110.

condemm both this and your whole Church goverment as papisticall and damnable. bon Dieu! what a mish-mash of beleefe is heere among you.

A certaine Philosopher of Athens comming into the markt place where the people were bemoaning the wether said Ἄνδρες Ἀθηναῖοι, yee Men of Athens, tell me what weather you would have, and I'll make it presently: One called for raine, another would have

111.

none: one would have an East wind, another a West &c. Well! Said the Philosopher agree among your selves, what weather you would have, and then call me, and I'll satisfy you all: I say the same; Agree among your selves on this point and I'll give you a fuller satisfaction. In the meane time your own Liturgy sufficiently answereth for me at least ad hominem, as the saying is.

I must put you in mind of

112.

of one observation more: Your learned men approve, your Liturgy teacheth and proscribeth Confession and Absolution: I ask uppon <wh> what ground? doubtlesse uppon those words of Christ whose sinns you forgive shall be forgiven them and whose sinns you retain shall be retained: Now, I aske againe, whether Confession and Absolution be necessary to salvation or noe? If not, and Confession to God

113.

Alone be sufficient, and every sinner can absolve himselfe with an act of faith and a short Miserere, what kind of keys and power is this which Christ hath given his Church? Is not this just as if a King should make a Lieutenant, and give him the keys of the Tower, but with this proviso, that every Prisoner, that comes in shall have a key in his <po> pockett to goe in and out at his pleasure without his leave

114.

would not the Lieutenant thinck the King mocked him. Tara Tantara, If I may say it with Reverence this were Alarum enough to set Christ and his Apostles together by the eares for giving them keys, and a power good for nothing but to make them ridiculous.

Now on the other side, is if Confession and Absolution be necessary to <to> salvation, then all Protestants and all those of the reformed

115.

med Religion were, are, and ever will be dam'd for neglecting, <..> yea dispising that which is necessary to salvation. Doe you see, Sir, one cannot turne about, without treading uppon some Absurdity or other in your way of beleefe.

Dox: You are somewhat sharpe, Cousen.

Eid: But your side is more sharpe: And I may say unto you, as the fellow did to the Farmer, whose dog running at him with open mouth, he thrust his pike

116.

into his throate, and killed him, the Farmer being angry, and asking why hee hath strooke his dog with the blunt end of his staffe, because, quot he your dog did not run at me with his taile: Even soe, if against us you <stil> still cry out, Absurdity, Absurdity you must have patience sometimes to heare the same Language κακως λαλειν κακως άχ[.]ειν, Qui male loquitur, male audiet: Such thing will passe to and fro sometimes as gaping goes from mouth to mouth.

Chap. 11

117.

Chap. 11.

Dox: I'll make a thrust at you now, which you shall not be able to ward, and shew you such an Absurdity shall make your best witt as blunt as a beetle: What can be more absurd then your Indulgences: The Pope gives a a pardon of all sinns, a 100, a 1000 yeares pardon, and for a little mony, you may have <leave> leave to committ what sinns you please.

Eid: What a bugbeare is heere? I'll blesse my selfe, and drive it away: This is none of

118.

our doctrine, Sir, but your pulpit bables to make us odious to the People: Just as you should put a Beares skin uppon me, and lead me up and downe to fright woeman and children: t'is but throwing of the Beares skin and the poore soules will be quieted: take of these Lies and the People will be pacified, and turning about call the pulpit man a Monster for his huge lies:

such tales are tolerable in a simple Minister, but for a great and learned Doctour in a publick Audience to preach that

119.

the Pope being informed, that a fellow had layen with his mare, enjoyned him for his pennance to marry the Mare: was not this absurd: And what Effect did it worke, thincke you? A Gentleman who was present out of morall Prudence, judging it to be a lye, vowed to enquire out the truth, which having donne he became a Catholick. Our doctrine is misliked, because it is calumniated by such, whome the vulgar mistake to have more witt and Conscience, than they have.

120.

You must know then, sir, that noe Indulgence doth forgive sinn, noe not the least, but supposeth it already forgiven by contrition and the sacrament: what then doe Indulgences? they remitt the penalties and punishments enjoyned by the ancient Canons of the Primitive Church, who ordained them for two reasons: first as Church discipline to conserve Christian faith and manners: secondly to let all Christians know, that pennance must be donne for sin, either in this life

121.

life or the next: Now these Canons are not abolish'd: but considering the greate latitude of the Church, and the variety and condition of the members thereof now a dayes, it is impossible to exercise the rigour of those lawes: For which cause the Church by way of Indulgence remitteth the severity of the them to repentant sinners by applying the meritts of Christ, which are the treasure of the Church: And this is noe more, then if a poore Creature were enjoyned to stand in a white sheet

122.

(which hath beene often seene in your Churches) for three sundayes together, and the Bishop seing hir very Penitent should remit the severity of that Pennance, commending hir to the satisfaction of Christ crucified. Such Indulgences you may and doe buy and sell in your Church. Have I not declined your unavoidable thrust, and turned the point uppon your selfe? have I not bless'd my selfe from this huge bug-bear? You have more need of a

123.

Buckler: for you have put a hammer into my hand to <kno> knock you quite downe: Our Indulgences are but Pygmies and Dwarfs to yours: for every man or woman among you can give themselves a plenary Indulgence every moment in the day, and quitt themselves of all sinns, and punishments due to sinns of what multitude or magnitude soever, with one act of faith, and half a Miserere: the Pope can give noe such Indulgence: you were not soe wary as Socrates

124.

Socrates, who being asked what he would take for a box on the eare, answered, a Helmet knowing it would hurt the striker more then him: you should have thought of a helmet, before you put this hammer into my hands.

#### Chap. 12.

Dox: I'le stand all your blowes without a Helmet: and now I'le say something, which I am confident you can not answer.

Eid: It must be for want of a tongue then, for

125.

<I> I am sure, I shall not want a reason

Dox: Is it not absurd, yea impious to give the Communion under one kind, and deprive the Laity of the cup, Christ himselfe saying expressly, unlesse you eate my flesh and drinck my bloud you shall not have life in you.

Eid: You still fight against your selfe: you profess you neither give true flesh nor bloud: are not you more to blame? we say we give his reall Body, and it

126.

<is not> cannot be a reall true body without bloud: have not we the advantage of you? Your objections are like the Monster Medusa which turned all into stone who looked uppon hir, but beholding hir selfe in the glaz'd shield of Perseus was hir selfe turned into stone, and killed:

soe your objections stupifie and stunn weake braines, but when Verity and Truth opposeth hir cleare shield, they are stoned and killed with their owne refelxtion.

127.

Marke I pray with what force they rebound back upon you: wee offend, you say, because we give only the flesh, not the bloud, you neither flesh, nor bloud, as your selves acknowledge: are you not more to blame? Is not the bloud part of the body? Why then we give both flesh and bloud.

Dox: But you doe not drinck his bloud, which he commaunded.

Eid: and you neither eate his flesh nor, drinck his bloud

128.

bloud, but meere bread and wine: Must these words, Eate and drinck be taken purely grammatically? <What> What then will become of you, who neither eate nor drinck his Body or bloud, but only spiritually by faith. If you should eate and drinck your dayly meate and ^drinck^ noe more properly and grammatically, then soe, you would quickly be as leane as a racket, and starve too. Your Logick is noe better, then that of the University Truant, who being asked by his father, what

129.

what he had learned at the University: I can prove saide he, that those two eggs in the fire are three, lets see that quoth the Father, why there is one said he, and there's two, two and one is three: his Father, snatching up one, take thou the other wife, quoth he, and let him sup upon the third.

Soe say I, let us take reall and true flesh and bloud, and sup you upon a supper of faith only: If you be not hungry by the morning, I'le turn chamaelion, and live upon

130.

upon the Aire: Beware then you doe not play the rigid Grammarian upon these words, Eate and Drinck. Prischian himselfe would be wiser then soe, if he were to run the same risque.

Dox: Many are displeas'd with your distinction of Sins into Mortall and Veniall.

Eid: T'is because they doe not understand latin, sir, would you account it as great a sin for your Lady to tell a pleasant lye, as to make you a cuckold: mortall and veniall

131.

signifies great and little: we differ in words, but agree in meaning, and this is call'd Quaestio de nomine, and to fall out about this is something <sup>^like^</sup> to the quarrell which happened to a Passenger called William Not, whome the Constable stopping saide, tell me your name, Sir, Will Not saide he; but you must and shall tell me your <sup>^name^</sup> said the Constable; why Will Not said he againe: The Constable taking him for a stubborne fellow set him by the heeles:

132.

but rather then we will be laid by the heels for meere terms and wordes <i.> w'eel <sup>^change^</sup> mortall and veniall into little and great: And if you will not allow this distinction, you may be hang'd drawnen and quartered as well for stealing a pin, as for high treason.

Dox: I am satisfied in this point, but your doctrine of <sup>^meritt^</sup> is injurious to Christ, who saith, when you have donne all that you can, say you are unprofitable servants, and we all hope to be saved by

133.

his meritts. soe that the word meritt is odious to us.

Eid: Soe was the Pope to the Embassadors old Cooke at Rome, till with his Masters leave he went and saw him: For he had heard he was a horn'd beast with seaven heads, but found him as he said a good handsome old man: soe will you say, when you rightly understand, what we meane by this word meritt: we meane nothing else but that for every good work, yea a cup of cold water given

134.

for Gods sake, he will give an unspeakable reward: If you denie this, you give <check> check mate to Christ himselfe, and in plainer terms the lye. What proportions our good works hold to the reward promised, whether de condigno or de congruo, belongs to the schoole disputes, and concerns not faith at all: soe that we suffer from you, because we are mistaken by you, as Honest Tom, who having <sup>^acted^</sup> a spright in a play in the next Parish

135.

and comming home late and forgetting to pull of his Divells head, first frighted certaine knaves, who were stealing his Masters rabbets in the warren, who running away left their hayes and horse loaden with rabbets: Tom getting up road home, and knocking at the doore, one looking through the crannel ran back and would not let him in, thincking verily, the rabbetts, which hung <sup>^downe^</sup> <out> of each side of the horse, had been souls,

136.

and he the Divell come for their Masters soul, whome they knew to be a right old Dives, till the Chaplaine comming out, and beginning to Exorcise the Divell, what <.> meane you, said he, I am Honest Tom, and remembring himselfe pulled off his vizard and set them all a laughing. Thus you see mistaking causeth misdealing. Put of the false Idea and Image, of this word Meritt, which you have framed to your selfe, and you'll be no more afraid of it then of Honest Tom.

137.

Dox: But O good works, good works, Sir, are to blame: the scripture saith, all our Justices are like a menstruous clout, and we hope to be saved only by the Justice of Christ, imputed to us.

Eid: Marry, Sir, if good works be to blame, what will become of naughty ones? but before I answere you to this, least we both sit beside the cushion, I must tell you, that the wise and learned men of your church, as it is distinguished from other sects of it in the reformed Religion,

138.

doe reject this Imputative Justice, and acknowledge faith Hope and Charity to be true sanctity inherent in the soul: soe that now I have to doe with you only as a Lutheran or Calvinist, who beleeeve to be Justified by faith alone applying the Justice of Christ to themselves without any true good works of their owne and they have scripture for it too, Ipse est Justitia nostra, He is our justice.

But saving the respect <d> due to your English Doctours I must needs tell their inferior

139.

Inferiour Brethren they talke very absurdly to say all our good works are damnable, and mortall sinns: to what purpose shall we doe any: let us take our Christian or rather unchristian liberty, and doe what we have a minde too: A man were as good be merry and spend all, as to be sad and never thrive. you would be loath to give us leave to cog and lye and cheate and yet the pretious garment of Christ's Justice can cover and hide these as well as any other menstruous clout, as you call our

140.

good works: This word therefore must be understood with a grain of salt, which I leave to Expositours.

Moreover that you may see, how absurd it is to say, that there is noe inhaerent Justice, and that all our internall and externall Acts are mortall sinns, and a menstruous clout, consider a little, what will follow: There will be noe reall difference betweene Saint and Sinner, Elect and Reprobate: there will be none cleane of hart, and by consequence none capable to

141.

to see the face of God, what coverslut soever they have: Christ will have never a flock of sheepe, for even the Elect will be but wolves in sheeps cloathing: And in the day of Judgment the Reprobates may <sup>^say^</sup> unto Christ: Lord doe but impute unto us thy Righteousnes, and cover our filthiness with the pretious garment of thy Justice, and we shall make as good saints, and be as cleane as the best of them. And howsoever you boast of the garment of Chirst, I am sure it

142.

is not the golden fleece of the Lambe of God, who taketh away the sinns of the world, and not only covereth them.

Dox: But to dreame we have any true Justice in our selves is injurious to Christ who in the Scripture is called the Just, and in this chiefly sheweth himselfe the only Mediatour,

that he standeth betweene us fearfull sinners and the scortching sun of God's Justice: but to say there is any true Goodnes in us is to part stakes with him in the title of

143.

a Saviour and Redeemer.

Eid: I perceave, Cosin, you are not quicksighted you cannot see day at a little hole, I will therefore open the window, and let in the whole sun uppon you: to this end marke a similitude, which I will shew you: Imagine a poore Creature inwardly full of soares and ulcers, whose malignity reach to the very superficies of the whole Body and that a Physitian came and said, Sir I can take away the outward deformity of the Body, but

144.

the inward ulcers are incurable: And after him another came and said, be of good <che> cheere, I will make you whole, inwardly and outwardly: which of these were the better Physitian.

Dox: Doubtlesse he that made all cleane, as Hercules that <sup>^did^</sup> not only lock up the doores, and keepe <sup>^in^</sup> the stench, but let in the river, and washd quite away the dung and filth out of Augeus his stable.

Eid: Then out of your owne mouth, I judge you, whether

145.

your Christ, who leaving sinners as sick, as weak, as foule, as before, only covereth them with the garment of his Imputative Justice, and wincketh at their inward Injustices be the better Physitian, or our Christ, who by vertue of his Justice and Grace taketh away the sinns of his Elect and maketh them strong and able to work righteous Actions as becommeth Saints: Or rather, whether your doctrine or ours doe more honour

146.

the true Christ, and whether you or we are more injurious to Christ our Saviour.

Dox: This doctrine of inward strength to doe good works putt's me in mind of freewill a doctrine very presumptuous, and injurious to the Grace of God.

Eid: I look'd for this all this while, I thought we <sho> should have a shower from that dark cloud of Grace and freewill: but I'll put on a cap of searecloth, and stand your

147.

shower, without feare of being wet to the skin, play your play, Sir.

Dox: If we have freewill, we can doe what we please, but Christ saith, without him we can doe nothing, and what's lesse than nothing.

Eid: A Child cannot goe unlesse the Nurse hold it by the sleeves, and then it goes and that's something. Soe if the Grace of God helpe us we can doe something, though we can doe nothing without him

148.

Doe you thinck, Sir, we move under the Grace of God as an Arrhow out of a Bow, or as a Stone out of a Sling? why then doth God forbid or commaunde any thing? he must needs goe, whom the Divill drives, much more whome God drives, who is stronger than the Divell: To bid us take heed of breaking our neck and then push us downe with a force, which we are not able to resist, is noe better then the warning of Diogenes, who first

149.

first broak the Pate of a fellow <and> with his staffe, and then bid him take heed.

Heere againe I have noe quarrell with your learned men, they scorne, and are ashamed of the saying of that grand Presbyterian Reformer John Calvin, that the treason of Judas was as properly God's own work, as the confession of Peter.

Dox: I am not yet satisfied how Grace and freewill can stand together, and all the praise be due to God, if we have a share in it.

150.

Eid: To give you a Philosophicall or Theologicall Argument would goe beyond the bounds of a Dialogue, I wil therefore shew it by a similitude: suppose a young mayden sate at the bottome of <.> a huge high mountaine, and were bound under paine of death to carry up a greate Milstone, that lay by hir to the top of the Hill, your selfe would acknowledge she

were already as good as halfe hang'd: but if a mighty Giant came, and said, Mayden set thy hand

151.

to the stone, and doe thy best, I'll supply the rest, but if thou sit still and doe nothing, or withdraw thy hand, before we come to the top, I will alsoe let goe: Now I aske you, if this stone be carried to the top of the hill, who deserves the praise, and the thancks? and if it tumble downe in the mid way, who deserves the blame? The Mayden is free-will the Giant is the Grace of God, and if freewill boast against the Grace of God, she doth like the Ant or Pismire, who sitting

142 [B]

sitting upon the oxes horne, cryed out Aramus, we plow: or like the Oyster on the Eagles back, saying Volamus, we fly. Loe heere, Sir, we can doe nothing without Christ, and yet I boldly say with S<sup>t</sup> Paul, we can doe all things in him that strengthneth us, and with S<sup>t</sup> Augustine, he that made thee without thee, wil not save thee without thee. If you graunt not Freewil I see noe reason, why any man should be angry with his wife for Adultery: shee may

143 [B]

Justly say, she could not helpe it, noe more then the poore Tiler who falling downe from the <sup>^</sup>tops<sup>^</sup> of the house uppon an old man, that sate at the doore under him broak his neck, and being persecuted by the old mans <sup>^</sup>sonne<sup>^</sup> the Judge told him, that if <sup>^</sup>he<sup>^</sup> would needs be reveng'd the Tyler should sit where his Father did, and he should goe up and fall downe and break the Tylers neck: And soe if any man will be reveng'd of his wife, I know noe way

144 [B]

but to commit Adultery, as shee did, and say you could not helpe it: is not this pretty?

Now if you say, your wife deserved that God should subtract his grace from hir for some former sinns, and let hir fall into this, I aske <ho> how shee could avoid those former sinns?

Dox: Our fray is not yet donne; you are untollerably presumptuous on the one side,

145 [B]

and uncharitable on the other to judge and condemne all but your selves, saying all are dam'd, but those of your Religion.

Eid: Wee neither judge nor condemne any one in particular; noe not the veriest Reprobate: We acknowledge, we are ignorant, what God will doe with particulars, this man or that, before or in the howre of their death: we only say, they are not for the present in a saving Religion, nor in

146 [B]

the right way to Heaven, <an> And this is noe more, then you say to Turks and Jewes, they are not in a saving Religion as long as they denie Christ: And if this be uncharitable, t'is against charity to goe about to convert them: for what is that, but to say in words and deeds, they cannot be saved in the way in which they are.

We verily beleeeve you are not in a saving beleefe: must we not tell you soe? noe

147 [B]

by noe meanes: pul your selfe by the nose, you doe the same; for either you thinck and really judge we are out of the way of salvation, or you are very uncharitable, yea cruell to persecute and ruine us for our Religion by which we may be saved, as wel as you by yours.

Let Reason sit in the chaire, and summon your senses about <sup>^</sup>hir<sup>^</sup> and tell me, whether if I saw you riding past to a precipice, and in daunger to

148 [B]

breake your neck horse and man, at least as I thought, and <l> should let you goe on and not soe much as say take heed cosin, there's a downfall you will in infallible perish, if you goe forward: were not this against charity, and an unfrindly part: wel you might call me Cosin, but in a wrong sense because I cosen'd you with an unfrindly silence.

But if you will needs have us hold our peace, and give you noe warning, set us downe in a paper what you would have

149 [B]

us say, and we will doe as the man did, who loving his <Mas> Master, and doing somthings for his Masters good, as he thought, his Master being angry, gave him a paper saying, Sirrah heereafter I will have you do nothing, but what you find in this paper, and a while after his Master walking abroad fell into a ditch and calling to his man to helpe hime out, he pulled out his paper, and reading, Sir quoth he, I doe not finde it in my note,

150 [B]

and so let him lye to get out how he could: but we cannot be soe simple on the one side, nor soe unkinde on the other, as not to tell you, we verily beleeeve you are not in a saving Religion.

If this will not suffice you and you thinck yourself wise enough to finde youre owne way, wee'l serve you as the knavish Boy did his blind Father, whome leading about the towne to begg, at one house among the rest got a pecce of roast meate, which

151 [B]

the Boy eate up, and gave his Father the rest: but the old man asking him for it, heere's none, quoth the Boy, but I smelt it ^said his Father^ you were mistaken then quoth he, and going forward led him against a Post: What sirrha, quoth his father can'st thou not see: I thought Father, quoth he, you could have smelt the Post as well as the roast-meate: Even soe sir, if you will not give us leave, to give you warning of your daunger, as wee

152.

apprehend, wee'l give you leave to smell out your way to Heaven, as well as you presume you can.

#### Chap. 16.

Dox: I am in Charity with you concerning this point, but we cannot wel disgest your Relicks: it seemeth somewhat superstitious.

Eid: I confesse Sir, flesh and bloud cannot soe well disgest the boane of a Saint as the lock of a Mistris, which sort of Relicks abound <am>

153.

amongst you, and are much honoured: but what I saide before of pictures may serve to acquaint you, with the respect we shew to Relicks.

Dox: But you counterfaite and make false Relicks:

Eid: And many Protestants counterfait and make false <relick> mony; let the coyners be burn't together on both sides,

lliacos intra muros

peccatur et Extra

154.

knaves will be knaves wheresoever they be, and I'll tell you by and by how a knave serv'd me. A frind of mine left me a gold case and pick-tooth: A servant who was to deliver <y> it, got another made of brasse guilt, and it was some weeks, before I discovered it: Soe you see Protestants can make false Relicks, as wel as some Papists. It were folly to forbid the king's mint, because others

155.

others coyne false mony: hang up the knaves, and let honest men goe on with their worke.

Dox: I confesse you have many good things, but your church abundat in superfluis, abounds in superfluities, and unnessary things: to what purpose lighted candles upon the Altar by day light? what need is there of them?

Eid: Nay rather what need is there of Candles un

156.

unlighted upon your Altars day and night, I see none, unlesse you meane to make sport, as Hobson the carrier of Cambridge, who hearing the cryer say, hang our your lanterns, hung out a lanterne, but put nothing in it: the next night he cryed, hang out your lanterne and candle, he did soe, but not lighted: the third night he cryed out hang ou<sup>t</sup><t> <sup>^</sup>your<sup>^</sup> lanterne, and candle

157.

light, and then Hobson did all compleately: You often cry out, the Ghospell, the Ghospell, but your Ghospell is like Hobsons Lanterne: it hath a candle in some places but not lighted, and

in other places neither candle nor light. The light of the Ghospel is the true meaning of the word, which you cannot have, as often as you leave the Interpretation of the Church, from whom you had

158.

the word: And therefore it is a right Embleame of your reformed Ghospell to set up candles unlighted, the word of God in every candlestick, that is the Bible in every fooles hand, without the knowledge of the true meaning of it.

For a more serious answer I refer you to an honest simple Sexton, who hearing an English Gentleman a Protestant in a church beyond sea saying, what's heere

159.

candles lighted by day light? to what purpose? what need of this? I pray, sir, said he, why doe you weare lace uppon your band? to what purpose? what need of it? why for an ornament, said he: for the same reason, quoth the sexton, we set up lighted candles: must you have an ornament uppon your band, and God none uppon his Altar? was this not a sufficient answer? fie uppon't, I am ashamed

160.

to heare wise men hastily object difficulties, which every simpleton cas as hastily answer.

#### Chap. 17.

Dox: Your Doctrine and principles are thought daungerous and contrary to Monarchy and Civill Government.

Eid: You put me in mind of a little Boy at Worchester, who hearing his mother, and another

161.

woman begin to scold in good earnest came running to hir, Mother, Mother said he cry whore first: Soe doe you: but it will not serve your turne: if you would not be offended, I could shew you the name of the Beast uppon the very fore head of the Arch-Apostles and founders of the reformed Religion.

Dox: Speake freely, Cosin, we are all frinds heere, and I am willing to heare truth

162.

though it be against myselfe.

Eid: You know, Sir, that, Martin Luther was the <f> first Apostle and beginner of Reformation: heare his Doctrine in his owne words L. con: Ambro: Catha: It is lawfull for me saith he, for Christian liberties sake, not only to neglect, but to contemne and trample under my feet the Popes Decrees, the Canons of Councells, the laws and Mandates of the

163.

Emperour himselfe, and of all Princes: Is not this Principle destructive of all goverment and law, Canon and Civill: yet this you have seene practised and felt it too: Againe lib: con: statum Ecclesiae, whosoever saith he, wil venter their lives, their Estates, their honour, and their bloude in soe Christian a work as to root out and destroy all Bishops and Bishopricks (which are the Ministers of Sathan)

164.

and to pluck up by the roots all their Authority and Jurisdiction in the world: <Th> These, these are the true children of God, and obey his commaundements: Is not this Principle destructive to the whole Church Government: yet have you not heard and seen with your owne eares and eyes this doctrine preached and practised by the tender consciences of the Ghospell. In another place he saith

165.

perhaps somebody will be telling us, this doctrine may cause tumults and sedition in the common people: Tush saith he must the word of God be prohibited, and the People perish for feare of Tumults? What say you to this, Sir?

Dox: I confesse, Cosin, I see soe much of this fiery zeale amongst us, that it makes me afraid, we shall have a new sounding of

166.

trumpetts, beating of Drums and shedding of civill blood, if sober and discreet men prevent it not: From such Zeale and Zealotts, libera nos Domine, good Lord deliver us.

Eid: The said Luther in his booke against Ambro Catha: saith, the Divell never never invented a more cunning and more pernicious meanes to root up utterly the Ghospel, then the designe of founding Universities:

167.

and lib. de abro: Missae, I am of opinion <what> saith he, that the Idol Moloch was a type of the Universities: for out of the smoake of these Universities doe arise all those Locusts, who at this day possesse the chaires: he doth not only speake of Catholick Universities: for he shut up the schooles at home in wittenbergh: he forbad the reading of Aristotle, Tully and <who> other Authours

168.

who meddle not with Religion and why such an Enemy of learning? for feare men should be soe wise and able to see his naughty doctrine and Principles.

Dox: I am more then halfe of your opinion cosin for I love learning, though I neglected it in due time and place.

Eid: Truly, Sir, Methincks this man is something like to the Fox in Aesop, who having lost his taylor in a

169.

gin perswaded the rest of the Foxes to cut of their tails too, saying it was an unprofitable burden and uselesse: But an old Fox perceaving the knavery, said, Brothers, let us <..> not deprive our selves of that which nature hath given our species and kind as an ornament and helpe in necessity, for the words of one who having lost his owne taylor in a gin would make all us bare as his <owne> backside, to cover his

170.

owne shame

Dox: But I hope both the state and the universities will be wiser then by renouncing of learning to make themselves unable to answer a heathern Philosopher.

Eid: But now Sir the Principles of learning and true knowledge failing him to make good his new doctrine he pretended that what he did was by the Revelation of God, and warrant of the holy Ghost

171.

and that he received from God the sword of Gideon (God blesse us from Spirituall sword men) to compell the whole world to acknowledge, and set up the kingdom of Jesus Christ: Is not this the <Pr> Principle and root out of which arose the fith Monarchy men, who are the deadly Enemies of kings and princes, yea of all Magistracy.

Dox: I desire the kingdom

172.

of Jesus should come, but not in this sence, nor in the way of the fith Monarchy men.

Eid: I will be short and only shew his contempt of kings and Princes. In his book against the two Eidicts of Caesar, you must know saith he that from the beginning of the world to this day it hath beene a rare thing to finde a wise Prince, but more rare to finde one

173.

that was Honest: for commonly they are the veriest fooles and knaves in the world.

#### Chap. 18.

Dox: Heer's enough of Luther: I hope better of Calvin.

Eid: Such a hope as that of the old woman in Syracuse in Sicily, who dayly prayed hartily for the life of Dionysias the Tyrant, whome all the world hated: Hee

174.

hearing of it, and sending for hir, asked hir reason, why she did soe: because, quoth shee, when your Grandfather raigned amongst us like a tyrant I prayed for his death and he died: after him came your Father, who proved worse, then he, I prayed for his death, and he alsoe dyed, then came you worse then both of them and I pray for your life, for feare the Divell should come after you.

175.

even soe much better is Calvin then Luther.

You know, Sir, he was *the* Evangelist, and founder of the reformed Religion in France, and the Lycurgus of Geneva, *which* is the face and the seat of the new Ghospel, and though Luther gave the first Alarum, yet he glorieth *that* he perfected, and set the garland uppon the worke

176.

Be you judge of his perfect and Ghospel Principles: Comment: in Danielem c. 2. v. 39. They are saith he out of their witts, quite voide of sense, and understanding, who desire to live under soveraigne Monarchies: heer's a Mittimus for all Royallists to Bedlam: what can be said more against Monarchy. Againe, c. 6. v. 34. These

177.

kings, saithe he are in a manner all of them a company of blockheads and Brutish persons: Would any man of common civility speak such words. c. 6. v. 22. Princes deprive themselves of all power, when they oppose God, and it is better in such cases to spitt in their faces, then to obey them. Heere Kings are deposed ipso facto, et lata sententia by John Calvin, if they oppose his Re-

178.

Reformation: And is not *the* sent of this doctrine strong and ranck <in the> even now in the Harts of the reformed Saints.

I omit the like Doctrine of Melanchton, Zwinglius, Beza, and many others all Arch-Evangelists of <the.> *the* reformed Ghospell: whereas we Catholicks detest and abhor all these Principles and Practises: And if any

179.

Catholick to act contrary to this profession, hee doth it not as a Catholick, but as a man, and men you know of what Religion soever may be corrupted by ill Education or ill Company, or Passion or Malice. The Angells were all created in one and *the* same true Faith and Religion, and yet a giddinesse tooke some of them in the

180.

head, that they could not stand in the order and place which God set them. And not only particular men, but whole states out of human motives may act contrary to the reall and true principles of of their Religion: I say therefore let naughty men be punished <of what> of what Religion soever: but let not the good graine be pulled up with the cockle least by such a vastation

181.

noe good men be left of any side.

I'll say noe more of this, but only desire you to send us your Buckler, and you shall commaund our swords, whensoever Occasion shall require it in the Royall and Common service of the king and his Loyall Parliament: And that you may understand my meaning, I'll tell you a tragicall, but not unpleasant story:

182.

Two gallant souldiers Gentlemen belonging to a garrison of a famous city in Eurpoe, for their <wo> worth and valour, each worthy to be call'd Achilles, and for their mutual love one to another Achates, and for their loyalty and royalty a Clitus or <Philo> Φιλοβασιλευς, that is a lover of the king, by occasion ^of^ a Thersites, as <il fav>

183.

ilfavoured in Person and Condition as his name sake in Homer carrying lyes and tales betweene them took a disgust one to another, and the businesse came to a Duell: but after a passe or two without any harme to either side, as the Godds would have ^it^, an Alarum was given from the walls of an assault made by the Enemy, who then beseeged the towne; whereuppon <sha>

184.

shaking hands and saying, let this dispute of valour be decided upon the common Enemy they posted to the walls, where they behaved themselves like noble royalists, doing wonders upon the Enemy, till at <len> length it chanced, that the one lost his buckler arme, and the

other his sword-arme: whereuppon joyning close together, he that had his Buckler arm covered

185.

his companion, and he that had his sword arme fought for his Achates till the Enemy was shamefully repulsed, and beaten from *the* walls, then embracing each other with halfe armes, but <h> whole harts they vowed that never any Thersites like Mahomets Dove should pick come their cares.

Both you and we, Sir, were once in the field together

186.

against the common Enemy of Royallty, you are now in Security, but we have lost our Buckler, let no Thersites play the earwigg soe, as to make you thinck us unworthy of your Buckler: speak a good word for us in due time and place: unbeguile the vulgar, when you heare lyes put upon us and our Religion, and the like: This is all the Buckler we desire of you.

187.

#### Chap. 19.

Dox: I verily beleeeve, Cosin, you are honest men, and have noe such Principles as these: let us passe to something else. Your Masse book is a strange word, and sounds displeasing to us.

Eid: Soe doth your book of Common Prayer to the Presbyterians and other Sectaries, you stick in the same mire: But not to of

188.

offend with words, wee'l give you leave to call it our book of Common Prayer, or by a name common to us both, our Liturgy, and never call it Masse book more.

Dox: But in your Masse book there be a multitude of ceremonies, and ridiculous postures and gestures, which seem to us absurd.

Eid: You say well, Sir, it seemes soe to you; but it is because you understand

189.

them not, and not because they are soe in themselves. Aristotle recounts of a man who apprehended the sunn to be a great fiery stone hanging in the sky, and never durst goe out of doores without a Buckler over his head for feare the greate fiery stone should fall downe and braine him. Such another kind of Phrensy may seaze the braines of another, and make him apprehend the

190.

moone to be made of a <gr> greene Cheese: And if hee be one of those (as you know there <b> be many) that can not abide that creature, he will hate it and raile at it and shew himselve noe wiser then a dogg, that barks against the moone: and all because he takes if for a Cheese, wheras it is nonesuch thing in it selfe.

Just soe the ceremonies

191.

and Actions of the Masse seeme to you ridiculous and absurd, because you take them for what they are not. They are all from the vesting of the Priest to the unvesting mysterious: They signifie and represent all the Passages and Particulars of Christs Passion: As for Example, the Amice signifies the veile with which they covered his eyes, when they bid him Prohecy who strook him. The Albe signifies

192.

the white garment, which Herod put uppon him to shew him a foole: The Girdle, Maniple and stole signifie the ropes with which they dragged him from place to place, from tribunall to tribunall: And thus I could run through the whole Mass and shew <sup>^them^</sup> to be noe idle ceremonies, but mysterious and significative, and therefore holy and usefull. And every woman and child with us <lear> learne this in their Catechisme

193.

and see with their eyes the whole Passion of Christ acted over every day in the yeare, which is noe small helpe to their memory, though they can neither write nor read.

I have heard of three Marchants, the one a Catholick, the other a Protestant, the third a Jew, but all united in commerce and trade: the two first would needs perswade the Jew to be a Christian: and first the Protestant exhorted

194.

him to be of his Religion, but could not Effect it: then the Catholick perswaded him to be of his: nay, quoth the Jew, I hate you above all other Christians, for were it not for you the very memory of Christ had been lost long agoe before now. Loe heere, Sir, this is the Effect of Holy Ceremonies by signifying and representing Christian Misteries to conserve and propagate

195.

gate the memory of Christ, even by the Confession of a Jew. Am I not rationall still, and in a rational beleefe.

#### Chap. 20.

Dox: Why doe you say your common church prayer in Latin.

Eid: Because we are Christians, and a hundred thousand more Christians understand latin then English. Secondly because it is one of the holy languages conserated uppon the crosse

196.

of Christ. Thirdly because it is <sup>^the^</sup> vulgar language of the Church at least in these westerne parts: And in this we as  $\langle\text{chi}\rangle$  Christians are like the whole Assembly <sup>^of men^</sup> before the Tower of Babel, unius labii of one lip,  $\text{\textit{t}}$  is of one language: but you have devided the language of the Church, and made a confusion of Babel: soe that the learned'st clerk of any other nation cannot serve the porest Parish in England uppon

197.

a Sunday for want of a book of common prayer in his owne language: whereas we Catholicks undertand one another in all nations: for even woman and children understand

not only the substance of the whole Mass, but the very words, as little children learne any language by often hearing it.

Lastly the Masse is a sacrifice, which is the proper

198.

Action of the Priest, and concerns not the People, but only in Assent, Consent, and mutuall Oblation, which they can performe without understanding the language by meere knowledge of the substance of the thing donne, which none among us are ignorant of.

Dox: You have put me in mind of another difficulty: how can your Masse be a sacrifice, seeing we Christians acknowledge but one sacrifice

199.

and one Host which is Christ upon the Altar of the Crosse.

Eid: These very words which ^you^ speak, doe more then half prove our Mass to be a sacrifice, for where there is the same Host offered, there cannot be different sacrifices.

Dox: But it cannot be a perfect sacrifice unlesse the Host or Victime be slaine in some sort or other: but it is unworthy of Christ, and his glorious Body to be

200.

slaine every day upon the Altar.

Eid: To be slaine in his owne species is indeed unworthy, but in other coassumed species, as of bread and wine, is neither unworthy, nor prejudicious to his glorious Body.

Dox: Make that appeare and I'll say something to you.

Eid: Clarity can hardly stand with Brevity, and our familiar discourse admits noe Prolixity: but I will make

201.

an Essay: Every action hath a proper Terme and Effect equal to it selfe without Excesse or defect: Consecration is a supernaturall or divine Action. The Consecration of bread hath for itt's Terme or Effect nothing but the Flesh or Body of Christ, as being heere, not else where, that is under the Accidents of Bread only by vertue of this Action. The consecration of wine hath for its substantiall Terme and

202.

Effect nothing but the <blou> Bloud of Christ as being heere that is under the Accidents of wine by verue of this Action: Wherefore the flesh and Bloud of Christ, considered as meere Termes and Effects of these two Actions, are devided: for one Action puttts only the Flesh and not the bloud, the other puts only the Bloud and not the flesh: And these being not

203.

only morall, but reall and substantiall Actions soe specified and denominated from their reall and substantiall Termes and Effects, it followeth that the division is reall and substantiall as far as relates to these two Actions.

But Christ is whole and entire under both kinds by concomitancy, and naturall union of his parts, his proper

204.

conservative Action still remaining not hindered by the supernatuall Action of Consecration: And thus you see a reall, but mysterious mactation <of Christ> or slaying of Christ abundantly sufficient for the true nature of a sacrifice.

Dox: But what becomes of the Matter or substance of bread and wine: you

205.

must conjure that away least you fall into Martin Luthers Impanation.

Eid: I cannot answere you to this, unlesse I know how you<.>are Principled in Philosophy; if you follow the common track, I answere in a word, it is Annilated for the present: but if you be of that schoole, which affirmeth nothing to be properly annihilated, I say it is

206.

absorpt and imbibited Identically in the matter, and substance of Christ, and Annihilated only in order to the Effect of subjection, and by consequence not demonstrated by these Accidents, nor denominated by this word Hoc, or This, but the Body and Bloud of Christ, which by vertue of the foresaid Actions is become the true and only subject of those Accidents.

207.

This kind of Annihilatio may be somewhat apprehended by a similitude: As when an Arme is cut <sup>^of^</sup> the soul is not Annihilated, noe nor locally moved, yet ceaseth to be in order to the Effect of informaing that Arme: Or as when an Angell having dilated it selfe into the space of a whole mile, as some say, and then contracted it selfe into halfe a mile, and lastly into

208.

a Punctum, the Angelicall substance is not Annihilated, and yet ceaseth to be in order to the former Effect of Extension.

Dox: I can allow this kind of Hocuc-Pocus in a Spirit, but not in materiall substances.

Eid: Nay, Sir, it is quite contrary, for Extension is proper to corporeall things, as we see with our eyes, and appeares by Aristotles definition of

209.

rare and Dense above mentioned: but to allow Extension in a Spirituall thing is to degrade it from the nature of a Spiritt and make it corporeal.

Dox: If a spirit be not capable of Extension, how is God immense and every where

Eid: I'le tell you, when I see him: in the meane time, I can tell you how, and what he is not: and noe man breathing can tell you more:

210.

for he is not explicable by Aristotelian praedicaments or Praedicables: noe not by our Notion of Ens: Speculate, what is Plenitude Entis and perhaps you may have a glympse of Immensity.

Dox: At least you seeme to make *Materia Prima* a Spiritt.

Eid: Noe more then the common Opinion, which graunts *Resolutio ad Materiam Primam* which in that case is reduced to a

211.

Point and extended againe, when the Accidents are reunited: And noe more than Aristotle in his definition of rare and Dense.

But methincks we are againe strayed out of our Intended way of familiar discourse, and are reeled <unaw> unawares into speculations and opinions.

Dox: Pardon me, good Cosen, my Curiosity hath led

212.

you somwat out of the way; but wee'l returne againe.

#### Chap. 21.

Dox: There be 3 things that lye heavily uppon you, and make you vulgarly suspected for none of the best subjects: The first is your Jesuitts, whome we count meere Machiavillians, and dis<.>turbers of the whole world: *secondly* the Powder plot called the Papist treason.

213.

Thirdly your refusing *the* oath of supremacy.

Eid: Truly, Cosin, If you thinck the Jesuitts to be such men, as you say they are counted, tis a signe you doe not know them soe well as I doe: I am tempted to give you a character of a Jesuitt, but remembering *the* old saying, veritas odium parit, truth begetts hatred I will only tell you a story out of Aespoe: The Fox

214.

met the Asse running out of the Wildernesse, on a full gallop: how now Brother Asse, said he, whether soe fast? hast thou not heard, quoth the Asse *that the* Lyon hath commaunded all horn'd beastes to depart out of the desert? what is that to thee, said the Fox, thou hast noe horns, but a paire of long eares: Ay, quoth the Asse, but what if the Lyon will

215.

have them to be horns? or what if such knaves, as thou art, report them to be soe: l'le trust none of you farwell: The Fox turning about, goe thy way, quoth he, thou art the wisest Asse,

that ever I met: From hence you may gather a short Characterer of a Jesuit, He is a wise Asse, he will <be> bare as much as he is able

216.

and make an honest shift, when he is over burdned.

As for the Powder plot every wise, Just and Impartial Protestant will defend us from that Ignominy and Slauder. If I should make unto you this syllogissme: Protestants were traitours, rebell'd against their soveraigne and murdered him: You are a Protestant,

219.

ergo you are a traitour, and a murderer: might not you answer me with such another syllogisme in this manner, An Asse is a living creature, you are a living creature, ergo you are an Asse, I say therefore in a word: if you thinck it it therefore a notorious injury to say the late re

220.

Rebellion and the murder of our Sovereigne was a Protestant treason, you must of necessity confesse, if you will speake sence, it is a notorious iniury to say the Powder plot was a Papist treason, because some Papists acted it: Especially seing few wise men are ignorant, and most knowing and experienced men both know and acknowledge,

221.

that this Plot was begotten and hatch'd in a Protestant, or rather Atheisticall braine meerey to pick a Quarrell with poore Catholicks.

Dox: But Garnet the Jesuit was one of them.

Eid: Noe Sir, Sir Edward Cooke noe meane man, and an Enemy of Jesuitts and all Catholicks testifieth his Innocency, for he said publickly, if Garnets eares had beene as Innocent as his hart

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B

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Barnard

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222.

he should never have suffered: an evident signe, he <kn> knew nothing of it, unlesse it were in Confession, which all Christisans know is unlawfull to reveale.

Concerning the Oath I answer first that those who took it themselves, and pressed it most uppon us, at the same time acted violently against it, even to the destruction of a king and

223.

3 kingdoms, as all the world knowes. Such men will take any oath to serve the time and for their owne treacherous intentions sacrifice Innocents and the kings owne frinds, and the king himselfe after them: they wanted a Gelon, who having <sup>^</sup>overcome<sup>^</sup> the Carthaginians, amongst other articles capitulated with them, that they should noe more sacrifice Infants to Saturne,

224.

that is as a man may <sup>^</sup>say<sup>^</sup> to time and time service: but blessed <by G> be God, who hath infatuated the counsel of Achitophel, and by restoring his Majesty hath sacrificed some of these sacrifi<gu>culi to a better Saturne, that is to say to a better time.

Againe those very men, who pressed the Oath uppon Catholicks, their harts being discovered, and the

225.

power in their hands were the most eager in refusing and abolishing it. Lastly all the reformed churches beyond sea, who call themselves Protestants, and you call Brethren, detest it: As the Hugonotts in France, the Lutherans in Germany , the Gomerists or Calvinists in Holland: And noe such Oath is ex-

224.

exacted from them by Catholick Princes in whose Dominions they live, and yet count themselves and their Catholick subjects never the lesse secure, though there be difference of Religion: All our Sectaries at home who call themselves Protestants excuse themselves under pretense of tender consciences: if they make

225.

a Conscience of it, may not wee.

But if you will know how to make a reall difference between true reall good subjects and counterfeit; make an Oath, which all the world may see contains nothing, but civill Obedience, fidelity, and Allegiance to our Sovereigne and the temporall lawes of the kingdome without touch of Religion

226.

and you shall see the pretended tender Consciences scruple that as much as the other: but we Catholicks will be as forward to professe it <sup>in</sup> words as we were to act it in deeds in the last Rebellion: But as the Oath is now couched in doubtful termes, whatsoever meaning is pretended wee cannot take it without scandall of all Catholicks abroad, and

227.

simple people at home, who all thinck we renounce our Religion in taking it, which is a grosse scandall, and therefore the refusing of it is a reall signe of a reall tender conscience in us Catholicks.

Marke me wel, Sir, we Catholicks doe beleeve and Professe we are obliged by the law of God and our Religion to keepe our word in

228.

all Promises and Contracts with any of what Religion soe ever, much more to Magistrates and Civill Powers under whose Protection we live: to whome we will keepe our Promises of duty and obedience, not withstanding any dispensation, Absolution, or other Proceedings of any forraigne Power or Authority whatsoever; <and> and this professe in the

229.

plaine sense of these words without any Aequivocation or mentall reservation: what would you have more.

Chap. 22.

Dox: I'll have but one word more with you, and that is Transubstantiation a new and strange word to us.

Eid: It makes noe matter though the word be new if the thing <mea>

230.

meant and signified by the word be ancient: And that it is soe, I will bring you a witness above all Exceptions.

S<sup>t</sup> Ambrose lived within the first 4 hundred years, which you acknowledge to be within the pure times of Christianity. I need but recount his owne words, they are soe cleare and plaine for the <sup>^</sup>thing<sup>^</sup> signified by this word: He saith lib. 4.

231.

de sacram: c. 4: That bread is bread before the words of the sacrament: but when consecration comes it is made the flesh of Christ. This we affirme (saith he) how can that, which was bread, be made the Body of Christ? by Consecration: by whose words and <wh> whose speech is Consecration donne? by the words

232.

of our Lord Jesus: for when the sacrament is to be made, the Priest doth not use his owne words, but the words of Christ: Therefore the words of Christ make the Sacrament: what words of Christ? that word by which all things were made. Our Lord commaunded, and the Heavens were made: our Lord commaunded, and the Earth was:

233.

our Lord commaunded, and the seas were made: our Lord commaunded, and every Creature was produced and generated: Doe you see then, how Efficacious and operative the word of Christ is? if there be so great force and vertue in the words of Christ, that things begin to have a being, which had none before, how much

234.

more Efficacious and operative is his word to make things, that already are, and have a being to be changed (mark this word) into another thing: Heaven was not, the Earth was not, but hee said the word, and they were made, he <co> commaunded, and they were created, I say therefore unto thee, it was not the Body of Christ before Consecration

235.

tion, but after Consecration, I tell thee it is the Body of Christ, he said, and it was made, he said, and it was created.

These are the very words of S<sup>t</sup> Ambrose, which I doe not being as a proof of our doctrine, but as a witnesse and testimony of what Chrsitians beleevd in his dayes, that is in the purest time of Christianity.

236.

now in your beleefe nothing is made, nothing is created, nothing changed, nothing converted into another thing: what need then, of this alcreating <word> word, by which all things were made, which had noe being before, observe then this chaunge, this conversion of bread and wine into the Body and Bloud of Christ, which could not be donne according

237.

to S<sup>t</sup> Ambrose <)> but by the omnipotent, and all creating word of God) Is that which we meane by the word Transubstantiation: soe that the thing meaned is ancient, though the word be of a later birth, as the word homousios or consubstantiall was coyned in a Generall Councell against the Arrians to signifie a truths alwaies before beleevd.

238.

Observe alsoe that S<sup>t</sup> Ambrose soe wise, soe <kno> knowing a man, soe great a Doctour of the Chruch could not possibly be ignorant, what his immediate Auncestours beleevd a hundred, yea two hundred yeares before: And being soe great a Saint t'is irratioll the thinck he <wil> he wilfully and knowingly taught contrary to what

239.

he received from them. And if he had donne soe, t'is more irrationall to thinck no body would have contradicted him, especially soe many holy and learned Fathers and Doctours living at the same time. Whence it is Evident, it was the Generall beleefe of all Christians in the purest times of Christianity as a Doctrine received from

240.

the Apostles themselves, and soe acknowledged in the purest times of Christianity.

Observe againe, that it is irrationall to thinck that S<sup>t</sup> Augustine converted and baptised by S<sup>t</sup> Ambrose, differed from him in a point of such concerene, especially without any reply of S<sup>t</sup> Ambrose to instruct him better being his Spirituall Father: and therefore

241.

noe obscure place of S<sup>t</sup> Augustine can prejudice this cleare testimony of S<sup>t</sup> Ambrose or our Doctrine, Especially if you remember that cleare saying of S<sup>t</sup> Augustine above mentioned, viz: Ipse se ferebat in manibus suis, he carried himselfe in his owne hands: And thus you have a rationall answeare to any obscure text of S<sup>t</sup> Augustine

242.

in this point, and I could shew his true meaning in those obscure texts, but this is not my taske at this present, who pretend only to be rationall prescinding from all Authorities devine and humane.

One Consideration more I must suggest unto you and soe end. Faith must be entire: how many truths soever proposed

243.

by the Church as revealed by God, you beleeve, if you wilfully denie but one, you can have noe devine Faith at all, because noe reason, nor ground to beleeve any thing with devine Faith. For as S<sup>t</sup> Augustine saith, if the Chruch by whose Authority I accept and beleeve the Scripture to be the word of God, can propose any thing as revealed by God, which never

244.

never was revealed or expound any text of *the* scripture as the true and obliging meaning of the Holy Ghost, which is not soe, I cannot beleeeve the Church which to <be> me is not infallible in any thing if it be fallible and err in any one, and there is an end of all divine Faith and nothing left but opinion, and conjectures.

245.

But true and entire Faith is necessary to Salvation: therefore be not deluded, because you beleeeve and professe many Truths of Christianity, which you received from us and have still retained, for if you leave out but one the rest will not save you. If nothing were added to the charter of London, or any particular mans writings for his Estate and possessions,

246.

yet, if any substantiall thing were left out, though the citty and he would say Amen to every particular, yet neither would set their hands to the whole, because something of consideration were wanting.

This is your case in Religion, Christ our Lord will say Amen, that is t'is true to those points which you acknowledge with his Church: but he will not say Amen to your Religion, nor acknowledge

247.

it for his true Church, because many things are wanting, which his true Church by a charter given from him enjoyeth and Professeth.

A Spaniard who was blind in one eye, having in a Duell the other alsoe put out bowing downe his head to his Adversary said, Bonas Noches Seignior, Godnigh Sir: If you <sup>^</sup>be<sup>^</sup> wilfully or negligently be blind in one

248.

eye of faith, how bright soever the other be, if in this condition Death put out both your corporall eyes, you must bid God night forever to the light of Heaven.

The Conclusion

Eid: Thus my deerest Cosen, I have given you a rationall Account of my beleefe, I will not trouble you with Philosophicall

249.

or Theologicall Proffes.

Dox: By noe meanes, good Cosin, those Schoole Arguments turne my braine, and make my head more giddie then a gallon of sack: but ere long, I will bring unto you M<sup>r</sup> Would-bee, a Philosopher, and Great Devine, he'l make you straine your Instrument to a higher key.

Eid: I'le venter the

250.

breaking of my strings and perhaps you may find M<sup>r</sup> Would-bee to fall very short of what he should be.

Dox: Wel, Cosin, to the end we may part with as much love and frindship as we met, heer's good heath to you in a cup of Catholick wine, and soe fare well.

Eid: You deserve the last word, Cosin, I'le doe

251.

you double right with silence.

ffinis

If any one desire Authorities of Scripture or Fathers, uppon any or all of these points, he may find abundantly in every book of Controversy.

252.

253.

Appendix.

Some have a scruple in this Proposition, that Tradition alone is sufficient to determine all obliging truths of faith apprehending that heere the vulgar is made the Judge of Controversy: but this scruple is a misunderstanding, which I thus demonstrate.

The Church signifies the

254.

whole Body of Christians, or congregation of true Beleevers: the head is not the Body of Man without the other Parts: but it is the Principall, and directive part, governing and directing the feet to walk, the hands to move as <they> they ought, and all the other parts: the Pope with his Prelates, Bishops, Pastours, Priests &c is the

255.

head of the Church with his directive Powers and faculties: the Laity or vulgar are like the governed or directed parts of the Body.

Now when a Question is moved, whether such a thing can be an obliging Truth This seing or knowing <p> Part of this Spirituall Body called the Church looks and considers, whether

256.

whether the Laity or Vulgar have received and retained this motion from their Teachers, Pastours, and Prelates from the Apostles time without Interruption: heere the object of the consider<sup>re</sup> that is to say of a Generall Council with their <sup>chief</sup> which is the Pope, their object I say is the whole Church partley as moving and directing

257.

and partly as moved and directed. Now where the Councell finds a continuall motion and direction given and received, and still retained, there it determines, this motion is right, this is an obliging Truth. Thus the Church moving and moved as it is under consideration is Tradition materially taken in the above

258.

above mentioned Proposition.

The Church considering and determining is Tradition formally taken: Both together make up Entire Tradition with Matter and Forme: The Judge therefore is the Church considering its whole selfe according to its first making, and the whole Church is as it were the glasse in

259.

which it beholds and examines its selfe: Of which Glasse the Laity and vulgar is but a part, and that very Materiall, as the Moved to the Mover: The Principall Materiall Part being the Prelates and Pastours as movers.

The formal Part of Tradition is the same church considering and determining

260.

according to what is represented in it selfe, as in a Glasse: If it find an interruption in the moving, or <maki> moved, directing or directed part it easily findes the new Mover or Authour of Innovation, and condemns him as an Heretick or Schismatick, and his Doctrine as Heresy <and> or Schisme.

Thus Tradition entirely

261.

taken materially and formally is the last Judge of Controversy, and signifies nothing, but the whole church it selfe. Even as the Body of man <.> walks not by itts feet alone, but by the eyes in his head, as the guide of the feet, and therefore the whole Body is saide to walk, but not without itts parts, every one in its kind: And thus the Pope, and Ge

262.

Generall Councells become the Glasse and Principall Materiall Part of Tradition to Every succeeding Pope and Councill. The Scripture alsoe, not as the bare letter, but as Interpreted thus by Tradition, that is by the moving and moved directing and directed part of the Church, that is the whole Church hath its share and Efficacy in

263.

determining obliging Truths.

Now taking it for graunted of all sides that Christ hath promised a perpetuall Assistance to his Church, that it shall never faile: we say, that this Assistance consisteth in this, that Christ who is the only true head of the Church by the Holy Ghost Illuminates and Guides the Consulting and Considering part of the Church, that is

264.

the Councill and lawfull Pastours with their Cheife Christs Vicegerent, that they shal not mistake nor determine any thing as an obliging truth, but what they find in this glasse, or Evidently consequent to what they see there: And soe there is noe need of new Revelations, and consequently noe daunger of new Articles of Faith, which were not included in the

265.

former: And this Assistance of the Holy Ghost is noe more Quaad substantiam, then that which God giveth to Every one of his Elect to worke prudently Efficaciously and Constantly: and noe body can deny this to the whole Church.

If any of our Adversaries can prove any Affirmative or negative point of

266.

their Doctrine by this way of Tradition, we wil admitt it for an obliging Christian Truth without further dispute, how cleare or obscure, how h<e>ard or easy soever to be understood in it selfe: but we will admitt of nothing else not soe proved, till they shew us a better, or as good a way to know obliging Truths of Faith.

267.

How sure and Evident a way this is, I will demonstrate, when it is required at my hands: In the meane time it is sufficient, that our Opponents have none soe good, which they ever yet produced, and I am confident never can: Therefore security is of our side.

ffinis.

[I – unpaginated by author]

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Elizabeth Alme

her <hand> hand

your most humble

searvant to

Commande

[II – also unpaginated]

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ffinerilla [decorative script]

[III – also unpaginated]

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Mary

[IV]

[V]