

A Catho-  
lique ques-  
tion con-  
cerning auricu-  
lar confes-  
sion.

Solutio:  
An other  
Catholique  
question.

Solutio:  
Albert.  
super Eu-  
gelium.  
Misus est.  
An other  
question  
with the  
solution.

Albert. ibi-  
dem. ca. 17.

S. Thomas  
par. 3. que.  
37. art. 5.

Flavia the  
daughter of  
Confut.  
banished for  
the testimo-  
ny of christ.  
Ex Euseb.  
Lib. 3. ca. 19

The Emper-  
our inqui-  
rie for all  
that were  
of Davids  
stocke.

Davids  
stocke fea-  
red of the  
Emperours.

Two Ne-  
phewes of  
Iude the  
Lordes bro-  
ther preser-  
ued.

The king-  
dome of  
Christ not  
of this  
world.

The causes  
why the  
Emperours  
and Senate  
of Rome did  
so rage a-  
gainst the  
Christians.

tholike Churche these 500. yeares. The difficultie is this: that so so much as auricular confession hath bene, & is yet received in the Dopes Catholike Churche for an holy and necessary Sacrement, extending univercally to al & singular creatures Christian. Here then riseth a question, who was our Ladys confessour, or ghostly father? But that is decreed and confisced with full content of all the Catholikes to bee S. John. Whosoever denieth or doubteth of this, is straight wayes ipso facto an heretic. This then so determined, ariseth an other question of doubt, that seyng our Lady was without all originall sinne, and also actuall or mortall: what need then had she of any Confessour? or what should she confess unto him? For if he had confessed any sinne, when she had none: then had she made her selfe a lyer, & so had sinned in dede. Here therefore gentle Reader, in this perplexite, these our illuminate Doctours had in neede of thine ayde, to helpe at a pinch. Magnus Albertus y great diuine, denieth not, but that she in dede, although indiscrep, yet was confessed to her ghostly father, to keepe the obseruances of the law, appointed for such as had that neede, which she had not. And therfore (sayth he) necessary it was that she should confess with mouth. But then here is to be asked, what did she say in her confession, when she had nothing to confess? To this Albertus answereth agayne, and telleth vs plainly what she sayd in her confessio which was this: that she had received that great grace, not ex condigno, that is, not of any dignitie of her owne, but yet notwithstanding of congre. i.e. And this was it (sayth Albert) that she sayd in her confession, Albert cap. 74 super Eu-  
geliu. Misus est. &c.

Moreover, to helpe this case out of all doubt, commeth in famous Thomas of Watting, & thus loseth the knot, much after like effect, saying: that as Christ, although he did owe nothing to the law, yet notwithstanding received he Circumcisio, to gue to other example of humilitie and obediencie: In like maner would our Lady shew her selfe obedient to the obseruance of the law, albeit there was no cause, why she had any neede thereof. And thus hast thou (gentle Reader) this doubtful questione solved and soluted, to the intent I would reueale to thee some part of the deep diuinite of our Catholike Maisters, that haue ruled and governed the Churche in these their late Popish dayes.

But breaking of this matter, to reuele againe where we left, that is, to this forelayd & persecutio vnder Domitianus. In which persecution beliede these before mentioned, and many other innumerable godly Martyrs, suffering for the like testimony of y Lord Jesus, was Flavia y daughter of Flavia Clemens, one of the Romane Consuls, which Flavia with many other was banished out of Rome into the Isle Pontia, for the testimony of the Lord Jesus by the Emperour, Domitianus, Euseb. Lib. 3.

This Domitianus feared the coming of Christ as Herode did, & therefore commannded them to be killed which were of the stocke of Dauid in Jewry. There were remaining alue at that tymc certayne of the Lordes kindred, which were the neywewes of Jude, that was called the Lordes brother after the flesh. These when the Licuetenat of Jewry had brought vp to Domitian to be slain: the Emperour demandede of the, whether they were of the stocke of Dauid: which when they had graunted, he asked againe, what possessions, and what substance they had. They answered, y they both had no more verueuen them in all, but xxix. acres of grounde, & how they gat their living & sustainted their families with the hard labours of their hades shewing forth their hands vnto the Emperoz, being hard and roughworke with labours, to witnes that to be true which they had spokon. Then the Emperour inquiring of them concerning the kingdome of Christ, what maner of kingdome it was, how and when it shold appeare: they auawered that his kingdome was no worldly nor terren thing, but an heavenly and Angelicall kingdome, & that it shold appear in the consummation & end of the world what tymc he coming in glory, shold judge the quicke and the dead, and render to every one according to his deservinges. Domitian, the Emperour hearing this (as the saying is) did not condemne them, but despising them as vile persons, let them go, & also staid the persecution then moued against the Christians. They being thus discharged and dismissed, afterward had the government of Churches, beynge taken for Martyrs, and as of the Lordes stocke, and so continued in god peace till the tymc of Traianus. Hac Egesip. & Euseb. Lib. 3. cap. 20.

By this story here recited may appear, what were the causes why the Emperours of the Romane Monarchie did so persecute the Christians: which causes were chiefly these: scorne, and hatred: 1. scorne, for that the Emperors and Senate of blinde ignorance, not knowing the maner of

Christes kingdome, feared and misdoubted least the same would subvert their Empire. Like as the Pope thinketh now that this Gospel wil overthrow his kingdom of ma-  
iestie. And therefore sought they all means possible, how by death and all kinds of tormentes utterly to extingush the name and memorie of the christians. And therupon serched to spring the old law of the Romane Senate: Non debere dimitti Christianos qui semel ad tribunal venissent, nisi propo-  
tum mutant. i. That the Christians shold not bee let goe, which were once brought to the judgement seate, except they chaunged their purpose, &c. Euseb. Lib. 5. cap. 21. 2. Has-  
tered, partly for that this world of his owne naturall con-  
dition hath euer hated and maliced the people of god, from  
the first beginning of the world. Partly agayne, for that the Christians being of a contrary nature and Religion,  
seruing only the true living God, despised their false gods,  
spake against their idolatrous worshippings, and many  
tymes stopped the power of Sathan, working in their Ho-  
doles. And therfore Sathan the Prince of this world, irre-  
ted w<sup>t</sup> the Romane Princes & blinde Idolaters to haue  
the more hatred and spite against them.

Upon these causes and iuch like, rose vp these  
ours slauders, false furnyshes, infamous lies & slau-  
dations, of the Heathen idolaters against the Chris-  
tian seruants of God, which incited the Princes of this  
world the more to persecute them: for what cruelties so ever  
malice could invent, or rash suspicion could minister, that  
was imputed to the Christians, as that they were a people  
incestuous, that in the night in their concources, putting  
out their candles, they came together in all filthie maner,  
that they killid their owne chilidren, that they vied to eate  
mans flesh, that they were leydious and revellious, that  
they would not swear by the fortune & propertie of Ce-  
sar, that they would not ador the Image of Caesar in the  
market place, that they were pernicious to the Empire  
of Rome. Whiche whatsoever mishappened to the City or  
Provinces of Rome, either famre, pestilence, earthquake,  
warres, wonders, vuseasonableness of weather, or what  
other euill souer hapned, it was imputed to the Christians,  
as Iustinus recordeth. Ouer and before althele, a great  
occasions that stirred vp the Emperours against the Chris-  
tians came by one Publius Tarquinius the chiefe Prelate of  
the idolatrous sacrifices, and Marcius the chiefe gou-  
ernour of the City, in the tymc of Traianus, whiche partly with  
money, partly with slaunder and pestilent calomie, partly  
with infamous accudacions (as withnesse Nauclerus)  
incensed the mynde of the Emperour sa. muche against  
Gods people.

Also among these other causes abovenaid, crept in some  
piece of couetonous mischa (as in all other thingis it doth),  
in that the wicked promoters and acuiles for lucre sake,  
to haue the possessions of the christians, were the moxe rea-  
dy to accuse them to haue the spoyle of their gods.

Thus halfe (Christian reader) ffor the causes de-  
clared of these persecutions. 2. The cruel law of their con-  
demnation. 3. Now heare more what was the forme of in-  
quisition, which was (as is witnessid in the second Apolo-  
gie of Iustinus) to this effect: that they shold swear to de-  
clare the truthe, whether they were in very deed Christians  
or not: and if they confessed then by the law the sentence of  
death proceeded. Iust. Apol. 2.

Neither yet were these tyrants and orgates of Sathan  
thus contented with death onely, to bereave the life from  
the bodye. The kindest of death were dimeres, and no lesse  
horible than dimeres. Whatsoeuer the crueltesse of mans  
intencion could devise for the punishment of mans body,  
was practised against the Christians (as partly I haue  
mentionid before, and more appeareth by the Epistle sent  
from the heichmen of France, hereafter following). Cratife  
raynes, cutties of chemies, impilonments, stripes and  
scourgings, drawings, tearings, stonings, plates of iron  
laid to them burning hot, deep dungeonas, racks, strangle-  
ing in prisons, the teeth of wild beasts, gridirons, gibbers  
and gallowes, tolling upon the hornes of Bulls: Moreover,  
whiche they were thus killid, their bodies laid in heaps,  
and dogs thereto left to keep them, that no man might come  
to bury them, neither wold any prayer obtaine them to  
be interred and buried. Ex Epistola fratrum Vienensem ac  
Lugdunensem &c.

And yet notwithstanding for all these continual perse-  
cutions, and horrible punishments, the church of the chris-  
tians daily increased, deeply rooted in the doctrine of the  
Apostles, and of men Apostolical, and watered plenteou-  
sly w<sup>t</sup> the bloud of Sanctes, as saith Nicephorus. Lib. 3.

Whereof let vs heare the worthy testimony of Iustinus  
Martyr in his Dialogue with Triphous: And that none  
(saith he) can ierifie or remoue vs which helene in Iesu,

Ex Inf. Mart.  
in. 2. Apolog.  
The forme of  
inquisition a-  
gainst the  
Christians in  
the old tyme.

The cruelty of  
tyrants in kil-  
ling of Christia-  
men.

Ex Epist. fra-  
trum. Vienen-  
sium & Lugdu-  
nensem, ad fra-  
tres per Asiam,  
& Phrigiam  
scripta.

Ex Nicephoro.  
Lib. 3. cap. 22.

Ex Iustino.  
Martyr in Dis-  
logue cum  
Triphous.