

holike Church, these 500. yeares. The difficultie is this: that for so much as auricular confession hath bene, & is yet receiued in the Popes Catholike Church for an holy and necessary Sacrament, extending vniuersally to all singular creatures Chistian. Here then riseth a question, who was our Ladies confessor, or ghostly father? But that is decreed and conficted with full content of all the Catholikes to be S. Iohn. whose cuer denieth, or doubteth of this, is straight wayes ipso facto an heretic. This then is determined, as touching an other question, or doubt, that seeing our Lady was without all originall sinne, and also actual or mortall: what need then had she of any Confessor? or what should she confesse vnto him? For if she had confessed any sinne, when she had none: then had she made her selfe a lye, & so had sinned in deede. Here therefore gentle Reader, in this perplexitie, these our illuminate Doctours stand in neede of thine ayde, to helpe at a pinch. Magnus Albertus y great diuine, denieth not, but that she in deede, although in conscience, 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 therefore (sayth he) necessary it was that she should confesse with mouth. But then here is to be asked, what did she say in her confession, when she had nothing to confesse? To this Albertus answereth agayne, and telleth vs plainly what she sayd in her confession which was this: that she had receiued that great grace, not ex condigno, that is, not of any dignitie of her owne, but yet notwithstanding of conuictioe. And this was it (sayth Albert) that she sayd in her confession, Albert cap. 74 super Euang. Misus est, &c.

A Catholique questi- on concerning auricular confession.

Solutio. An other Catholique question.

Solutio. Albert. super Euang. Misus est. An other question with the solution.

Albert. ibidem. ca. 17.

S. Thomas par. 3. q. 9. 37. art. 5.

Flavia the daughter of Consul, banished for the testimony of christ. Ex Euseb. Lib. 3. ca. 19. The Emperour maketh inquirie for all that were of Dauids stocke.

Dauids stocke feared of the Emperours.

Two Nephewes of Iude the Lordes brother preferred. The kingdome of Christ not of this world.

The causes why the Emperours and Senate of Rome did so rage agaynst the Christians.

Christes kingdome, feared and misdoubted least the same would subuert their Emperie. Like as the Pope thinketh now that this Gospel will overthrow his kingdome of malice. And therefore sought they all means possible, how by death and all kinde of torments utterly to extinguish the name and memorie of the christians. And thereupon seruetly to spring the old law of the Romaine Emperie: Non debere dimitti Christianos qui semel ad tribunal venissent, nisi propositum murent. i. That the Christians should not be let goe, which were once brought to the iudgement seate, except they changed their purpose, &c. Euseb. Lib. 5. cap. 21. 2. Dated, partly for that this world of his owne naturall condition hath cuer 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, serving only the true liuing God, despised their false gods, spake against their idolatrous worshippings, and many tymes stopped the power of Sathan, working in their Idolos. And therefore Sathan the Prince of this world, stirred vp the Romaine Princes & blind Idolaters to hate the more hatred and spite agaynst them.

The kingdome of Christ feared of the Romaines.

Ex antiqua Romana contra Christianos. Ex Euseb. lib. 2. cap. 21.

The kingdome of Christ hated of Romaine Princes.

Upon these causes and such like, rose by these 100. years slaunders, false surmises, inuicious lies & slanders accusations, of the Heathen idolaters agaynst the Christian seruants of God, which incited the Princes of this world the more to persecute them: for what crimes so ener malice could inuent, or rash suspicion could minister, that was imputed to the Christians, as that they were people incestuous, that in the night in their countresses, putting out their candles, they came together in all filthy manner, that they killed their owne children, that they died to cate mans flesh, that they were seditious and rebellious, that they would not sweare by the fortune & prosperitie of Caesar, that they would not adore the Image of Caesar in the market place, that they were pernicious to the Emperie of Rome. Briefly, whatsoever mishappened to the Citie or Princes of Rome, either famous, pestilence, earthquake, warres, wonders, vnsustainable weather, or what other evils soeuer hapned, it was imputed to the Christians, as Iustinus recordeth. Quer and beside all these, a great occasion that stirred vp the Emperours agaynst the Christians came by one Publius Tarquinius, the chiefe Prelate of the idolatrous sacrifices, and Maximianus the chiefe gouernour of the Citie, in the tyme of Traianus, who partly with money, partly with flatter and pestilent counsaile, partly with inuicious accusations (as witnesseth Nauclerus) incited the mynde of the Emperour so much agaynst Gods people.

Falsh accusations and slaunders agaynst the Christians. Ex apologia Iustini Martyris.

Rabbius Tarquinius. Maximianus persecutors.

Also among these other causes abovesaid, crept in some piece of couetousnes which (as in all other things it doth) in that the wicked promoters and accusers for incre sake, to haue the possessions of the christians, were the more ready to accuse them to haue the spoyle of their goods.

Thus hast thou (Christian reader) first the causes declared of these persecutions. 2. The cruell law of their condemnation. 3. Now heare more what was the forme of inquisition, which was (as is witnessed in the second Apologie of Iustinus) to this effect: that they should sweare to declare the truth, 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.

Ex Iust. Mart. in 2. Apolog. The forme of inquisition agaynst the Christians in the old tyme.

Neither yet were these tyrants and organs of Sathans thus contented with death onely, to bereaue the life from the bodye. The kindes of death were diuers, and no lesse horrible than diuers. whatsoever the cruellnesse of mans inuention could deuise for the punishment of mans body, was practised agaynst the Christians (as partly I haue mentioned before, and more appeareth by the Epistle sent from the brethren of France, hereafter following) Traffie traynes, outcries of enemies, imprisonments, stripes and scourgings, drawings, rearings, founings, places of iron layd to them burning hote, deep dungeons, racks, strangling in prisons, the teeth of wild beasts, gridons, gibbets and gallows, tolling vpon the homes of Beasts: Moreover, whē they were thus killed, their bodies laid in heaps, and dogs there left to keep them, that no man might come to bury them, neither would any praye obtayne them to be interred and buried. Ex Epistola fratrum Viennensium ac Lugdunensium &c.

The cruelty of tyrantes in killing of Christians.

Ex Epist. fratrum Viennensium & Lugdunensium, ad fratres per Asiam, & Phrigiam scripta.

And yet notwithstanding for all these continual persecutions, and horrible punishments, the church of the christians daily increased, deeply rooted in the doctrine of the Apostles, and of men Apostolical, and watered plentifully with the blood of Saints, as saith Nicephorus, Lib. 3. whereof let vs heare the worthy testimony of Iustinus Martyr in his Dialogue with Triphos: And that none (saith he) can reuise or remoue vs which beleue in Iesus,

Ex Nicephoro. Lib. 3. cap. 22.

Ex Iustino. Martyr in Dialogo cum Triphos.