

The exorcismes and blessings of Priestes.

Waxe, water, Oyle, Salte, Succre, the Aulter stone, and about the Church walles, ouer the Vestment, Chalice, Altire, Crosse, and Pilgrimage, are the very practices of Magiciancy, rather then of sacred diuinity. This conclusion is thus proued, because y by suche exorcismes, the creatures are honored to be of more force & power then by their own proper nature, for we do not see any alteration, or change in any creature so exorcised, except it be by false faith which is the principall poynt of deuillish art. The corollarie of this is, that if the booke of exorcisation or coniuring of holy water which is sprinkled in the Church, were altogether faithfull and true: we thinke certainly that holy water used in the Church, were the best medicine for all kinde of sicknesse and sores; Cuius contrarium experimur. i. the contrary wherof daily experience both teach vs.

The difference betwene the ecclesiastical & politike citate.

The sixt conclusion which maintaineth much pride, is, that a king and Bishop both in one person, a Prelate and iustice in temporall causes, a Curate an Officer in worldly office, both make euery kingdome out of good order. This conclusion is manifest, because the temporality and the spirituality, are two parts of the holy vniuersal Church, and therefore he which addreth himself to the one part, let hym not intermeddle wyth the other, Quia nemo potest duobus Dominis seruire, wherfoze to be called Amphodite, whyche are men of both kindes or Ambidextri, which is such as can play with both handes, were good names for suche men of double estates. The Corollary of thys conclusion is, that thereupon we the procuratours of God in this case, doe sue vnto the Parliament: that it may be enacted, that all suche as be of the clergie (as well of the highest degree as of the lowest) shuld be fully excoiled, and occupy themselves wyth their owne cure and charge, and not wyth others.

The foundation of Masses for the dead.

The seuenth conclusion that we mightly affirme is, that spiritual prayers made in the church for the soules of the deade (preferring any one man by name, more then an other) is a false foundation of almes, wherupon all the houses of almes in England are falsly founded. This conclusion is proued by two reasons: The one is, that a meritorious praier (of any force or effect) ought to be a worke proceeding from mere charity: and perfect charity accepteth no person, because thou shalt loue thy neighbor as thy self, wherby it appeareth, that the benefit of any temporall gift bestowed & geuen vnto priestes and houses of almes, is the principall cause of any speciall prayers, the which is not farre different from simonie. The other reason is, that euery speciall prayer made for men condemned to eternall punishment, is very displeasent before God. And albeit it be doubtful, yet is it very likely vnto the faithfull Christian people, that the founders of euery suche house of almes for their wicked endowing of the same, are for y most part passed by the broad way. The corollary is, that euery praier of force and effect proceeding of perfect charitie, wouide comprehend generally all such, whom God wold haue saued, and to liue. The marchandise of speciall praieres now used for the dead, maketh mendicant possessioners & other hiring priestes, which otherwoise were strong enough to worke & to serue the whole realme: And maintaineth the same in idleness, to the great charge of the realme, because it was proued in a certaine booke which y king hath, that a hundred houses of almes, are sufficient for the whole realme. And thereby might peraduenture greater increase and profite come vnto the temporality.

A hundred houses of almes sufficient for England.

Pilgrimages & oblations.

The 8. conclusion needfull to tel to the people beguiled, is, that pilgrimages, praiers, and oblations made vnto blinde crosses or robes, or to deafe images made eyther of wode or stone: are very neare of kinde vnto Idolatry, and farre different fro almes. And albeit that these thyngs which are forbidden and imagined, are the booke of error vnto the common people: notwithstanding, the vial and common image of the Trinity is most especially abhominable. This conclusion God himselfe doeth openly manifest, commanding almes to be geuen to the poore & needy man, for he is the image of God in more perfect similitude and likeness then any blocke or stone. For God did not say, let vs make a blocke or stone vnto our likeness and image, but let vs make man, for so muche as the supreme & highest honor which y clergy calleth Latria, pertaineth only to the Godhead, & the inferior honour which clergy call Dulia, pertaineth vnto men and angels, and to none other inferior creature. The corollarie is, y the seruice of y crosse celebrat twice euery yere in our church, is full of idolatry: for it roode, tree, nailes, and speare, ought so profoundly to be honoured and worshipped, then were Judas lippes (if any man could get them) a marueilous goodly relique. But thou pilgrime, we pray thee tell vs, when thou doest offer to the bones of the Saintes and holy men whych are layd vp in any place: whether dost thou relieue thereby the

The Image of the Trinitie an abhominable thing. A poore man the perfect Image of God.

Latria, Dulia.

Judas lippes.

holy man which is already in ioy, or that almes house that is so well endowd, wherco they are canonised (the Lord knoweth howe) and to speake more plaine, euery iustfull Christian may well iudge and suppose, that the strokes of that same man, whom they call S. Thomas, were no cause of Martyrdome, nay yet be.

The death of Tho. Becket is not to be counted for martyrdome. Auricular confession. Confession, the minister of lust.

The 9. conclusion that keepeth the people low, is, that auricular confession which is said to be so necessary for saluation, & the fained power of absolution: exacteth and setteth vp the pride of priestes, and geueth them opportunity of other secrete talks, which we will not at thys tyme talke of, for so muche as both Lordes and Ladies doe witness that for feare of their confessions, they dare not speake the truth: and in tyme of confession is good oportunitie ministered, of working, or to play the haundes, or to make other secrete conuentions to deady sinne. They affirme and say, that they are communaries sent of God to iudge & dilcerne of all manner sinne, to pardone and cleanse what so euer please them. They say also, that they haue the keyes of heauen and hell, & that they can excommunicate, curse and blesse, binde and loose, at theyr owne will and pleasure: in so muche, that for a small rewarde, or for 12. d. they will sell the blessing of heauen by charter and clause of warrantes sealed, by theyr commo seale. This conclusion is to common in vie, that it needeth not any probation. The corollarie herof is, that the hope of some whych fained himselfe to be the profounde treasurer of the whole Church, hauing that same worthy ieuell which is the treasure of the passion of Christ in hys owne keeping and custody, together with the merites of all the saintes in heauen, wherby he geueth fained indulgences and pardons a poena & culpa: Dec is a treasurer almost banished out of chariti, wherby he may deliuer al captiues being in purgatory at hys pleasure, and make them not to come there. But heere euery faithfull Christian may easily perceiue that there is much fallshode hid in our church.

The impudent boldnes of Priestes.

The pope treasurer of the Church, in steede of treasure layeth vp coales.

How war is lawfull, the prooofe by experience.

The 10. that manslaughter (either by warre or by any pretended law of iustice, for any temporall cause, or by spiritual reuelation) is expressly contrary vnto the newe Testament, which is the law of grace, full of mercy. This conclusion is evidently proued by the examples of the preaching of Christ heere in earth, who chiefly teacheth euery man to loue his enemies, and haue compassio vpon them, and not to kill and murder them. The reason is this, that for the most part when as men do fight, after the first stroke, charity is broken: and whosoever dieth without charity, goth the right way to hell. And beside that, we doe well vnderstand & know that none of the clergy, neither by any other lawfull reason, can deliuer any man from the punishment of death, for one deady sinne, and not for an other: but the law of mercy which is the new Testament, forbiddeth all manner of murder. For in the Gospell it is spoken vnto our forefathers, thou shalt not kil. The corollary is: It is a very robbing of the people, when Lordes purchase indulgences and pardons a poena & culpa, vnto such as do helpe their armies to kil and murder the christian people in soveraine countreys for temporall gain, as we do see certaine soldiors which do runne amongst the Heathen people to get themselves same & renowe by the murder & slaughter of men. Much more doe they deserue euil thanks at the hands of the king of peace, for so muche as by humility and peace, our faith is multiplied & increased: for murderers and manquellers, Christ doeth hate and manasth: he that striketh with the sword, shall perish with the sword.

The 11. conclusion is, whyche is shame to tell: that the vow of chastity made in our church by women whych are fraile and vnpersite in nature, is the cause of hynging in many great and horrible offences and vices, incident vnto the nature of man. For albeit the murder of their children hozne before their time, and before they are christened, and y destruction of their nature by medicine, are filthy & foule finnes: yet they accompanying amongst themselves, or with vnreasonable beastes, or with any creature not hauing life, doe passe to such an vnseemliness, that they are punished by infernal tormentes. The corollarie is, that widowes & such as take the mantell and the ring deliuciously fed, we wouid that they were married, because that we can not excuse them from priuate offence of sinne.

Nunnes & wydowes which vow single lyfe.

The 12. that the multitude of artes not necessary (used in this our Church) causeth much sinne & offence in waste, curiosity, and disguising in curious apparell: experience & reason partly doth shewe the same, for so muche as nature with a few artes, is sufficient for mans vse and necessity.

This is the whole tenor of our ambassade which Christ hath comanded vs to prosecute at this tyme, most fit and conuenient for many causes. And albeit that these matters be heere briefly noted and touched: yet notwithstanding, they are more at large declared in another booke with many other