

## A LETTER SENT TO A GENTLEMAN OF AUTHORITY

*touching his Following the World, and Dissembling  
in Religion against his Conscience and Knowledge<sup>1</sup>*

**R**IGHT worshipfull: Although your worldly dignity, and the just opinion of your great wisdom, compared with my contraries, might feare me from writing unto you in this bold manner, yet many things moved me, especially my charity towards you, to whome I am behoulding for causes which you may remember, and my duty towards God, whose good motion I hope it was that I should tell you rather friendly then finely, plainly then curiously, that which your selfe doe know much better, but have not cause so well to remember: *Because, that vexation doth give understanding and man when he was in honour did not understand.* Psalm 48. Which difference in estate, maketh that the yonger man for years and more simple for wit and knowledge, may notwithstanding some tyme truely say with the Prophet: *Above auncients have I understood, because I have enquired out thy commandments.* Psalm 118.

Presupposing then that you are in conscience a Catholike, and seeing that in outward shew you professe the contrary. I am bould to reason familiarly with you, and to demaund: whether you think it lawfull to believe one thing inwardly, and to professe the contrary openly? And how you can avoid these evident Scriptures: *With the mouth confession is made to salvation. He that shall deny me before men, I also will deny him before my Father, which is in heaven.* But if you thinke it unlawful so to doe, because you wot well it is condemned of old in the

<sup>1</sup> From *The Love of the Soule*, 1633, by M. Gregory Martin.

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Heretiks called Helcesiasites, and Priscillianites, and yet do against your owne perswasion, how answere you these places : *Blessed is he that judgeth not himselfe in that which he approveth. And whatsoever is not fayth, is sinne.* Rom. 6. That is (as S. Augustine, and others expound it) *reluctante conscientia, Our conscience striving against it.* If neither the one, nor the other, but you are perswaded that a man may lawfully professe both religions, as time and Prince altereth : besides that it was the Heresy of Basilides as Nicephorus writeth, what interpretation have you for these Scriptures : *Usquequo claudicatis in utramque partem?* etc. 3 Reg., 18, 21. *How long, hault you on both sides? If your Lord be God? follow him: But if Baal? follow him.* And agayne: *Cor ingrediens duas vias, &c. A hart that goeth two wayes, shall not have success, and the perverse of hart shall be scandalized in them.* Eccles. 4. *And you cannot drinke the chalice of our Lord, and the chalice of devils.* I Cor. 10, 21. *You cannot serve two Masters. He that gathereth not with me, scattereth.* And agayne, *Doth the fontaine give foorth at one hole, sweet and sower water?* And yet agayne: *But because thou art luke warme, and neyther cold nor hoat, I will begin to vomit thee out of my mouth.* I need not urge the terrible threatnings, your wisdoms may earnestly consider of it. But it is possible, that you mislike of certain things in the Catholike Religion, which you would wish to be otherwise, and conceive a mixt religion, compounded of that which is best in both. But, right worshipfull, you are in mine opinion wiser then they, who notwithstanding for this singularity are esteemed to be wise men, and of grave judgment, but of the unwiser sort. You know concerning things to be misliked, eyther they pertaine to fayth, or to manners : If these later offend, you wot what S. Augustine hath long agoe answered the Dona-

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tistes: *Tolerare Ecclesiam, non probare, &c. That the Church doth tolerate and not approve them: and that there is so great quantity of chaffe, that it covereth the corne till he come that hath the fanne in his handes to purge his floore.*

If any point of doctrine agreed upon by the whole Church (which is alwayes directed by the Holy Ghost) mislike you? You may upon deeper consideration, justly feare, least your selfe, or any other man in this case, be not a true Catholike, nor of that Church, out of which is no salvation: For that which is the ground of your fayth is one point, must consequently be the ground of it in all the rest. So that if you believe (as you doe) the presence of Christ in the blessed Sacrament, because the universall Church out of the Scriptures hath so concluded, then if the same Church doe define any other Article, for example, *Of Purgatory, of praying to Saints, of Pilgrimage, of Pardons, of Images*, you must in like manner believe the same. If not, what authority do you follow? what do you make your ground, but your singular fancy, as in these, so in all the rest which you seeme to believe?

Farre from the obedience which the Apostle teacheth: Captivating their understanding to the obedience of faith. And very wide from S. Austens most learned and humble opinion: *I would not believe the Gospel, except the authority of the Church did move me.* He that said so, would he not also upon occasion offered, boldly and confidently have said: I believe there is Purgatory, that there are pardons in the Church, that we may pray to Saints, because the Church doth teach me to believe so? And if you aske him what Church: he would send you to his long treatises against the Donatists and shew you as in a glasse, a very lively description of this present Catholicke Roman Church. No doubt the authority of the Church, is eyther so necessary, or so sufficient a

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foundation to build upon, that without the warrant of it, a man believeth nothing, because he believeth his owne braines: and with it, a man may and ought, even against human reason, believe any thing, because it is the Oracle of the Holy Ghost.

And, in good sooth, it is small reason to credit one article, and discredit an other, both defined by the Church. As to say: this is gold, and this is copper, both being tried gold by the touchstone: which is to say in plaine wordes, this I will, and this I will not. *Sic volo sic iubeo stat pro ratione voluntas.* Unnaturall children, and therefore indeed no true children, that divide their mother the Church, liking this and misliking that, which is properly *devidere sententiam*: Even as Solomon judged most truly, her to be the false mother, that required most impudently: *Be it neither to me, nor to thee: But let it be devided.* 3 Reg. 3. *Quid prodest, etc. What doth it profit thee* (sayth S. Austen) *if thou confesse our Lord, if thou honour God, if thou prayse him, if thou dost acknowledge his Sonne, and confesse him to sit at the right hand of the Father: and yet doest blaspheme his Church?* And after he had recited all the heresies before, and in his tyme, he sayth: *Omnis Christianus Catholicus, etc. Every Christian Catholike ought not to believe these things, but it followeth not that every one that believeth not these things, ought to thinke and accompt himselfe to be a Christian Catholike, for there may be many other heresies which are not reckoned up in this booke, any one of the which, who-soever holdeth, is not a Christian Catholike, and therefore Athanasius in Symbolo saith: Which* (Catholike faith) *except every one do keep wholly and inviolable, without doubt he shall perish everlastingly.* This much I have said by the way, rather to you than of you: because I have knowne certaine learned and wise men, of that misliking and distinguishing humour.

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But to you I wil talke as to one that is in conscience a full Catholique, and for outward behaviour may be esteemed contrary. S. Austen exhorteth us; *Amemus Dominum Deum nostrum*, etc. *Let us love our Lord God, let us love his Church: Him as our Father, her as our Mother. This matrimony is knit together with great charity. No man offendeth the one, and deserveth thankses of the other. Let no man say, I goe to the Idols, and yet for all that I do not forsake Gods Church: I am a Catholique, houlding thy Mother (in hart) and offending thy Father (in fact openly, etc.).* I need not tell you, that to communicate with Idolaters and with hereticks, is all one, *Quia omnis heresis Idolum est sectatorum eius. Because all heresie (as S. Hierome sayth) is the Idoll of her followers.* And therefore S. Austen, declaring the danger of the one, to be more then the other, sayth: *Ab illis qui longe sunt*, etc. *We may easily beware of those, that be a farre off, for he doth not so soone deceave me, who sayth, Come adore the Idoll: he is very far from me: Art thou a Christian? I am a Christian, saith he: he is neere to me: he is against me even at hand: redeeme thy soule in peace from those which are neere unto thee.* S. Ambrose sayth: *Fraterno nomine* etc. *They persecute the Church under the name of a brother, but not brotherly: truly, they desire to wound us with their murthering sword, under the chosen name of a Christian, and a certaine faigned brotherhood of fayth.*

Now if the pretended name of a Christian doth so easely procure credit to false doctrine, what doth the name of a Catholicke, to perswade erroneous opinions? Which I beseech you consider deeply. For a Catholicke you are esteemed, and learned, and wise. Many good meaning men that gladly would doe well, doe depend upon you, hearken what you say, looke what you doe: and because they are de-

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terminated to follow you, by your doing ill, & pittifully infect many hartes, either with errors, or dissimulation, and wound their soules to everlasting death: and that because they count you a Catholique, and therefore are perswaded that you will not teach them amisse.

Surely, if Heresie should choose persons for her commendations, there could be no greater pollicie, then to hire such, as among the simple are accounted for wise Catholiques, and of them to be so esteemed, as indeed you are. But alas, to be a slave to heretical advancements, doth not become a wise man: and so great contempt of Christ and his Church, cannot stand with the name of Catholique. Besides that, the danger thereof is terrible, and with little consideration may justly make a stonie hart to quake and tremble. For what will you alledge at the later day? or under what name will you plead for your salvation? *When he shall render every man according to his workes.* Mat. vi. 27. That you are a Christian? But Christ will answer; *Non agnosco nomen meum*, etc. *I doe not acknowledge my name, where I doe not acknowledge my doctrine.* That you are a Catholicke? But Christ will say, *If thou sawest a thiefe, thou runnest after him. And my name through you is blasphemed amongst heretickes.* And of close dissembling catholikes, *their belly is filled with my secrets.* Psal. 16. When our sweet Saviour (who made that notable confession for every one of us before Pontius Pilate) shall thus say unto you, That you dare not confesse him, wil you not then wish that you had prayed with the Prophet; *Take not away out of my mouth the word of truth utterly.* Ps. 118, and that you had done with the Prophet: *I have not hid thy truth from the great councill.* And: *Lo, I will not stay my lippes, Lord thou hast knowne.* Psal. 30.

Looke well upon your person, your calling, your

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place, what a foule example it is to others when such a man doth (I will not say further) but tolerate only, & dissemble a false religion. Wo be to the world for scandal. S. Aust. hath a place much worthy of your consideration. *Si indifferenter habuero errorem tuum* etc. *If I* (being a guide of others) *should make it* (in the weaker sorte) *a matter indifferent, to be of your errour, then the strong in fayth would note it, and thinke it were no matter of importance to fall into heresie. Therefore when any commoditie that the world might proffer, by changing of his religion, the strong, prone to perish would straight say to me: Tush, God is on this side, and that side, there is no difference, men only falling at variance about the matter, have made all this a doe, God may be served on ech hand. If some Donatist (so was the sect of that time called, as now Protestant or Calvinist) should happely say unto him: I will not bestow my daughter upon thee, except thou wilt be of our sect, such a one had neede to take good heede and say, if it were not hurt, but an indifferent matter to be of the Donatistes partie, then our Pastours would not speake so many things against them, they would not busie themselves so much about the errour. Therefore if we cease and hold our peace, he will say all contrary. Surely if it were so ill a thing to be of the sect, or part of Donatus, our Pastors would speake against it, would reprove them, would seeke to winne them: If they erred, they would revoke them, if they be lost they would seeke them.*

If it be such a blocke for other men to stumble at, when the learned, and wise do not confute heresie: What is it, when he followeth it himselfe, and dissemblingly prayseth it? Alas you cannot deny, but that you do so. *And so through thy knowledge, the weake brother shall perish for whome Christ hath dyed.* 1 Cor. 8. S. Cyprian bringeth in children,

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whose Parentes example made them deny Christ; pleading for themselves at the day of Judgment, in this manner. *Aug. ep. 23, Nos nihil fecimus etc. We our selves did nothing: we forsooke not of our owne accord the meate and cup of our Lord, and hastened to prophane contagions, other mens faithlesnes destroyed us. We felt our parents murderers of us their owne children, they for us denyed the Church our mother, they forsooke God our Father, that being in our young and unskilfull years, and wholly ignorant of the wickedness, we might be intangled by others in the fellowship of the sinne, and be entrapped by other mens fraudes.*

If the young children may thus accuse their naturall parents, or such as were their bringers up, in the case of Idolatry, may not the simple and ignorant people impute their damnation to such as are their rulers in the case of heresy? I will not dispute how the crimes doe differ to commit Idolatry, and to countenance, & further heresy, both against a mans conscience; but because dissimulation is the least of them, and *scandalizare fratres*, is an horrible sinne: therefore the authorities which served somtymes against the one, may now be aptly used against the other. S. Austen sayth: *Apparet illud esse etc. It is evident that we be forbidden to use any thing whatsoever, for the honour of strange Gods, or in such sorte as we may be thought to use it to that end: so taking it, that though we in our harts contemne it, we ye provoke them that see not our mindes, to honor the same.* Ep. 154. And againe speaking of Seneca: *Eo damnabilius etc. He did so much more damnably worship Idols, for that he so did those things which he did in fained shew only, that the people might thinke he did them truly & unfainedly.*

For how shall the people judge, but according as they see and heare? If a good meaning or interpre-

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tation would serve, Peter might have sayed (as some old writers excused him) that *dicendo nescio hominem* etc. in saying, I know not the man, he meant I know him not for a pure man, but for God, made man. *Theod. in c. 22. Luc.* But, *Cum totum fidei* etc. Seing the whole Sacrament of fayth is knowne to consist in the confession of Christ his name, he shall be decmed to denie him, that seeketh deceitfull, and vaine shiftes for his excuse: and he that would be compted to have satisfied, or fulfilled lawes or statutes promulgated against the Ghospell, in that he must be adjudged to have obeyed them, that, he would have himselfe seeme to have done it. And therefore constant Elzearus would not eate, no not lawfull meates, least it should be thought he did eate meates unlawfull. I appeale to your conscience only (for what neede I urge evident places) whether these authorities do not concerne you? S. Ambrose sayth: *Licet Tibi silere in negotio* etc. 'It is lawfull for thee in a mony matter only to hould thy peace, though it were the part of a constant man even therein also to stand in a matter of equity: but in the cause of God, where communion or fellowship in fayth is in perill, even to dissemble, is no small sinne.'

O, but it is good wisdom to maintaine our credit in every occasion, and to loose neither welth nor estimation. I wonder that any wise man should thinke so. Much like as Cato Vticensis thought it great manhood to kill himselfe, and the secular Poët calleth it *Catonis nobile loetum* 'Cato his noble death': whereas S. Austen proveth it to have been dastardly cowardnes, and womanish pusillanimity. Right so, that worldly wisdom is foolishnes with God unlesse a Christian man may say with the unchristned & prophane Oratour: *Servire temporibus sapientis semper est habitum*: 'It was alwayes compted wisdom, to apply himselfe unto the time.' And *Non idem sem-*

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*per dicere* etc. We ought not to speake the same thing alwayes, but to approve the same thing still, and; *Quem fugiam fero* etc. I know whom I should fly, but know not to whome to fly. O but we are commanded to obey our Prince: I need not tell you how far, and in what degree. S. Peter and S. John tell you by their example, the case must be limited. I will only put you in mind of other worthy men sometime in the Church, and as it were hould you the booke to read how they have delt with Princes and Potentates upon the like occasion; what vehement perswasions, most manifestly they resisted for his sake, who is terrible, and taketh away the spirit of Princes, terrible to the Kings of the earth. Ps. 25.

*Theodoretus* writeth thus: *Cum prefectus (Modestus) ad Casarem venisset* etc. When the Lieutenant was come to Cesar, he called for Basill the great, and receaved him honorably, and by as sweet and gentle speech exhorted him to yield to the time, and not upon too curious observation of some points of no great waight, to betray so many & so great Churches, promising him withall, to reconcile him to the Emperours favour, and affirming, that much good might come thereof to many. To whom this divine man answered, that his tale were fit to perswade children & such others which would easely like of such offers: but that those who are brought up in holy write, cannot suffer one sillable of heavenly doctrine and lawes to be betrayed, but for defence thereof would imbrace— if need require, any kind of death. ‘As for the amity of the Emperour, if it might be had with piety, I would much esteeme it, but without that, I say it is pernicious.’

May it please you to read a litle after the constant confession of the Priestes and Deacons of *Alexandria*, being exhorted by *Magnus* the Count, *Ut avitam fidem* etc. to betray their Ancesters fayth receaved

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of the Apostles by succession of the Fathers, affirming that Valens the most clement Emperour, would be much pleased thereby. Lastly with great vehemency of speach & loud voyce, he uttered these words: 'O miserable men, obey, assent to the Arians opinion, for though your religion were true, the divine Maiesty would pardon you, seeing you fall not from it willingly, but of necessity compelled, for there is ever iust excuse to them that offend by necessity, though when a man falleth willingly, he cannot be without blame.' Read the place, & marke how little they esteemed these worldly perswasions: which I have therefore recited at large, because the world is prone not only to use, but also to follow the like inchauntments.

But must the Prince needes be soothed? Then Symeon an Archbishop of *Persia*, is without cause prayed in the Ecclesiastical histories, *Soto. Li. I. c. 8 Qui introductus ad Saporem* etc. Who being brought to King Sapor to give an accompt of his fayth, neyther was any whit afraid neither adored the King: whereat the King being offended, demanded why he now did not his duty to him, as at other times before he had done? To whom Symeon: 'I was not,' sayed he, 'before brought to your presence to renounce the true God, & therfore then I refused not to doe due honour to the King; but now it is not lawfull to do the same, for now I come to combat for piety, & our religion.'

That to observe times (Right Wor.) was good wisdom, so to honor the Prince at one time, that God be not dishonored at another time. This was to render to Cesar, the thinges that are Cesars: and the things that are Gods, to God. O that all Prelates, and Rulers (in worldly consideration worthy men) would learne by these examples and the like, to teach Princes, rather then to be taught by them: to be

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stout in Gods cause, and so happily to win both the Prince and the people, rather then by the contrary to pervert them. Will you have an example of such lamentable consequents: *Ulphilas Gothorum Episcopus* etc. *Theod. lib. 4, c. 32.* Ulphilas Bishop of the Gothes, whose words the people counted of as of very lawes, being corrupted of *Eudoxius* by money, so perswaded those his barbarous men, not by any reason but by his authority only, that betwix the Catholicks and the Arrians, there was in doctrine no difference: that they affirmed the Father to be greater then the Sonne, but yet will say that the Sonne is a creature. Like as if an hereticke Superintendent, should aske a dissembling Catholicke: doest thou believe that Christ is in the Sacrament? No forsooth: and sayth no more, but meaneth he is not there visibly, & fleshly: Were not this to say, as the Heretikes would have? And if some learned man would teach, in this case that he might say so very well, were it not a damnable lesson both to Maister & Scholler? Your learning and your wisdom, knoweth it were so.

But will you give me leave to bring one example more of the peoples dangerous error through the scandalous demeanure of Catholickes? Misinus and Vitalis sent to Constantinople from the Bishop of Rome, to examine the case of one Peter esteemed an hereticke, delt so coldely in the matter, and kept such familiar company with the heretickes, *Ut ea ratione* etc. That by their meanes, many simple men were brought unto error by the heretickes, who sticke not to affirme that Peter was admitted, by the Bishop of Rome to his Communion. And because I speake of yielding to Princes, the selfesame history telleth, that Acaias the Bishop of Constantinople (otherwise a worthy man) was judged by the Councell of Calcedon, *grauissime crimine dignus*, worthy of a most grievous fault, because he did not tell Zeno the Em-

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perour who communicated with Peter, that the Coun-cels sentence passed upon him. *Cum certe istud si modo amares Zenonem* etc. When, perdy, if he had loved the Emperour Zeno he should have done that, but he had a greater desire to satisfy the Emperours mind, then to advance the fayth. He saw that the Emperour had preferred him, and therefore to gratify his Majesty, dissembled what was done in the Coun-cell, & himselfe communicated with him. But it was small for the Emperours honour, to have such a friend that would not deale plainely, as it appeareth by the story.

Themistius the Philosopher speaking of the Achaians, that applyed themselves to the Emperours pleasure (Iovinianus) against their conscience, sayth *Assentatores non Deum sed purpuram coluisse* etc. That those flatterers did not worship God, but the Emperour: and were like to Euripius which runneth one while this way, another while that way. Undoubtedly, besides that dissimulation is an horrible offence toward God, besides the cruell examples ministered therby to the simple, and the punishment due for so many soules miscaried: undoubtedly I say, a knowne dissembler is never well thought of: yea he is alwayes secretly misliked of the same Potentats whom he thinketh by soothing and yielding, to gratifie. And it is certain, that among themselves they iest at such counterfets. As *Octavius Augustus* drinking to a friend of his, taxed one that sate present, saying: *Proditionem amo, proditores non laudo*. I love the betraying of treason, but I do not praise the betrayers thereof.

And here I remember the terrible story of *Constantine* the false Bishop of Constantinople, who having yielded to the Emperour against Images, and utterly abiuring them, and consented to the excommunication of Iohn Chrisorius (otherwise S. Dames-

cen) and other holy men for the same matter, notwithstanding fell into such displeasure and disgrace, that as it is long, so it is loathsome, and pittifull to tell what dishonorable reproach he susteined before all the people where he had bene Bishop, not one of them all mourning, or lamenting his case, because of his inconstancy and dublenes: for even untill his miserable death, the wretched man sayed whatsoever they would have him, hoping therby to winne favour, but it fell out farre otherwise. For the wicked Emperour sending to him certain of his nobles, caused him to be questioned withall thus: 'What sayeth thou of our fayth and the Councell that we held?' 'You believe well, Sir,' sayth he, 'and the Councell was good,' thinking by these wordes to please the Emperour, but they straight answered him, 'we will not heare these things of thy polluted mouth: from henceforth, therefore, go thou downe into darkness'; and so having that sentence given upon him, he descended into the place where wild beasts use to be kept, and there was beheaded. So that in this man (as in all double dealers) is, and shall be verified the prophesie of *Sophon* I. 'I will destroy those which swear by our Lord, & by Melchon': By their Lord God in hart, and the Idoll (or as in the Hewbrew) in their King with tongue and lippes.

Contrarywise when a grave person will deale plainly and resist the fancy of his Prince, although he might therby incurre displeasure, that thing hath greater commodities then may easely be esteemed: that is, so glorious in heaven, and heroicall upon earth, as might move a man in many respects exceedingly. To omit all others, the above named Constantine shall suffice to declare what wisdom it is, in tyme and place, mildly to mortify the Princes humour, who being asked of the Emperour (named also Constantine) *Modo quis nos laederet si dixerimus Theo-*

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token, Christo-token : well, what hurt would it doe us, if we should call our B. Lady the mother of Christ? (for the Catholikes called her Gods mother, and Nestorians would not so doe, but called her Christs mother only). But the Bishop, embracing the Emperour Constantine, sayd : 'O my Lord have pity, let not that terme be used to thy defiling : doest thou not see how Nestorius is published and proclaymed as accursed by the whole Church?' Who answered, and sayd : I asked the question but for my learning only, it was but spoken to thee. Is it not very plaine heer that if the Patriarch had soothed him in this, as he did afterwards in other thinges, a great part of the world had beene in danger of Nestorianisme? But when he heard the matter gainsayd, he excused himselfe, and was ashamed that he had moved the question : Such a vertue it is to deale discreetly between God and Princes, that we alwayes remember : It is good rather to hope in our Lord, then to hope in princes.

Thus I have rudely and briefly, but truly and charitably set downe before your eyes divers examples, if it may please God to give you heavenly understanding by some one or other of them, to see your owne fault, and to repent before the dreadfull accompt, which you must needs make so much the sooner, the elder that you are. Do not conceive I beseech you, that by these sundry histories, I meant to discribe your person : good Sir, I pray you take me not amiss. If by the universall vew of other mens naughty demcanour, you do the better perceave, whatsoever little, or great fault is in your selfe (as by the Preachers generall sermon, we doe all the better espy our owne defects), that is my meaning, that was my purpose. If my manner of utterance doe offend, pardon lacke of skill, or thinke that I was rather occupied about the matter then curious in the art. If you will needs think that I touch you sometyme more then was need :

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let the chidings of a friend, prevaile more with your good nature and wisdome then the kisses of an enemy.

For learning or wisdome, I am not worthy to counsell you, but of duety and good will I doe sincerely honour and love you, desiring you to consider, how much Christ hath many wayes done for you. What then will you render to our Lord, for all that he hath rendered to you? Psal. 115. Will you die for his sake? *Spiritus promptus, caro infirma*: 'The spirit is prompt, but the flesh is infirme.' Math. 26. That is not required at your hand. *Nondum usque ad sanguinem restitimus*: 'we have not yet resisted unto blood.' Heb. 12. Will you forsake all, and become a beggar? *Si vis perfectus esse*, etc. 'If thou wilt be perfect, goe sell the things that thou hast, and follow me.' Math. 19, 21. But neither is that of necessity. Will you suffer imprisonment? And at midnight Paul and Silas praying did prayse God, when their feete were fast in the stocks in the inner prison. Act. 6. But we see that many earnest Catholicks have also their liberty. Will you go into banishment and live in a Catholike countrey, 'When they shall persecute you in this countrey, fly into another.' Mat. 20. And yet a man with wisdome may live also quietly at home. Will you then for Christ his sake, leave your living only & live still worshipfully upon your stocke? To hould your peace unlesse you be urged to confesse your fayth: to prefer heresy and further it, neyther word nor deeds? What may a man do lesse that will doe any thing, for his sweet Saviour and mercyfull redeemer? What permutation shall a man give for his soulle? Math. 19, 16. If you had lived in the primitive world, when you must eyther have denyed Christ, or suffer a long death full of exquisite torments, what would you have done? Whereas now so little before the tyme, of some little temporalities, maketh you not only deny your religion,

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but to maintayne the contrary; and yet you may remember well: much shal be required of him that hath much. And, *Potentes potenter tormenta patientur*: 'The mighty shall mightily suffer torments.' Sap. 6. And, 'Woe to him by whome scandalls come.' Luc. 17, 1. And shall they not all know that worke wickednes, that devour my people as they would eate bread? Psal. 13. And S. Austen sayth in Psal. 52. *Cum scis malum esse quod facis*, etc. When thou doest know that is ill which thou doest, & yet for all that doest it, doest thou not goe downe to hell alive? But I will not have you feare only, *Perfecta charitas, foras mittit timorem*. 'Perfect charity casteth out feare.' Wherefore, Good Sir, as you are not without cause esteemed wise, so employ it to his honour who giveth all wisdom. Be content to be a foole to the world, that you may become heavenly wise. S. Ambrose, Saint Basil, Saint Chrysostome were wise men, thinke what they have done long agoe, and would do in your case. O follow them, and be not servant to them, that are the servants of naughtiness: that say in effect, *Edamus*, etc., *bibamus, cras moriemur*, 'Let us eate and drinke, for to morrow we shall die.' Cor. 15, 32. Yf that were the way to heaven to follow all worldes, all religions, all Princes, to be still in favour, to sleepe in a whole skinne, to loose nothing which way soever the winde bloweth, surely many men could wisely doe all this, that now are esteemed for very fooles: but such in the last Judgement shall howle and cry out for very anguish and confusion, saying: 'We senselesse esteemed their life madnes, and their end without honor. Behould how they are counted among the children of God; and their lott is among the Saints.' Sap. 5.

This that I have said is in truth nothing, in respect of the matter, but in respect of your wisdom it is much. I beseech God to add more then I can utter

## **Blackfriars**

or thinke, of his holy Spirit which may lead you *In semitam rectam, et ostendat tibi viam in qua ambules*, in the right path, & shew you the waye in the which you ought to walke. As for me, I am in this case to you as one that carrieth the candle, or opening the gate before his maister. I seeke no thanke by this my service as knoweth God: only I quake to thinke of my friends damnation: and therefore I cry out unto you, and make a noise, such as I can in this my infancy. *Nam neque qui plantat est aliquid, neque qui rigat, sed qui dat incrementum, Deus.* 'For neither he that planteth is any thing, nor he that watereth, but he that giveth the increase, God.' I Cor. 3. Christ our Saviour keep your worship in longe & good health. Amen.

(To be concluded next month.—ED.)