



COLLECTION OF PURITAN AND
ENGLISH THEOLOGICAL LITERATURE



LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

5CC
9300



Digitized by the Internet Archive
in 2013

<http://archive.org/details/firsc00whit>

1
16.1.
THE
FIRST CENTURY
OF
Scandalous, Malignant
PRIESTS,

Made and admitted into Benefices by the
PRELATES, in whose hands the Ordination of
Ministers and government of the Church hath been.

OR,

A Narration of the Causes for which the
PARLIAMENT hath Ordered the
Sequestration of the Benefices of severall Mi-
nisters complained of before them, for vitiousnesse
of Life, errors in Doctrine, contrary to the Articles of
our Religion, and for practising and pressing su-
perstitious Innovations against Law, and
for Malignancy against the
PARLIAMENT.



IT is Ordered this seventeenth day of November, 1643. by the Com-
mittee of the House of Commons in Parliament concerning Printing,
that this Booke Intituled, [*The first Century of Scandalous, Malignant
Priests, &c.*] be printed by George Miller.

JOHN WHITE.

L O N D O N,

Printed by George Miller, dwelling in the Black-Friers,
M.DC.XLIII.

THE NEW YORK

LIBRARY

OF THE

ALBANY

AND

SARATOGA

COUNTIES

OF THE

STATE OF

NEW YORK

1843

THE

LIBRARY

OF THE

ALBANY



To the READER.

Reader :



Hisensuing summary Declaration, of the Grounds and Causes, Whereupon this Parliament hath proceeded against divers Ministers, to sequester their Benefices from them, and to place in their roomes, godly, learned, orthodox Divines, diligent Preachers of the Word of God, may serve thee for many excellent purposes.

First, To open thine eyes and clearely convince and satisfie thee, that the Parliament had good, and very great cause from hence, among many other things, to declare and resolve, that the present Church Government by Arch-bishops, Bishops, their Chancellours, Commissaries, Deanes, Arch-deacons, and other Ecclesiasticall Officers, depending upon the Hierarchie, is evill and justly Offensive and burdensome to the Kingdome, a great Impediment to Reformation and growth of Religion, and very prejudiciall to the State and Government of this Kingdome, and therefore to be taken away^a : They have beene by our Lawes entrusted With the Care and Provison for the soules of the King and Subjects, to heed, feed and watch over them^b : And to attend upon the great Embassie they pretend unto, to pray and beseech them to be reconciled unto God^c : and to preach and to cause to be preached by able and faithfull men^d : The Word of God in season and out of season^c : They have not

^a See the Preamble of the bill for the Assembly of Divines, and of the Ordinance by which they sit.
^b Acts 20. 28.
^c 1 Pet. 5. 2.
^d Heb. 13. 17.
^e 2 Cor. 5. 20.

The Epistle to the Reader.

¹ Isa. 56. 10.

^g Hof. 4. 6.

^h Isai. 28. 7, 8.

Quorum esse et

vivere est esse

& bibere.

ⁱ Jer. 5. 8.

^k Rom. 1. 26.

■ Precepts are
iter longum,
Examples iter
breve.

ⁿ *He hominum*

feces non Dei

ministri sed

Satanae satellites,

non Christi

seculatores, sed

Antichristi

successores.

^o 1 Tim. 5. 2.

only neglected their Personall Execution of this Weighty trust, but also have generally and mostly committed the same to Persons illiterate and insufficient, dumbe Doggs, as the Scripture calls them^e, that cannot barke, against Whom God hath protested for their ignorance^s, and to men swallowed up With Wine and strong drinke, whose Tables are full of vomit and filthinesse^h: Whoremongers and Adulterers, who as fed Horses neigh after their Neighbours Wivesⁱ: Buggerers that change the naturall use into that which is against Nature^k. And to others scandalous of corrupt mindes, and ill affected to the Peace and Safety of the Kingdome, men unfit to preach to, or live among Christians, their Wickednesse being so great, as that they are condemned by Heathens: And hereby they have taken the high-way to destroy the souls committed to them, and to drown them in Perdition. The evill life of a Minister, being like the rods, which Jacob spread before the Sheepe^m, the people write after his copie With ease and confidence. Sinnes are reputed, as none, or as veniall, which receive Patronage from the Ministers Exampleⁿ. And though some few of these Church Governors, have been men that have otherwise expressed in the course of their lives a true feare of God, yet by a strange Influence of the Divine Curse upon their Offices, branches of the Hierarchie of Rome, plants not planted by our heavenly Father, these as Well as the rest, have unhappily laid hands suddenly upon many, and preferred divers Wicked and unworthy, by partiality^o, to marry and put off their hands a Daughter, a Kinswoman, and upon other bie and base respects, Without regard of the good of the soules of them, over whom they were set. And in this Booke, thou shalt have an Assay of the Gall and Worme-wood of the Episcopall Governement, taken out of London the Metropolis, and of the Counties adjacent, that when thou seest what Vermine crawles upon, and devoures the principall and vitall parts, thou maist reflect With a mournefull heart upon the more miserable condition of Wales, and of the North, the more remote parts of this Kingdome, Where upon scrutiny Will be easily found, many for one as vile and abhorrible as these. And if thou Wouldest have the people perish for Want of vision or imposteried With the destructive Errours of Popery and Arminianisme, and the Land yet more defiled With cursing, swearing, drunkennesse, whore-

The Epistle to the Reader.

Whoredome, sodomie, then put thy Shoulders still to the support of the said Church-Government and Governours, but if thou be better minded (as in Charitie I hope thou art) then joyne heart and hand with the Parliament, to purge out such Popish dreggs, and together with them, pray for and endeavour a through Reformation, according to the Word of God.

Secondly, Thou maist by perusall of this booke clearly see What manner of persons those Cleargie men be, that favour the present course of his Majestie against his Parliament and people, and dislike and maligne the Wayes of the Parliament, they Will appeare unto thee to be such as cannot endure the purity, power and strictnesse of the true Religion, that hate Reformation, and to be brought in their hearts, Religion and lives to the holy Word of God, that seeke themselves and not the things of Iesus Christ, that are given over to vile affections, to superstition, ambition, persecutions, covetousnesse, malignity and all Wickednes, and knowing the judgement of God and What they deserve that commit such things, yet not only doe the same, but have pleasure in them that doe them ^a.

^a Rom. 1. 28, 29

Thirdly, Thou maiest hereby discerne one principall ground and cause of the generall ignorance and debauchery of the Gentry and people of this Kingdome. Like Priest, like people ^b: They cause the people to erre by their lyes and by their lightnesse ^c: They are a snare on Mispah, and a net spread upon Tabor ^d. They have wrested and broken the law of the Lord, defiled his holy things, hid their eyes from his Sabbaths, polluted his Sanctuary ^e, and seduced the people to the same wickednesse, dawbing with untempered Morter ^f: These Prophets prophesie falsly, the Bishops beare rule by their means, and the people love to have it so ^g.

^b Hos. 4. 9

^c Jer. 23. 32

^d Hos. 5. 1

^e Ezek. 22. 26

^f Ezek. 13. 10

^g Jer. 5. 31

Fourthly, Behold with admiration, and acknowledge with love and thankfulnessse the transcendent mercie of the Lord, to his poore people among us, that Whereas he hath infinite just cause to destroy these Priests and people together, cloath them with desolation, and doe unto them after their waies, and judge them according to their desert ^h. He is gracionsly pleased to stirre up a spirit of zeale and judgement in the Parliament to deliver the people from the moutkes of these Shepheards, that feed not the flocke, but kill them that are fed, eate the fat, and cloath themselves with the Wool: and to set true shepheards over them, to seeke that which was lost, and bring

^h Ezek. 7. 27

ⁱ Jer. 23. 32

^j Jer. 23. 34

^k Jer. 23. 35

The Epistle to the Reader.

Eze. 34. 15, 16

again that which was driven away, to bind them that were broken, and strengthen them that were sick, and to feed them all With knowledge and understanding; and to feed With iudgment the wicked shepherds that before With force and cruelty ruled over them^k.

Fiftly, Behold with comfort and assured expectation of good from Heaven, that as the Lord hath manifested his gracious purpose to reforme his Church in this Land, and set up the Kingdome of Christ among us, in the purity of Doctrine and Discipline, and hath for that purpose called this Parliament, fixed it, set it upon that worke, and maintained it therein, and in all these hath manifested his immediate hand and finger, in stupendious works of Divine providence, opening obstructions, Working that himselfe which his servants could not, making the very enemies of Reformation meanes to further it; discovering and preventing the horrid, bel-lisb, treacherous plots of his and our enemies, turning the coun-sells of Achitoph. 11 into folly, discovering the rotten hearts of them, that said they were for the Cause of God, but are found ly-ers; and holding up the hearts of his faithfull ones in the midst of, and against all discouragements. So the Lord is pleased to carry on his great Worke of Reformation, in the very face and in dispiight of all oppositions and dangers, that it gaines ground and creepes on every day. These Priests of Baal, sonnes of Be-liall, that know not the Lord, whose sinne is very great before God, in making multitudes abhorre the Offerings of the Lord, are taken away and removed as filchy rubbish from the house of God. The Antinomians that destroy the Law, as neither di-rectory nor obligatory of a Christian to duty: and teach, that God sees not, is not angry With, Will not correct, requires not sorrow for, nor repentance of the grossest sinnes that are commit-
ted by such as beleve they be in Christ; and that the elect are actually justified as soone as borne, though they have not faith in forty yeares after, and many such absurdities and barbarismes in Divinity, are questioned and in a good way to be suppressed, and the Doctrine of our Church in a great part cleared from all aspersions and misconstructions. This is the Lords doing, and it is marvellous in our eyes. And certainly these Works of God, are so many earnest-pence unto us, as the first fruits to the harvest, that God will in his own way and time perfect his said worke

of

1 Sam. 2. 12,
17.

of a through Reformation, and bring forth and lay the head and top-stone thereof, that we and our posterity shall rejoyce and cry grace unto it ^b.

^b Zech. 4. 7.

Sixthly, Whereas in severall Proclamations, Declarations and Pamphlets set forth in his Majesties name, and otherwise sent us from Oxford, the Parliament hath been exceedingly reproached and condemned (as in truth they have been for all the good they have done for the Kingdome) for Sequestering the Livings of Reverend Divines (as they stile them) thou mayest by a serious perusal of this Booke, cleerely see what Divines the Authours and publishers of the said Pamphlets doe so reverence and esteeme; And from thence observe of what spirit these men are that side with, honour, pleade for, and receive unto them such Priests of Baal, of Bacchus, of Priapus; Doth not their affection unto, and high esteeme of such uncleane beasts, abundantly evince, that they serve and prostitute themselves unto the same dung-hill Idols and filthy lusts, and that they are all of the same Father? And note further, that these Libellers not only speake evill of Dignities, but also of those things that they know not ^c, they Censure the Supream Court of Judicature, ^c Jude 8, 10. themselves being Delinquents, deserving the severest judgement, and that without hearing them, or informing themselves of what they have done, notwithstanding all their acts and proceedings lie fairely of record in their Journall bookes, obvious to every man that desires to understand the same. And that the Parliament may appeare just in their doings, and the mouth of iniquity may be stopped, this Narrative of the crimes, * and misdemeanours of those sons of the earth are here published, that all the World may see, that the tongues of these that speake evill of the Parliament, are set on fire of Hell, and lift up against Heaven, and that they hide themselves under falsehood, and make lies their refuge.

* The grossest faults stand proved by many witnesse, seldom else then six.

And let not the Learning of some few of these men (for wch if they had any grace to use it well, they were considerable) move thee to thinke they be hardly dealt with, for learning in a man unsanctified, is but a pearle in a Swines snout, Arrius, Pelagius, Arminius, all of them learned; but thereby the more serviceable to doe mischief in the Church, like Curio, who was facundus only ad reipublicæ perniciem. Learning and knowledge we honour in any, but vitiousnesse and lewdnesse we condemne in all: had some of these men sanctity of life

The Epistle to the Reader.

life as well as light of knowledge, they had been honourable to Religion, and usefull to soules; but their abhorred lusts casting out of them the guidance of light, it is but justice to cast them off from being guides to others: I say, justice to them, and withall mercy to the poore people, who at once are ridde of a plague, and enjoy a blessing, are freed from such who poisoned their soules, and supplied by such as

^a None succeed these sequestered Priests, but such as are examined and approved by the Assembly of Divines.

I know well that all we say or doe in this particular will be reproached by some, but good services must not therefore be deserted because reproached. When the fat Abbies were taken downe in Henry the eighths time, the Friers cried out that holy Church was destroyed, yet when the draughts and ponds were searched, so many bones and skulls were found, which assured men of practises distant enough from holinesse. For my part I shall not cease to endeavour and pray for a perfect reformation of the Church, which is the garden wherein God delighteth to walke, and therefore must be purged of all stinking and noysome weeds. And doe thou (whosoever thou art, that fixeest thine eye on this display) learne by the evils which thou readeest, to bewaile the greater evils in this sinfull Land which thou yet dost not know: When malice hath spoken its worst and done its utmost, then shalt thou cleerely understand what I daily see and certainly know, that the great services and paines of the Parliament have no other scope but divine glory, the Churches reformation, and the Kingdomes safety. Consider sadly and seriously of these things, and the Lord give thee and me understanding of these times, to know what Israell ought to doe in the same; and let us without feare of the hand of violence, or foote of pride, set hand and heart, and shoulder and all, to the perfect cleansing of the house of the Lord, and advancing his Sion to a perfection of beauty, and setting up his Christ upon his Throne, to rule over us in all things according to his own mind, and then expect with fulnesse of assurance, that he will speedily make all his enemies his foot-stoole, and ease himselfe and us of all his adversaries. Which is the prayer

^b The following Centuries will make a more full Discovery of the wickednesses that are among us.

of him that desireth to spend himselfe
and bespent in the service of the
King and Kingdome,
JOHN WHITE.



THE FIRST CENTURIE OF Scandalous and Lewd M^Y N^Y S T E R S.



HE Benefice of *Iohn Wilson* Vicar of *Arlington* in the County of *Sussex*, is sequestred, for that he in most beastly manner, divers times attempted to commit buggery with *Nathaniel Browne* *Samuel Andrewes* and *Robert Williams* his Pari-

shioners, and by perswasions and violence, laboured to draw them to that abominable sinne, *that* (as he shamed not to professe) *they might make up his number eightene*; and hath professed, *that he made choiceto commit that act with man-kind rather then with women, to avoid the shame and danger that oft ensueth in begetting Bastards*; and hath also attempted to commit Buggery with a Mare, and at baptizing of a Bastard child, blasphemously said, openly in the Church, *That our Saviour as he was in the flesh, was a Bastard*: and usually preacheth, *That Baptisme utterly taketh away originall sinne, and that the sinnes committed after Baptisme, are onely by imitation, and not by naturall corruption*: and hath in his Sermons, much commended Images in Churches, as good for edification, *and that men should pray with Beades*, and hath openly said, *that the Parliament were Rebels, and endeavoured to starve the King*, and *that whasoever the King commands, wee are all bound to obey, whether it be good or evil*; and hath openly affirmed, *that Buggery is no sinne,*

Anne, and is a usuall frequenter of Ale-houses and a great drinker.

2. The stipend of *John Aymes* Curate of *Lewis* in *Kent*, is sequestred, for that he is a common drunkard, a common haunter of Ale-houses, and a common swearer: and hath affirmed the Parliament to be a *Round-headed Parliament*, and that their heads should be all shortly chopt off, and wished, that the King might grind them in pieces like a *Potters vessell*, and for above fifteen weeks hath altogether deserted his Cure.

3. The Benefice of *Charles Forbench* Parson of *Henry* in the County of *Essex*, was sequestred, because hee is a common swearer, oftentimes breaking forth into fearfull oaths and imprecations, and very carelesse of his pastorall function, and wholly neglecteth the observing of the monethly Fast, setting his men to plow, himselfe also working on those dayes in the fields, and hath affirmed, that the *Earle of Strafford* was no traitor, and that he was put to death wrongfully by the Parliament.

4. The Benefice of *Stephen Withers* Parson of *Kelvedon* in the County of *Essex*, is sequestred, for that he hath solicited oftentimes the wife of *Philip Glascomb* to commit adultery with him, and divers other women, affirming it to be no sin to lie with them. And hath not only practised Altar-worship, but urged his people to receive the Sacrament of the Lords Supper at the rails, and in his Church read the Booke for prophanation of the Sabbath by Sports; and will not suffer his people to have above one Sermon on the Lords day, though at their charge, and hath expressed great malignity to the Parliament.

5. The Benefice of *Emanuel Uty*, Doctor in Divinity, Rector of the Parish Church of *Chigwel* in the County of *Essex*, is sequestred, for that he affirmed, that there hath been no true Religion in England these forty yeares, and that he loved the Pope with all his heart, peremptorily maintaining that whatsoever men of holy Orders speake, they speake by divine inspiration, and that if the Devill himself would have holy Orders put on him, he would be inspired by the holy Ghost, and hath denied the Kings supremacy,
and

and exalted the power of Bishops above the Authority of the Prince, affirming them to bee the head of the Church; and blasphemously broached, *That the command of the Arch-bishop of Canterburie was to be equally obeyed with the Word of God*, and hath declaimed against the Authority of Parliament, and affirmed, *That the Parliament-men are Mechanicks and illiterate, and have nothing to doe to intermeddle in matters of Religion.*

6. The Benefice of *Edward Cherry*, Rector of the Parish Church of *Much-holland* in the County of *Essex*, is sequestred, for that he usually boweth 12 times towards the East, when he goeth into the Chancell; and his Sermons which were rarely above one a moneth, mostly tend to the upholding and pressing of that and the like superstitious Innovations, and hath refused to give the Sacrament to those of his Parishioners that would not come up to the railles to receive it; and hath taught in his Sermons, *That Baptisme washeth away originall sinne, and that all men may be saved if they will, and have free-will thereunto*, and hath been very often drunk; and affirmed, *that a man may more lawfully play, game and drink in an Ale-house on a Sunday, than on any other day*; and hath published a very scandalous Libell against the Earle of *Essex*, Earle of *Warwick*, and Earle of *Holland*, and hath affirmed, *That he never knew any good the Parliament did, unlesse it were to rob the Countrey, and pick their purses*, and hath deserted his said Cure for above a yeare last past, leaving the same wholly unsupplied, and is reputed to have betaken himself to the Army raised against the Parliament.

7. The Benefice of *Thomas Thrall*, Vicar of the parish Church of *S. Mary Mount-thaw London*, is sequestred, for that hee hath neither preached nor Catechized on the Lords day in the afternoon, nor suffered his Parishioners to have any to performe the same, though they have desired it at their owne charge; And is a common haunter of Taverns and Ale-houses, spending much of his time there, and hath been often drunk, and not only read the book for sports on the Sabbath in his Church, but hath stirred up his parishioners thereunto, and countenanced them

with his presence at Cudgells and the like other sports on that day, and said, *That the House of Commons in Parliament was an unjust Court*, and doth ordinarily swear and curse, and useth superstitious bowing and cringing to the Communion Table.

8. The Benefice of *John Gordon*, Rector of the Parish Church of *Ockley* in the County of *Sussex*, is sequestred, for that hee is a common haunter of Ale-houses and Taverns, sitting and tipling there, night after night, and hath spent the whole Sabbath there, so that no Service nor Sermon was in his Church by reason thereof, and is a common drunkard, and hath not preached on any Fast day since it was enjoyned by King and Parliament, and hath published in his Church, *all those to be Traytours that lent to the Parliament*, and hath deserted his said Church for about six Moneths last past, and is reported to have been seen in the Army of the Cavaliers, raised against the Parliament.

9. The Benefice of *Lawrence Washington*, Rector of *Purleigh* in the County of *Essex*, is sequestred, for that he is a common frequenter of Ale-houses, not onely himselve sitting dayly tipling there, but also encouraging others in that beastly vice, and hath been oft drunk, and hath said, *That the Parliament have more Papists belonging to them in their Armies, than the King had about him or in his Army, and that the Parliaments Armie did more hurt than the Cavaliers and that they did none at all*; and hath published them to be Traitours, that lend to or assist the Parliament.

10. The Benefice of *Philip Leigh*, Vicar of the Parish Church of *Redburne* in the County of *Hertford*, is sequestred, for that he is a common drunkard and haunter of Ale-houses, usually drinking healths, and pressing others thereunto, a common swearer and quarreller, and hath expressed much malignancy against the Parliament.

11. The Benefices of *Francis Fothersby* Vicar of *S. Clements* in *Sandwich*, and Parson of *Lingsted* in the County of *Kent*, are sequestred, for that he is a common drunkard, and common

swearer

swearer and curser, and hath expressed great malignancy against the Parliament, in not only refusing to contribute to the publike defence of, but saying, *that they that would not lend the Parliament money, should be sent with Ordinances to Hell.*

12. The stipend of *Daniel Tutivall* Preacher of *Suttons* Hospitall in the Countie of *Middlesex*, commonly called *Charter-house*, is sequestred, for that he hath been often drunk, and that on the Lords day, and hath taught in his Sermons to the said House, that *Moses* and *Aaron* being before them (meaning two Pictures set up in the Chappell) and the Organs behind them (newly also set up there) *they were a happy people, and what greater comfort could mortall men have ?* and hath wholly neglected the observation of the moathly Fast, not preaching thereupon, and procured scandalous and Malignant Ministers to preach there to corrupt his people.

13. The Benefice of *John Gorsuch*, Doctor of Divinity, Rector of the Parish Church of *Walkerne* in the County of *Hertford*, is sequestred for that he is a common haunter of Ale-houses and Taverns, and often drunke: and oft sitteth gaming whole nights together, and is seldome in the Pulpit, preaching scarce once a quarter; And hath often denyed many of his Parishioners the Sacrament of the Lords Supper, without any cause shewn, and refused to administer it to such as would not come up to the railles; And endeavoured to hire one *Jones* to ride a Troop-horse for Prince *Rupert*, to serve under him against the Parliament, saying withall, *hee had a snotty nose fad to send to the Parliament to payson the whole Band*, and hath published a wicked Libell against the Parliament, *That some of the Lords whom hee named, were Fooles, Bastards and Cuckhoulds.*

14. The Benefice of *Edward Thurman*, Rector of the Parish Church of *Hallingbury* in the County of *Essex*, is sequestred, for that he is a common drunkard, and hath presented his Parishioners for going from their owne Church to heare Sermons, when they had none at home; and hath affirmed, *that he would drive away all the Puritans out of his Parish*, and enforced

his parishioners to come to the rails, and hath wholly deserted his said Cure for the space of halfe a yeare now last past.

15. The Benefice of *Robert Snell*, Vicar of the Parish Church of *Mashing* in the County of *Essex*, is sequestred, for that he hath often refused to administer the Sacrament of the Lords Supper to such of his Parish that refused to come to the rails to receive it, and there being a Crucifix in the window over the Altar he useth to bow towards it, and would not suffer it to be pulled downe, notwithstanding the Order of Parliament for it: And hath taught his people, *That God hath now an Altar, and that the Table set Altar-wise, put him in mind of God, to worship him the better*, and in administering the Sacrament, called one of the Communicants *Puppy*, for that being left-handed, he put forth that hand to receive the bread, and caused the Church-wardens to present such as would not come up to the rails, to receive there, and kneele before them, and hath expressed great Malignancy against the Parliament.

16. The Benefice of *Robert Hiliard*, Vicar of the Parish Church of *Emelt* in the County of *Surry*, is sequestred, for that he said, *The Parliament is a Parliament for the Devil, and the Devils Court, and that the Petitions of the Parliament to the King, are like the Petitions of Jeroboam to Rehoboam, commands and not Petitions*, and hath discouraged divers from giving or lending towards the publike defence, expressing, *that he hoped that they that did so should never see penny of it again, and that he would rather live under the government of a Heathen, than of the Parliament*, and is a common frequenter of Taverns and Ale-houses, sitting tipling and quarrelling there, and is often drunk, and is a common curser and swearer, and hath jeered the holy Spirit of Grace, saying, *We have Ministers now, will preach for sooth, and pray by the Spirit*, and hath threatned to kill those that have exhibited Articles against him in Parliament, in case they should proceed against him, and went about with the Cavaliers at *Kingstone*, directing them to plunder honest men there.

17. The Benefice of *Joseph Soape*, Vicar of *Aldenharn* in the County

26. 7. (7)
County of Hertford, is sequestred, for that he is a common Gamester, a common Ale-house haunter, and frequently drunke, and a common quarreller, and hath called the Parliament Souldiers under the command of his Excellency the Earle of Essex, *Parliament doggs*.

18. The Benefices of *William Fairfax*, Doctor in Divinity, Rector of the Parish Church of *S. Peters* in *Cornhill London*, and Vicar of *East-Ham* in the County of *Middlesex*, are sequestred, for that he hath refused to deliver the Sacrament of the Lords Supper to such of his Parishoners as refused to come up to the rayles, and refused to let his Parish have a Lecture on the Lords Day in the after-noon, except he might have 50^{lb} given unto him for the same; And for the space of 8. years refused to let his Parishoners have a Lecture on a week day, which was appoynted, and maintenance for the same given by the will of the dead, and useth to prophane the Sabbath-day by playing at Cards, and hath been often drunk in Ale-houses and other places, and usually seeketh and haunteth the company of women, notoriously suspected of incontineney, and intrudes himselfe into their company, and into the company of other women, walking alone in the streets in the dark and twi-light, and tempteth them to uncleannes, leading them into dark places, & into Taverns, fit for such works of darknes, and hath expressed great malignity against the Parliament, and charged the Parliament *to be the cause of all the trouble, and disturbances in the kingdome*, and hath greatly neglected his Cure, and in his absence hath provided scandalous Ministers to supply the same.

19. The Benefice of *James Bradshaw*, Vicar of the Parish Church of *Chalfont*, *S. Peters* in the Countie of *Bucks*, is sequestred, for that he is not onely a practiser and maintainer of all the late Innovations, but hath also preached in his Sermons *That the Commissaries Courts were the suburbs of Heaven, and the Commissaries and Officers of that Court, the very supremacies, next to Arch-Angels, and that it was a damnable sinne for any warner to that Court not to appeare, and that to preach twice on the Lord*

day is a damnable sin, and that to use any prayers besides the Book of Common-prayer, was likewise a damnable sin, and wished, that all Lecturers were hanged.

20. The Benefices of *Robert Cotesford*, Doctor in Divinity, Rector of the Parish Church of *Hadleigh* and *Munkes Ely* in the County of *Suffolk*, are sequestred, for that he is a strict observer of the late Innovations, still continues bowing toward the East in divine Service, and hath often preached for auricular confession of sinnes, and that the reason why so many fall into despaire, is, because they come not to their Ghostly Father to confesse their sinnes, and that men have by nature free-will to all good, and that Baptisme doth wash away originall sinne, ex opere operato, and hath been often drunke, consuming his time in tipling and drinking, sometimes from morning to night, and hath oft attempted the chastity of his maid-servant, that she could not live in the house for him, and seldome preacheth, and for five Months last past, wholly deserted his said Cures, so that the Church-wardens were inforced through his default, to make some provision for the said Cure of *Hadleigh*, and hath not only refused to read the Declarations of Parliament, and especially that of the 22. of *October* 1643. concerning his Majesties Commissions granted to Papists to raise forces, commanded to be read in Churches, but hath expressed otherwise great malignity against the Parliament and the proceedings thereof.

21. The Benefices of *Nicholas Andrewes*, Doctor in Divinity, Rector of the Parish Churches of *Guilford*, and Vicar of *Godalmine* in the County of *Surrey*, are sequestred, for that he is not only negligent in preaching himselfe, but hath also expressed himselfe to be an enemy to frequent preaching, inveighing in his Sermons against long Sermons, saying, that Peters sword cut off but one eare, but long Sermons like long Swords, cut off both at once, and that the surfet of the Word is of all most dangerous, and that the silliest creatures have longest eares, and that preaching was the worst part of Gods worship, and that if he left out any thing, he would leave out that, and refused to give the Parishioners leave

leave to have a Lecturer to preach unto them, and hath presented his Parishioners that went to heare Sermons at other Churches, when they had no preaching at home; and caused the Church-wardens and Side-men to be presented, for not presenting such into the Ecclesiasticall court: And in delivering the Bread in the Sacrament, he elevateth it, lookes upon it, and bowes low unto it, and useth other frequent bowing in administering the Sacrament; and in his Sermons greatly exclaims against that Doctrin which teacheth, *that the greatest part of the world should be damned*, and frequenteth Tavernes, and consumes his time in sitting and tipling there: And hath refused to publish the Order of Parliament, concerning the removall of superstitious and Idolatrous pictures and Images, and hath substituted to officiate for him in the said Cure, very scandalous and Malignant Curates, viz. *Bucock, Leverland, Pastoorloe, Heath*, and one *Blane*, who is in the Army raised against the Parliament, and when his people have propounded honest and Orthodox men to be his Curates, he hath refused them.

22. The Benefice of *Ephraim Vdall*, Rector of the Parish Church of *S. Austins London*, is sequestred, for that he hath affirmed, *That the great reformers of the Church now were Hypocrites*; and hath made, framed and published a Booke, intituled, *Noli me tangere*, without Licence, Charging the Parliament with Sacriledge, in endeavouring to abolish Episcopacy, and to take away the Lands of Deanes and Chapters, to amend therewith the maintenance of preaching Ministers, and that they have thereby brought a Nationall sinne upon the Land, as was formerly done by them in taking away the Monasteries; and that an uncleanse spirit did breathe these things into their minds, a devout Devill, pretending care of Gods service, and that all their goodly pretences are hypocriticall, and the maske of vile iniquity and holy theft; and that it is a thing senselesse, that Lay-men should have any Tithes, and that Tithes are Jure divino, and that to alien the Lands of Cathedrall Churches, to maintaine preaching Ministers, is, to pervert the will of the dead that gave them; and otherwise expressed

pressed great Malignancy against the Parliament.

The Benefices of *Icofferis*, Doctor in Divinity, Vicar of the Parish Churches of *Feversham* and *Ticehurst* in the County of *Kent*, are sequestred, for that he hath preached, *That the King may take not only part, but the whole of his subjects Estates, if it please him*; And in the same Sermon wished, *that evil might befall those that went about to take away government by Bishops, which had its plat-forme from Heaven, and that the government by Bishops, Priests and Deacons under the Gospell, was from God, as under the Law, the government of High-priests, Priests and Levites, and that he knew not from whence the Presbiterian government came, but from Corah, Dathan and Abiram*: And hath opposed and hindered the Lecturer from preaching a Lecture in the said Church, although appointed by the House of Commons thereunto; And said of the Parliament, *That Schismaticall and Pragmaticall fellows were met together to make new Lawes*, and he hath neglected the monethly Fast, and the Lords day, there having been for divers Sabbaths, neither preaching nor prayers in the said Church, and hath deserted his said Cure, for the space of halfe a yeare now last past.

24. The Benefice of *Iames Mountford*, Rector of the Parish Church of *Tewing* in the County of *Hertford*, is sequestred; for that he hath refused to deliver the Sacrament to his Parishioners, for not coming up to the rails, though some of them begged it with teares, and openly reviled them for not conforming to that superstitious Innovation, calling them *Doggs, Rogues and Beggars*, and presented them to the Commissaries Court for the same, to their great damage and vexation; and hath published in his Church the Booke of Sports on the Lords day, and commended the same, and hath publikely in his Sermons affirmed, *That preaching is not necessary for the sanctification of the Sabbath, and that the Sabbath was made for Ministers to rest in as well as for the people, and that Lay-men ought not to meddle with the Scriptures, but must beleeve as the Church beleeves*, which Church he made to be *Arch-bishops and Bishops*; And the

the railes being removed, he placed formes instead of them, making his people kneele at them to receive the Lords Supper: And hath preached, *That if the King should set up flat Idolatry, we ought to submit, and not to take up Armes, as some doe now*; and enveighed against the Parliament, for endeavouring to take away Episcopacy, and hath not only refused to joyne in the publike defence, but hath also discouraged such as have so done.

25. The Benefice of *John Peckham*, Rector of the Parish Church of *Hosteede parva*, in the County of *Sussex*, who giveth out that he is the Kings Chaplaine, is sequestred, for that he hath been very negligent in his Cure, absenting himselfe from his Parishioners, sometimes a whole Moneth together, without leaving any to Officiate for him, and hath refused to administer the Lords Supper to those of his Parish that would not come up to the Railes, and is a common drunkard, and notorious adulterer and uncleane person, having drawne divers women to commit uncleannesse with him, and hath bragged, *that he could lie with women, and never get them with child*, and hath used sordid and beastly carriages towards women, to intice them to satisfie his lust, nor to be named among the Heathen, and hath expressed great malignity against the Parliament and proceedings thereof, and hath affirmed publicly, *that a man might live in murther, adultery and other grosse sinnes from day to day, and yet be a true penitent person*.

26. The stipend of *John Kidd*, Curate of *Egerton* in the County of *Kent*, is sequestred, for that he preacheth not to his Parish above once in a fort-night, sometimes not once in a Moneth, or two Moneths, though there be in the said Parish neere 400. Communicants, nor provided any other to instruct them, and hath used frequent and unreasonable bowing to the Communion-Table in his said Church, and perswaded his people so to doe, and called them openly *unreverent Puppies that passed by it without such bowing*, and in administering the Sacrament of the Lords Supper, when he had received himselfe, and was going to administer the Bread to his people, assaulted one of the

Communicants, and pulled him by the haire of the head, and thrust him out of the Church and Congregation without any just cause, and hath never preached to his Parishioners upon any of the Fast dayes.

27. The Benefice of *Griffith Roberts*, Vicar of the Parish Church of *Ridge* in the County of *Hertford*, is sequestred, for that he hath not only practised the late Innovations, and neglected the publike Fast, and imployed his neighbours to carry home wood for him upon a Fast day, but hath openly declared the Earle of *Essex* and all his followers, and Armies of the Parliament to be Traitors, and that whosoever sent Horses, Money or Plate to the Parliament, were also Traitors, and that this Land was governed by Children and Fooles, and that the Parliament had done that that they must die for, even the best of them, if ever the Lawes were settled, and that the said Roberts is a common drunkard and tipler in Ale-houses, and drinker of healths, quarrelling with them that will not pledge him therein.

28. The Benefice of *Peter Danson*, Vicar of the Parish Church of *Camberwell* in the County of *Surry*, is sequestred, for that he is a common drunkard, and drunke at the times of his officiating at Burials and Baptizings; and hath by his debauched conversation, disabled himselfe from preaching, and hath not preached for these 12. yeares and upwards, and did protect and hide a Romish Priest in his house, from the Officers that came to seek him, and hath extorted undue and unreasonable fees from his Parishioners, and after the administering of the Sacrament of the Lords Supper, expended the money given to the poore in Sack, and dranke it in the Church; And in delivering the Sacrament to one Mistris *Wilson*, one of his Parishioners, cast the Bread upon the ground, saying to her, *take it there if thou wilt have it*, and is a common curser and swearer, and hath read in his Church his Majesties Declaration against the Parliament, concerning Levies; and being told of an Ordinance of Parliament against the reading of such things, answered, *He cared not for it*.

29. The Benefice of *John Mountford*, Doctor in Divinity, Rector of the Parish Church of *Austie* in the County of *Hertford*, is sequestred, for that he hath introduced into his said Church and other Churches, a turning of the Communion-Table Altar-wise, and having a great Crucifix and Picture of the Virgin *Mary* in the East-window over the said Table, used bowings and cringings before the said Table and Crucifix set Altar-wise, and caused the said Table to be railed in, and the Jesuits Badge to be set upon the Carpet there, compelled the people to come up to the railes, there to kneele to receive the Sacrament, teaching them, *that God was alwayes present at the Altar by the presence of his grace, and was therefore to be bowed unto*, and in his going up to the Table to read second Service, usually caused that part of the 43. *Psalme* to be sung, viz. *Then shall I to the Altar goe, Of God, &c.* And hath endeavoured to leaven his people with the doctrines of *Arminianisme*, and hath forbidden, by vertue of a Commissary or Surrogates place he held under the Deane and Chapter of *Pailes*, preaching in the after-noon on the Lords day, and expounding of the Catechisme within his Jurisdiction, only tying them to use the same by bare Questions and Answers, and pressing the reading of the Booke of Sports on the Sabbath day, and usually enveighed in his Sermons, against those that went out from his said Parish Church to heare Sermons when they had none at home, and did arrest the Church-wardens of the said Parish and the Glazier, for pulling downe the said scandalous Pictures in the said window, in obedience to Order of Parliament, and hath preached against praying *ex tempore*, as unlawfull, and hath in his absence, substituted a very scandalous Curate, very superstitious in his practises, who preached *that that conscience was neither good nor quiet, that could not be content with one Sermon a day on the Lords day*, and charged them as Rebels, that did not observe his superstitious practises of the late illegall Innovations, and that his people are bound in conscience, to believe whatsoever he and the Doctor did preach, and that the material Church was the

Misticall body of Christ, and to give any thing to it, was to beautifie Christs body, and that to goe out to heare Sermons on the Lords day, when they had none at home, was spirituall whoredome; And the said Doctor being informed of his said Curates superstitious practises and false doctrines, and desired to remove him, refused it; affirming, that he would mainetaine him in whatsoever he had said or done.

30. The Benefice of *Edward Brewster*, Rector of the Parish Church of *Lawshall* in the County of *Suffolk*, is sequestred, for that he hath refused to administer the Sacrament of the Lords Supper to such of his Parishioners as would not kneele at the railes, and after they were taken downe, from the place where they had stood, caused divers of them to be presented in the Ecclesiasticall Court, for not kneeling at their first coming into the Church, and compelled them to doe penance for the same, and hath refused to observe the late day of Thankes-giving, appointed by the Parliament, for the discovery of the late hellish Plot against the City of *London* and the Kingdome, and is a common Ale-house haunter, and hath been found guilty hereof upon Inditement at the Assises, which he never traversed, but submitted unto a Fine thereupon, and hath continued since his frequent sitting and tipling in Ale-houses, and hath spoken very disgracefully of the Earle of *Essex*, and hath expressed great malignancy against the Parliament, and neglected the keeping of the monethly Fasts, and out of meere wilfulness, hath refused to baptise children brought to the Church unto him for that purpose.

31. The Benefice of *Richard Hart*, Rector of the Parish Church of *Hargrave* in the County of *Suffolk*, is sequestred, for that he is a common Ale-house haunter, and upholder of private Ale-houses, and commonly sitteth drinking in them divers dayes together, and lately continued drinking and tipling there, from Tewesday till Sunday-morning, and that morning being come home, durst not come to Church, his face was so battered and beaten, and forced his Parishioners to goe to other

other Churches by reason of his inability to read Divine service or preach unto them; And used on the Lords-daies in the after-noonnes after his reading of Divine service, to draw his Parishioners with him to his house, forcing them there to drinke, untill they be drunke, causing every one to cast a Dye in their course, and to drinke up so many cups as fell to their chance, perswading them that if they will take their cups, he can forgive them that sinne, and when he hath preached on the Fast-day, hath told his Parishioners, that he knew not wherefore the Fast was, and that it was not materiall to be kept, and consumeth the after-noonnes of such dayes in drinking with some of his Parish in his owne house, or at some private Ale-house. And upon Whit-sunday last, though he had administred the Communion in the fore-noonne after Evening prayer read, he drew a man and his wife to a private Ale-house, and there kept them drinking till night, and after led them to his owne house, and there made the man so drunke, as he fell a sleepe, and then enticed the mans wife up into his Chamber, where they were all night suspitiously together, and drinking and taking tobacco, and hath expressed great malignancy against the Parliament, professing, *he would rather curse them, then pray for them.*

32. The benefice of *Edward Ienkinson*, Parson of the Parish Church of *Panfield* in the County of *Essex*, is sequestred, for that he did set the Communion Table Altar-wise, and railed it in, and commanded the Church-wardens to present such as refused to come and receive at the railles, and called them that refused, *Wall-eyed Horses*, and hath in his Sermons taught, *That the Table is Gods Altar, and that those that would not bow here at the Name of Iesus, should bow in hell hereafter. And that such as taught them they need not bow, were blind-guides*; And hath compared the godly, reverend Ministers, living about him to *Salt-bitches*, which *Doggs runne after*, and to *roasted Doggs*, which draw away other mens *Pigeons*, because his people went to heare them preach, when they had no Sermon at home. And hath said, *that such as preach twice a day, are but praters, and that hee*
will

will want of his will, but he will put by preaching in the after-noon, himsele being a Judge in the Ecclesiasticall Court; And he is an encourager of prophaning the Lords-day, sending then for Cudgels for his people to play withall; and being present himself at the Cudgell playing: And hath expressed great malignancie against the Parliament.

33. The Benefice of *Black Novelty*, alias *Notly* in the Countie of *Essex*, is sequestred from *Ioseph Plumm* Parson thereof, for that he is a common Ale-house and Taverne-haunter, and hath beene divers times drunke, and not onely used superstitious bowing himsele at the Name *Iesus*; but hath presented the Church-wardens for not bowing, and threatned his Parishioners, because they refused it, commanding his Church-wardens to looke to them, and hath absented himsele from his said Cure, for the space of eighteene weekes last past; and is reported to have betaken himsele to the army of the Cavaleers, and hath otherwise expressed great malignity against the Parliament.

34. The Benefice of *William Graunt*, Vicar of the Parish Church of *Iselworth* in the County of *Middlesex*, is sequestred, for that he hath called the singing Psalmes, *Hopkins Iigges*, And affirmed, *That he had rather heare a paire of Organs ten to one, then the singing of them*; And hath read the Declarations and Proclamations, set forth by his Majestie against the Parliament in his Church, and hath refused to read the Ordinances of Parliament, enjoyned to be read, and hath often preached against the present Defensive Warre, averring the same to be against the Kings Person, and wishing, *their hands might rot off, that should be lift up therein*, and preached in like manner before some Regiments of the Parliament souldiers, and hath also preached, *That they that went about to change the Lawes and Governement of the Church and Ceremonies, would at last change their Religion too*: And hath absented himsele from his said Cure ever since the Kings Forces were at *Bransford*, and hath said, *That the Court of Parliament, was a Court of no equitie*, and affirmed,
the

the marrying of the Clergie to be the undoing of them, and that it would never be well with our Church, untill auricular Confession be set up againe in it. And is a common haunter of Ale-houses and Tavernes, and that on the Lords-day, even since the Order of Parliament for observing the Lords-day, and hath beene often drunke, and that many times in one weeke; And that he complained, that all good fellowship was laid aside in his Parise, but he would bring it in againe and maintaine it, and invited and entertained all he could procure, to come to his house on Sundayes after prayers, to sit there with him and consume their time in drinking and tipling.

35. The Benefice of *Henry Hancocks*, Vicar of the Parish Church of *Fornax-Pelham* in the County of *Hertford*, is sequestred, for that he hath preached, *That it is as lawfull for a woman if she dislike her Husband, to leave him, and take another, as for one to goe out of his Parish to heare another Minister; And that to goe to another Church, was as the sinne of Witch-craft and Idolatry*, and filleth as well his Sermons as his ordinary discourses, with bitter invectives and slanders against those that are religiously affected, especially presenting them under the names of Puritans and Round-heads, and hath said in his Sermons, *That the Puritans forced the Parliament to make Lawes according to their own fantasies, and not according to the Law of God; And after the fight at Edge-hill, said in his Sermon, That he was overjoyed, to thinke that God should put it into the heart of the King, to fight the Lords battell on the Lords day, to uphold the ould antient Catholike Faith; And fearing the pulling up of the railes about the Communion-Table, he walked with his Sword about the Church-yard in the night, saying, he would rather loose his life, then suffer them to be pul'd up, and that if the Bishops should command him to weare a Kettle upon his head, he would doe it*, and is a common tipler and haunter of Ale-houses, and a prophane swearer of bloudy oathes.

36. The Benefice of *Alexander Clarke*, Vicar of the Parish Church of *Bredfield* in the County of *Suffolk*, is sequestred, for

that he hath used very frequent bowing to the Altar, in his going and returning from it, and hath pressed the observing thereof upon his Parishioners, and refused to let the Church-wardens leuell the ground where the Altar stood, because it was holy and consecrated, and not fit to be throwne out or mixed with common earth, and hath erreighed in his Sermons against praying by the Spirit, calling it a *Monster, conceived, borne, and dying all in an instant*; and hath read the Booke of Sports on the Lords day, and encouraged his Parishioners to observe the same, telling them, *that it was fitter to play and follow their businesse on the Lords day then on holy dayes*, and hath publickly sported himselfe with his Parishioners on the Lords dayes at Barly-breake, and hath taught to the people, *that he hath absolute power to forgive sinners, blaming them that they did not send for their ghostly Father to have them forgiven*, and hath seldome observed the monethly Fast enjoyned by Parliament, and hath endeavoured to draw his Parishioners to the Forces raised against the Parliament, affirming, *that the Parliament had driven the King away from them, and that the proceedings of them about the King were just, and that there was not a Papist neere him*; And hath affirmed, *that the Earle of Strafford did die wrongfully, and that the Parliament put him to death without a cause*, and hath spoken reproachfully of the Earle of Pembroke, and hath threatened his neighbours to give a list of the Names of them to the King, that encouraged any to contribute to the Parliament.

37. The Benefice of *Zachary Tutsham*; Vicar of the Parish Church of *Dallington* in the County of *Sussex*, is sequestred, for that he is a common drunkard, and hath solicited the charity of one *Alice Thorpe*, and is a common quarreller, and did way-lay one *Edmund Gore* about mid-night, and fell upon him, and beate him, and hath greatly neglected his Cure, sometimes deserting the same for two-Moneths together without any supply, and hath spoken very disgracefully of the Earle of *Essex*, and expressed great malignity against the Parliament.

38. The Benefice of *Nicholas Wright*, Doctor in Divinity,
Rector

Rector of the Parish Church of *Thoydon-Garnon* in the County of *Essex*, is sequestred, for that he hath not preached above twice or thrice a yeare to his Parishioners, and yet hath presented divers of them, and put them to great charges in the Ecclesiasticall Courts, for going to heare Sermons in other Churches when they had none at home, and brought also such Ministers as they heard so preach into trouble; And hath procured the Communion-Table to be set Altar-wise, with steps to it, and rails about it, and constantly bowed towards it at his coming and going out of the Church, refusing to administer the Sacrament to divers of his Parishioners without any cause, other then his own wilfulnesse, and read the Booke for Sports on the Lords day in his said Church, and preached to maintaine the lawfulnessse of it, by meanes whereof the Lords day hath ever since been much prophaned, by Foot-ball playing and other ungodly practises, and hath deserted his said Cure ever since *Palme-Sunday* last, and betaken himselfe to the Army of the Cavaleeres, and is in actuall War against the Parliament and Kingdome. And hath brought and continued long under him for his Curate, a drunken, lewd and scandalous person, that hath been indited and found guilty at the Sessions for a common drunkard.

39. The Benefice of *John Woodcock*, Vicar of the Parish Church of *Elham* in the County of *Kent*, is sequestred, for that he is a common frequenter of Ale-houses, and commonly drunke, and abuseth them that will not keepe company with him at the Ale-house, and is a common swearer, by *Wounds*, *Bloud*, and other like execrable Oathes, and a common curser, and hath deserted his said Cure ever since the first of *August* last, and hath expressed great Malignity against the Parliament and the proceedings thereof.

40. The Benefice of *John Manby*, Doctor in Divinity, Rector of the Parish Church of *Cottenham* in the County of *Cambridge*, is sequestred, for that while the Table was set Altar-wise, he did constantly bow to it eight or nine times in a fore-noone,

and though he knew that the Parishioners could not heare him, yet did alwayes reade second Service at the Altar, and affirmed, *That it was no matter whether they heard or not, for he prayed for them at the Altar, which was, Sanctum Sanctorum, and affirmed, That God was there more peculiarly present, then in any other place of the Church, and hath pressed his people in his Sermons, That they ought to bring their offerings to the Altar, and offer them there to him, for that he was there in Gods stead to receive them, and preached, That he had power not only to pronounce absolution, but had undoubted power to forgive sinnes, and that the same was given him by the Bishops laying on of hands, and that the Holy-dayes ought to be kept with as much reverence as the Lords day, and that he read the late new Cannons, and exhorted the people to receive and observe them as Scripture, affirming them to be drawn out of Scripture ; And refused to Baptise children brought to the Church on the Lords day at evening Prayer, though earnestly desired, giving no other reason for it, but because it was not his pleasure, and hath preached openly, That Ecclesiasticall government doth not belong to the King; but as the King had power to make Lawes to governe the Temporall estate by, so the Prelates had power to make Lawes and governe in Ecclesiasticall things, and hath affirmed, that he ought not to be judged by a temporall Magistrate, and is a common swearer and curser, Woundes and Bloud, and Pox and Plague, and such like horrid oathes and curses doe commonly proceed out of his mouth, and did bragge, that he hath out-sworne a great swearer, and is a frequent Gamester, even upon the Lords dayes, and when the late Innovations were growing to an height in the Church, he did openly say in the said Church, That the Kingdome had been governed by Puritans, but now he hoped they would be rightly governed, and hath read in his said Church, all such Declarations and Proclamations as came forth in the Kings name, and refused to reade the Ordinances of Parliament, or to contribute to the Parliament, or associate for the publike defence.*

41. The Benefice of *William Muffet*, Vicar of the Parish Church

20. 1. (21)
Church of *Edmonton* in the County of *Middlesex*, is sequestred, for that he is a common frequenter of Tavernes and Ale-houses, and a common swearer, curser and blasphemer, and is a common fighter and quarreller, not sparing his Majesties Officers, and is commonly drunke, and scarcely sober at all, but when he wanteth money to consume in drinke, and in his drunkenesse, goeth up and downe the said Towne, breaking glasse windowes, which hath cost him twenty shillings at a time to repaire, and is a common drinker of healths, and forcer of others to doe the same, and hath expressed great malignancy against the Parliament.

42. The Benefice of *John Denn*, Vicar of the Parish Church of *Dartford* in the County of *Kent*, is sequestred, for that he is a common Ale-house and Taverne haunter, and commonly drunke, and on Sabbath dayes, useth to sit till twelve of the clock at night, sending for bottles of Wine, and clubbing, and in a Sermon, described a drunkard *to be only such an one as lies in the Cart-way, foaming at mouth, and not able to remove from the Cart-wheeles*, and refuseth to preach on the Lords dayes, and Fast dayes, and is unwilling to suffer any to doe the same, and hath expressed great malignity against the Parliament, and the proceedings thereof.

43. The Benefice of *Richard Tanton*, Parson of the Parish Church of *Ardingly* in the County of *Sussex*, is sequestred, for that hee is a common drunkard and Ale-house haunter, and in his Sermons hath wished, *That every knee might rot that would not bow at the name Iesus*, and hath read in the said Church, Declarations in his Majesties name for raising of horse and money to maintaine warre against the Parliament, and against the *Militia*, and hath stirred up his Parishioners to joyne with the Kings forces, and hath affirmed, *That he would beare out his Curate in refusing to deliver the Sacrament to such of his Parish, as would not come to the Railes to receive the Sacrament of the Lords Supper.*

44. The Benefice of *Thomas King*, Vicar of the Parish Church of

Chefill magna in the County of *Essex*, is sequestred, for that he is a common frequenter of Ale-houses and Tavernes, and very frequently drunke, even upon Fasting-dayes, and upon the Lords-day, and hath refused to deliver the Sacrament of the Lords-Supper for divers yeares to his Parishioners that would not come up to the Railes, having set up the Table Altar-wise, and used bowing and cringing to it, although they did upon their knees intreate it at his hands in the Chancell, where they were wont before to receive it, and hath deserted his Cure for above three months, and did reade the book of sportes in his said Church for prophaning of the Sabbath.

45. The Benefice of *Edward Alston*, Parson of the Parish Church of *Pentloe* in the County of *Essex*, is sequestred, for that he hath attempted the chastity of some women, and hath used very unchaste demeanours towards other women, snatching a handkerchiefe from one, and thrusting it into his breeches, and forcing her hand after it, and putting his yard into her hand, pulling up the coates of another, and thrusting his hand into the placket of another, and using other wicked temptations, to draw them to his lust, and was a forward maintainer and practicer of the late illegall Innovations, and hath expressed great Malignancy against the Parliament, affirming; *That they sate to make Lawes by authoritie, and brake them without authority, which was meere hypocrisy.* And in his Pulpit spake against the present defensive warre, protesting that now when *every child lift up his Sword to shed innocent bloud, it was high time for him to lift up his voyce like a trumpet*; And did reade in his Church Declarations set out in his Majesties name, but refused to reade any Declarations of Parliament. And at Christmas was 12. moneth having appointed a Communion, and all things were ready for it, and the Parishioners prepared, he turned his backe and went away, refusing to deliver it, because the Surplice was not there. And falsely affirmed, *That the Parliament gathered great summes of money to enrich their owne purses.*

46. The Benefice of *Christopher Webb*, Vicar of the Parish Church of *Sabridgworth* in the County of *Hertford*, is sequestred, for that he is a Common drunkard and Ale-house haunter, negligent of his Cure, and not suffering others to preach, when himselfe would not, and hath expressed much malignity against the Parliament, affirming among other things, *That he hoped in God he should see the Confusion of the Parliament.*

47. The Benefice of *Iohn Reynolds*, Parson of the Parish Church of *Houghton and Witton* in the County of *Huntington*, sequestred for that he is a common Ale-house haunter and tippler therein, and swearer, and in stead of preaching did reade the Booke of Canons, condemned in Parliament, to his people, and pressed them to observe the same; commending them for the admirablest things and wittiest peece that ever was set forth, and affirmed, *The Synod or Convocation of the Bishops to be of more force and authoritie then all Parliaments, and to be before any of them.* And hath altogether left his said Cure for foure months last past.

48. The Benefice of *Edward Ashburnham*, Vicar of the Parish Church of *Tunbridge* in the County of *Kent*, is sequestred, for that he is a common Ale-house haunter and Taverne haunter, and very often drunke, even upon the Lords-days, and hath driven divers of his Parishioners with their families from their dwellings, by pursuing them for not comming up to the Railes to receive the Sacrament, and seldome preacheth upon the publike Fast-days, and made a publick speech for the encouraging of the late Insurrection and Rebellion at *Tunbridge*, and to contribute to the maintenance therof.

49. The Benefice of *Nicholas Bloxam*, Parson of the Parish Church of great *Waldingfield* in the County of *Suffolk*, is sequestred, for that he is a common drunkard and inticer of others to that beastly vice, a common swearer by great and bloudy oaths, and hath bin very carelesse and negligent of his Cure, seldome preaching above once a month, and never on the Fast-dayes, and is seldome present at Church on the Fast-dayes, and often absent on the Lords-day, when he hath drunke hard the day before;

and hath carried himself very lasciviously towards severall women, and is greatly suspected of Incontinency.

50. The stipend and Benefice of *John Man*, Curate of the Parish Church of *Stroode* neare *Rochester* in the County of *Kent*, is sequestred, for that he is a common drunkard and frequenter of Ale-houses and Tavernes, drawing others to the same excessse with him, and is a common swearer by bloody oathes, and useth to curse, and is a common quarreller and fighter, and said, *That he scorned the Parliament, and that the Parliament-men were not Gentlemen of quality*, and hath otherwise expressed great malignity against the Parliament.

51. The Benefice of *Nicholas Lowes*, Vicar of the Parish Church of *Much-Bently* in the County of *Essex*, is sequestred, for that he hath beene often drunke, and useth to sit tipling in Ale-houses seven or eight houres together, even on the Lords dayes, and affirmed, *That he hoped to see them all hanged that had set their hands against Bishops and Papists*, and he and by his example the people spend the greatest part of the Lords day in pastimes and drinking at the Ale-house, and hath expressed great malignancy against the Parliament.

52. The Benefice of *William Evans*, Parson of the Parish Church of *Sandcroft* in the County of *Suffolk*, is sequestred, for that he is a common Ale-house haunter, and notorious drunkard and companion of Ale-house haunters, and hath altogether neglected the publike Fast, even since the Order of Parliament for the better observation thereof, and spent the same dayes, or the greater part of them in Ale-houses, and wholly neglected to preach in the after-noones on the Lords day, or to suffer any other to doe it; And hath driven divers of his Parishioners out of the Parish, by prosecuting them in the Ecclesiasticall Courts, for going to other Churches to heare Sermons, when himselfe preached not, and in his Pulpit delivered, *That those that did give or lend to the Parliament, were accursed*, and instead of a Sermon on the Lords day, read to his people a Declaration set forth in his Majesties name, concerning the *Militia*,

26. 7. (25)
litia, the Ships, Forts, and Town of Hull.

53. The Benefice of *John Squire*, Vicar of the Parish Church of *Shorditch* in the Countie of *Middlesex*, is sequestred, for that he hath publicly in his Sermons affirmed, *the Papists to be the Kings best Subjects, for their Loyalty, and for their liberality, and that like Arauna, many had given like Kings to the King, to maintain his Honour against the rebellious Scots, and for their patience, that enduring the many grievances under his Maiesty, they had buried all in oblivion, and the Protestants would afford him nothing but in a Legall way, yea but in their own way, and exhorting that none should come to the Sacrament, unlesse they were so affected to his Maiestie as the Papists were, and compared his Maiesty, to the man that went from Hierusalem to Iericho, and fell among theeves, that wounded him of his Honour, robbed him of his Castles, and hearts of his people, the Priest passing by, was the Protestant, the forward professour the Levite, but the Papist was the good Samaritane, especially the Irish Papist, and that the Subiects, and all they have, are at the Kings command.*

54. The Benefice of *John Clarke*, Rector of the Parish Church of *S. Ethelburrrough* within *Bishops-gate London*, is sequestred, for that he hath endeavoured to corrupt his auditory with the leaven of Popish doctrine, *that the Bread and Wine after the words of consecration, cease to be Bread and Wine, and differ specie from what they were before, and that the Virgin Mary was the Window of Heaven, and the very clouts and raggs wherein Christ was wrapped, were glorious raggs, and that the Crosse wheron Christ was crucified, was made of four sorts of wood, & that he is a common haunter of Tavernes and Ale-houses, and useth to sit tipling there till he be drunke, and hath exprest great malignitie against the Power and proceedings of Parliament, saying, That the Parliament could not meddle or settle the businesse of the Church, they being not Schollers, but Mechanick men.*

55. The Benefice of *Richard Nicholson*, Parson of the Parish Church of *Stapleford Tawny* in the County of *Essex*, is sequestred, for that he is a common drunkard and swearer, and hath

expressed great Malignancy against the Parliament, saying, *They were a company of Factionous fellowes, and that this Parliament is no Parliament, and that the major part of the Lords and Commons being with the King, they were the Parliament*, and used divers other wicked speeches against the Parliament, and against severall Lords in the House of Peeres, and had three wicked and scandalous Libells against the Parliament found in his Study, and did sing one of them in an Ale-house.

56. The Benefice of *Francis Wright*, Vicar of the Parish Church of *Witham* in the County of *Essex*, is sequestred, for that he hath tempted divers women, both his servants and parishioners to uncleannesse, and is a common haunter of Ale-houses and Tavernes, and a common drunkard and prophaner of the Worship of God, by publike performing of the same in his drunkenesse, and a common swearer, and common user of corrupt communication, and hath not officiated in the said Cure for the space of twelve moneths last past before the sequestration.

57. The Benefice of *Cuthbert Dale*, Rector of the Parish Church of *Kettleburrrough* in the County of *Suffolk*, is sequestred, for that he was a constant observer of the late illegall Innovations in the Worship of God, and presented and troubled his Parishioners in the Ecclesiasticall Courts, for not coming up to the Railes to receive the Sacrament of the Lords Supper, and not observing other of the said Innovations, and is a common swearer and curser, and in his Sermons hath maintained, *That the Angels did mediate for the children of God, and that men might drinke one pot for necessity, a second for recreation, and a third for good-fellowship, and that it is not the blood of Christ that takes away sin before God, but it is repentance and tears that washes away sinnes*, and hath read the Book of sports on the Lords day, and hath flighted and neglected the monethly Fast, and suffered his servants to work thereupon; And seeing a stranger in the Church put on his hat in Sermon time, he openly then called him, *sawcy unmannerly Clowne*, and bid the Churchwardens

(27)
wardens take notice of him, and the next Lords day took occasion in his Sermon again to speak of him being then absent, and to call him *Lobb, sawcy Goose, Idiot, a Wigeon, Cuckoe*, saying, *he was a scabbed Sheep, a stragler, and none of his flock*, and is a common Ale-house and Taverne haunter, and hath been often drunk, and frequently in his pulpit, upbraideth his Parishioners, calling them *Knaves, Devils, Raskals, Rogues and Villaines*, using other opprobrious speeches against them, and in one of his Sermons affirmed, *That he hoped the late Lord Cooke was in Hell, for maintaiuing Prohibitions*, and hath been very negligent in his Cure, oft absenting himself from it for many weeks together, and leaving the same in his absence, to very scandalous Curates, and hath wholly deserted his said Cure, for above nine weeks last past, and hath expressed great malignancy against the Parliament.

58. The Benefice of *Thomas Goude*, of the Parish Church of *East-Hatly* in the County of *Cambridge*, is sequestred, for that he was for his scandalous life and misdemeanours, deprived of his Benefice at *Gunnington* in the County of *Nottingham*, about 20. yeers since, and hath not since reformed his life, but is still a common frequenter of Ale-houses, and very often drunke, and oft on the Lords day; And on *Newyeers-day* was twelve-moneth, the Sacrament of the Lords Supper being to be administred in his Church, he came from an Ale-house where he had been all night, and was so drunk, that he fell down twice or thrice in the presence of the Parishioners, who expected him at the Church-door; And hath been oft likewise drunk when he should have been preaching, and taken up drunk in the Church-yard coming to perform that duty, by reason whereof, divers times his Parishioners have had neither prayers nor preaching on the Lords day; And hath oft sate so long drinking, that he hath bepist himself, and sometimes the room where he sate, and is an outrageous common swearer and curser, and in his Tipling useth to say, *Now Devill, do thy worst*, and caused his servants to go

to their earthly labours upon the Fast-dayes, and finding his neighbours Hoggs trespassing, wished *the plague of God in Hell might take her and her Hoggs*, and hath been a great practiser and presser of the late illegall Innovations in the Worship of God; And because his Parishioners would not come up to the Railes to receive, caused the Parish-Clarke to carry away the Bread and Wine, and hath expressed great malignancy against the Parliament.

59. The Benefice of *Nicholas King*, Vicar of *Friston* and *Snape* in the County *Suffolk*, is sequestred, for that he is a common Ale-house haunter, and companion of scandalous persons, and men of evill fame, and oft drunk, and attempted the chastity of *Elizabeth Scotchmer*, who going to his house to pay him some monies, he inticed her to lye with him, and did strive a long time with her to abuse her by force, and would have corrupted her thereunto with moneys, but she protesting unto him she would not sell her soul to the Devil for money, he replied to her, *She was a fool, for God did forgive the greatest sinners*, and hath expressed great malignancy against the Parliament.

60. The Benefice of *Edward Turner*, Parson of the Parish Church of *S. Lawrence* in the County of *Essex*, is sequestred, for that he is a common swearer, & common Ale-house haunter, and strong to bear strong drinke, and useth to sit five or six hours together tipling at Taverns, sometimes whole dayes and nights tipling and drinking, and sometimes drunke, a common practiser and presser of the late illegall Innovations, and hath deserted his Cure for the space of a yeer now last past.

61. The Benefice of *John Wells*, Parson of the Parish Church of *Shimplin* in the County of *Suffolk*, is sequestred, for that he is a common Ale-house haunter and common drunkard, and in his drunkenesse hath layne abroad in the fields, lost his hat, fallen into ditches, and so bemired himself, that he hath been fain to be washed, and hath attempted the chastity of divers women, and sold his Calves for kisses with them; and
having

having lockt himself up in a Chamber in an Inne with a lewd woman, after a long time the door was broken open upon him, upon his refusall to unlock it, and he found in a very suspicious manner upon a bed with her, after which he conveyed her secretly away, and sent gifts unto her; And hath affirmed, *That the Land was governed by wicked men, and that the Papists were the Kings best subjects*, and is a common swearer of very great Oathes.

62. The Benefice of *Thomas Geary*, Vicar of the Parish Church of *Beddingfield* in the County of *Suffolk*, is sequestred, for that he is a comon frequenter of Ale-houses, often drunke, even to vomit, and hath bin and is a common swearer of bloody oathes, and curser in a fearfull manner, as *God damne me, the Devill damne me*, refused to preach for many Sabbath daies together, and said, *he thought preaching would do his Parishioners no good*, and useth in his Sermons to raile upon his Parishioners, calling them, *sowded Piggs, bursten Rammes, and speckled Frogs*, and one of the chief women of the Parish, greatly grieved at such miscarriages, and going out of the Church, the said *Geary* openly in his Pulpit thereupon said, *that if there were but one Whore in the Parish, she would kick and fling, and never keepe her seat*, and affirmed, *that he had absolute power to forgive sinnes*, and said, *that though this doctrine had laine hid for many yeers, yet he blessed God that it was now revived againe*; and on a Fast-day disheartned men from attending on that sacred Ordinance, and was a great promoter, practiser and urger of the late illegall Innovations, and when the railes were taken away, affirmed, *that the place was the worse for the want of them*, and hath exprefsed great malignancy against the Parliament.

63. The Benefice of *Thomas Darnell*, Vicar of the Parish Church of *Thorpe* in the County of *Essex*, is sequestred, for that he is an usuall prophaner of the Lords-day, by sports and playes, and by making clean his Cow-house and out-houses, and other like servile workes, and read the Book of sports on the Lords day in the Church, with approbation thereof, and

is a common swearer and curser, and a notorious drunkard and Ale-house haunter, even upon the Fast-dayes, and is a common Gamester at unlawfull Games, and hath been convicted of incontinency and adultery before Doctor *Warren* and others, Justices of Peace, and began suit at Law in an action of Slander for the same, but durst never proceed therein; & hath preached, *That he that would not conform to his Prince in any Religion, ought to be burnt*; and was a constant practiser of the late Innovations, and put such of his Parish from the Sacrament of the Lords Supper, as would not come to receive it at the rails, and hath expressed great malignancy against the Parliament.

64. The Benefice of *John Wood*, Vicar of the Parish Church of *Marden* in the county of *Kent*, is sequestred, for that he did read the Book of sports upon the Lords day in his Parish Church, and did preach for the maintenance thereof, and is notoriously infamous for sundry adulteries, a common Ale-house haunter, oft drunke, a common Gamester and quarreller in gaming, a great swearer, and was punished at a quarter Sessions for adultery committed with the wife of one *Prior* of the said Parish, and having contracted one *Margaret Parks* his servant to *Thomas Maplesden*, his own Wife happening to die, afterwards tooke to Wife the said *Margaret*, against the will of the said *Thomas Maplesden*; And on the Fast-dayes, useth to sit drinking and tipling two or three hours together in an Ale-house, in the company of other mens wives, by him seduced thereunto, and hath said, *That the Parliament hath no power to do any thing in the Kings absence, no more then a man without a head*, and hath otherwise expressed great malignity against the Parliament.

65. The Benefice of *Thomas Henry*, Vicar of the Parish Church of *Arundell* in the County of *Sussex*, is sequestred, for that he is a common frequenter of Ale-houses and Tavernes, and hath been often drunke, a common swearer, and hath oft procured Ale-houses to be set up in by-corners of the said Towne, in despite of the Magistrate, and not onely preacherh
very

very seldome himself, except it be for speciall reward, but refuseth to suffer others to preach to his parishioners, when himself doth not, and checks them for desiring preaching so much, telling them, *That he would make them content with a Homily, and before he had done with them, would make them glad with one Sermon in a moneth:* And by his power in the Ecclesiasticall courts, hath caused scandalous persons to be placed for school-masters in the said Town to corrupt the youth, and hath expressed great malignancie against the Parliament.

66. The Benefice of *Erasmus Land*, Rector of the Parish Church of *Little-Tey* in the county of *Essex*, is sequestred, for that he is a common drunkard, even on the Lords day, thereby disabling himself to officiate his Cure, and sitting drinking late on a Saturday night, was demanded, who should preach on the next day, he answered, *Let the Devil preach, give me another cup of sack*, and is a common swearer, and hath used frequent superstitious cringing to the Altar, and seldome preacheth to his Parishioners, not above once in five or six Weeks before the Parliament, and divers time through his neglect, his Church-doores have been shut up all day on the Lords-dayes and Fast-dayes, and at those times set his servants to work, and did work himself with them.

67. The Benefice of *Anthony Hugget*, Parson of the Parish Church of the *Cliffe* in the county of *Sussex*, is sequestred, for that he hath preached, *that it was more lawfull to steale, or doe servile works upon the Lords day, then to go to other Churches to heare a Sermon, when there was none at home:* And hath sued divers of his Parishioners for going to other Churches to heare Sermons, when he preached not, and forced two of them to doe Penance for it, and to acknowledge openly, *That they had offended God in it, and grieved, and gave offence to their fellow-Parishioners;* And procured one of them to be excommunicated for it. And put one *Peter Pennell*, whom he had 7 years before admitted to the communion, from the Sacrament of the Lords Supper, because he would not come among the Boyes to be catechized,

chized; and likewise refused to deliver the Sacrament to *William Pennell*, because he was lame & could not kneel to receive it. And hath been bound at the generall quarter Sessions to his good behaviour for severall Misdemeanours, and in stead of a Sermon on the Lords day, did read to his people the late new Canons, and is greatly suspected of Incontinency, & hath had the French-pox, and was cured thereof by one *M. Abel*, for 10 pounds promised him. And the said *Huggets* wife, asking him for a peece of Gold, which he took from her, and gave to a light woman, in fury he spurned her on the belly, when she was quick with childe, so that she was forced presently to take her chamber, and was delivered of a dead child, notwithstanding which, he vowed he would never have more children by her: And hath wholly deserted his Cure for above 6 moneths from the time of the said sequestration, and hath been seen in the Army of Cavaliers raised against the Parliament.

68. The Benefice of *John Sydall*, Vicar of the Parish Church of *Kensworth* in the county of *Hertford*, is sequestred, for that he is a common frequenter of Ale-houses, and commonly drunk, and hath severall times refused to administer the Sacrament to such as would not come up to the Railes to receive the same. And when the Rayles were taken away, said, it was the beginning of the abomination of Desolation, and that Whore-mongers and Drunkards are as excusable as those that go from their own Parish to hear Sermons, and that Papists were better Subjects then Puritanes: And hath neglected his Cure for severall Lords dayes without any supply, and hath expressed great malignancy against the Parliament.

69. The Benefice of *John Rannew*, Parson of the Parish Church of *Kettlebaston* in the county of *Suffolk*, is sequestred, for that he is a common Ale-house haunter, and much given to tipling and drinking, and useth to provoke others to the same, and hath been often-times drunk, and hath preached in his Sermons, *That Originall sin is washed away in Baptisme*: And read the booke of sports on the Lords day, and encouraged his Parishioners

Parishioners to practise the same, and hath procured some of his parishioners to be punished in the Commissaries court, for going to heare Sermons in other Churches when they had none at home; and hath sundry times wholly neglected the monethly Fast, and employed his servants in their weekly labours and worke on the same; And hath been a zealous practiser of the late illegall Innovations, and hath wholly deserted his Cure for halfe a yeare and upwards.

70. The Benefice of *Ieoffrey Anherst*, Doctor in Divinity, Rector of the Parish Church of *Horsemauden* in the county of *Kent*, is sequestred; for that he hath been a diligent practiser of the late illegall Innovations in the Worship of God, and refused to administer the Sacrament to those that would not come up to the rails, reproaching such as would not comply with him in those Innovations, as such as shall have no part with the Saints in light, nor inherit the Kingdome of Heaven; and is a common swearer and haunter of Ale-houses, and hath been often and extreamely drunke, and hath wholly deserted his said Cure for above seven Moneths last before the said sequestration, and hath expressed great malignity against the Parliament.

71. The Benefice of *Miles Goultie*, Vicar of the Parish Church of *Walton* in the county of *Suffolk*, is sequestred, for that he is a great practiser and presser of the late illegall Innovations in the Worship of God, and hath refused to give the Sacrament to his parishioners that would not come up to the rails to receive the same, and being pressed much by his parishioners to preach twice a day, or to give them leave to procure one to doe it, he utterly refused, professing he would bring no such new orders among them, and in his Sermons usually enveighs against his parishioners for going to heare Sermons at other Churches when they had none at home, and finding his Curate painefull in preaching twice on the Lords day, he put him away, and entertained in his roome a most drunken, scandalous and idle Curate, and is a common frequenter of Tavernes and Ale-houses,

sitting tipling there foure or five dayes in a weeke, and oft till mid-night, and hath been often drunke, and hath expressed great malignancy against the Parliament.

72. The Benefice of *Samuel Alsop*, Vicar of the Parish Church of *Atton* in the county of *Suffolk*, is sequestred, for that he hath attempted the chastity of divers married women, and frequented the company of women greatly suspected to be lewd and of ill fame, and got a maid with child in the house where he sojourned, and hath set up in his chancell the Jesuits Badge in gold, in divers places thereof, and hath expressed great malignancy against the Parliament, and hath wholly deserted his said Cure for halfe a yeare last past before the said sequestration.

73. The Benefice of *Robert Senior*, Vicar of the Parish Church of *Feering* in the county of *Essex*, is sequestred, for that he is a common frequenter of Ale-houses, and commonly drunke, and hath been admonished by his Ordinary for it, and yet hath not left it, and was for his continuance therein suspended by the Ordinary, and yet still persisteth in the same, and commonly marries any manner of persons, even without licence, and of the monethly Fast said, *he wondred who a pox devised it*, and sware by his Maker, that he would preach no more on it, and hath expressed great malignancy against the Parliament, and great affection to the Cavaleeres, and Army raised against the Parliament, as more suitable to his spirit.

74. The Benefice of *Henry Kybert*, Parson of the Parish Church of *S. Katherine-Coleman London*, is sequestred, for that he got into the said parish indirectly, by meanes of a false Certificate, subtilly procured by false suggestions, from divers of the parishioners of the said parish, who having complained and Articled against him and *Percivall Hill* his predecessor, for great misdemeanours, pretended that he was upon some hope of preferment else where, and that if his parishioners would subscribe to a Certificate and testimoniall of his good behaviour, they should be rid of him, and having thereby obtained such subscriptions,

the

the said *Hill* and he went to the Bishop of *London*, Patron of the said Church, and the said *Hill* to flee from the censure of Parliament upon the said Articles, resigned the said Church, and upon vehement affirmation, *that the said Certificate was true and fairly gotten*, procured the said Bishop to present the said *Kybert* to the said Church, who was thereupon instituted and inducted; And the said *Kybert* is a common frequenter of Tavernes and Ale-houses, and commonly frequents the company of a married woman of very ill fame, and hath been seen to imbrace and kisse her very lasciviously, and hath been in a very suspicious manner in private with her, and hath not been ashamed in Divine-service, publikely to expresse unseemely gestures and behaviours towards her in the Church; and being told that he was seen to be in such private miscarriage with her, answered, *that he would after be more cautious*, which accordingly he observed, resorting commonly to her house afterwards by night and not by day, and hath since his institution into the said Church, seldome preached, and in his absence committed the Cure to drunken, lewd and lascivious Curates, and hath been a great practiser and presser of the late illegall Innovations in the Worship of God, and hath expressed great malignancy against the Parliament; and hath deserted his said Cure, for more then foure Moneths last past before the said sequestration.

75. The Benefice of *Walter Mattock*, Parson of the Parish Church of *Storrington* in the county of *Sussex*, is sequestred, for that he is a zealous practiser of the late illegall Innovations, and hath not preached above once or twice in foure or five yeares in his Parish, and refuseth to Church women if they have not on a Vaile, and come not up to the raile, and hath given his Curate charge to observe the same; And is a common swearer and curser; and a common gamester at Cards and Dice, and useth to sit tipling with loose and lewd companions, and hath been over-seen in drinke, and hath said, *That none but a company of giddy-headed fellows would preach twice a day*, and

caused and countenanced the reading of the Book of Sports in his Church to prophane the Lords day, and hath sent his Armes to assist the illegall *Commission of Array*, and to oppose the Forces of the *Parliament*, and hath otherwise expressed great malignancy against the *Parliament*, and hath wholly deserted his said Cure ever since the first of *February* last.

76. The Benefice of *Clement Vincent*, Rector of the Parish Church of *Danbury* in the county of *Essex*, is sequestred, for that he is a great practiser of the late illegall Innovations, and doth not only encourage sports and playing on the Sabbath-day before his own doore, but hath also been a practiser himselfe thereof, giving ill example thereby, and neglected the keeping of the monethly-Fast, and instead of fasting, suffered on the Fast-day, Foot-ball playing in his own ground, himselfe being a spectator thereof, and is a common drunkard, and common swearer and curser, and hath expressed great malignancy against the *Parliament*.

77. The Benefice of *Matthew Clay*, Vicar of the Parish Church of *Chelsworth* in the county of *Suffolk*, is sequestred, for that he hath very little resided upon his Parsonage-house, but letteth one live in it that turneth it to an Ale-house, in which there is very much disorder, even upon the Lords dayes, and hath neglected the observation of the monethly-Fast, affirming *that the time for them is expired*, and is a common swearer, a haunter of Ale-houses and Tavernes, and hath been oft very drunke, And hath often preached, *That sinnes of ignorance and sinnes of infirmity doe not grieve the Spirit of God*, and hath expressed great malignancy against the *Parliament*, and hath wholly deserted his said Cure, for above foure Moneths before the said sequestration, leaving upon his departure a scandalous Curate, a drunkard that sate in the stocks for his misdemeanours, and for divers Lords-dayes the Church doores have been shut up, and the Parish left without prayer or preaching.

78. The Benefice of *Daniel Horsmanden*, Doctor in Divinity, Parson of the Parish Church of *Ylcomb* in the county of
Kent,

Kent, is sequestred, for that he did affirme, *That the late Deputy of Ireland was put to death wrongfully, and was sacrificed as our Saviour Christ was, to give the people content*, and is and hath been for eleven yeares last past, a common haunter of Ale-houses and Tavernes, and very often exceeding drunke, and hath expressed great malignity against the *Parliament*, and preached, *That to heare a Sermon on the weeke dayes, was a will-worship.*

79. The place and stipend of *Ioseph Daves*, Curate and Hospitler of *S. Thomas Hospitall* in *Southwarke*, is sequestred, for that he is a common drunkard, and common haunter of Tavernes and Ale-houses, and a common swearer, and hath expressed great malignancy against the *Parliament*, affirming them to be all Rogues, and that he was confident God would shew no mercy to them that died in the *Parliaments service*, and that all that went forth in their service, were Rogues and Rascals, and that those that died in their service at *Edge-Hill* went to the *Deuill*.

80. The Benefice of *William Osbalston*, Doctor in Divinity, Parson of the Parish Church of *Much-Parudon* in the County of *Essex*, is sequestred, for that he in his absence, supplied his said Cure by scandalous and insufficient Curates, and hath in his Sermons preached against frequent preaching, affirming it to be properly no service of God, and that it was never a merry world since there was so much of it, and that if he could preach twice a day, he would not, and that once hearing of *Common-prayer*, is better then 10 Sermons, and hath read in his said Church, the Book of Sports on the Lords-day, and encouraged men to foot-ball and other like sports on that day; and hath taught his people, *That the water in Baptisme doth wash away originall sinne*, and being desired to pray for a sick child that was two yeeres old, said in his prayer, *That actuall sinne it had committed none, and as for originall, it was done away at Baptisme*, and hath pressed his parishioners to come up to the rails to receive the Sacrament, professing, *that otherwise he would not deliver it unto them*; And hath threatned to present such of his parishioners as went to heare Sermons elsewhere, when they had none at home, calling them

Hypocrites, and of the tribe of Gad, and said to one of his parishioners, that he could not abide him, because he stanke of two sermons a day; And being demanded to contribute to the association of the Counties for the publike defence, said he would first have his throate cut before he would.

81. The Benefice of *Humphrey Davies*, Vicar of the Parish Church of *Mount-Nezing* in the county of *Essex*, is sequestred, for that he hath discouraged his parishioners from assisting the present defensive War, affirming, *That they are damned and are Traitors to the King, that have lent money to the Parliament*, and that he hath read the Book of Sports, and encouraged his parishioners to prophane the Sabbath, and hath been often drunke, and came so drunke to Church on the Lords day, as he had his people sing a Chapter in the *Hebrewes* for a *Psalme*, not knowing what he did.

82. The Benefices of *Richard Taylor*, Parson of the Parish Churches of *Buntingford*, *Westmill* and *Aspeden* in the county of *Hertford*, are sequestred, for that he hath not only used frequent bowing to the Communion-Table set Altar-wise, but affirmed, *That there was a more peculiar presence of God there then in the Church*, and hath compelled his people to come up to the rails to receive the Sacrament, refusing to administer to such as scrupled to doe it; and there being a Crosse at the head of the Font in his Church, upon every approach towards the Font, used to bow to it, and urged some of the parish to make *auricular confession* to him, affirming *that he could forgive them*, and having the Office of Surrogate in the Ecclesiasticall Court, he did improve his authority to introduce the late Innovations into the Church, and in his preaching also pressed his people to bow three times at their comming into the Church, and keepeth a picture of Christ in his Parlour, which hee hath confessed, *was to put him in mind of his Saviour*, and hath affirmed the fourth Commandement, to be *meerely ceremoniall*, and accordingly useth to hire servants, ride journeyes, buy wood, and send his Hopps to market on the Lords day,

and

and upon the dissolution of a late Parliament, he said, *If he were as the King, he would never have Parliament more, while he lived* : And affirmed, *that the last Parliament was the weakest that ever sat*, because they went about to question the Kings servants, and the Ministers that went to the Table to say second Service, and said, *There was no need of a Parliament, for the King might have money another way*, and charged this Parliament with doing great wrong in committing and executing the Earle of *Strafford*, and would neither preach on the Sabbath daies in the after-noon, nor suffer others to preach, though he could doe it, as he said, with halfe an houres study, and prosecuted his people for going to other Churches to heare Sermons, when they had none at home, and hath expressed great malignity against the Parliament, and refused to publish the Protestation, and hath deserted his cure ever since a fort-night before Easter last.

83. The Benefice of *Thomas Baily*, Rector of the Parish Church of *Brasted* in the county of *Kent*, is sequestred, for that he hath endeavoured to corrupt his people with the leaven of false Doctrine, teaching them, *that ex-tempore prayer was Pharisaeicall at the best, and that no prayer ought to be longer then the Lords prayer, and that people ought not to pray privately or secretly any prayer that was not first written, and shewed to and allowed by a Priest*; *That though people confesse their sinnes to God, yet they ought for more surety of forgiveness to confesse them to their Priest, their ghostly Father, and that for want of auricular Confession, some have been brought to confesse at the Gallows*. And hath laboured by his preaching and otherwise, to draw his people to auricular confession, averring that *he had power to absolve them, and that the Priest, though wicked, had power to forgive others sins, though not his owne, and that such as refused to give their children and servants liberty on the Lords day, after their observation of the time of publike-worship, to sport and play, did breake Gods Commandments*. That *Offering on the Altar upon their knees is of absolute necessity*; and accordingly, while the Church-wardens are collecting

lecting the monies, given at the Sacrament, he useth to suspend the celebration thereof, and when it is brought up to the Table, takes it from them, layes it on his booke, blesteth it, offers it up, and re-delivers it unto them, and then proceeds. And hath also publikely preached, *That it is a great grieve to Gods people, that Abbies are not againe erected, because divers could not endure to live publikely, & that the curse of God was on them that kept the Abby-Lands, and therefore they did not prosper.* That he turned the communion-Table Altar-wise, railed it in, used frequent bowing before it, urged his people to come thither to receive, set the Jesuites badge with a glory about it over the communion-Table on the East-wall, and on the north-wall neare the Altar, caused the picture of a flying Dove to be set over the Font, to represent the Holy Ghost, altered the deske in the Church to a place in the Chancell, where he was not seene nor heard of many in the Church, and hath refused to reade the Act of 21. *Iacobi*, against swearing, saying, he knew a better meanes to helpe it, namely by confession and pennance. And hath refused to reade the buriall service at the buriall of some children, because they dyed before Baptisme, and in visiting the sicke, useth to mumble somewhat over them, and then to crosse them upon the face and the fore-head, and hath expressed great malignity against the Parliament.

84. The Benefice of *Richard Duxon* Doctour in Divinitie, parson of the Parish Church of *St. Clement-Danes* without Temple-barre London, is sequestred, for that in his catechising in his said Church he hath taught, *That children dying after Baptisme are saved by the faith of the God-fathers and God-mothers* : And spendeth much of his time in gaming for money, and useth to sweare by the faith of a Priest before God, and upon his salvation, and is very superstitious in bowing and cringing to the Altar, and practising the late illegall Innovations, and compared them that vsed *ex tempore* prayer, and enlarged themselves therein with pertinent expressions, to *Baals* Priests, who thought to be heard for

for their much bauling. And neglecting to preach himselfe upon *Christmas*-day last in the after-noon, and finding a very great congregation met to heare M. *Evans* the Lecturer preach, kept the Pulpit and deske himselfe, with a strong hand, refusing to let the Lecturer preach, and openly protested to the congregation, that they should have no Sermon then; and in the pulpit read a few collects to them, and then charged the Church-wardens to drive the congregation out, or to shut them in, and so inforced the congregation to depart without any Sermon in great discontent: And speaking of the present troubles said, *It had beene a happy thing for the Kingdome, if they had made choice of such Parliament-men, as they might have trusted without any Puritans.* And reading in his Church an Ordinance of Parliament for a collection for maimed souldiers, to discourage his people from giving to that pious use, told them, *That charitie did begin at home, and for his part, he thought their own poore had more need of it,* And hath not onely refused to take the late Protestation, but also being desired to leade his people in taking the late Covenant, answered openly in the Church before them, *That he would not leade the people into sinne,* and yet was a great promoter of the Church-wardens and Sides-men of the said Parish to take the Oath of the late new Canons with himselfe, and hath otherwise exprest great malignity against the Parliament, and hath extorted excessive fees from his Parishioners for burials, viz. twenty shillings for a Sermon, when there was none, twelve shillings for the use of a black-cloath, hanged about the Pulpit at the time of the buriall, not being desired, and otherwise, and hath deserted his cure for six weekes last past, before the said sequestration, and hath betaken himselfe to the Army of Cavaleers, raised against the Parliament, and was seene in *Oxon* since in a coloured hat and coat.

85. The Benefices of *Edward Marten*, Doctor in Divinity, Parson of the Parish Churches of *Houghton-Conquest* in the county of *Bedford*, and of *Dunnington* in the county of *Cambridge*, are sequestred, for that he usually prayed openly for the Saints and

people departed this life, and that they may be eased and freed of their paines in Purgatory, and hath said, that preaching is prophaned when it is in a dining-roome, or other place, not hallowed by the Bishop, and that the Ordinance is prophaned by the place, and doth not consecrate the place : And that having great yearly revenues, did notwithstanding upon the Sabbath-day steale wheate-sheaves out of the field in harvest, and laid them to his tithe shock, and hath not preached since he was Parson of *Houghton-Conquest* in five yeares, not above five Sermons there, and hath substituted there in his absence very scandalous and malignant Curates, and was a great promoter of the late new Canons, and is most unreasonable in adoring of the Altar, making five low curties in his going to it, and two at it, and then falling downe upon his knees before it, with his eyes on a crucifix, being in the East window over it. And when hee did preach, his Subject was mostly in exalting of holy ground, and pressing the practise of the said illegall Innovations, and he forced divers women that came to be churched to come up to the Altar, and there to ducke and kneele unto it, and at their comming and going from it, and had made his Parishioners, not onely to cringe to the said Table, and come up to the Rails, but also to offer money there unto him, holding a bason for the same purpose on his knees, commanding them so to offer their gifts. And hath openly preached that the Parliament goeth about in a factious way, to erect a new Religion, and hath confessed before the Committee of the House of Commons in Parliament concerning plundered Ministers, that hee had lent and given money to the King to maintaine this unnaturall warre against the Parliament and Kingdome.

86. The Benefice of *James Buck*, Vicar of the Parish Church of *Stradbroke* in the county of *Suffolke*, is sequestred, for that he hath preached openly, *That the Pope is the head of the Church, and head of the spirituality, and that there would never be any conformity in the Church, till a Patriarch should be above a Bishop, a Bishop above a Priest, a Priest above a Deacon, and the Bishop of Rome*

Rome above them all. And that this is my Body in the Sacrament of the Lords Supper is to be understood in the literall sense, and that there is a Transmutation of the bread and wine into the body and bloud of Christ, as in John 2. the substance of water is turned into the substance of wine. And that the words, Doe this, are spoken to the Priest to create the body of our Lord, affirming, the Priest to have power to create the very body and bloud of Christ, and that it is lawfull to invoke Saints and Angels, and that Infants dying after Baptisme, become Interceders, even for their Parents : And that auricular Confession to the Priest is absolutely necessary to salvation, once a yeare, or at least once in a mans life. And hath also laboured to maintaine universall grace, and that the Church of Rome is as honourable a Church as any in the world : And that he useth to make as low obeysance at the mentioning of the Virgin Maries name, as he doth at the name Jesus. And doth not onely bow thrice at his going, and thrice at his returne from the Communion Table set Altar-wise ; But teacheth, *That Adoration is due to it, when the holy mysteries are absent ; and that it is as lawfull to worship the Altar, as for the woman that touched the hem of his garment to worship Christ, and as it was for the 24. Elders in the Revelation to worship before the Throne,* And hath refused to deliver the Sacrament of the Lords-Supper to divers of his Parishioners, though they desired it on their knees at the Railes, meerely upon his owne will, and denied the cup to divers to whom he gave the bread, and hath often preached, *That if a child die baptized, it is undoubtedly saved, but if it die before baptisme, it is undoubtedly damned,* and hath expresse great malignancy against the Parliament.

87. The Benefice of *Thomas Vaughan*, Curate of the Parish Church of *Chatham* in the county of *Kent*, is sequestred, for that he hath beene a great practiser of the late illegall superstitious Innovations and presser of the same upon the consciences of his auditory, protesting against them that would not comply with him therein, as men of a devillish spirit, and hath been very negligent in his Cure, many times not preaching

ching above once a moneth, and affirmed, *That to preach in season is to preach on Sundaies in the fore-noon, and out of season in the after-noon* : And endeavoured to hinder his parishioners from going to heare Sermons else where, when they had none at home, affirming to them, *That it was as lawfull for him to use Dalliance, or lie with his neighbours wife, as for any of them to goe from their owne Parish*. And is a common frequenter of tavernes, sitting a tipling there, and hath been often drunke, and drew one to the taverne that had vowed not to drinke wine, and mingled wine and beere and drew him to drinke it, and then clapt him on the shoulder and bad him make vowes no more, for he had now broken it ; and did preach openly, *That to preach nothing but Scripture without authority of the Fathers, was like the devils sheering of hoggs, a great cry, but a litle wooll*. And said upon the dissolution of the late Parliament, that the Members of that Parliament were a company of logger headed fellows.

88. The Benefice of *Richard Goffe*, Vicar of the Parish Church of *East-Greensted* in the county of *Sussex*, is sequestred, for that he is a common haunter of Tavernes and Ale-houses, a common swearer of bloody oathes, and singer of bawdy songs and often drunke, and keepeth company with Papists and scandalous persons, and hath confessed, *That he chiefly studied Popish Authours*, highly commended *Queene Maries* time, and disparaged *Queene Elizabeths*, as an enemy to learning, and hoped to see the time againe that there should be no Bible in mens houses. And hath openly preached, *That such as goe to other Parish Churches then their owne, are in the state of damnation*, and that after the bread and wine at the Sacrament is consecrated, it is no more bread and wine, but the body and blood of *Christ*. And in a funerall Sermon at the buriall of a woman, said, *That she being regenerated in Baptisme did live and die without sin* : and hath expressed great malignancy against the Parliament, saying, That he hoped to see it confounded, and that he cared not a figg for the Parliament.

89. The Benefice of *Thomas Staple*, Vicar of the parish Church of *Mundon* in the county of *Essex*, is sequestred, for that he is a common frequenter of Tavernes and Ale-houses, and a great drinker, and companion with drunken, debaush'd and malignant persons: And upon the first of June in this instant yeare, 1643. being the next day after the Fast, invited to his house a riotous company, to keepe a day of prophanenesse by drinking of healths round about a joynd-stoole, singing of prophane songs with hollowing and roaring, and at the same time enforced such as came to him upon other occasions, to drinke healths about the stoole with him, untill they were drunke. And hath taught, *That it is not for Lay-men to meddle with the Word, nor yet to search the Scriptures*. And hath oft left his parishioners destitute of preaching on the Lords-day, even within these 12. moneths, and when he hath been absent from them, hath substituted in his roome very drunken and debaush'd Curates, and hath professed, that if any of his parish that did not like of his course of life should be sicke, and send for him to be reconciled to him, hee would not come at him, though hee were sure to save his soule thereby. And hath taught, *That children dying without Baptisme are all damned, and if any Infant that received the Sacrament of Baptisme should bee damned, he would be damned for him*.

90. The Benefice of *Peter Allen*, Vicar of the Parish Church of *Tolbury* in the county of *Essex*, is sequestred, for that he hath lived incontinently a long time with severall women, that is to say with *Mary Tim*, who went from his house with child by him, *Frances Smith*, by whom he also had a bastard. And with *Ann Cooper* whom he hath kept for the space of 7 years last past, and yet keepeth in his house, who miscarried of a child begotten by him. And while the Railes were standing about the Communion Table, he refused to administer the Sacrament to such as would not come to them. And hath beene very negligent of his Cure, absenting himselfe without any care taken for supply thereof a month together, whereby the bodies

of the dead have beene left unburied severall daies, and hath expressed great malignancy against the *Parliament*.

91. The Benefice of *John Hurt*, Vicar of the Parish Church of *Horndon* upon the hill, in the county of *Essex*, is sequestred, for that he is a common frequenter of Tavernes and Ale-houses, and a common drunkard and gamester, a common swearer and curser, and hath beene convicted before the Justice of peace for six oathes at a time, and then sware *by God*, he did not sweare, and hath a very evill report of uncleannesse and abuse of women, and hath spoken basely of the Parliament and expressed malignancy against the same, and taught his Parishioners on Fast-dayes in the after-noon to follow their worldly occasions, and used himselfe then to spend that time in the Ale-house.

92. The Benefices of *Paul Clapham*, Vicar of the Parish Church of *Farnham* in the County of *Surry* and Parson of the Parish Church of *Martin Worthy* in the county of *South-hampton*, are sequestred, for that he hath lived in adultery with severall women, and hath had divers bastards and charged the Parish with the keeping of them, and hath two bastards at this time kept, one of which he payeth for the maintenance of, and is bound with his son to pay for the maintenance of the other. And hath called the Parliament and their adherents, Rebels and Traitours, and exhorted men to contribute and take up Armes against the Parliament, and hath deserted his said Cure and betaken himselfe to the Army of Cavaleers about January last.

93. The Benefice of *John Humes*, Parson of the Parish Church of *Charleton* in the County of *Kent*, is sequestred, for that he is a common drunkard, and hath beene drunke on the Fast-daies, and useth to drinke healths, and in them to wish, *That he might be cursed by Father, Mother and all his Kin, that endeth one health and will not another begin*; And hath kept a common Ale-house, and is a prophaner of the Sabbath day, by common frequenting of Ale-houses thereon, and is a practiser
of

of the late Innovations, and would never preach himselfe, nor suffer others to preach on the Sabbath-dayes in the after-noon, and hath attempted the chastity of divers women, and used unchast behaviour towards them.

94. The Benefice of *Robert Shepard*, Parson of the Parish Church of *Hepworth* in the county of *Suffolk*, is sequestred, for that he is a common drunkard, and frequenter of Tavernes and Ale-houses, lying and continuing drunke in the said houses divers nights, sometimes twice or thrice a weeke, and is greatly suspected of incontinency, having had divers maid-servants depart from his house great with child, none living in the house with them but himselfe, and some of them have returned againe to live with him, and within a short time have been with-child againe; And hath been a great practiser of the Altar-worship, an inforcer of his Parishioners to receive the Sacrament at the railles, and hath put 15. at a time from the Sacrament for refusing to receive it at the railles; And in his Catechising and preaching, calis his parishioners, *Black-mouthed hell-hounds*, *Limmes of the Devill*, *Fire-brands of Hell*, *Plow joggers*, *Bawling doggs*, *Weaverly Iacks*, and *Church-Robbers*, affirming, that if he could terme them worse he would; And hath endeavoured to perswade poore men to forswear themselves for him, and hath affirmed, *That the Parliament were but a company of factious spirits.*

95. The Benefice of *Iohn Woolhouse*, Vicar of the Parish Church of *West-Mersea* in the county of *Essex*, is sequestred, for that he is a common and excessive tipler and drinker both at home and abroad, a common Ale-house haunter and drunkard, and on the Lords day going from the Church to the Ale-house in the fore-noon, and continuing tipling there till the after-noon service, and useth to intice and provoke others to joyne in the same excesse with him, even to drunkenness, and is a common dicer and gamester for money, enticing his tipling companions thereunto, and is a common curser and swearer, and hath tempted women to incontinency, and hath expressed great malignancy against the *Parliament.*

96. The Benefice of *Henry Hannington*, Vicar of the Parish Church of *Hougham* in the county of *Kent*, is sequestred, for that he is a common and notorious drunkard, and oft lying dead-drunké in high-wayes, and hath continued so for the space of twenty yeares and upwards, and useth to sing in his cupps in the Ale-house bandy songs, which he calleth *Cathedrall Songs*, and on *Easter-Eve* and the severall *Saturdayes* before and after that, he was so drunk that he was scarce able to speake, and yet did administer the Communion on the three *Sundayes* following them; And being likely to recover the *Peere* of *Dover* to be within the bounds of his Parish, hee was asked how so great a number could have roome in so small a Church as his, and his answer was, *Let them pay me their offerings at Easter, and let them all goe to the Devill at Whitsonide*, and hath been so negligent of his Cure, as children have been six or seven weekes unbaptized, and the rest of the parish wholly neglected; And when he read the Book of Sports on the *Lords day*, there was Beere laid into his Barne, and dancing and drinking there that day, and to give them the more time for it, he dismissed the Congregation with a few prayers, and left off preaching in the after-noone; And was at the time of the late *Innovationis*, a very forward promotor, and diligent practiser of them, and threatned the Church-wardens when they took downe the communion-Table into the Church, and when young people and servants have come to him to pay their offerings and be examined of their fitnesse to receive the Sacrament of the Lords Supper, his manner alwayes was, to aske them, *How many Piggs their Fathers and Masters had, and how many Fowle they kept, and how many Lambes*, and when they had fully informed him thereof, admitted them to the Sacrament without any further examination.

97. The Benefice of *Samuel Sowthen*, Vicar of the Parish Church of *Malendine* in the county of *Essex*, is sequestred, for that he is a common haunter of Ale-houses and Tavernes, and often drunke even upon the *Lords day*, and is a common provoker

voker of others to drinke excessively, rejoycing when he had made them drunke; and is a common swearer and curser, and hath refused to deliver the Sacrament of the Lords Supper to his parishoners that would not come to the railes to receive, and useth to bow to the Elements in the Sacrament, lifting them up and imbracing them, and hath administred the Sacrament of the Lords Supper in one kind only, and preached in mainetenance thereof, and hath been a diligent practiser of the late Innovations, and perswader of others thereunto, and hath frequently enveighed against painfull Preachers and their hearers, comparing them to *Pedlers* and *Balled-singers*, that have most company, when rich Merchants have but few, and hath persecuted his Parishioners even to excommunication, for going to heare Sermons at other Churches on the Lords-day in the after-noone, when they had none at home, and hath expressed great malignity against the *Parliament*, and is vehemently suspected of living incontinently, and in adultery with *Katharine Haward*, and hath been severall times presented to the Ecclesiasticall Court by the Church-wardens and sides-men for the same.

98. The Benefice of *Thomas Heard*, Vicar of the Parill Church of *West-Takely* in the County of *Essex*, is sequestred, for that he is a common drunkard and companion of drunkards, and hath been so drunke, that he hath tumbled into ditches and mire, and hath been oft drunke, since he was complained of in Parliament, and in one of his drunken fits, called for a fiertobe made, and vowed he would burne his Wife and children in it, and refused to deliver the Sacrament to his Parishioners for not kneeling at the ledge of the railes, though they did present themselves kneeling neere unto it within his reach, and when the former Parliament brake up, said boasting-ly, *That he hoped then to live to see all the Puritans hinged.*

99. The Benefice of *Samuel Scrivener*, Parson of the Parill Church of *Westbropp* in the County of *Suffolk*, is sequestred, for that he did frequently bow towards the communion-

Table, affirming *That there was an inherent holinesse in that place, and hath committed adultery with Margaret the Wife of George Woods, and is a common frequenter of Ale-houses, and hath been often drunke, and hath said, That the Countie of Suffolk had chosen such factious fellowes for their Knights, that the Parliament was not like to hold, and hath preached against this present defensive war of the Parliament and Kingdome.*

100. The Benefice of *Ambrose Westrop*, Vicar of the Parishi Church of *Much-Totham* in the Countie of *Essex*, is sequestred, for that he doth commonly prophane the ordinance of preaching, by venting in the Pulpit, matters concerning the secrets of Women, to stir up his auditory to laughter; And hath taught in his Sermons, *That a man that useth carnall copulation with his wife the night before the administration of the Sacrament of the Lords Supper, unlesse his wife require him so to doe, ought not to come to the Sacrament of the Lords Supper; and that a woman that hath Monethly sicknesse, ought not to come to the Sacrament; That a woman is worse then a Sow, in two respects. First, Because a Sower skinne is good to make a Cart-saddle, and her Bristles good for a Sowter. Secondly, Because a Sow will runne away if a man cry but Hoy, but a woman will not turne head, though beaten downe with a Leaver; and that all the difference betweene a Woman and a Sow, is in the nape of the neck, where a woman can bend upwards, but the Sow cannot, and that a woman is respected by a man, onely for his uncleane lust, and that she that is nursed with Soves milke, will learne to wallow; and divers modest women absenting from Church, because of such uncivill passages, he affirmed, That all that were then absent from Church were whores: And having been a sutor to a Widdow whom he called *Black Besse*, who rejected him and married another, he observed in his Sermon out of one of the *Psalmes*, *That David prayed to God, not to Saint or Angell, nor yet to black Besse, who was then in the Church before him; and that Jacob to deceive his brother of the blessing, made lie upon lie, but when Esau came home and perceived it, he slung away with a pox, and speaking against such as pleased him not in**

paying

paying their tithes, in the Pulpit he turned toward his brother in-law then in the Church, and said, *You brother Block-head will pay no tithe-Bushes neither,* And being angry with one whose name was *Kent*, he said thus in the Pulpit, *they say the Devill is in Harwich, but I am sure he is in Kent,* And speaking of the Parable of those that made excuses, for not coming to the marriage, he observed, *That the married man had no excuse,* but said in plaine termes, *he could not come,* Nay said he, *the married man cannot come, but must goe to Hell in his whore :* And at another time told a story in the Pulpit of two severall women, that in their husbands absence had familiars, and said, *that when it was night they went up into the chamber together with a candle, and put out the candle, and there is sport, heavenly sport, such sport as never was in little Heaven;* and when their husbands come home, they must enquire the way by Horne-row, *and that Rahab was a whore, and kept an Ale-house at Jericho, and that so are all Ale-wives whores and their husbands Cuckhoulds ;* And being a sutor to one Mistris *Ellen Pratt* a Widdow, he did write upon a peece of paper these words, *Bonny Nell, I love thee well,* and did pin it on his cloake, and ware it up and downe a Market-Towne, which woman refusing him, he did for five or six weekes after, utter little or nothing else in the Pulpit, but invectives against Women; And being sutor to another woman, who failed to come to dinner upon invitation to his house, he immediately roade to her house, and desiring to speake with her, she coming to the doore, without speaking to her, he pulled off her head-geere and rode away with it, and many other like passages fall from him in his preaching, and were proved against him.

F. I. N. I. S.

[illegible]

21307A

CATHEDRALL NEWVES

FROM

CANTERBURY:

SHEWING,

The Canterburian Cathedrall to bee in an
ABBEY-LIKE,

Corrupt, and rotten condition, which calls for a speedy
Reformation, or Dissolution:

VVhich Dissolution is already foreshowne, and begun there,
by many remarkeable passages upon that place, and the Prelats there;

Amongst which passages of wonder is,

The Archbishop of Canterburies Passing-Bell,

Rung miraculously in that Cathedrall.

Recorded, and Published by RICHARD CVLMER,
Minister of Gods Word, dwelling in Canterbury: heretofore of Mag-
dalen Colledge in Cambridge, Master of Arts.

Luk. 19. 40.

If I should hold my peace, the stones would immediatly cry out.

Printed at London by Rich. Cotes, for Fulk Clifton, 1644.





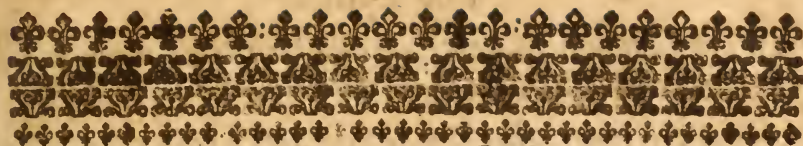
Imprimatur,

John White.

I Have perused this Relation of *Cathedrall Newes*,
and therein observe, that the *hand of providence* hath,
indeed, wrought a *new thing* in our *Israel*, worthy
to bee looked upon by all, with a due mixture of
wonder, and thankfulnessse: and therefore conceive
it necessary to bee published to the view of all.

Joseph Caryl.





TO
THE HONORABLE
COMMITTEE OF THE HOUSE OF
Commons Assembled in Parliament,
Concerning plundered Ministers.

Worthy Sirs,

Finding that the Honorable House of Commons assembled in Parliament hath referred to your consideration, and examination, some matters touching the Reformation of the Cathedrall in Canterbury: out of my zeale to that worke, I have presumed to hold the Candle to you (Physitians of value) a little to further your discovery of that Cathedralls corrupt constitution, that you may more perfectly cure the malignant disease, called the Cathedrall evill. The worke is begun, the numerous Idols, (dunghill-gods, as the Scripture calls them) which defile the worship of God there, are sweeping out apace. And Oh that you would further cleanse that Augean stable, by removing the Idol Shepherds; Let not the oyle of the fat revenues of that Cathedrall Covent any longer feed such darke Lampes, and Lanthornes, but let it supply
burning

The Epistle.

burning, and shining lights, to enlighten those many miserable adjacent Parishes, which have a long time sate in darkenesse, under that huge, dry, flintie Rocke, called a Cathedral. I have the ensuing History (for the most part) from mine owne observation, and have beene punctuall in examining the truth of what I have by information. My ayme is to further the downefall of Babylon, and that Sion, which dwelleth with this daughter of Babylon, may deliver her selfe. So most humbly intreating your acceptance of this my obliged service, I remaine

Yours to be commanded,

RICHARD CVLMEYER.



CATHEDRALL NEWES

FROM

CANTERBURY.



Aving seene bookes of newes from severall places, as newes from *Hell*, newes from *Rome*, newes from *Court*, newes from *Ipswich*, &c. I have made this following historical Essay of newes from the Cathedrall in Canterbury, preiented with what brevitie I could, hoping that others will impart *Cathedrall newes* from

Torke, London, &c.

The *Cathedrall*, called *Christ-Church*, in *Canterbury*, being a *Covent* of *Monkes*, at the time of the dissolution of *Abbeys*, in the reigne of King *Henry* the eight, it was then (instead of *Prior*, and *Covent*) turned into *Deane*, and *Chapter*, that is, a *Deane*, and twelve *Prebendaries*, or *Canons*; to which were added *Pettie-Canons*, *Substitutes*, *Lay-Clerkes*, *Vestlers*, &c. These *Prelaticall* successors of the *Idolatrours*, *proud*, *lazier*, *covetous* *Monkes*, as they succeeded them in place, so they followed them in practise, whereby they have a long time caused the godly neare them to groane under their tyranny, superstition, and scandall. For remedy whereof, the ensuing *Petition* (being subscribed by very many well affected *Citizens* of *Canterbury*) was exhibited in *Parliament*, against those *Cathedrall Prelates*, in the year 1640.

The Cathedrall of Canterbury once a *Covent* of *Monkes*.

To the Honorable *House of Commons* assembled in *Parliament*; The humble *Petition* of the *Inhabitants* in, and about the *Citie of Canterbury*.

The *Citizens* of *Canterbury* petition the *Parliament* against the *Cathedrall* there.

Shewing,

That whereas under the *Tyrannous* government of *Archbishops*, *Bishops*, *Deanes*, *Archdeacons*, &c. the said *Inhabitants* are pressed with grievances, as followeth.

Episcopall government tyrannous.

I. The *Canons*, or *Deane* and *Prebendaries*, besides their rich *Prebacies*, bold (each of them) divers *Benefices* with *Cures* of *soules*, which *Cures*

Cathedrall *Canons*, *Deane*, *Prebends*.

they cast off to poore Curates, allowing them a small stipend, and living themselves in ease, and excesse, to the hinderance of Gods Word, and the great prejudice of painefull Ministers, and their Families.

Cathedrall
Peticanous,
Singingmen,
Prickfong-
Service.

Cathedrall
High Altar,
dressed,
crouched to.

2. The Pettie Canons, and Singingmen there, sing their Cathedrall Service in Prick-song after the Romish fashion, chaunting the Lords Prayer, and other Prayers in an unfit manner, in the Chancell, or Quire of that Cathedrall; at the East end whereof they have placed an Altar (as they call it) dressed after the Romish fashion, with Candlesticks, and Tapers, &c. for which Altar they have lately provided a most Idolatrous costly GLORY-CLOTH or Back-Cloth; towards which Altar they crouch, and duck three times at their going up to it, to reade there part of their Service apart from the Assembly.

Cathedrall-
meere-Service-
booke-Priests;
Weavers,
Tobaccopipe-
makers,
Taylors,
Butlers,
Servingmen.

Seldome-
preaching
Priests.

Huddle-Ser-
vice, and curry-
cure a Cathe-
drall Priest.

The Cathedrall
Sermon remo-
ved from the
Sermon-house
to the Popish
Quire, and
why? to get
people to their
Altar-worship,
and Piping-
Service.

3. The Cathedrall Prelates to maintaine their Quire Confort, doe get their Singingmen into the Ministry, and provide them Benefices with Cures of soules in divers Parishes, in, and about the said Citie, they being many of them onely reading-Priests, as Mr. &c. late Weaver, now reading-Priest, and Parson of St. Mary Bredman, and Peticanon of that Cathedrall, Mr. &c. late Tobaccopipe-maker, and reprieved from the Gallowes, now reading-Priest and Parson of St. Martins, and Peticanon of that Cathedrall. Mr. &c. late Taylor, Servingman, and Butler to the Deane of that Cathedrall, now reading Priest and Curate of St. Mary Bredin, and also of St. Mary Magdalen, and Peticanon of that Cathedrall. Mr. &c. late Serving-man, now reading-Priest, and Curate of St. Johns, and Parson sine cura, and Peticanon of that Cathedrall; Besides divers seldome-preaching Priests, Peticanons of that Cathedrall, which to give their attendancē upon their Cathedrall Service, doe huddle over Prayers, and Sermons (if any be) in their Parishes, at unseasonable houres; whereby the people (for the most part resting themselves content with what they find at their owne Parish Church) are kept in wofull ignorance, and profane the Lords day, to the prejudice of their soules, scandall of our Religion, dishonour of God, and the disgrace of the Ministry, and Churches of England.

4. Whereas neare that Cathedrall there is a large, warme, and wel-seated Sermon-house, where (time out of mind) Sermons have beene made upon Lords dayes, and Festivall dayes: Of late there hath beene a Pulpit set up in the Quire of that Cathedrall, which is a very cold and inconvenient place, and there onely the Sermon is preached on those dayes, and bened in with their Quire Service, that all that will partake of the Sermon, should of necessitie partake of their Cathedrall-Ceremonious-Altar-Service, whereby many are driven away from bearing the Word of God, as
also

also for want of seats, that roome not being 'capable of halfe that Auditory, which might, and did beare in the Sermon-House.

5. All the Communion Tables in the said City, have lately beene removed, and set up to the East end of the Chancell, and railed in. And whereas in the two chiefe Churches of that City, there were decent and ancient Seats for the Maior and Aldermen; of late those seates have been pulled downe to make Roome for the Altars on the East of those Churches; to the great binderance of the Assemblies; and all this was done at the command of Doctor &c. — Parson of Hithe, Parson of Ickham, Parson of Well, Parson of Saltwood, Prebend of Canterbury, Arch-Deacon, &c.

Communion Tables turned into Altars.

Seats and Galleries pul'd down, to set up Altars.

6. In that Cathedrall there hath been lately erected a Superstitious Font, with three Ascents to it, paled about with high gilded, and painted iron bars, having under the Cover of it, a carved Image of the Holy Ghost, in the forme of a Dove, and round about it are placed carved Images of the twelve Apostles, and foure Evangelists, and of Angels, and over it a Carved Image of Christ; so that none can looke up in prayer there, but hee shall behold those tempting Images in the place of Divine Worship; against the Law of God, and the Doctrine of the Church of England. And all this is done at the costs of Doctor &c. — late Prebend there, now Parson of Back-Church in London; Parson of Barham in East-Kent, neere Dover; Parson of Bishops Bourn; Lord Bishop of Rochester, &c. And that Font was consecrated by the Lord Bishop of Oxford; as is testified by a Proctor of the Arch-Bishops Ecclesiasticall Court in Canterbury; in a Booke lately Printed and dedicated to the Arch-Bishop of Canterbury, and adorned with the Pictures of his Miter, and Coat-Armes, and of many Altars, and Idolatrous Monuments, and of that New Cathedrall Font.

A new Cathedrall Font adorned with Images, and consecrated by a Lord Bishop, who went round about it, reading in a Booke, and went up the three steps, and put his head into the Font.

A Book called the Antiquities of Canterbury.

7. From the over-awing greatnesse of those Cathedrall Prelates, and of the Arch-Bishops Ecclesiasticall Courts there, Preaching and Lectures are much decayed in that City; so, that two Publique Lectures are put downe; and divers able (though conformable) Ministers, have beene hindred from Preaching there: And many scandalous, and unable Priests, have been, and now are beneficed and upheld there, by the Arch-Bishop, and Cathedrall Prelates; and lewd persons admitted to the Lords Table; to the great dishonour of God, and Offence of the Godly. Besides many other heavy grievances in matters of Religion, common to the whole Kingdome.

Prelates are Enemies to Preaching.

The most humble, and hearty Petition of the said Inhabitants, is, that the premised soule-pressing grievances, may bee taken into the consideration of this Honourable Assembly.

And your Petitioners shall ever pray, &c.

This

A Character, or
description of
a Cathedrall.

This Petition confirmeth this Character, or description of a Cathedrall Corporation. *A Cathedrall is a nest of Non-Residents; an Epicurean Colledge of ryot and voluptuousnesse; A Schoole for Complement in Religion; but a sounge upon the life and practice thereof; A refuge for Superstition; but the bane of true piety: The shame of the Clergy, and the scorne of the Laity.*

Cathedrall Re-
venues
grossely abu-
sed.

But this Petition, and Character is no Cathedrall newes, to those that live neere the *Canterburian Cathedrall*; the vast revenues whereof (which might advance Religion, Learning, and an able Ministry) have been so long time abused, to the maintenance of Ignorance, Superstition, Pride, Luxurie, &c. Cathedrall carding, dicing, dancing, swearing, drunkennesse, and drabbing too, are no newes: No wonder to see the Sacke-bottles keepe ranke, and file in their Studies; besides Taverne tospotting, and smoaking.

A Cathedrall
Health drunke
to Prince Ru-
pert.

It is no newes to tell you, that Prince *Rupert's* health was drunke lately in that Cathedrall. It is attested to the Honourable Committee concerning plundred Minilters; that Mr. &c. — upon the Fast day in the afternoone, at the Taverne with other Gentlemen, drunke about ten healths, and continued there untill night, where he was left with the Deane of *Canterbury*. A Tavern-haunting Cathedrall Doctor, is no wonder; reeling after a Malignant meeting, and being beholding to a supporter.

A Cathedrall
Lasse beguiled
by a Singing
Man.

How did the Cathedrall Prelates bestirre themselves for their *brave female Cathedrallist*; who was lately delivered of a childe alone, secretly in a vault in that Cathedrall, calling no help; & a few daies after, she being discovered to have had a Child; (after search) the childe was found dead in the Vault; there wanted *Pope Gregories Fish-pond*. Shee was arraigned at the Sessions for the murder; but *Malignant and Prelaticall Justices* (lest the Cathedrall should suffer with her, at the gallows) so bestirred themselves, that shee was acquitted; though the Learned, and well-affected Judge said in open Sessions; that nothing but the Kings pardon could save her: And another *Noble and valiant Patriot then sitting on the Bench*, openly protested against that verdict, at her Tryall. How flaunting is the garbe of those *Cathedrall Prelates, and Prelatesses*, all Lady-like (at least) in all accoutrements of House, habits, &c. So that I have heard it often averred upon experience, that the *Cathedrall pride* and bravery, hath infected Citie, and Countrey, by marriages, and otherwise.

Cathedrall
flaunting
pride.

A most proud Cathedrall Dame there, being to goe to a great meeting, her Maid could not please her, in *starching her Ruffe*, though she did it
often

often in one day : The Maid brought it to her againe at night , but she, in a rage, threw it downe, and stampit it under her feet , and beate her Maid; charging her to sit up and starch it ; but it being late, and the Maid out of hope to please her, went to bed , leaving the Ruffe slapt together, as her Mistris had stampit it : The next morning the Ruffe was found starch't, none knew how ; shee then brought it to her Mistresse, who said, *I morry ! could you not have done it so before ?* This matter was most strictly examined, and it could not bee found that any knew of the starching of it ; though her husband bestir'd himself much to find out the truth : whereupon, in conclusion, he threw the Ruffe into the Fire, out of which it leap't ; untill hee held it in the Fire, with the Tonges , and so consumed it in the flame ; so that it is famous in City and Country, that *the Devil was the Cathedrall Landresse.*

The Devil the Cathedrall Landresse.

On All-Saints day, 1639. a Cathedrall Prelate, being at a Feast there, was asked if hee would eate of such a dish ? Tush said he, doe you think Ile eate any Butchers meat on All-Saints day ?

No Butchers meat will goe downe with a Cathedrall Prelate on All-Saints Day. Many Cathedrall Preachers, but few Sermons.

How often have Ministers left whole Parishes unprovided, on Sabbath dayes, and Fast dayes to preach in that Cathedrall, for Lazy Prelates , who were sleepy Auditors, when they should have been the Preachers themselves ? The Sabbath injoyed but one Sermon in that Cathedrall, amongst all those Cathedrall preachers.

An able Orthodox Divine could not have a Living in those parts, untill every Cathedrall Canon or Prebend, had two or three, and every Petti-Cannon one, though a *meer-Reading-Service-Booke-Priest* : This is one fruit of the Prelates Tyrannous Patronage of Livings ; whereby they so much advanced Popery and Prelacy, and their Kingdom of darkness. There are but seven Parishes in the fruitful & pleasant Isle of Thanet, in Kent ; and three of these seven, the now Arch-Bishop bestowed upon His Graces young Chaplaine , beside a Prebendship of Canterbury : And all this, (no question) for his professed forwardnesse in the Arch-Bishops pious designes ; which hee put in execution with what speed hee could : But his Parishioners at Mynster courageously opposed his Innovations there ; yet he cut and defaced the Seats , and set up his Altar and Railes, and fell to Ducking ; and threatned them with the Arch-Bishop, and High-Commission , if they would not come up and receive the Communion, kneeling before the Altar, at the Raile ; and when they told him it grieved them that hee should make their Parish a President to all others, of Popish Innovations ; the Young Cathedrall Doctor replyed, and said, that he was the Arch-Bishop of Canterburies Chiefe Chaplaine ; and therefore would shew his G R A C E his forwardnesse in those things. All which, (and more too) divers Witnesses have testified to the Honourable Committee of Parliament for Plundered Ministers.

The Prelates Tyrannous Patronage of Livings, maintaines their Kingdome of darknesse.

Cathedrall Prelates strive to shew the Arch-bishop their forwardnesse in Popish Innovations.

The Prelates
usher in Ido-
latry.
Idolatry ushers
in the Plague.

The Cathedrall
Altar-Glory,
which is their
shame.

Cathedrall
Prelates con-
sult about cre-
ating Monu-
ments of super-
stition, and Ido-
latri.

In the Yeere 1633. The *Romish* dressing, and bowing towards the High Altar, began in that Cathedrall; and a while after, the Plague was very hot there, in many Cathedrall Houses; so that the Prelates were driven from their Altar, and Cathedrall too, which was left (in a manner) desolate.

Their Cathedrall-Altar-Glory-cloth, before mentioned, was lately found out, where they had laid it in that Cathedrall, and is now in the hands of the Honorable Committee, of Parliament for demolishing of Idolatrous monuments. That Glory, which is the shame of their Cathedrall, is made of very rich Imbroydery of Gold and Silver, the name *Jehovah* on the top in Gold upon a cloth of Silver, and below it a semicircle of Gold, and from thence glorious rayes and clouds, and gleames and points of rayes, direct and waved, streame downewards upon the Altar, as if *Jehovah* (God himselfe) were there present in glory, in that Cathedrall at the Altar; and all this to draw the people to looke and worship towards the Altar, and thereby to usher in the breaden god of Rome, and Idolatry. The large patterne of that superstitious GLORY (being made of papers pasted together, wch is now kept with the Glory) hath written on it, thus; *Is not this eircle too large? if so, it may best be mended (as wee conceive) by enlarging the golden circle at the extremities of it, and by enlarging it inward. What thinke you of working the rayes without clouds? If you can conceive it fitting, it will much lessen the charge: our feare is, the Clouds will not be well wrought, and then the rayes will shew far better without them.* W. B. This was written on the patterne at London by a Cathedrall Doctor of Canterbury, as *John Rowell* the Imbroiderer that made that Glory, hath lately testified upon his examination taken before the truly religious Sir Robert Harley, who, being in the Chaire of that Committee, hath (beside that Glory) such Idolatrous Popish Pictures, and other Popish trinkets taken out of the Kings Chappell, and from the Archbishop of Canterbury, and else-where, that a true Protestant would be astonished to behold them, they are so abominable; but they are all appointed to the fire. And the said *John Rowell* testifieth that after the patterne was so written on, at London, it was carried to the Cathedrall at Canterbury, and there the Prebendaries met and consulted about the Glory, and then the patterne was written on there, in an answer to the former writing, thus: *Wee conceive this Ovall-forme would doe better in a semicircle, and extend the Glory more on either side: These Clouds well shadowed, and well wrought, and pierced with rayes will be most proper. We conceive also, that the Field should be more Azure, then Silver, which will soone tarnish.* And the Imbroiderer further testifieth, that all the Prebendaries did approve of the making of that Glory for the Altar.

It is not long since our *Queenes Mother* was led by these Prelates, to Arch-Bishop *Thomas Becket's* stone, in that Cathedrall (the stone on which hee fell when hee was cast downe headlong in that Cathedrall, when hee was executed for his *treason and rebellion*) and shee came out of her Sedan, and bowed towards it; some say she *kist it*, as thousands of Papists have done before her, and it was then said to her, looke on the cracke in that stone, that mouth calls to heaven for vengeance on those that shed this holy Martyrs blood (*a Traytour Martyr, I wis*) a *Saint fit for a Roman Calender*, and a Cathedrall Shrine. When *Queen Mary* (her daughter) came to that Cathedrall in her late journey to *Dover*, when she went beyond Sea into *Holland*, shee being entertained in that Cathedrall, a Cathedrall Prelate there said in his courting Oration to her, that that Cathedrall Church (whatsoever some said to the contrary) was the *gate of heaven*. I saw the Deane and Prebendaries, (*then the Arch-Bishops Commissioners*) sitting in *plenaria curia*, in the Arch-Bishops Consistory Court in that Cathedrall; when divers *Kentish Ministers* were brought to the Bar before them, and sentenced for refusing to publish the *Prophane Book for Sabbath Sports and Dancings*, which is now justly contradicted, and condemned to the fire, by a late Sacred Ordinance of Parliament, for the better Observation of that Day.

The *Nimrod* of that Cathedrall, a mighty Hunter, and Hawker too, was wont (very often) to hunt Hares, and Foxes on weeke dayes; but he hunted the *GRAY*, or *Badger*, on the Sabbath Day, about five yeeres since. In plaine termes thus: The Deane of *Canterbury* hearing that one *Mr. GRAY*, (a Godly and able Minister, now living in *Essex*) had Preached against the Prelates *Papish proceedings*, then on foot; and being informed that hee was to Preach againe (being a *Stranger* in those parts) the next Sabbath. the Deane, that Sabbath morning, rode out to find him, and Hunted from *Shoulden* to *Ham*, from Parish to Parish, at last (towards night) he came to *Sandwich*, where he had almost caught the *Game*; hee pursued, and persecuted: but the *GRAY* was crept through a secret Muse; whereupon the Deane caused the Towne Gates to be shut, and Watchmen were set with Halbards at every corner; but the Preacher escaped them all: The persecuted Preacher went beyond the Bridge by the *Wind-Mill*, and escaped the wrath of that Cathedrall *Levi*, who had a *Simeon* with him, in that *Spanish Inquisition*; The Preacher may say, *Cursed be their anger, for it was fierce, and their wrath, for it was cruel*. But the Prelate caused divers Godly men to bee brought into the Towne Hall at *Sandwich*, where they were questioned, and spoken against by him, in his Prelaticall outrageous fury. *Mr. Thomas Foach* was bound over to the High Commission: Because the *GRAY* tooke earth or burrow

Our *Queenes* mother led to Traitor Arch-Bishop *Becket's* stone in that Cathedrall.

A Cathedrall Orator tells our *Queene Mary* that that Cathedrall is the gate of Heaven

Cathedrall Prelates persecutors of their Brethren.

They urged the reading of the prophane Book for Sabbath Sports.

A Cathedrall *Nimrod* hunting the *GRAY* on the Lords Day.

in his Ground: But the Minister (having on a coloured Suite, of Mr. *John Foaches* now living neer *Magnes Church* at *London-bridge*) escaped along the Sea Coast, by the conduct of Mr. *Anthony Oldfield*, to *Lid*, and so to *Tenterden*, and so to *London*.

Many other Ministers have (within few yeeres) been persecuted in that Cathedrall, or by some of those Cathedrall Prelates; as, Mr. *Huntley*, Mr. *Gardener*, Mr. *Partridge*, Mr. *Player*, Mr. *Hieron*, and others; both Ministers and People, and especially Religious Churchwardens.

Cathedrall
prayers against
the Scots.

How often was the Bishops railing prayer, (or rather execration) against the Scots (when they stood up for their Religion, & Liberties, against the Tyrannous Prelates) read in that Cathedrall, with a hundred Cathedrall Bellowing and Bawling *A-A-Amens*, after that Prelaticall Prayer? Some Souldiers being Litted to serve in the Bishops *Warres* against the Scots, they being Mustered at *Barbam-downe* in *East-Kent*, neere *Canterbury*, on the fifth of *Aprill*, 1639. I heard the *Grande*, or *Deane* of that Cathedrall incourage them in the open Field, at the Muster; and (amongst the rest) he said to them, *Ha Blades! I hope to see you returne every Man bravely, with Blew Scots Caps on your Heads, &c.* And their Colonell said, *you shall not need to fight a stroake; but onely to shew your selves a little: hee said also, that the King would make the Scots glad to take Bishops, and Arch-Bishops, and Popes too; at which the Cathedrallist laught exceedingly.*

Cathedrallists
foment the
Prelaticall War
against the
Scots.

Cathedrall Ser-
mons.

Their Cathedrall Sermons, what have they been (for the most part) these many yeers, but *kickings against the power of Godlines, and Religion*, and the advancing of *Poperie, Prelacy, Superstition, Prophanesse, &c.* So that good Men have long since, altogether abhorred, and deserted their Cathedrall Preachments; and thereby we are deprived of much evidence against their strange Cathedrall Sermonizings. And had it not been for one of that Society, (who though misled, yet now returned) hath been a constant Preacher, and (in that respect) their Cathedrall Salt; that Cathedrall Nest of Prelates had wholly stunk and sunke long before this time.

The reall pre-
sence Preached
for there.

A Religious and well-affected Alderman of *Canterbury*, gave mee lately a Transcript of a passage written with his owne hand, in a spare leafe in his great Bible, which passage I have often read, itt this: *Christ-tide, 1633. was the first day of the High Altar, and Candlestickes on it, and Candles in them, and other dressings very brave, in Christ-Church, Canterbury: Doctor, &c. — did preach us such a conjuring Sermon, as I never heard before; his Text was, Mat. 2. 2. For we have seene his Starre in the East, and are come to worship him: Hee told us the Names of the Wise Men, and their profession, Conjuring: And in the end told the people, that if they would find Christ, they must come to the ALTAR,*
and

and there they should find him really present, if any where. This is written in the Aldermans Bible; but in the Transcript he writ further to me, thus; But the Cathedrall Doctor did so conjure, that I went away with my haire an end, and came no more to the Cathedrall in eight yeares after, and I never could be in tune, till the coming of the Noble Scots: And the Parliament coming on, set mee right againe.

Another of those Cathedrall Doctors, Preaching there, in the Quire, on the fifth of November 1639. compared the Scots to the Gun-Powder Traytors, because (as I conceive) they had blowne the Bishops, and Popery out of Scotland: Hee said, The Gun-powder-Traytors had their powder in the barnels, but these in the Bandeleers; those would blow up, these would blow out, &c. These were the fire-hot fumes of a Cathedrall Oven, yet their cake is dough.

The persecuting Speech of the Arch-bishop of Canterbury, made at Westminster, in Starre-chamber, against Englands three Worthies; Mr. Burton, Dr. Bastwicke, and Mr. Pryne, did presently echo very many passages of it, in the Cathedrall at Canterbury, where they were called in a Cathedrall-Sermon, black-mouth'd-railing-Rabshakees, &c.

An ordinary Cathedrall-turne-Preacher, who in his morning-service (as is directed in the Masse Booke) used to sing, Psal. 43. And when they sung, *Then wilt I to thine Altar goe*, hee presently went out of his seat, and did goe up, ducking, to the Altar, to read Service there. This Altar-Priest Preacht in that Cathedrall (which I heard) word for word thus: His name Jesus was given him by an Angell, his name Christ was given him by a Bishop, an Arch-bishop, Pontifex Maximus, as wee say in English, a Pope, the first of all Popes, Saint Peter; thou art Christ: Its no marvel, if such men now malignantly side with Cavaliers, Papists, and Prelates, against the proceedings of Parliament.

Another Cathedrall-turne-Preacher, who being questioned why hee made not new Chancell railles for the Communion-Table, hee replied, that those Railles were made of old Church wood, and Seats, which was consecrated stuffe. This Cathedrall Preacher, in his Visitation Sermon, Preached on the three and twentyeth day of April 1639. Added to the Arch-bishop's usuall titles, calling him Our Good Lord, and Master, as they of old said of the Pope, Dominus Deus noster Papa; hee then Preached in Folio Diocesani Bishops to bee jure divino, affirming the Presbyterian government to be a Gemmy, a toy, or Gungaw; by Gemmy meaning the Scots (as was conceived) against whom hee expressly inveiged, and (amongst the rest) said, Regi inimica meo, gens inimica Deo, A Nation at enmity with my King, a Nation at enmity with my God. The Bystaking-Sermon being ended, the Arch-deacon (being Prebend of that Cathedrall) made an Oration to the Church-wardens, and then I

The Scots and Gun-powder-traytors compared together in a Cathedrall Sermon.

The Arch-bishops Speech in Starre-chamber, echoed in the Cathedrall in Canterbury.

Cathedrall Doctrine, that a Pope gave Christ his name

Altar Railles made of Consecrated wood.

Bishops Visitations stuffe.

The Scots railed on at the Arch bishops Visitation.

An Arch-deacons Visitation speech, for Altars, as Gods seat at Church

heard him say, *Is your Communion Table set up to the East end of the Chancel, and rayled in? Let it be set up in the highest place in the Church, its fit Almighty God should have the highest room there; as if one invite a great man to his house, he will give him the chiefest room or seat.*

Cathedrall cursing in the Kings presence

One of those Cathedrall Doctors, (Preaching there before the Kings Majesty, when he went with the Queen to Dover) in his Sermon, cursed all those that went about to take away the Episcopall Government, and to bring in the Presbyterian; he affirmed then the Episcopall Government to be from Heaven, as was that of old, by the High Priests, &c. but (said he) *I know not from whence the Presbyterian is, unlesse from Corah, Dathan, & Abiram.*

Cathedrall incendiaries.

Another Cathedrall Doctor Preaching there, said, *that there was now in this Land, a conspiracy against the King, to take away his life: and hee compared those whom he called conspirators to Corah, Dathan, and Abiram: affirming that those that dyed at Keinton Battle, being of this Conspiracy, were the children of the Devill, and their blood was on their own heads; and that he hoped the people of the Land (though the City would not) would rise up and slay those Conspirators: But the People of the Land presently rose up (out of zeale to God, the King, Parliament, and Kingdome) against that Cathedrall Incendiary: And although the Cathedrall-gates were shut a day or two for his rescue, and defence against the Magistrate, and people; yet forces so increased round about the Cathedrall, and did Peake and watch so closely; and the Posterne Bridge between the Cathedrall, and the Abbey of Austin the Monke, being broken downe; the Cathedrallists themselves, (for feare of their own ruine) did in the night by Torch-light, deliver up their most Malignant Cathedrall Brother, into the hands of Justice, where hee yet remains.* This Prelate before that time Preach't there, a whole Cathedrall Sermon, for absolute and blind Obedience; which Sermon began with *Odi profanum Vultus*, that is, *I hate the prophane common People: He then published, that if the King command it, wee must put to Sea in a Tempest, in a rotten Ship, without Masts, Sailes, or Anchors: this was Preacht at the Arch-bishops of Canterburies first Metropolitick Visitation. If that, and all other Prelaticall and Cathedrall Sermons were extant, all England would see (though now wee see enough) how little our Laws and Liberties are beholding to Tyrannous Prelacy, and Cathedralls; which may be seene also in a Printed Prelaticall Sermon, Preacht by a Grandee of that Cathedrall at Westminster, not long before the long sad Eclipse of Parliaments, Laws, and Liberties in England.*

Prelates plead for Tyranny, and blind obedience.

On Ascension Thursday (as they call it) 1642. Another Cathedrall Doctor Preacht there, that it was a duty of the Text, *that all that have Knees should bow them at the Name of Jesus.* This Prelate that pleaded so for bowing, hearing that some of the Parishioners of Andrewes in Canterbury did not kneele at the Communion, he came and administred it there himself, and

was so punctuall for their Kneeling, that he lookt very low, or under to if see the Females kneeled. That Learned, Good Society (as they stile their Cathedrall in their Prelaticall Prayer) had a Sermon Preached on Trinity-Sunday (as they call it) 1642. The Text was, *and the Seraphims cryed one to another, Holy, &c.* Upon which the Grandee, or Prior of that Cathedrall Current Preached, saying, *hence is justified our Cathedrall* singing of Psalmes from one side of the Quire to the other: And then hee proceeded upon that occasion to a large Discourse in the behalfe of Church Musicke and Organs: I never heard more pleading for Cathedrall Piping; he was vehement in his Discourse for Organes, that he was almost out of breath: It seemes he feared the fall of Cathedrall Quire-Service, and Organs, he was so earnest to uphold them, but in vaine as the event proves.

Prelaticall pleading for Cathedrall piping and Quire-tossed Service.

And this puts me in minde of a very little witty Girle in that Cathedrall: who being with her mother lately, where a sicke man lay groaning very loud: Mother, said she, *why groanes this man so?* It was answered, *It is because he hath a paine in his belly:* This Girle being a little after with her mother, at their Cathedrall-Quire-Service: and hearing the Deane roaring out the Base, in the Quire-Comfort: Mother (said shee) *Hath the Deane a paine in his belly he roares so?* It was a few moneths since preached in that Cathedrall, *That all were revolted from the King, and must come, as Benhadads servants did, with ropes about their neckes.* A volume would not containe the Malignant passages preached in that Cathedrall, since the Parliament began. These following passages have beene vented there after last Michael-tide 1643. *O Lord give the King more hands to fight for him, Uriah was a generous Cavalier:* Another preached there since; *Men will excuse their sinnes; so pride is called handsomnesse; so an impious and rascall war, is called a holy Covenant; debasing of Majesty, is called setting up Christ in his Throne; Fomenting of an unnaturall civill Warre, is called advancing of the true Religion.* Another since that, *Bad zeale is a worke of the flesh; such zeale have they who would pull downe Bishops, Because (like the Hereticks of old) they cannot attaine to that place themselves: Like that of the Anabaptistickall Reformers in Germany, who under pretence of Reformation, robbed and plundered. This (said he) is but a Jesuiticall trick of those, who pretend to be most contrary to Jesuites.* Another since that, preached there: saying, *Priests are lights: If the Candle burne dimme, men use to snuffe it, not to put it out; those that are intoxicated, use to put out the Candle while they goe about to snuffe it: and the snuffes were consecrated too.* And since that, a Cathedrall Doctor preached there, of counterfeiting the Kings Great Seale, when the New Seale legally came forth by authority of the Parliament, for the good of the Kingdome. And when some notorious Malignants and Incendiaries, both Priests and others, were secured in Canterbury. the same Cathedrall Prelate preached at that time of some that were great Professors of Religion, yet were most forward to persecute their Brethren,

The Cathedrall Collicke, or belliaich.

More strange Malignant Cathedrall preaching.

More Incen-
diary Cathed-
ral preaching,
and malignant
stuffe.

thren, and hale them to prison. And since that, when the *Images* in that *Cathedrall* began to be demolished, the same *Cathedralist* preached the next Sabbath, of Raising and Pillaging Churches, telling the people that such were worse then *Jewes* and *Turkes*, or *Infidels*, which (as is conceived) was a cause of the mutiny in *Canterbury* the next day. This man preached to his Parishioners after the Communion, saying, Those that came up to the Railes, should meet Christ in the Clouds; but those that came not up, Christ would say to them, *Depart from me ye cursed &c.*

And another passage of a Cathedrall Sermon there, was this: There is a people come on shore, which thinke their owne fancies to be the holy Spirit, and doubtlesse they will plead at the last day, We have defaced Churches and Chappels, O God, in thy name, we have robbed, and plundered in thy name, we have kept Conventicles in thy name, wee have undervalued Superiorities and dignities in thy name.

A Cathedrall
Cooler.

The last vapour vented in that Cathedrall, was, that it is *Intemperate zeale*, and fiery fury to reforme before the enemy be subdued. The Prayer was, that God would make us sober Protestants. It seemes the view of the Reformed Idolatrous Windowes of the Sermon-house did offend, or strange-cooling came in by the breaches in them. But it's hoped the burning of that rich Altar-Glory, will produce a result, that will begin the reparations there, to keepe out such chilling vapours. To which may be added the (now discovered) rich Silver Basin and Ewer, and other sumptuous common Plate of that Cathedrall Corporation, used at Cathedrall Feasts: and the Altar-Basin, and Candlesticks (if they be not conveyed to Oxford) will helpe that worke. And as the Cathedrall Sermons were none of the best, so those Cathedrall Prelates kept godly Preachers farre from them, by combined caution. The famous Rogers of Essex was wont to say; *You talke of miracles: Is it not a miracle that Master Thomas Wilson of Canterbury should continue preaching so neere the Throne of the Beast there?* but all know they persecuted him, and railed on him, and accused him; but God found great meanes for his support in the Lions denne.

A good prea-
cher neere a
Cathedrall, a
Miracle.

But this is no Cathedrall newes; and if they be such now, being under a cloud, what were they in their High Cathedrall splendor, when they swayed all by their *P R E L A T I C A L L W I L L*. And if they be so malignant in publike against the King and Parliament, and Kingdom, joyning with *Papists*, bloody Irish Rebels, Damned Russians, and plundering Cavaliers, and other common enemies of our Religion, Laws, and Liberties, what have beene the private Counsels, and Actions of those Cathedrall Prelates, to support Popery, Prelacy, and Tyranny?

After the Ca-
thedral Babel
sies, follow her
plagues.

Why then should any stomach the fall of Prelacy and Cathedrals? especially of the *Canterburian Cathedrall Babel*? of whose sinnes you have heard a little, (and may see ten times more upon Record in this present Parliament) you shall now heare the Beginning of her plagues.

And

And here I shall begin with *strange Cathedrall newes*: yet such as is most true, and well known to all that live in, or neer Canterburie: And, w^{ch} the Cathedrallists themselves cannot deny: though living like boares in a paddock, or stie, they may grunt at the noyse of it.

The Cathedrall Prelats at Canterbury, hearing a rumour (though false) that the Scots had yielded to entertaine Bishops, at the Pacification in the North, in the yeare 1639. they were overjoyed at that newes, being before in a quaking feare, that having on each shoulder a steeple or two, and a Cathedrall on their head, they should be eased of their beloved burden, by a Reformation, which they feared might reach from Edenborough in Scotland, to Canterburie in England: well knowing, that Prelacy and Cathedralis were built upon the sandy foundation of Ignorance, Superstition, Ambition, and Covetousnesse, and had only custome, and humane power to uphold them.

And to expresse their great triumph, at that newes, they did then, in the Summer time, in the height of their Prelaticall glory, set up, upon the foure Pinacles of their highest Cathedrall steeple, called Bell-harry steeple, 4 great iron fanes, or flags, on which the Coate-Arms of the King, Prince, Church, and Archbishop of Canterburie were severally guilded, and painted: But in the end of December following, in the midst of their Cathedral Iovialities, and Christmas Gamballs, there was a Gamball plaid by the flag, which had the Archbishops armes on it, which had a tumbling cast from the top of the steeple, being stricken downe by a stroke from heaven, in a fearefull tempest, on Innocents day early in the morning: And the Archbishops armes pulld down the top of the pinnacle, which upheld them, and were carryed (partly against the wind) a good distance from the steeple, on which they stood, and fell upon the rooffe of the Cloyster, in which Cloyster, the Armes of the Arch-Bishoprick of Cant. were carved, & painted on the lower side, or concave of the Arch, or seeling of the Cloyster; which Armes in the Cloyster, were dashed in peices by the Armes which fell from the pinnacle of the steeple; The Armes of the present Arch-Bishop of Can erburie, brake downe the Armes of the Arch-Bishoprick, or Sea of Canterburie: The fall was so violent, that it brake through the leads, plancks, timbers, and stone-Arch of the Cloyster, and made an impression in the pavement of the Cloyster, as if it had been done with Canon shot, which impression is partly to be seene at this day, though repayed. And this prodigious fall of the Arch-Bishops Armes, was very neer the place, where that proud Prelate, Thomas Becket, Arch-Bishop of Canterburie, and Arch Traytor, was cast down headlong in that Cathedrall, for his Treason and Rebellion; And very neere the

Cathedrall joy at false newes for Prelacy.

Prelacy built on a sandy foundation.

Flags of triumph on the Cathedrall steeple.

A Prelaticall fall at Canterburie.

Heaven points at Innocents, at the blood of Innocents, when it strikes at Bishops and Cathedralis,

Prelates pull down their upholders.

The Arch Bishop ruins his Arch-Bishoprick.

be Bish. new canons shot against heaven, the bullet falls be chens own head.

unparallel'd *Idolatrous window* in that *Cathedrall*. But the Prelats bestir'd themselves in the morning, and tooke away, in all *smoothing* haste, the broken Armes, and rubbish, and swept all cleane, that lesse notice might be taken of that *lamentable ruine*; And to hude the deformity of the crop-car'd steeple, and to take away the observation, and remembrance of that *downfall*, which concerned their *gracious Diocesan*, and *great Cathedrall* so much; they would not suffer the Armes of the King, Prince, and Church to stand any longer, on the other three pinacles, but tooke them all three downe instantly: Those Armes of *King, Prince, and Church*, being untouched with the tempest, and standing all three firme, and glorious, on the other pinacles of the steeple, without the help, or company of that *tottering Prelate*, who had left them at a *pinch of need*.

And the Cathedrall men repaired the broken Cloyster, gilding, & painting the Arch over head, as it was before: but they have made other Coate-Armes in the roome of the Armes of the Arch-Bishoprick, because they would conceale that strange ruine of those Armes.

And they have repaired the roofof their *Idolatrous Quire*, which, a little before the Arch-Bishops Armes fell downe, was terribly rent, and broken also, in a *wondrous tempest*: That very night the Bishop of Oxford came to that Cathedrall, to consecrate their *new, brave, Cathedrall Font*: And they mended the top of the broken pinnacle, but never hunge out their flaggs any more since. *Alas poore Cathedrall*.

And because the new repaired pinnacle was white, differing in colour from the other three, they were at great cost to raise a huge Scaffold, only to white over the top of one other pinnacle: that their Arch-Prelate might not be pointed at, as *singular*: but they were deceived: for the two new whited Pinacles were seene, and pointed at a far off, and were said to have a *paire of white lawn sleeves* drawne over them, as a perpetuall monument of their Arch-Prelates *two broken Armes, and downfall*. And it was then observed, as wonderfully ominous, foreshewing the utter downfall: and ruine of Prelacie, as these verses, then made thereupon, declare;

Cathedrall Church at Canterbury,

Hath ta'en mortall harmes:

The Quire and Cloyster do want a plaster;

And so doe the Arch-Bishops Armes.

The heavens iust stroke, the Prelates Armes broke

And did Cathedrall mantle;

2. 6. 3. 9. Brought forth this signe,

Heaven for etalls Prelates fall.

Prelates pull
downe King,
Prince, and
Church

The King and
Church can
stand without
a Bishop

Cathedrall
Quire rent and
broken at a
Consecration

The Prelates
hing out no
more flaggs.

Prelates abhor
singularity

Lawn sleeves.

The Arch Bi-
shops ominous
fall noted.

I have lately seene the Arch Bishop of Canterburie diary writtē with his own hand, as he, and his Secretary have confest in the Lords house in Parliament, which booke Mr. Prynn found in his pocket in the Tower of London, some months since, and hath been often read in that House, since the Bishops tryall, in which booke the Arch-Bishop writes *verbatim* thus ;

1639. Decemb. 27. Friday, being St. Johns day at night, between 12. and 2. of the clock the next morning, the greatest winde that ever I heard blow : many of the watermen at Lambeth had their boates tumbled up and downe, and broken to pieces as they lay on the land : one of my servants went to London, and durst not come home that evening the weather was so foule : that night the shafts of two chimneys at Lambeth were beat down upon the rooffe of his chamber, and beat downe both the lead and the rafters upon his bed, where had he been that night, he must have perished.

At Croydon one of the pinacles fell from the steeple, and burst downe the lead, and rooffe of the Church, neer 20. foote square.

1633. Septemb. 19. Thursday, I was translated to the Arch-Bishoprick of Canterburie. 18. The day before, when I went to Lambeth, my Coach-horses and men suncke to the bottome of the Thames in the Ferry-boat, which was overladen.

1639. Tuesday Simon and Judes Eve, I went into my upper Study to see some Manuscripts, which I was sending to Oxford: in that Study hung my picture, taken by the life, and coming in, I found it fallen downe upon the face, and lying on the floore, the string being broken by which it was hanged against the wall : I am almost every day threatned with my ruine, in Parliament, God grant this be no Omen. This the Archbishop hath written, and if any doubt of it, he may see the Book, which is now in Mr. Prin's custody. I read in Duplessis Mistery of iniquity, that when the Prelacie of Rome began to be shaken, by Luther's thundring, and some Princes joyning with him against the Pope, the Image of St. Peter (whose Successor the Pope falsely pretends to be) standing aloft with keyes in his hand, the keyes were struck out of the Images hand in a Tempest. And Sir Francis Bacon in his History of Henry the 7th, tells us, that Philip the young King of Spaine, who bare the Spread-Eagle in his Armes, being in London, the Gilded Eagle (a Fane in forme of an Eagle, standing on the (then) Spired Steeple of the Cathedrall, called Pauls in London) fell downe in a Tempest, and in the fall brake downe the signe of the Eagle, hanging at a doore in Pauls Church-yard, which was then much noted, as Ominous to that Prince, who not many dayes after fell from his Life and Kingdome : And not long after this Parallell fall of the Arch-Bishops Armes, the Arch-Bishop himselfe fell from as high as Lambeth, nay from the Lords House in Parliament, as low as the Tower of London, for a lesse crime, then High Treason. And twelve other Bishops being high flowne, above the high Court of Parliament, in their proud Protestation, did

More falls neer the Arch-Bishop in that reme, &c. He rotes them in his Diary.

Lambeth fall.

Croydon fall.

The Arch-Bishop hanged picture falls.

He seares his owne ruine.

The Arch-Bishop falls as low as the Tower of London. 12. Bishops fall after him.

fall as low as that Tower also, for their *just deserts*. And a litle after that, Episcopacie it selfe began to fall, by that noble Act of Parliament against the High Commission Court, by which Act the iron teeth of the Beast were knockt out, and the Sting of abused Excommunication was pluckt out of his Tayle. And since that (which makes the fore-recited fall at Canterbury more observable, as prodigious, and betokening the ruine of Prelacie, as proud *Welsy*, Cardinall, and Arch-Bishop said of the fall of his *Crosier staffe* at Yorke, a litle before his owne fall, and deserved death, *malum omen*, that is, an ill token.) The Kings Majesty casually passing through Canterbury, in his Journey with the Queene to Dover, staying a litle at Canterbury, did at Canterbury, and no where else in all England, signe the Bill against the Votes of Bishops in Parliament, which Act threw downe our Lofty Lordly Prelates from the Pinnacle of their ambition.

And this Bill was not onely signed at Canterbury, where the Armes of the Primat, or prime Prelat of al England were so demolished, in the Metropolitan Cathedrall; or prime Seat, or Throne of the Beast, called a Cathedrall; but (which is most observable) it was signed at a ruined Abbey adjoyning to that Cathedrall. And that Abbey, in which the very first Bill, and Act of Parliament against Bishops was signed by his Majesty, was the Abbey of *Austen* the Monke, who was the very first Arch-Bishop of Canterbury that ever was, and a most superstitious persecutor, and bloody Incendary of Church, and State; which is Recorded to his Litle *LAUD*; and was buried at Canterbury, in that Abbey, where Episcopacy it selfe hath now received a deadly wound, by the Royall assent to that Bill. And since that Bill was signed, another Bill hath passed Both Houses of Parliament, where-

by all that cursed prelatieall Hierarchy of Arch-Bishops, Bishops, Deanes, Arch-Deacons &c. is cut downe root and branch; and hath its finall *Dome* and Down-fall: Prelate remember the Pinnacle. And as for the *Canterburian* Arch-Prelate, whose Coate-Armes, (Badges of Honour) were so cast downe, his charge & Impeachment of high Treason now brings him to a dishonourable low posture, at the Bar of the highest Court of Justice, where it will shortly appeare what these prodigious falls portended: a sparrow not falling to the ground without the divine providence.

I find in the recited Diary, or day-booke written with the Arch-Bishops own hand, word for word, thus.

1628. Jan. 31. Saturday night, I lay in Court, I dreamed that I put off my Rochet all save one sleeve, and when I would have put it on againe I could not find it.

1638. Feb. 12. Tuesday night, I dreamed that K. C. was to be married to a Ministers Widow, and that I was called up to do it: no Service-book could be found, and in mine owne booke, which I had, I could not find the order for Marriage.

1639. Janu. 24. Friday at night, I dreamed that my father, (who dyed The Arch-Bi-
46. years since) came to me, and to my thinking he was as wel, as ever I saw ^{shops dead Fa-}
him: he asked me what I did here, and after some speech, I asked him how ^{thir comes for}
long he would stay with me, hee answered, he would stay till he had me away ^{him,}
with him: I am not moved with dreames, yet I thought fit to remember this.

All this may now be seene written with the Arch-Bishops owne hand, in
that book of his, now in Mr. Primus custodie. And the Arch-Bishop him-
selfe being at White-Hall in his jollity, and Ruffe, about 5. years since, told
the Right Honourable the Earle of Pembroke, and Earle of Monmouth, that
when he was in Oxford, he dreamed that he should come to the highest, and
greatest preferment in Church and State, that ever any Clergy man did, &
that he should be in great favour, power, and authority, and make great ^{The Arch Bi-}
changes and alterations in the Church, for sundry years, but yet, after al this, ^{shop dreames}
he should be hang'd at last. At which the said Lords falling into a great ^{how heo should}
laughter: His Majesty that now is, hearing it, came into the room & deman- ^{live. & what}
ded of them the cause of their mirth, that he might have a share of it: where- ^{death he should}
unto the truly noble Earle of Pembroke answered, that the reason of their ^{dye.}
laughter was, at a dream w^{ch} the Arch-Bishop of Canterburie had newly
told them; Whereupon the King demanded what the dream was, to which
the Earle replyed, that it was the Arch-Bishops own dream, & he was best
able to relate it to his Majesty; upon which, the King (calling the Arch-
Bishop to him) caused him, in their presence, to tel the dream over again to the
King himselfe.

But to returne to my Cathedrall newes, to tell you what hath followed
those observable alarums in that Cathedrall. On their Candlemas day at Cathedra I-
night, 1641. Those Consecrated Images about their new Cathedral Font ^{mages fall.}
were all demolished, & taken away, they knew not how, nor by whom that
purification was observed, without Candles: But a few days after, some of ^{Images put into}
those Idels were found in that Cathedral, in a Pulpit, where a Sermon had not ^{a cathedra put-}
binpreached neer 20. years before: But were not those Images put into ^{pits, and why.}
that Pulpit, to preach in that Cathedral, touching wooden Priests, and Idol-
Shepheards; but of that busines, the Prelats made no dumb complaint to the
King himselfe, when he was last there, in his journey with the Qu: to Do-
vor: they carried him to the Font, and shewed him the lamentable conditi- ^{The Prelates}
on, and ruine of their new consecrated Font, and where those Images had ^{complain to t.}
stood about it. And in deed they could better endure the late felling of about ^{King for their}
300. Episcopall and Cathedra l Oakes in one year, for their owne gaine: ^{Idols.}
then they could endure the pulling down of those 18. Idols of wood & stone.
But the truth is, the Citizens of Canterburie had first complained of them in
the reheused Petition, which lyes heavier on their stomacks, then 3. Parisk
Churches, and a Cathedra l. And beside that Petition, and pulling downe
their puppets: these Cathedra l Idols have been much crossed in their Power,

The giddy crs
the Prelats of
Canterburie
to their popish
designes

The Cathed-
rall popish
progres to the
Altar in Ser-
vice-time.

A heary Sir a-
bout Altar ser-
vice.

The Altar-
priest like to
lose his dinner.

A huge Massif
refalutes a
congying Altar
Trust before
the Altar.

and idolatrous designs, (the Prelats pious worke in hand) when some wel-affected Citizens of Canterburie beheld, how those Cathedrall Priests bowed, and crouched towards their Altar, although they did not serve the Priest, as he deserved, as the Arch Prelate of St. Andrews in Scotland was served, when they hurled crotchets, and stooles and sticks at him, when he first read the new Scots Service-booke in his Pontificalibus; But they cryed out aloud in the time of the Cathedrall Service, many Sabbath dayes; *Leave your idolatry, leave your idolatry there.* And one Sabbath day, when after the Sermon was ended in that Cathedrall Quire, and the Psalm after Sermon was begun: the High Priest or Canon went before, and the low Priest, or Petti-canon behind him, & the Verger, or Vsher before both: all three ducking, ducking, ducking, like wilde-geese, head to taile, as they went from their seates in the Quire, up to the High Altar, where the Priests stood untill the Organs, and Quire had ceased: and then the Altar-Priest began to reade out of the Service-booke, the Cathedrall third Service, or After-Sermon-service: But the people sung on still, (the Organist having casually called the first part of the 119. Psalm:) Whereupon the Altar-Priest called the Petti-canon, a Priested Weaver that waited on him at the Altar, him the grand Priest sent downe from the Altar to bid the people leave singing. The Petti-canon called out aloud, *leave your singing, leave your singing*: but they sung on: then the Petti-canon called out to the Priest at the Altar, Sir they do't for the nonce, they do't for the nonce; then one pull'd the Petti-canon by the Surplice behinde, and cryed out, *you are a Weaver*: another cryed out, *leave your Idolatry*: but still the people sung on: All this time the Priest stood dumb at the Altar, with his Service-booke, in his Surplice, Hood, and Tippet, and had lost his dinner, if he had not come down from the Altar, and gone home without reading any more Altar Service at that time, and left the people singing, who when the Priest was gone from the Altar, and the Quire risen, did all depart home quietly: and after that time the Cathedrallists would preach no more in the Quire, but in the Sermon-house, as before.

One of the great Canons, or Prebends, in the very act of his low congying towards the Altar, as he went up to it, in Prayer time, was (not long since) refaluted by a huge massiffe dog, which leapt upright on him, once & againe, & pawed him, in his ducking saluting progresse, & posture to the Altar, so that he was faine to call out aloud, *take away the dog, take away the dog.*

At the election of Burgeses for Canterburie, upon the summons of the Parliament, in the yeare 1639. The Proctors, Fidler, Tapsters, and other friends of the Cathedrall, and Prelaticall party, at Canterburie, were for the Arch-Bishops Secretary to be Burgesse there, who came downe before the day of election for that purpose, and prepared his foresaid friends to vote for him: and at the day of election, he came into the Guild-Hall of Canterbu-

rie, and there produced to the Citizens, letters written to them in his behalf, from his Lord and Master the *Arch Bishop*, and from the then *Lord Keeper*: and then the Secretary made a Speech to the Citizens to chuse him *Burgesse*; in which *Oration* he said, *there is a picture hanging before you; of a great Benefactor to this Citie, the same man was the founder of the Colledge in Oxford where I lived.* The Citizens (hearing this) cryed out aloud: *no pictures, no Images, no Papsts, no Arch-bishops Secretary, we have too many images and pictures in the Cathedrall already: and after that they would not heare him speake a word more, but hisst him downe: and presently cryed up others, whom they then chose Burgessees for that Citie.* And a *Pettie canon* of that Cathedrall, being voting there, for the *Arch-Bishops Secretary*, one told him he was no Free man, and therefore could have no Vote there: He replyed, *I am a Free-man, I have my coppie in my pocket;* then one said, *'tis true indeed, he is a Weaver he is free of that trade:* Then there arose a loud cry amongst them, *a Weaver, a Weaver, a Weaver, a Priest & Weaver, in a Canonicall coate.*

The *Grande* of that Cathedrall, about two yeares since, having feasted some Malignants that came from the *Downes*, at *Deale*, where they would have seized on the Parliaments ships: after dinner, he, having accompanied them out of Towne, in his Coach: at his returne, his Coach overthrew into the *Comon-sewer*, or broad stinking ditch, between the three *Kings Tavern*, and *Kings bridge*, in *Canterburie*: the great Cathedrallist crying out, *helpe me, helpe me;* The people laughing at their Land Shipwrack, and filthy pickle, and bedaub'd white Sattin gowne of the *Famale Cathedrallist*: The people said also, that the Prelates would have a greater fall, they hoped.

And since that, there was *Cathedrall newes* from *Canterburie* in print, in a letter, written by a *Master of a Colledge*, an *Arch-Deacon*, two *Prebends*, & three *Parsons*, and yet but one man, a *Canterburian Cathedrallist*: which printed newes some called the *Cathedrall lamentation* for *Dagon's downfall*. The newes was, that the Troopers fought with God himselfe in the Cathedrall Quire at *Canterburie*. But the truth is: that on the 26. of *August*, 1642. Some zealous Troopers, after they had (by command) taken the powder and ammunition out of that Malignant Cathedrall, they fought (it seemes) with the Cathedrall Gods, named in that printed letter: namely *Altars, Images, Service-booke, Pricke-song-booke, Surplisse, and Organs*; for they hewed the *Altar-railes* all to pieces, and threw their *Altar-ovar, and over, and over*, downe the three *Altar-steps*, and left it lying with the heeles upward: they flusht some *Images, Crucifixes*, and *Pricke-song bookes* and one greasie service-booke, and a ragged smock of the where of *Rome*, called a *Surplisse*, and began to play the tune of the zealous soldier, on the *Organs*, or case of *whistles*: which never were in tune since: But the *Cathedrallists* cryed out for their great *Diamond*, & ran so the Comman-

The relates Pickle for Burgessees in Parliament of their own chusing.

The Arch-Bishopps Secretary no Burgesse.

A Priest & Cathedral Weaver voting with Proctors, and Fiddlers, &c. for the Arch-Bishopps Secretary to be Burges in Parliament.

A foule Prebendicall fall, though Kings be nere.

Cathedrall Gods, Altars, Images, Service-booke, Pricke-song-booke, Surplisse, and Organs.

Pipes and Cathedral prick-song keep consorts.

der in chiefe with all speed, who presently cal'd off the Souldiers, who afterwards sung *Cathodrall Prick-song*, as they rode over *Barham* downe towards *Dover*, with *Prick-song leaves* in their hands, and lighted their tobacco-pipes with them: such pipes, and *Cathodrall Prick-song* did consort well together. But after this *Cathodrall Camisado*, their Quire, which before had all the Pipes, both *Service* and *Sermon*, hath never since that time had once *Service*, or *Sermon* in it to this day. There are no Cathedral Seraphims heard tossing their *Quire Service* from one side of the Quire to the other, onely plaine *Service-booke Service* is read in the *Sermon-House*. And they have never set up their Altar any more since that dismall overthrow. They had removed it of themselves, not long after the Parliament began, according to the pious Order of Parliament; but they set it up againe Altar-wise, that day the Sermon was preach't there, before the King, when hee laid at *Canterbury* in his late journey with the Queen to *Dover*: and so

The Cathedral high Altar removed with a vengeance, &c.

A sacke posset in a consecrated Cathedral Basin.

An orderly Reformation begun in the Cathedral at Canterbury.

Idolls pulled downe & enemicly assaulted the same day.

Cathedral painted Jezebel Mother of Harlots.

their Altar stood untill those *Reforming Troopers* removed it with a vengeance. And as for their Altar-trinkets, their silver Basin and Candlesticks, the Prelates had hid them from the Troopers, but afterwards sold them to a Merchant in *Canterbury*, for feare they should be seized on for the publike defence of the Kingdome. But when they heard that a sack posset was eaten out of their Cathedral Altar-Basin, they were much offended, that a consecrated Basin should be so prophaned, and thereupon bought againe their Basin and Candlesticks, which some affirme, had tallow-candles in them while the sack-posset was in eating. But this was but a forerunner of a more orderly and thorough Reformation in that Cathedral, which (according to another pious Ordinance of Parliament for demolishing of Monuments of Idolatry) began upon the thirteenth day of December last, that very day in which the neck of the *Hoptonians* advance into *Kent* was broken, by that utter defeat given the Lord Crasfords whole Regiment, at *Alton*, by the Religious and Valiant Sir William Waller, which defeat given on that day, made way for his taking of *Arundel Castle*, & for the absolute repulse of the enemy. Gods providence fitted that day to begin that Deliverance, when that most idolatrous Cathedral first began to be purged of those abominable Images of jealousy. The Cathedral men would not except that Ordinance themselves, they loved their Cathedral Jezebel, the better because she was painted, which painted Cathedral Jezebel the recited Proctours Booke calls *Mother Church*. But the worthy Major, and Recorder of *Canterbury* put on that blessed worke of Reformation with their speedy warrant, according to that ORDINANCE. When the Commissioners entred upon the execution of that Ordinance, in that Cathedral, they knew not where to begin, the Images and Pictures were so numerous, as if that Superstitious Cathedral had beene built for no other end, but to be a

stable

stable for Idolls, At last they resolved to begin with the window on the East, of the high Altar, beyond that Sainted-Traytor, Arch-Bishop *Becket's* shrine, at which shrine to this day may be seen, how the stones of the pavement on the sides, and ends of that shrine, were worn with the kneeling of the Idolatrous people, which came on *Pilgrimage*, to offer there, to that Pope-holy Saint. But the Commissioners knew not what pictures were in that Eastmoſt window of that Cathedrall, and comming to it, *the first picture they found there, was of Aultin the Monke*, who (as is said before) was the first Arch-Bishop of Canterburie that ever was, & so it casually fell out, that the Image of this Arch-Prelate of Canterburie was the first that was demolished in that Cathedrall; many window-Images or pictures in glasse were demolished that day, and many Idolls of stone, thirteen representing *Christ*, and his twelve *Apostles*, standing over the West doore of the *Quire*, were all hewed down, and 12. more at the North doore of the *Quire*, and 12. Myttred-Saints sate aloft over the West doore of the *Quire*, which were all cast downe headlong, and some fell on their heads, and their *Myters brake their necks*: While this worke was in hand, in comes a *Prebends* wife, and pleaded for the Images there, and jeered the Commissioners *viragiously*: but when shee saw a picture of *Christ* demolished, she *skreekt out*, and ran to her husband, who (after shee was gone) came in, and asked for their *Authority* to doe those things: and being answered that there was the Ordinance of the KING and PARLIAMENT, he replied, not of the King, but of the Parliament if you wil, he also pleaded for the Images there, and spake in justification of his bowing towards the Altar, yea he would maintain his bowing three times that way, because there were three Persons in the Trinity; a poor argument for a Cathedrall Doctor, he might as wel have argued, because he did give thanks for the three parishes or steeples he enjoyed. But after he had disputed a while with the Ministers, that assisted the Commissioners in that worke: the grand Priest complained for want of breath, saying he was ready to faint, and desired to be let out: And indeed he looked very ill; 'tis true, he stood very neere the place where Arch-Bishop *Becket* was cast over headlong; but this man had no cause of fear, not a distrustfull, or disrepective word: and was quietly let out, as he desired. And then that work of Reformation went on; the Commissioners fell presently to work on the great Idolatrous window, standing on the left hand, as you goe up into the *Quire*: for which window (some affirm) many thousand pounds have been offered by Outlandish Papists. In that window was now the picture of God the Father, and of *Christ*, besides a large *Crucifixe*, and the picture of the Holy Ghost, in the form of a Dove, and of the 12. *Apostles*; and in that window were seven large pictures of the *Virgin Marie*, in seven severall glorious

The first Arch-Bishop of Canterburie his Image first casually demolished.

The B shops Myter brakes his neck.

A viraginous Shee Cathedrallitt.

Prelates plead for Baal.

A Cathedrall Quaine.

The grand Idolatrous Cubedrall window dejected.

ious appearances, as of the *Angells* lifting her into heaven, and the *Sun*, *Moon*, and *Stars* under her feet, and every picture had an inscription under it, beginning with *gaude Maria*: as, *gaude Maria sponsa dei*, that is, Rejoyce *Mary* thou Spouse of God. There were in this window, many other pictures of *Popish Saints*, as of *St. George*, &c. But their prime *Cathedrall Saint*-Arch-Bishop *Thomas Becket*, was most rarely pictured in that window, in full proportion, with *Cope*, *Rochet*, *Miter*, *Crosier*, and all his *Pontificalibus*. And in the foot of that huge window, was a title, intimating that window to be dedicated to the *Virgin Mary*. *In laudem & honorem beatissima Virginis Mariae marris dei*, &c. But you have a register of the *Cathedrall Idolls* in a late book mentioned in the recited *Canterburie Petition*: In that *Prelaticall* book, thanks are given to the

The Proctors
book a helpe to
discover & de-
molish images
against his
Will.

piety of these times, that the *Altar* in that *Cathedrall* was so richly adorned, there is a project for a discovery to what *Saint* every parish Church is dedicated: that Church-Alms, & makes, and parish-feasts may be better kept: This book was a card and compasse to sail by, in that *Cathedrall Ocean of Images*: by it many a *Popish* picture was discovered, and demolished. It's sure working by the booke: But here is the wonder, that this booke should be a means to pull down Idols, which so much advanceth *Idolatri*. But as that window was the superstitious glory of that *Cathedrall*; as it was wholly superstitious, so now it is more defaced then any window in that *Cathedrall*. Whilst judgment was executing on the *Idolls* in that window: the *Cathedrallists* cryed out againe for their great *Diana*, hold your hands, holt, holt, keers Sir, &c. A Minister being then on the top of the *Cirie ladder*, neer 60. steps high, with a whole pike in his hand ratling down proud *Becket's* glassy bones (others then present, would not adventer so high) to him it was said, 'tis a shame for a Minister to be seene there; the Minister replied, Sir, I count it no shame, but an honour, My Mr. whipt the living buyers & sellers out of the Temple; these are dead Idolls, which defile the worship of God here, being the fruits and occasions of Idolatri: Some wisht he might breake his neck, others said it should cost blood. But he finished the worke, and came downe well, and was in very good health when this was written. Many other Images were defaced in other windows there, severall pictures of *God the Father*, of *Crucifixes*, and men playing to *Crucifixes*, and to the *Virgin Marie*: and Images lay on the tombs, with eyes and hands lifted up, and right over them was pictured *God the Father*, embracing a *Crucifix*, to which the Image seemed to pray. There was a *Cardinall's* hat as red as blood, painted in the highest window in that *Cathedrall* within *Bull-Harry* steeple, over the *Quire* doore, covering the Arch-Bishops Armes, which Hat had not so much respect shewed it, as *Cardinall Wolseys* hat had at Court, it was not bowed too, but ratted downe: There were also many huge

The Cathedrallists cry
out for their
great Diana.

More abhominable
monuments of Idolatri.

A Cardinalls
Hat.

Crosses

Crosses demolished, which stood without the Cathedrall, fount on Bell-
Arundell steeple: and a great Idoll of Stone, which stood on the top of
the rooffe of that Cathedrall, over the South dore, under Bell-
Harry steeple, was pulled down by 100. men with a rope: in the fall it
buried it selfe in the ground, it was so heavy, and fell so high. This Image
held a great brazen Crosie in his hand: it was the Statue of *Mickael the*
Arch-Angel, looking straight to a lane right over against it, in *Canterbu-*
rie, called *Angell-lane*. There was demolished also, a very large stone I-
mage of *Christ*, over which was the Image of the *holy Ghost*, in the forme
of a *Dove*: this Idoll stood right over the great Cathedrall South-gate
next the Bull stake: this Image was pull'd down with ropes: at first the
head began to shake and nod to and fro, a good while: at last it fell off, two
houres before the body, which was rivetted to the wall with iron bartes.
The *Papists* report it was a *miracle*, that the Image nodded the head to
reprove those that pull'd it downe, one said then, it was a shame they
should pullit downe in such a base manner. This Image (amongst the rest)
was the meanes of much Idolatry; men, now living, testifie, that they
have seen travellers kneele to it in the street, as they entred the *Cathe-*
drall, which is continually visited by *Outlandish Papists*, who daily com-
mit Idolatry in that Cathedrall; And yet how many that professe love
to true Religion, and hatred of *Idolatry*, are now zealous for these Images,
which are *Monuments, and instruments, and occasions* of *Idolatry*, the con-
tinuance whereof hath bin our great sin, shame, and misery?

But (say some) the *Windows* and *Monuments* are precious: but we read,
Deut. 13. 6. If any, (though never sooner or dear unto us) move us to *Ido-*
latry, we are commanded by *God* himselfe, to stone them to death, our eye
must not pity them: Must we not spare a living man, made little inferiour
to the Angels, but must rend, and maul him with stones, and shall wee sto-
mack the battering and defacing of dead Images, that are not only monu-
ments of, but inticements to *Idolatry*? shall we glamour and clamour as
they, that shall lament the finall fall of *Babylon*, *Rev. 18. 16.* *Alas, alas,*
that great Citie, that was clothed in fine linnen, purple, & scarlet, & deck-
ed with gold & precious stores, shall we say alas that great Cathedrall, oh
the goodly painted windows, oh the golden Tabernacle work, oh the *Glori-*
ous Glory cloth, of the costly Copes, Basins, and Candlesticks, oh the rich
Hangings, oh the *Arch Bishops consecrated Chaire*; Such clamours were
heard when the Abbeyes were defaced: but wee read, *Acts 19. 19.* That
they which beleaved, did quite abolish their superstitious devices, how cu-
rious and costly soever, though they were worth 50000. pieces of silver: let
those that cry out against this Reformation, read there (and the like) pla-
ces of Scripture, *Exod. 24. 24. Num. 33. 52. Deut. 7. 5. 1 Kings 15. 12.*
2 King. 18. 4. Isa 30. 22. 1 Joh. 5. 21. The last execution against the Idols
in that Cathedrall, was done in the Cloyster, divers *Crucifixes* & Mired

Crosses and I-
mages, without
the Cathedrall,
demolished.

A supposed mi-
racle of an idoll
noddng at the
demolishers.

Idolatry daily
committed in
that Cathe-
drall.

A caveat to
those ignorant
and superstiti-
ous people that
cry out against
the defacing of
monuments of
Idolatry.

The Dye of
St. Dunstons
demolished.

Cathedrall co-
vents dispersed

Cathedra si-
gnifies a seate or
chair: A Cathed-
rall Church
is a seat-Church
or a chaire-
Church: it bring-
eth a seate, or
throne of a Ro-
mish Beast: cal-
led a Diocesan
Bishop, with
his Prelaticall
crown.

Good Cathed-
rall newes from
Canterburie.

Saints were battered in pieces there: St. *Dunstons Image* pulling the *Dive*l by the nose with a pair of tongs, was pulled down, *Devill* and all. When the Cathedrall men heard that *Ordinance* of *Parliament*, against *Idolatrious Monuments* was to be put in execution, they covered a compleat *Crucifixe* in the Sermon-house windows, with thin boords, and painted them, to preserve the *Crucifix*, but their juggling was found out, and the *Crucifix* demolisht. And as the *monuments* of *Idolatri* are in great part taken out of that *Romish Cathedrall*: So that *Cathedrall nest* of *Prelaticall Hornets*, is almost disperied and gone; God hath scattered the proud. Their old *Deane* is dead above a year since, and their new *Dean* (chosen at *Oxford*) dyed at *Oxford*; And a young *Cathedrall Doctor* too, who first recanted here, & went to *Oxford*, and dyed lately there: and many other of those *Prelats* being *Incendiaries*, and *Delinquents*, are kept in safe custodie. Thus a viall is now powred out upon this *Cathedra*, or seate, or Throne of the *Beast*, and though they gnaw their tongues for paine, yet I do not heare that they repent them of their *Prelaticall* and *Malignant* wayes, to give God the glory, *Revel. 16. 10.*

And now to end (with very good Cathedrall newes from *Canterburie*) the Honourable House of *Commons* hath begun to settle an able & *Orthodox* Ministry in that Cathedral, where 2 Sermons are now preached every Lords day, besides the week dayes preaching there: light comes in there through the windows, where the painted Images stood, and kept it out: now there is no such *heterodox*, and *Malignant Cathedral stuff* heard there, as before this blessed Reformation, now so happily begun there, by the care and labour of the *Parliament*, amidst so many difficulties: they remove the old rubbish, and build the Temple apace, though with the sword in one hand, & the Trowell in the other. And now the godly flock to that Cathedral againe, in such numbers, that had not the *Idolatrious* windows in the Sermon-house bin demolished as they are, the numerous Cathedrall auditors would be much annoyed with extreameity of heat. Thus we see the *Canterburian Babel* falls apace: and *Christ-Church Cathedral* in *Canterburie* begins to be *Christ-Church* indeed: as that blessed Martyr *Ridley* wished (or rather prophesied) long agoe, in a letter of his, which is recorded in the book of Martyrs.

Cathedrallists
may be packing,
their Babel is
fallen, is fallen,
Alleluja.

And now least that *Cathedral Abbey* should prove another *Lichfield*, or *Lincolne Cathedral-Close*: for the enemy to fortifie, and roost in: The huge Citie-like gates of that *Cathedrall Corporation* are all taken down & laid asid, which was done when the *Kentish Malignants* began to rise against the King, *Parliament* and Kingdom: So that now when an act, or *Ordinance* of *Parliament*, or the Bill for the extirpation of *Prelacy* already pulsed both Houses of *Parliament*, being signed by the King, (which God & an) shall shortly root out all *Prelacy*, and *Cathedrall Covents*, then all the Cathedrall rabble at *Canterbu*y, may (without knocking up their Cathedrall Porter) pack away with all their *Cathedrall Bagg* and *Taggage*, and *Prelaticall Popish* Trunkes, to *Lambeth Fair*. FINIS.

Antidotum Culmerianum :

OR,

ANIMADVERSIONS

UPON

A late Pamphlet, entituled,

Cathedrall Newses from Canterbury, &c.

B Y

RICHARD CULMER,

Who is here (according to his friends desire,
and his own desert) set forth in his colours.

PSAL. 63. 12.

The mouth of them that speak lies shall be stopped.

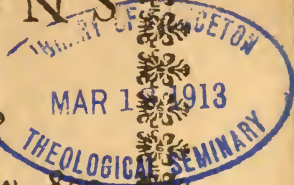
Istie thesaurus stultis in lingua positus est, ut maledicant melioribus.

Gildas Ecclesiastic. Ordin. Corrupt.

Britannia habet Sacerdotes, sed nonnullos insipientes; quamplurimos Ministros, sed multos impudentes: — sapius detrahentes, & raro vera dicentes: veritatem pro inimico odientes, & mendaciis ac si charissimis fratribus faventes.

OXFORD,

Printed by *H. Hall.* 1644.



THE UNIVERSITY OF CHICAGO

LIBRARY

1900

THE UNIVERSITY OF CHICAGO

LIBRARY

RICHARD C. BROWN

THE UNIVERSITY OF CHICAGO

1900

THE UNIVERSITY OF CHICAGO

LIBRARY

THE UNIVERSITY OF CHICAGO

LIBRARY

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

LIBRARY

To the Reader.

Walking London-streets, which eccho with nothing more of late, then *Newes*, and *Newes-books*:

(*Eme Lisippe novos totâ canit urbe libellos*)

And hearing one, among the rest of that upstart Corporation (of *Newes-mongers*) proclaim *Cathedrall Newes from Canterbury*, a place whereunto I have formerly had some relation; and in my progresse a little further, finding the very same *Newes* objected to common view on some Stationers stalls, reeking hot, as new as day, being by the midwifery of the Presse newly brought into the world, for the arguments sake, I could not but turn purchaser, and bestow a small piece of silver on it, resolving after I had perused it my self, to communicate it unto one or other of mine old acquaintance upon the place. Retiring therefore to my chamber, I presently fell to the fetching out my penny-worths: and, though I found the *Canterbury-tale* somewhat long, yet the length of it so sweetened with gallant palate-pleasing mixtures and varieties, savouring as well of profit as delight, the prime-procurers of an authours praise,

(*Omne tulit punctum qui miscuit utile dulci*)

and set off with Rhetoricall flowers, and the quintessence of inticing language, I would not, I could not leave it, after I had once begun, untill a through perusall. And how much the rather, for the noble and famous Authors sake; a man whose sweetnesse and meeknesse of temper, and Dove-like conditions, do notably answer to that singular antipathy to the breed of Snakes and Serpents, by *Solinus* an old Historian, ascribed to his native soile, (the Isle of *Thanet*:) being indeed a man (as I have

See Iambard.
perambul. of
Kent, in Tanet
heard,

heard, and partly know) of great gravity, singular modesty, and other rare gifts, both naturall and acquired: whereof what further evidence needs any man expect, then the present elaborate piece, the book in hand. This indeed is my opinion; wherein I think I am so right, so modest in my Encomiastick of the worthy Authour, as I shall not need to doubt of any mans concurrence in opinion with me. And being taken with the conceit of the Authours leaving the *Pulpit*, to follow the *Presse*; in a humour I resolved to leave my old trade (of street-walking) and go to try another while how I could play the *Mercury*, and write a piece of *Newes*. Furnished therefore with materialls from *Thanet*, from the *Free-Schoole* at *Canterbury*, from *Magdalen-Colledge* in *Cambridge*, from *Goodnestone* in *East-Kent*, from *Herbaldowne* and elsewhere, I put them in Rank and File, and marshald them as well as I could in the following sheets; how handsomely I feare, it being my first Essay of this kind, the first time I ever offered at the *Mercury*. Some candor may incourage the new beginner to studie your requitall with better fruits hereafter. In the meane time (good Reader, to be serious with thee) expect not here any meddling with *State-matters*, any censuring of Superiours, any reflexion upon the higher Powers: no, the *Newes* and the *Newes-monger* (and some of his mates) are the sole subject of this discourse, and that only (as thou hast it in the *Title*) for an antidote against such grosse and notorious slanders upon his brethren, as his malicious pen, under the notion of *Newes*, endeavours to obtrude upon credulous vulgar Readers in these censorious times; whilest, for want of a mirror to represent unto them the Accuser himselfe in his own likenesse, what might set a due value and a right estimate upon his censures of other men, is altogether wanting. Thus advertised, I bid thee *Farewell*.

Antidotum.



Antidotum Culmerianum :

O R,

Animadversions upon a late Pamphlet,

ENTITLED,

Cathedrall Newes from Canterburie :

BY

RICHARD CULMER.



O begin with the *Title, Cathedrall Newes. Newes.*

What a false Signe is here hung out? What an *Ignis fatuus* hath this Scribler lighted, both to his Patrons and Reader? *Cathedrall Newes*? Why how now friend? What out as soone as in? Out at the very first step? Stumble at the threshold? *Cathedrall Newes*, quoth he? Nothing lesse man. Doth not the whole Kingdome ring

of the spoile of many of its goodliest Cathedralls, become *Martyria*, (objects of *Martyrdome*) by the fury and malice of such desperate wild Reformers as you and your fellowes, fire these armes taken up, as at *Winchester, Lincolne, Lichfield, Peterborough, &c.* and is the serving the *Canterburian Cathedrall cordia Templi* in the like kind, or worse, *Cathedrall Newes* now? Away, mi- *Perduxit nisi-*
 flaken man! away with your stale newes, stinking stale indeed, da--- *if.*

if ever any, in the nostrils both of God and all good men. Profane wretch ! abuse Gods House, deface his Temple, and then vaunt, and boast, and bragg on't ? glorie in your shame ? triumph in your turpitude ? make Ballads of it ? add impudence to your sacriledge ? *Proh scelus infandum ! A peccavi* (one would think) a *Miserere mei*, an humble confession, accompanied with an hearty contrition would have better become you.

From whence But stay, what's next ? *From Canterbury, Cathedrall Newes from Canterbury*. To see: what out again ? Fie, blunderer, fie ! what another stumble ? mistaken still ? Call you this story (of yours) of that Cathedrals course usage, *Newes* ? No such matter, friend : 'tis but the second part of such *Reformation-Newes* from thence. The Reformation I wis, of that Cathedrall by some friends of yours, begun (you know, and I feare the streets of *Ascalon* ring of it ere this time, how much more every corner of the Kingdome :) well neere two years since, the true story whereof recorded in a Letter written to a noble Lord from a worthy member of that Society (however scorn'd and slander'd by your paultrie pen, whilst you are not worthy to wipe his shooes) posterity cannot read, without a due mixture of wonderment, and detestation ; detesting the action, whilst they wonder not so much (perhaps) at the actors as at the age they liv'd in, crying out with the Poet, *O tempora ! O mores !*

D. Pask to the
Earl of Hol-
land, in Au-
gust, 1642.

What.

Well, but the *Canterburian Cathedrall* (for so he adds) is in an *Abbey-like, corrupt, and rotten condition* &c. What meane you, friend ? the materiall structure, the Fabrick ? If so, 'tis true enough. Abbeyes indeed ever since their deserved demolition and downfall, have been in such a *corrupt and rotten condition*, a neglected prey to winds and weather ; and to the like doth that Cathedrall tend apace, thanks to you and your fellowes *Orderly Reformation*, whereby it is exposed to the injurie of all weathers, by removing its wonted glazen shelter of a strange thicknesse, inso-much as, what with the *Raine* sometimes, with *Snow* another while, getting in at the broken windowes in great abundance, corruption and rottennesse have begun to seize on the walls. And for the Floore, in what a strange uncouth pickle it was, all the Church *over, with the great Snow the last winter, and both before and since with the raine, is too well knowne (I wish it were not) both to strangers and domesticks : the story whereof (of that

Orderly

* The warme
and well-sea-
ted Sermon-
house it selfe
(pag. 2.) not
excepted.

Orderly Reformation, I meane) is not now to write, though this be no time for truth, and true stories of this kind to shew themselves. *Veritas odium parit.*

But we mistake the man. This is no part of his meaning. 'Tis Strange news, the *Politick* not the *materiall* condition of the Cathedral he in- and why, tends, the *Constitution of the Society* there. And is that your meaning, friend? Why then you tell us newes indeed, and very strange newes too: such as your fardell of arguments, *à solis particularibus*, *à merè personalibus*, shall never beare you out in. What? do you think to argue down a Society, a Corporation, a Colledge, a Company, from the personall faults, abuses, corruptions, failings of some one or more particular members, and some of them, if true, not their own neither, but their wives, or their servants? What Society then of any kind shall ever stand? What Function not miscarrie? Shall we have no more Ministers, no more Magistrates, because of each sort some have beene Delinquents? Doughty Logick! Or, to argue *ad hominem*: There have been rakehellie boyes somtimes at the *Canterburian* Free-Schools, and such, that, for an offence of an high nature, being threatned with due correction, have taken Sanctuary in a * Bench-hole, &c. The same, or some other, when afterwards translated to the University, have played as bad or worse pranks there, such indeed as have cost their authors an expulsion; doth it follow hence (good Richard) by any good consequence in Logick, that either the Schoole or Univerfity must down for this?

* *A sbrewd
signe of a bad
cause; for
Veritas non
quærit angu-
los.*

But to the *Newes, the corrupt constitution of the Canterburian Cathedral*. What strange newes is here? This verily is *novum & inauditum*. No sober, no well-advised Protestant, before these times, ever said it. Passe you shall, for me, for the first that ever brought such tidings to the eares of any true sonne of the Church of England, since the Reformation of that, and the like places, by Hen. 8. In former time indeed it might, it did deserve the terme, and therefore in an happy houre the hand of providence sent a remedy, changing it from (what you call it) a *nest of idolatrous, proud, lazie, covetous Monks*, into a Colledge of *learned and religious Labourers in Gods Harvest*, yeelding, from time to time, such numbers of worthy Divines, and of excellent parts, some in preaching, others in writing, Champions of such value, both (those with the tongue, these with the pen) against those *Sambo-*

Stranger yet.

*The Canterburi-
an Cathedrall
fruitfull of fa-
mous men.*

nian Foxes (Rome and Amsterdam) as are, or ought to be, of precious memory in all the Churches of the Saints, both at home and abroad. Be ingenuous, friend, if you can, and tell me in sober sadnesse, what thinke you of that blessed Martyr Ridley, your own terme, and he deserves it) of M. Beacon, D. Bale, D. Whitaker, D. Saravia, M. Isaac Casaubon, D. Boys, D. Clerke, M. Wilson, to say nothing of Du Moulin, the famous French Divine, and others haply as deserving of the moderne Society? These and many more such like, are knowne (one and all) to have been in their times successors of those unworthy Monks in this very Cathedrall: but can you in cold blood, put on that more then brazen impudence, as to averre their imitation of them in practice at the same instant too when your selfe (a burning and shining light) are in election to be of the Society? you may if you please; nay what do you lesse? when in plaine termes you tell us, that these prelati-call successors of the idolatrous, proud, lazy, covetous Monks, as they succeeded them in place, so they followed them in practice: and in a scurrilous, scandalous, base character, call the Society (the Cathedrall Corporation,) *A nest of Non-Residents; an Epicurean Colledge of riot and voluptuousnesse; a Schoole for complement in Religion, but a scourge upon the life and practice thereof; A refuge for superstition, but the bane of true piety; The shame of the Clergy, and the scorne of the Laity:* with many other expressions of that prodigious nature, both in your *Epistle*, and severall other parts of your Pamphlet, such as *Lucian* himselfe would scarcely own. Hence let the indifferent Reader judge, and tell me, if we are not like to have a goodly superstructure, a precious story, when the foundation is laid in *Lies*, in *Slanders*, of such a latitude, of such an influence and reflexion. What others may conceive of it I know not, but I am perswaded that the Papists, the Jesuits, with the whole rabble of Sectaries, will make great advantage of it against us, not knowing what better sport to wish for, then to see us spit venome, cast dirt in the faces of their greatest Antagonists, and our chiefest Champions; the Champions and the Horsemen of our *Israel*, the great and glorious Asseors of the *True Reformed Protestant Religion*.

*Pag. 4, 13, 16,
20, &c.*

*Miraculous
Newes.*

But that which follo wes in the *Title*, though not of so great concernment, yet is more strange still; *The Archbishop of Canterburies Passing-bell rung miraculously in that Cathedrall.* Here I would

would aske him; if he have this *by his owne observation*, or by (others) *information*. It seems from neither: for saving here only in the Title, we heare nothing at all of it in the whole ensuing discourse. And here observe we a fallacy of his: *I have the ensuing History* (quoth he, in his Epistle) *for the most part of mine own observation, and I have been punctuall* (see here the Master-lie of all) *in examining the truth of what I have by information*: but he placeth this passage, this news (of the *Passing-bell*) in the Front, before the Epistle, and so will avoid an ingagement to make it good either way, namely, by *Observation of his owne*, or *Information from others*. And consequently, what have we more then his bare word for it? *Ipse dixit*. And this no doubt, (out of an over-weening magisteriall confidence given to the Tribe, priding themselves in a conceit of their arrivall of that height of credit in the world, that all they say shall *eo ipso* be belieft) he thought would be sufficienr; expecting (it seems) such a beliefe here, as (out of an implicite faith) is usually afforded of the superstitious Lay-Priest, especially the Spaniard, to what his *Father-Confessor* avoucheth for truth. Well, whilst he expects what he pleaseth, say (Reader) is not there more Gate then City? more of promise then performance? What, friend! promise a miracle in the Title, and prove it a lying wonder, or a wondrous lie, by a silent passing it over in the worke it selfe? Bad wine surely, where there is so much bush.

But from the *Title*, to the *Author*, the Historian; and who's that now? Why, no *Anonymus*, no namelesse Libeller, no creeper into a Bench-hole, as one of his name once was, whence he was ferretted out at last, *tanquam acusè speluncà*, and fetch'd downe on his knees with a *Miserere mei Domine*! you have his name, and with it his Title, degree, and place of abode in words at length, and not in figures: 'tis (Sir Reverence) Richard Culmer, Minister of Gods word, dwelling in Canterbury; heretofore of Magdalen Colledge in Cambridge, Master of Arts. And what is Dick Culmer turn'd Mercury now? *Mercurius Cathedralis*? *Mercurius Antiprælatius*? 'twas wont to be said: *Ex omni ligno non fit Mercurius*. As for Dick Culmer, he is well knowne in those parts he speaks of for a sturdy, stout, rugged K—a man of his hands, and an able trencher-man besides, in Cambridge, famous for foot-ball and swimming: * but who ever thought him cut

The Newsmonger.

* Otherwise infamous enough: *Qualis Gramaticus, talis Academicus, semper idem, non out veripellis.*

out for a *Mercury* before? as being for thole abilities he hath, *Marti aptior quam Mercurio*, fitter for to serve *Mars* then the *Muses*, & *Hara quam Arc*, the *Hogs* then the *Gods*, better at fighting then inditing. But this is not his first essay at the *Mercury*: if you would know when he first sat up, it was about Christmas last, when he tooke and sent up in writing to a brother *Mercury* (as he is communicative) a learned Legend (for the quantity as full of Lies as his) of the tryall and execution of a notable Malefactor and Countryman and name-sake, Doct. *Dick*: a faire beginning (was it not? to date his first essayes from the Gallows. But see the mans popular itch? *O, pulchrum est digito monstrari & dicior hic est*. The Gallows, and a poore base felon shall bee his theam, rather then faile of publicke notice. *Above*, no; *A cruce principium*, 'tis with him, and much good doo't thee *Dick*, proceed and prosper.

Alpha tuum quale est Omega sit q, tuum.

His Colledge,
and demeanor
there.

Leaving his name, proceed we to his title: heretofore of *Magdalen Colledge*, &c. Since he is pleased to provoke me with the mention of his Colledge, I cannot choose but minde him, and acquaint the Reader with a story of one of his name, sometime of that Colledge; the same that borrowed (as you heard erewhile) in a bench-hole, thence called to this day, *Culmeri Latibulum*; the same that at another time let himself down *Tanet* clifles by a rope fastened about his fathers *Cowes* hornes feeding by the place, to seek for *Dawes* nests (an adventure that hath hardened him ever since against all feare of harme by the rope:) 'twas (they say) a red hair'd, freckle fac'd fellow, *Judas* nown complexion, but no matter for that, *ceteris imparibus*: we use indeed to say that *Vultus indicat animum*, the index of the minde is the maws countenance, but we will answer that with a *Fronte nulla fides*, 'tis uncertaine aime that is taken by the countenance, the surest is the conversation. But to my Story: This Collegian getting him a bag (*Judas* bare the bag) for the mending his commons with boyl'd, butter'd wheat, made it his common practice about harvest time to plunder for wheat in some neighbouring fields. The owner observing day after day that his corne was stolne, but ignorant how or by whom, watch'd it one day, and tooke the thiefe *damage feasant*; but let him first fill his bag, and then dogging him home to his burrow, the Colledge,

made

made his complaint of him to his Master, who by the notoriety of the fact finding him guilty, had him forthwith into the Buttery, gat rods ready for his correction, lock'd the doore to them to prevent his escape, so that in liklihood here was no way but one with poore *Dick*, to pot he must; and yet he must not, at least he will not, if all the desperate wit he can summon up will save him. Inſt then as he ſhould goe too't, he breaks looſe from the Master and Butler both, gets him to the barrells, whereof there were divers then abroad, pulls out the ſpickets one after another, and whiles the Master and Butler, for ſaving the beere, buſily beſtirr'd themſelves to ſtop theſe leaks, the key unhappily being left ſtanding in the buttery doore, the fellow turnes it, and ſo eſcaped out of the buttery and Colledge both, whither (as ſome ſay) he never returned more, being immediatly, according to his juſt demerit, ſhamefully expelled. And (if our *Richard* be the man) whatever pride he may take in challenging that Colledge for his nurſe, or that Univerſity for his mother, neither of them doubtleſſe can reap much comfort or credit by acknowledging him for their ſon.

*Scelus ſcelera
tutum.*

My reaſons, if you aſke them, beſides what are premis'd, you may collect from the following character and deſcription of the man, reſulting from a poſſe of ſome of thoſe rare virtues where- with he is accompliſhed, by which he is knowne at home, and for which he deſerves to be no leſſe famous abroad then that notable paire of his predeceſſors *Bale* and *Martin*, (the one a ſeditious Priest in *Richard* the ſeconds dayes, the other a ſcurrilous Libeller in Queen *Elizabeths*) or any other enemy of Imparity in Church or State, ever were in former times. Herein you may expect me, and be ſure (to the beſt of my intelligence) ſhall find me, as farre from ſlander, as himſelfe from truth in moſt of the indigeſted ſtorieſ he relates in that confuſed Chaos of his Mercurian Eſſay.

His virtues.

The marks of the beaſt are theſe :

- | | |
|---------------------|--------------------|
| 1. Refractorineſſe. | 6. Unnaturalneſſe. |
| 2. Impudence. | 7. Malicioſneſſe. |
| 3. Covetouſneſſe. | 8. Doltriſneſſe. |
| 4. Hypocriſie. | 9. Lying. |
| 5. Clamorousneſſe. | |

And under theſe heads, as you ſhall have the mans life, (which

'twere pittie a man of his part should want, and which added to his worke, as the laudable manner is, when the author's dead, as this man either is, or ought to be, might the gallows have its due, would much helpe to vent their thousands:) so likewise a sufficient answer to most of his accusations of value, his grosse Lies especially, legible enough in every page and passage almost of that false Legend.

1. *Refractori-*
nese.

Chayron.

To begin then with the first, his *Refractorinese*. Being born to few naturall parts, and bred to lesse learning, and consequently wanting what might render him and his society acceptable and gracefull to men of parts and worth, he betooke himselfe upon his first flight from the University, to vulgar association, consorting and keeping company and correspondence with none, (except sometime by intrusion) but the *Ignobile mobile vulgus*, the vulgar spirited rabble, a sort of people naturally given to contemne their governours and superiors, and to quarrell with the present State;

(*Turba gravis paci, placidaeque inimica quieti*).

Wherein they wanted not for that encouragement which either his doctrine or example could contribute. The particulars whereof are so notorious with his Countymen, as specification will be needlesse; nay I could not please him and his tribe better then to enlarge with instances, *Irregularity* and *Inconformity* to the present government (the fruits of *Refractorinese*) passing in their account for such rare vertues as they pride themselves in nothing more in these times. I shall therefore harpe no longer on that string, lest I make him and his fellows too much musick, who love so little of what is good. Proceed we then to another: for

*Quisnam hominum est quem tu contentum videris uno
Flagitio? ———*

2. *Impudence.*

Impudence is his next marke. Having a competency of a naturall audacity, the man hath much improved it with use and custome; having hereby arrived at such an height of habituall hardnesse, as he is become *audax ad omne facinus*. What action though of any modest sober man declined comes amisse to him? As he is a great Athenian, extreemly given to heare and tell, to take in and let out news, what report favouring his party, how false soever, will not he spread? you shall have him (and 'tis his vaine from one end of the week unto the other) like the *Nem-cryes* of

3. *Instance.*

Lon-

London, or as it were some *Equus meritorius*, or the Cities of *Veredarins*, to hackney up and downe all the Towne with a piece of news that he likes, obtruding it upon his customers with that earnestnesse, and backing it with such asseverations (as, *believe it, Sir, 'tis most true, I had it from a good hand, you may report it for a certain, and the like*) that it would argue want of ingenuity at least, in any that should offer to distrust it. When all this while, most an end, 'tis nothing so, but *cujus contrarium*, &c. a little time having given the lye to all this confidence, and that not seldome, now and then by chance, but ordinarily and of course; whereof there is at length that notice taken by the most, that observation made of his *Impudence* in this kinde, that tell them but of an unlikely, improbable, unexpected, strange occurrence, and you shall be answered streightway with a Proverb: *O, this is Culmers news*. Such great strangers usually are truth and his reports each to other, and such a brand of Impudence hath this habit of Lying deservedly cast upon him. From generals; to descend to some particulars.

A Proverb.

Was it not a pretty peece of shamelesse Impudence to averre (as he did) to a Committee of Parliament (when the Burgesses of the place were by) that the Screen, the Partition built athwart the Quire of Christ-Church, to which the Communion Table stands, as formerly the high Altar did, which Screen he labours to demolish, did joyne sometime to (rebellious) *Beckets Shrine*; and when the Burgesses gainsaid him, to persist and stand in it? though himselfe, as well as they, knew that Shrine and Screen never stood neare each other by divers rods.

2. Instance.

What a strange peece of Impudence was that for him, first to report, as from the Committee of Parliament for Church-matters, or some prime member of it, that no jot of painted glasse must be left standing in this Cathedrall: and when the thing was afterwards disclaimed, as never said by those he vouched for it, to deny that ever he reported any such thing? what playing *Fast and Loose* is here? but *qui semel verecundia limites transferit, oportet ut graviter sit impudens*.

3. Instance.

How should he be ashamed to charge the Quire-men (as hee doth in the petition, a witty pithy peece of his owne noddles invention) with huddling over (what of late he loves so dearly) the *Common Prayer*? when he knowes, and to doe many more that he

4. Instance.

* Going seven miles to sucke a Bull; a proverb well understood in those parts.

was as guilty of the same himselfe, as any Quire-man of them all, when Curate of *Goodnestone*, using in the afternoons to be so quick to begin, and so nimble to turne over *Evening prayer*, upon pretence of a long way home: * (by the way note his *Non-residence*, and his but one Sermon a day, a couple of the very neglects wherewith he taxeth the Cathedralists) that he had done many times before the people making to Church at two of the clocke (the accustomed houre) were come together, and yet threatening some that thereupon left his Church with the Commissaries Court. *Turpe est doctori cum culpâ redarguit ipsum.*

5. *Instance.* Was it not an impudent part in him, to possesse the Parliament with the truth of what he hath fardell'd up in those foule sheets, so as to get them licenced to passe and come abroad by their priviledge and under their protection: when he is conscious to himselfe, and 'tis well enough knowne to his Countrymen, that never man abus'd the Parliament with such a miscellany, such a hotchpot of falshood, malice and slander, as by this pasquill he hath done? But of his printed Impudence more hereafter, when, by occasion of his *Nemes*, we shall take him to doe for his *Lying*. Thus then for his words, *Qualis homo, talis sermo.*

6. *Instance.* As for his Actions, who ever put fairer then himselfe for vivality in fame with infamous *Herostratus* (that, to get him a name, set fire of *Dian's* temple) to his surpassing Impudence in the whole action of this Cathedralls late shamefull rising, in order, I wis, to its through reforming? who but he had the Impudence to thresh and clath downe the windows, in that promiscuous manner without any distinction of Kings from Saints, of military-men from martyrs, so contrary to his Commission, the Ordinance of Parliament? for that end with an over daring boldnesse, (by his owne confession) climbing ladders of no common height (a shorter one may serve his turne another day) no more scornfull then himselfe (scoffing *Lucianlike*) in termes concerning our Saviour, and his Apostles figures at their pulling downe? who forwarder then he shamefully to violate the sepulchres and monuments of the dead? who so ready as himselfe to flye in their faces, that exprest but the least dislike of his or his fellows wilde demeanour in that (for the manner at least) scandalous and distastefull action, yea and bloody too, witnesse that sad occasion given to a poore boy to keep it in mind, by the losse

Note.

of a couple of his fingers cut quite off, by the violent throwing to of an iron doore, by some of the more furious instruments in that *orderly Reformation*? who but he made the place his Refectory, his dining roome, the place of his repast at that time? being so sedulous, hot and intent upon the worke, that to lose no time in following it, he tooke his bottle and bag with him to visituall himselfe upon the place. If all this amount not to impudence, as perhaps with too many judges in these dayes it will not, I shall tell you now of Impudence with a witnesse, and I terme it so, because I have it from an eye-witnesse of good credit, that, not without just scandall, saw the deed done, and will be ready, if lawfully required, to attest and justifie the report with his corporall oath. What doe you thinke then of pissing in the open Church, and at noon-day, in publicke view? what the heathens of old thought of such Impudence, their Poets will tell us, whereof one, thus:

*Pinge duos angues, pueri, sacer est locus, extra
Mejite* ———

7. Instance.

Pers. sat. 1.

And another, thus:

*Nec sitis apparet cur versus fastidet, ut cum
Minxerit in patrios cineres* ———

Horace. De arte
Poet. versus
finem.

Now though we have no mention of this occurrence in his *News*, in the story of the *orderly Reformation*, (so much of modesty he hath left yet:) neverthelesse *Ecce homo*: we use to say sometimes *Mutato nomine*, &c. but here it needs not, for this is he, I say not the man, but 'tis the beast, the prodigy, that did the deed in the body of that Cathedrall; the first essay I thinke that ever was knowne to the converting it to (what his black mouth doth not stick to call it) an Augean stable. What Christians heart abominates not this unheard of, prophane, lewd impudence, and riseth not in detestation both of it and the author? what? the Temple, Gods house, the place where his honour dwells, the gate of heaven, the house of prayer, a place to play the beast and pisse in, for any, especially a Minister? Away prophane, unhallowed, impudent wretch, away! by just demerit, if ever any, *the shame of the Clergy, and the scorne of the Laity*. Nor Satyrs, nor scourges can serve, Scorpions are fitter to chastise and expiate thy prodigious impudence.

————— *Ab/cissa virilia vellem
Producus sobolem ne generando parem.*

Call

Call you this *orderly reformation*? Is this a peece of that reformation which the *Abby-like*, corrupt and rotten condition of that *Cathedrall* calls for? For shame, beast, recant, repent; till when bee sure thou gett'st no other esteem with me (whiles what others thinke of thee I passe not for) then of a peece of obstinate, obdurate, desperate Impudence.

3. *Covetousnes.*

1. *Tim. 6. 10.*

Col 3. 5.

To proceed in our charge, *Covetousnesse* is his next marke. But is he covetously given then? why, *covetousnesse* is the root of all evill; nay it is *Iaolatriy*. And hath the wretch bestowed so much paines, spent so much time in purging away the numerous Idols, and sweeping them out of this *Cathedrall*, incensing that *Augean stable* (tis the language of the beast) yet is he himselve an *Idol-shepherd*? VVhilest he preaches to others, is himselve likely to prove a castaway? Doth he preach downe, pull downe reputed, supposed Idols? and is he himselve the whilest a reall Idolater? The *Major* is cleare by the Scripture, the *Minor* will be easily made good. To leave the story of his griping usury to be told by his friend, *Richard Pising*, and some others, [who can tell you of his grosse oppression; particularly, how that letting out money (100l) upon an annuity of 10l per annum, for the interest, assured to him out of the debtors Lands, and that for certaine tearme of yeeres, he refuseth to take in the money, but will runne out the time.] what thinke you of him (if I may aske the question) that having a visible faire estate, a liberall fortune, being worth, suppose a thousand or two thousand pounds, or more, as some, to whom his estate is not unknowne, avouch, which he daily improoves, by the thriftiest, if not wretchedst courses he can take, and yet shall beguile and coulsen his own sisters of their portions? shall goe whining up and downe, just like a mendicant Friar, and pleade poverty and want of meanes, [witnesse the many visits hee used to bestow upon his poore neighbours, (when hee dwelt amongst them) at *Herbaldown*, to borrow a few pence to buy himself and family bread, one of those trickes whereby hee wound himselve so farre into the compassion of a neighbouring rich Matron, that in commiseration of his hence conceived penury, she made him her constant Almefman while she lived, and her Executor when she died.] shall betake himselve to by, indirect, and unwonted, unwarranted wayes for further improvement of his fortunes, seeking (against the Law of Nature and common Humanity; for

Nemo debet letcupletari cum alienâ jacturâ :) to enrich himselfe by other mens ruines : shall (because his desert before these times could never procure him any Benefice of his owne) take advantage of the present opportunities to dispossesse another man of his, flying sometimes at this, another while at that, and still you must note (like his fellowes, followers of the same game with him) at the fairest Livings in all the Country : You know, Sir, who is true and legall Vicar of *Minster* in the Isle of *Tanet*, (a man of unquestionable worth in any but such times as these, wherein the best accomplishments of learning and vertue, if at least rewarded upon a man by former times with any futable preferment, are all too little for his protection from such envious eyes, snarling tongues, and undermining braines as yours, had he not all the uprighter Judges) you know, I say, who is Vicar there at present, and I know and many more with me, whose covetousnesse prompts him, by malicious aspersions and false suggestions, by indefatigable, importunate, implacable machinations, and solicitations against him, to eject and supplant him : wee know who's the Vicar would be. 'Tis (he shall be namelesse) *Dicke Culmer*, Minister of Gods Word, dwelling in *Canterbury*, heretofore of *Magdalen Colledge in Cambridge*, Master of Arts. And can you blame him ? O ! 'tis a benefice like the Island, pleasant and fruitfull. By the way note, that 'tis the oyle of the full rewenes of that Vicarage that he covets, bearing little or no affection to the *Flocke*, but to the *Fleece*. And no marvell : for were the proportion of his love smaller, yet 'tis as much as hee's like to have returned him from thence, his good conditions being so well knowne, by long experience of that discerning people, his Countrymen (however courted of him in that *Encomium* both of them and their Island) that, not desirous of such a change, they have agreed to deprecate and obstruct his comming thither, having framed a Petition to the Parliament to that purpose, under most, if not all their hands. In the interim hee stayes his covetous appetite, (as well as he can) with a morsell neerer home worth some 120*l* per annum, or better, the Vicaredge of *S. Stephens* neere the City, whence by trickes and indirect practises, getting the proper Minister (one of those whom pag. 11. he misreports for *Malignant Cathedral preaching*, a man of choice parts, and well beloved) to be put by, he hath intruded into his place,

Chartham.
Ickham.

Note.

and thrust in his sickle there, though with as little successe in point of acceptation with the people, as hee is like to finde at *Minster*, if ever his project or getting thither take effect, which when it happens, wee'll all cry out with the Poet,

Mopso Nisa datur; quid non supremus?

These are pretty checkes (one would thinke) to his covetous essayes, if the eyes of his minde were not obstinately shut against them, of whose opening till I see some fruits, how can I chuse, but from the premisses, condemne the man of *Covetousnesse*?

4 *Hypocrisie.*

Nobilis Ec-
clesia cathe-
dralis Herefor-
densis; nobilior
Wintoniensis
nobilissima
Cantueriensis.
Met. Paris.
Ann. 1254.

His next marke is *Hypocrisie*, whereof in a word: The dissembling his estate by dayly pleas of poverty and want of meanes; his furious shewes of zeale to *Babylons* downefall, *Babels* erection rather, his forward bold attempts for the extirpation of superstition and idolatry, by his laying so much about him in the late disanulling one of the fairest Cathedralls of Christendome; his seeming good affection to and compliance with the Parliament and Parliamentary cause and wayes, his courting and countenancing the common peoples humour, in their late Anarchicall practises: when all the world may see that all is done, Impostorlike, meerely for private ends, and to serve his own turne, meerely to ingratiate and indeere himsefse with the Parliament and people, meerely as a bait, a net layd to catch the times applause, meerely *in ordine ad spiritualia*, as a way, a course that may bring him at length to that *spirituall* preferment attended with *temporall* profit, his ambitious covetous mind too apparently aspires unto: whence can these proceed but from an heart full of base hypocrisie? Can any tree beare such fruits as that? Can you not run and read his hypocrisie?

5. *Clamorousnesse.*

As for his *Clamorousnesse*, besides what arguments and evidences we have of it in Print, it hath alwayes beene his vain (for want of some of that *Comeat Physicke*, which pag. 23. hee prescribes and gives to others to cure them of the *clamorous evill*) to mouth his owne grievances, though (for the most part) but pretended and imaginary, with so much uoyse and clamour in all companies, as if his sufferings, when eyther small or none at all, (making Mountaines of Molehills) were transcendent beyond all patience, above all patience, for easier audience and access sake, ever pleading wife and children, and a great charge, to the censuring of many, though not over credulous, into a firm belief

of his reall penury and poore condition. Yet as clamorous as he is against others, to others clamours none more deafe-eard then himfelfe: witnesse (for a taste) the dance he led a gentlewoman the other day, comming to demand some dues of him, and not so tame as to be turned off with frivolous excuses, from his House through all the Towne, as farre as the *Blean*, and then (to be rid of her) shewing her a payre of heeles, who would not bee shaken off untill she saw the Fox burrowed in a thicke wood.

Et cum clamaret (quo nunc te proripis?) illa

Redde, Ricarde, meam, Tu post virgulia latebas.

But whilest some are contented with this summary, me thinks I heare others call for a large narrative of this rare story: for whose satisfaction I will over it again more punctuall and fully. A suit in Law then depending between our righteous *Richard*, and one Mr. *B.* and that being, by consent of both parties referred to certaine friends for arbitration, who awarded him to pay her a certain summe of money; the Gentlewoman, with her brother and his wife, comes one day to his house in *Margarets* Parish, Canterbury, to make demand (in hope to receive, the awarded summe, and finding him at home, makes knowne her arrand to him. The man (like himfelfe) presently fell to making excuses, pretending that he was but newly returned from a journey, had speedily another to take, and in the interim he was busie at his study, being to preach the next Lords day which was at hand, and therefore he could not now intend them. But the other Gentlewoman (one of a more masculine spirit then her sister, and fitter therefore to encounter such a baffle) well knowing the mans conditions, replied, that they had a great occasion for the money, that he knew well enough it was their due, and he was much mistaken if he thought they would be so put off; for as they came for money, so money they must have, nor would they leave him till they had it. And for his preparing to preach, it was, they knew, a meere put off, for they had not forgotten the time when he could brag what an easie matter it was to him to make a Sermon; he could ride and study, and was able to make a Sermon on horse-backe; and therefore they were assured it was no such hard matter with him now to preach, as that he should offer that for an excuse, and if that were all, he must nor thinke they would be answered so. The man perceiving their resoluti-

The Fee
hundred.

Or

Culmers pro-
grosse;

Or

The K—
driven

Out of Town

ons not to depart without money, and being as resolutely bent of his part to part with none, calls in all haste to his wife for cleane band and cuffes, as if indeed he had intended a journey, which being brought him, and that not serving to rid them away, he takes his cloake, and out of doores he flings, thinking to get loose of them; but it would not be: for after their Gentleman usher they all trudge, with repeated lewd demands of their money, who regardlesse of their close pursute and clamours carries them on from street to street, measuring out one street after another, with such large strides and lanching steps as that by what time he was gotten to VVestgate-street or thereabouts, Mrs. B. and her brother (a fat burley man) were so farre cast behinde, and so outstripp'd of their mannerly Gentleman-usher, that they even gave out, and left him to be pursued alone by the other Gentlewoman, who indeed stoutly held it out, and followed him so close, (mending her pace when he mended his) that he could hardly gaine ground of her. On then goes *Dick*, and up to St. *Thomas*-hill he makes, and so towards Christ-Church wood, a good breathing you may thinke for a Gentlewoman, being nere two miles from *Culmers* house, whence they first sat out: whiles he leads her through the streets, his pace was somewhat tolerable, and 'twas his wisest way, for otherwise she was resolv'd to have made her outcries after him, that all the streets might ring of the occasion. But being once gotten out of Towne, and so out of that danger. he made bold to runne other while, thinking so at last to cast her off: but 'twould not serve his turne, for being a nimble fat woman, (it seems) she held well with him at all paces, chattering at him all the way for the money, that all they met tooke notice of it. At length being about to take the wood, he faces about, and as once or twice before offers a parley, and asks her what she meant to pursue him in that manner; she gives him no other answer then before, that goe whither he would shee was resolv'd to follow, and would never leave him till she had (what she came for) her sisters money. Finding her still harping on that string, and being deafe of that eare, on againe goes he, threatening to shew her a course, if she would not be gone and leave him: why but (quoth she) you will not, I trow, be so un-civill, having train'd out a Gentlewoman thus far, but you will see her home: whereupon he bends his course straight way to-wards

wards the house where he knew herselfe and sister dwelt, and when he had thus usher'd her within or neare the sight of the house, he gathers up his cloake about him, and with all the speed he could, makes to the side of a rough thicket, hard of access, especially for a Gentlewoman encumbered with long coats, and silken withall, apt to be torne with bushes and bryars, and in there he rushes which when she perceived, bethinking herselfe of the difficulty of a further pursuite, she gives it over with this farewell to her game: *Nay now I see the Fox is burrowed; e'ne goe thy wayes the n, and be hang'd, for I'll follow thee no further.* And so you have the story.

Passing from whence, let's have at him for his *Unnaturalnesse*, ^{6. Unnatural-} which indeed is so notorious and grosse, as no heathen almost but ^{ness.} would blush to be so justly taxed for the like. It is a saying as true as trite: *Ingratum si dixeris omnia dixeris.* Nothing can be added to aggravate that mans crime that is once justly taxed of *Unthankfulnesse*. And can any unthankfulnesse equalize (not to dreame of transcending) that of a childe to a parent? and wherein is or can that be better tried, then when need, especially if accompanied with old age, hath rendred the unfortunate parent a fitting object of his child's reliefe? and such a one is old *Culmer*, the Historians father, a poore aged man, and in point of providence to blame in nothing more, then for too soon parting with what estate he sometime had to this unnaturall sonne of his, who now, in requitall, so much neglects him (not for want of ability, but will to succour him) as the whole Iland where he lives rings of the Impiety, whilst the Monster never seeks to lay the clamour, values it not, weighed with the saving of his money, being ready to take up that of the Poet:

— *Quid enim salvi infamia nummis?*

No marvell that he proves such a rebellious sonne to the Church, his mother, that is so unnaturall a childe to the poore aged man, his father.

As for his *Maliciousnesse*. Not to insist on his continuall ^{7. Malicious-} suits in Law, being indeed a notable *Vitiligator*, & *legis quam Evangelii peritior*, a better Lawyer then Divine; I will trouble you but with one instance of it, which concernes a Gentleman of birth and credit, brought in question for his life by the treacherous malice of this grand impostor, who with open mouth, and all

Recited verbatim at the end of this Trearise, and purposely referred either, because too tedious for this place,
Dick Culmer a Royalist.

An Advocate for the Liturgy.

Quoniam manifestum est.

possible aggravation, accused him to the Councell-Table of treasonable speeches, occasioned by some discourse betweene them about eight or nine years since concerning the Ship-taxes and Impositions of those times, in saying (as the very words of the impeachment, under his owne hand runne) that, *if we have such taxes laid upon us, we must rebell, or we must be faine to rebell, or to this effect.* And the better to curry favour, and purchase the more credit to his indictment, what sincerity of duty doth not the counsellor profess therein to God, and his Sovereigne Lord King Charles for whom (saith he) *I pray from the bottome of my heart* (a hollow heart sure, without bottome (that the Lord would preserve him from Dick Culmer, and his fellows, a sort of) *seditions and rebellious men*: with many other overtures of loyalty, seconded with other of the same stamp) in a letter of his (which I have seen) to a noble friend of the accused Gentleman, written shortly after: wherein what professions he makes of the good liking he bare to the *Service-book*, the catechisticall part of it especially, (his steadinesse and care to continue constant to those professions being so eminent) I may not here, without wronging the man, passe over in silence: which are these: *Yet did I* (quoth he) *clearly manifest my loyalty, in that I did so publicly take his Majesties part, (loyall Richard I well fare thee) and in my Ministry I have shewed (full sore, I doubt, against thy will) the like care; a speciall proesse whereof I shewed (till thou sawest thy time) in my short forme of Catechisme, which I used many yeares (before their eyes were opened) and resolve to use againe (till time better serve thee to cast it off) if it please God to restore mee to the exercise of my Ministry. Which forme beginneth thus: Now we have learn'd to say the Catechisme, &c. let us see more fully the meaning &c. Quest. What say you of our Catechisme in the Booke of Common Prayer? Answ. (Why, 'tis like the rest of the Booke, Popish, Idolatrous, Superstitious trash, &c. no stay) The Catechisme in our Booke of Common Prayer is good, and commanded by the Kings authority, and therefore we should all learn it, &c. (O thou Lamb of Antichrist! what Prelat of them all could have said more?) But *ad rem*. You have heard here of a heynous and capital charge from a vessell (of malice absterge no) of Loyalty of Conformity, like to produce what? but the ruine of the accused, by the forfeiture both of his estate and life. A sad tragedy towards double life. And yet to see, no such matter: for *audiat altera pars*, when*

when the accused came to his answer before as equall as honourable Iudges, he so fairly and fully purged himselfe of his foul, but false crimination, as brought the businesse to this issue, that the accused' innocent Gentleman was absolved, dismissed, whilst his malicious unjust accuser was committed, imprisoned (a due reward for such a Perillus,

Nec enim lex justior ulla,

Quam necis artifices arte perire sua.)

As by the ensuing transcript of the Order of the Councel-board in that businesse will appear to the lasting shame and infamy of such odious malice, heightned in this, that the place where these pretended dangerous words were uttered, was the accusers own table in Christmasse time. No marvell that a Noble man, (one of the Councell-board) thereupon let fall this wish or deprecation rather: *From such guests good Lord deliver me!* Adde hereunto that they were concealed, and not complained of, till almost half a yeare after, in revenge too, for the Gentlemans being (as was pretended) a means to dispossesse his accuser of (what he mouths so much by the name of his Benefice) his Curatship, a little before his complaint preferred; which 'tis knowne he lost for refusing to read (what he hath since been heard to wish he had read) the booke of Liberty. But to the transcript taken from the very originall under seal. At Whitehall the 9 of Octob. 1635.

A treacherous guest,

Present

Lo. Archbishop of Canterbury his Grace.

Lo. Keeper. Earle Marshall.

Lo. Privy-seal. Lo. Cottington.

Mr. Sec. Wyndebanck.

Whereas upon an information given by R. C. Clerk against E. B. of B. in the County of Kent Gent. the said E. B. was sent for by warrant, and bound to appeare and answer the same before their Lordship on Friday, the 9 of this present, this day both the said parties having beene called and heard before the board: their Lordships finding the said information and complaint against Mr. B. to have beene causlesse and unjust, did thinke fit and order, that he should be forthwith discharged from any further attendance concerning the same, and that the bonds by him entred into for his appearance should be delivered up unto him. Lastly, that the said R. C. should, for such his mis-information and abuse stand committed prisoner to the Fleet.* Ext. &c.

Note.

* The 12 Tables would have condemned him to death: *Quis falsum testimonium dixerit convictus erit.* & saxo Tapeis de-

And junior.

And now (Reader) what thinke you of his *Maliciousnes*? I conceive you expect no further evidence. Leaving that then, let's try him next for his *Doltishnes*.

8. *Doltishnesse*. And for that, if he please, he shall have his booke, let him be tried by that. VVhat judicious man having read the promising Title page (where he findes the author arrogating the Title and degree of a Master of Arts) looks over the booke, can refrain from a *Scribimus indocti, doctique &c.* of a *Parturiunt montes &c.* can conclude it to be other then a meere unworthy ridiculous peece, a pitifull poore, jejune, dry, dull, empty essay for a Master of Arts? Can he be thought other then a meere *Ignoramus*, a *Duns*, a *Dullard*, a *Dolt*, a *Culmer* that hath fardelled up a deale of bald, bold, base, virulent, scurrillous stuffe, as void of learning, as of truth, as void of method as full of malice, written surely with inke mixt and made of vinegar and kennell water, and fitter for nothing then the basest of necessary uses? what Master of Arts, but he would not be ashamed of such a blue come off? had he not great need to print his thousands?

A foule pen.

Quid dignum tanto tulit hic promissor biatu?

But (here's the knack on't) 'tis fitted to the genius of (his old patrons) the vulgar, calculated to the meridian of their capacities : and if the people, the rabble, the multitude, relish, taste, resent it well, quoth *Dick*, why *Hey then up goe we*. If it please their palats, and take well with them, *satis est super q;* having never yet learn'd (it seems) that

Principibus placuisse viris non ultima laus est.

Note.

But what saith he? *Equisonem quam equisem mihi plaudere curo*. Thus expects he *aurum è stercore*, like a meere dunghill craven. But though (by his own confession) 'tis sure working by the book; yet that's not all the evidence we have to prove his *Duns* ship. Aske about in the places of his greatest concurrence, amongst those, if you will, that best affect him, and you shall never finde their respect, their affection towards him grounded upon any learning or Scholler-like parts that he is guilty of. 'Tis confessed of all hands, that he is a very meane, dry, dull preacher, a worse disputant, and for the pen, *fit liber Index*, I appeale to his booke. What it is that hath commended him to their affection, and begat their esteem of him is, his forwardnesse to heare and carry newes, and to be active and dextrous in such works of orderly reformation, as that whereof he blusheth not to make his boast in that Lying Legend. As for any other matter worthy of note in him, they are all as great strangers to it as himselfe. But enough of that.

Now

Now to his *Lying*. I have heard of a youth, one of his Tribe, ⁹ *Lying*. a bold, factious fellow, for Schollership as errant a blockhead as himselfe, for conversation (it may be) somewhat looser, much taxed for a notorious *Lyer*, and so noted for it at the Vniversity, that a common noted *Lyer*, by a new invented Proverb amongst them, was nicknamed after him; how well he deserved it, I partly know, but how our scribler, Dr. *Dicke*, deserves the like, all the City, and parts adjacent, by long experience of his common, customary, habituall lying, know so well, that were it put to the vote there, whether or no a notorious *Lyer* should be called a *Culmerist*, I dare warrant you it would be resolved upon the question, *perquam paucis contradicentibus*, in the affirmative. Whence els our common Proverb of *Culmers Newes*, taken up for an odious *A Proverb*, untruth, a lowd Lie? A faculty that hath so disparaged his intelligence, whereof he makes a trade, that truth, and true intelligence fares the worse, and wants that credit it deserves, many times, with most of his good Masters, for coming out of his mouth so accustomed to run over with flammes and falsehoods, the just reward of a known convicted * *lyer*. By the way, tell me, are we not like to have *Peace* and *Truth* meet apace, the hearty and unfained wish of all good Protestants, and true Patriots, whilest these hypocrites mouth nothing more, meane nothing lesse: are not these (I say) like to meet and greet apace, when, least our peace should returne, before their ends, their turnes are serv'd, to continue their disinnall distance, we must have such fomenting of divisions, such flattering of parties with *Lyes*, lyes by the living, lyes by the dead, lyes from the Presse, and (would I could not say) lyes from the Pulpit too? But all this while we speak without book: *It's sure going by the booke*, saith *Dick*. Let's then from his verball, transient lies (whereof somewhat before in his *Impudence*) to his printed, permanent lies: yet not all those neither, for fowling too much paper, but here and there one, for a tast and test of the whole pack, as we use to say, *Ex pede Herculem*, you may judge of *Hercules* dimensions by his foot.

Not to repeat that which beares the bell from all the rest, the *Passing-bell*; and to passe over the Petition marching in the Front, that I may not seem so rash as to grapple with a multitude, though the thing without all question be properly his own, as the

* *Mendax hoc lucratur, ut cum vera dixerit, ei non credatur.* Arist. apud Diog. l. 5

I. Instance.

Amannensis, who lead the Petitioners into a manifest untruth, when he made them certify, that Doctor &c. was *Parson of Hith*, *Parson of Ickham*, *Parson of Well*, *Parson of Saltwood*, &c. and Doctor &c. *Parson of Back-Church in London*, *Parson of Barham in East-Kent neere Dover*, *Parson of Bishopsbourne*, &c. when he knowes, as well as hundreds more in those parts, that as *Hith* and *Saltwood* are but one and the same Parsonage, *Ickham* and *Well* another, so *Bishopsbourne* and *Barham* are no more, though he reckon the Chappells as severall and distinct Parsonages, (one of which, *Well*, is long since desolate) and marshall them so farre asunder, that his fallacious and unfaithfull dealing may be the better hid. To let these things passe, I say, and come to his Pamphlet.

2. *Instance.*

What an impudent lie is that, pag. 4. where, with sawcie language towards most of the Bench, whom he calls *malignant and Prelaticall Justices*, he affirms that they so bestirred themselves, that the arraigned Cathedralist was (’tis plaine, he means unjustly) acquitted? when it is notorious in the Countrey (and we have nothing but his bare word in contradiction) that the businesse had a square, faire triall, and the prisoner, by an whole dozen of honest and unbyac’d Jury-men, was legally a quitted. Thus for the text. Now what saith the margin? Why, *A Cathedrall lasse beguiled by a Singing-man*. Like text, like margin, both false. The beguiler, he knowes, (nor is it unknown to Town and Countrey) was no Singing-man, but a Townsman, a Chirurgeon, that but a while before left the City to dwell in the Church. Now when in a thing so fresh in memory, he dares to falsifie so grossely, what truth may we expect from his stories of occurrences pretending to 30. or 40. years standing? Withall, see what a tale he hath here chosen to begin with, to defile his own nest *withall, like a cursed *Cham*, to discover his fathers shame, by reviving the story of his quondam-questioning for beguiling a wench, in those dayes called begetting a bastard, which otherwise was well nigh buried in oblivion. Doubtlesse (friend) neither Father nor *Fatherlike have reason to con you much thanks for this occasion of making, their credits to bleed afresh, by such unadvised tale-telling.

* *Turdus sibi
malum cecat.*

* *Cui pater
est populus, non
habet ipse pa-
trem.*

But since you will needs provoke the discourse (by talking of *Bastards*) prethee, man, tell me (as you are an excellent Casuist) what

what may be thought of their children that marry themselves? (as a precious paire of your acquaintance lately did in *Canterbury*;) or of theirs either, which you and your fellowes use of late to couple, and put together (*marrying* you would have it call'd) after an upstart, new-fangled (I should say *reformed*) way of your own devising; with utter detestation, waving that of the Church of *England*, both in point of what is to precede the solemnization (publishing of *Banes*, &c.) and in the solemnization it selfe (the *Forme* prescribed in our Liturgy established by Law.)

The validity of
new-fashion-
ed marriages
debated.

Admit, upon occasion, their *Legitimation* come in question, what, I say, in the judgment of sober men, regulating their opinions by the Law of the Land, may be thought thereof? or how shall it be justified? when the policie of this State hitherto (for I speake not of the future, not knowing what to morrow may bring forth) allowes not of (what their legitimation depends on) their parents intermarriage in such a case.

1 As to the
Issues Legiti-
mation.

And doth not the like scruple offer it selfe in point of *dower*? For, suppose that after such a mock-marriage, the good-man dying, the widdow be put to sue for her dower, and consequently to plead the *accomplishment en loyall matrimony*, I would fain know how in this case she shall be able to justifie her plea, being married after such a sort as the Church of *England* (to whose connuſance the State transfers the plea) is so farre from approving, that the parties so coupled, in her construction, (if those that know her mind, I meane, Lawyers, may be credit'd) are so farre from being man and wife *in foro fori*, that if *in foro conscientie* they finde no tie upon them to the contrary, they may even forsake and leave each other when they please, without controll. And what fine work, my masters, this may chance to make in time, judge ye. But by the way take this story along with you, as in my judgment not impertinent, not borrowed from either *Plato's* Common-wealth, or Sir *Tho. Mores Utopia*, but of that reality and certain truth, that 'twill be no newes at all to many now in London, ready with an *Ecce* (as it were) of demonstration, to point out the parties. A watch then being lately set on foot between a young couple in London, and both parties and parents so farre agreed, both in point of portion and otherwise, as that nothing now was wanting of two to make them one, but an orderly solemnizing their age.

2 As to the
widdowes
dower.

An instance of
such a marri-

*With the ſe-
quel of it.*

*A whore and
a knave.*

Wily beguil'd.

nuptiall rites, they muſt needs, forſooth, be married (for ſo the maids father will have it) after the new faſhion, without asking, without licence, without ring, without book. The young man (for the preſent) diſſembles his diſlike of the way, and ſuffers the father herein to have his will. After this mock-marriage, what do the young paire, but, like other married couples, live and lie together? and, by the provocation of ſuch opportunities, ſomewhat at length followed, that required the countenance of a reall marriage; which the young man perceiving, and being unſatisfied both with the way of his marriage, and with the ſumme of his wifes portion; or, it may be, intending to take advantage of the invalidity and illegality of the one, to procure an augmentation of the other, and thinking the time now come to do the feat, what doth he, but, as if cleere of all conjugall bands, and no way obliged to nuptiall duties, forſakes his pregnant bed-fellow, diſclaims her for his wife, nay and in diſpute about the matter with her father, that he may caſt the *Whore* upon her, is contented to take the *Knave* unto himſelfe: ſo that, in ſhort, for his part, *actum eſt de commu- bio*, hee'l no more of the match, unleſſe (for, after much adoe, to theſe termes they came at length, and this was that the young man had in project all the while) to that portion which he had had with her already, ſuch a further ſumme might be added as he required, and that they might withall be married after the old orderly manner, in the legall way of the Church of *England*: upon which conditions, and not otherwiſe, he would take her for his wife againe, and uſe her as became an husband. The old amazed Father-in-law finding himſelfe thus unexpectedly caught, ſo much of his money gone already, and, as it proved, to no better end then to have his daughter, after ſo long prostitution, turned back upon him with diſgrace, and all for want of a right and orderly marriage pleadable in Law, thinking it his beſt way to make a virtue of neceſſity, condeſcended to theſe harſh demands, payes downe what money was required, and ſuffers a ſecond (that is, a right and orderly) ſolemnization of his daughters marriage to the ſame man, being well laughed at for his paines; and whether ſerved in his kind or not, let any but his peeres, ſuch innovating coxcombs as himſelfe, be judge.

Another

Another such like mock-marriage there was, happening much about the same time too: but the advantage here was taken on the womans part, whose portion being in her brothers hands, and he refusing to part with it, unless verily she would take an husband of his chusing (a zealous brother, forsooth, whom she affected not, being indeed in league with another man before :) she cunningly dissembles her consent, so as upon the wedding-day she might herself receive her portion. Her brother condescended: so married they were in that spick and span new way. At night when the Bride should go to bed, she conditions with her Groom, that since they were married in a new way, so after a new, though preposterous order of entering the nuptiall geniall bed, he should go to bed first: he did so; then (having taken a former opportunity to convey her marriage-money into her fore-intended husbands hands) she pretends an occasion to go down, leaving the poore mistrustlesse gull in bed, expecting her returne, and making sure account to exchange a maidenhead with his Bride that night; who intending nothing lesse, and having provided all things in a readinesse for her escape, gets her away after her mony, and the next day, or shortly after, became his lawfull wife (by right way of marriage) whose she was before by affection, and so continues, the former mock-marriage notwithstanding. But are we not unmannerly to leave *Richard* thus long? Craving then his pardon, we proceed.

2. Instance.

with its sequel.

As for the *Glory-cloth*, whereof in the Petition, and againe pag. 6. to stop the Lyers mouth, and satisfie such as are capable of it, sober men, the truth of that businesse is shortly thus: The late Dutchesse Dowager, of *Lenox* (no Papist, I know unless her pious legary must make her so esteem'd,) amongst some other like bequests, contained in her will, giving to this Cathedrall 100. pound sterling, at such time as the Society was in consultation for repairing some decayes about the ornaments, and utensills of their Church; the back-cloth upon the Screene, or Travers, being much discoloured, with age, and the Screene it self a goodly piece of carved Tabernacle-worke, which though overlaid with gold, yet when stripped of the imagery that sometime was about it, the pious and prudent (Reformers of old thought fit to be left standing) in many places of it, by the golds wearing off, being

3. Instance.

The Glory-Cloth vindicated.

The Screene.

being gonne also to some decay; with this 100 pound legacy, and somewhat added to it of their own, they purchased a new cloth of purple velvet, and hung it up in the roome of the other; repaired the decayes of the gold about the Screene; and for the further adorning of the cloth, and minding the beholders of the deadfulness and sacrednesse of that place, not in it selfe, but from the high and sacred *Agends* there, for the better seasoning and preparing the approachers mindes with fitting thoughts and meditations in their address thither (feare and reverence being to walke hand in hand with faith and repentance in that sacramentall action) purposed and tooke order to have imbroydered on it in gold and silver, what? why even no more then is penfill'd in as glorious a manner at the head of most Chancells in London, above the Decalogue, the glorious and dreadful name, *Jehovah*, with suitable embellishments. And what matter is there in all this of scorne, of clamour, of making the world beleewe that this *Glory* is their *Shame*? Indeed, *Nunc aliud tempus, alii pro tempore mores.*

4. Instance.

How false (next) is his relation concerning Dr. P. pag. 10. where although he have the impudence to averr that the *Cathedrall gates were shut a day or two for his rescue and defence against the Magistrate and People, &c.* yet in truth there was no such matter; no shutting of gates, but in the night time, as at other times before and since, till they were heav'd off and laid by. Nor did the party ever hide himselfe, or was conceal'd by the Cathedralists, as he pretends, but when demanded by the City-Magistrates, presently yeelded himself without the least resistance, either by word or deed, as many both of the Church and City of more credit then Dr. Dick, can, and, if required, are ready to attest.

5. Instance.

To let passe his Lie of the *Mutiny* at Canterbury, recorded pag. 12. a thing that never was above ground; see how he faults and falsifies in his Winters-tale concerning the fall of the Vane and Pinnacle, pag. 13. going about to perswade Strangers (he cannot those that live upon the place, and know the contrary, & so dare tel him to his face) that the Vane with the Archb. Arms pulling down the Pinnacle which upheld it, in the fall was carried (partly against the winde) a good distance from the steeple, and fell upon the roof of the Cloyster, in which Cloyster the Armes of the Arch-

Archbishopsrick of Canterbury were carved and painted on the lower side or concave of the arch or seeling of the Cloyster; which Arms in the Cloyster were dashed in pieces by the Armes which fell from the Pinnacle of the steeple. The Armes of the present Archbishop (so he summes it up) brake down the Armes of the Archbishopsrick or Sea of Canterbury: adding in the next page, that the Cathedral-men repairing the broken Cloyster, gilded and painted the arch over head as it was before: but (saith he) they have made another Coat-Armes in the roome of the Arms of the Archbishopsricke, because they would conceale the strange ruine of those Armes. *Mendax lingua quò vadis?* for here is lie upon lie, one in the neck of another, *sic unda supervenit undam*, and these, for a tast of his Poetical learning, summed up in the close with certain capring rimes, to give his Readers palate some variety, or rather for the lies better authorizing: for *Pictoribus atque Poetis*, &c. what Priviledges Poets and Painters have in this kinde, is notorious. Would you know the truth? Then thus it was. About the time he speaks of, such Vanes were indeed erected for the common benefit and accommodation as well of strangers travelling by those parts, as of the Inhabitants upon and neere the place; the Super-eminent place of their chosen posture, yeelding great advantage for a vast latitude of publike aspect. Of these ('tis true) that with the Archbishops Armes upon it, in that great storme on S. Johns night, 1639. fell, and in the fall drew down with it the top of the pinnacle whereon it stood: but that the Pinnacle and it were carried any distance from the steeple, with the wind, much lesse against it, is most false; since who yet observes may see, they fell directly downe into that corner of the Cloyster underneath, almost contiguous to the very pillar of the steeple which supports both Pinnacle and Vane.

Truth cleared
concerning the
Vanes.

What he adds (that in their fall, they brake or brake down the Armes of the Archbishopsrick carved and painted on the lower side or concave of the arch, or seeling of the Cloyster &c.) is a lie as notorious as the former, there never being any Armes of the Archbishopsrick either carved or painted in the place of the breach; nay no Armes at all, but such ordinary worke as in the rest of the untouched rooffe on all parts thereabouts is at this day to be seene. 'Tis true there was on the one hand of the breach, the Arms
of

* *Cuilibet in
sua arte perito
esse credendum*

of the noble house of *Arundell* quartered with another coate, as there was of some other (or a plaine shield rather) on the other side, and those are standing still, undemolished by the fall: but for other Armes there or thereabouts, of the Archbishoprick especially, though magisteriall *Richards* own selfe averr it, yet (if * Heralds and others may be credited to whom the Cloyster with the Armes about it, by curious and frequent observation taken of both, before this breach was made, was and is better knowne then ever to him, or any of his tribe) helies as grossely, as the man you wote of that told us of the miraculous ringing of the Archbishops passing-bell, or as he that talks of eating a Sack-pisset out of the Cathedrall basin, p. 20. or as he (the very same hand guided both pens) that said, the Minister that succeeded *M. Culmer*. upon his suspension, for refusing to read the booke of *Liberty*. shortly after drown'd himselfe. Nor doth he otherwise when he assignes the reason for taking downe all the other three Vanes, to be Cathedrallists policie, for taking away the observation and remembrance of that downfall, which concerned their gracious Diocesan, and great Cathedrall so much. Whereas the known and onely cause hereof was, an experience by this unhappy accident, of the weaknesse and inability of the slender pinnacles to support them in stormy weather, without indangering the steeple: a thing, from the very first, so much feared of the most of the Churchmen, that, but for the forwardnesse of some one or two, (whereof the one in Office for that yeere, who afterwards smarted for such his forwardnesse, being at his passing his accompts, made to pay some part of the charge out of his own purse, as I have heard) they had never been set up; so strong was the opposition against it from the rest of the company.

* *Instance.*

Where he insinuates (pag. 18.) that none but *Proctors, Fidlers, Tapsters, and other friends of the Cathedrall and Prelaticall party at Canterbury*, were for the *Archbishops Secretary to be Burgesse there &c.* how sawcy and false too is hee in that assertion? when 'tis knowne, nay the fellow knowes it himselfe, that the then Mayor, all the Aldermen, but one, most of the Common Counsell, besides divers prime Citizens and Freemen, that were neither *Proctors, Fidlers, nor Tapsters &c.* gave, or were ready to have given their voices for the Gentlemans election. By the way,

way, friend, how rude and uncivill (not unlike your selfe in this sawcy terme reflecting, if you marke it, upon no small number of your good Masters) the opposite partie was in that action, I report me to the indifferent and sober partie of that assembly.

As for his assertion and triumph, in that absurd comparison, 7. Instance.
 pag. 24. *That now there is no such heterodox malignant Cathedrall stufte heard at Christ-Church, as before this blessed Reformation, &c.* What he meanes by such epitheted stufte I know not. But 'tis too well knowne to Town and Country, that since this blessed Reformation, since the setting this able and orthodox Ministry, as he calls it, since these young heedlesse boyes came thither to preach in *Quirpo*, since this change of *Anca pro aureis*, of *Drosse for Gold*, there hath beene and is such strange matter delivered there for *Doctrin*e, such upstart new-fangled stufte for *Discipline*, as startles many sober, orthodox, well-affected Christians to heare. One cries down the *Liturgy* (the Service-Book established by Act of Parliament) with stale, thred-bare, long since refuted, exploded arguments, pick'd from the scurrilous, libellous papers of *Martin Marprelate*, T. C. and their fellows. Another labours to disaffect his Auditors to it, with odious comparisons betwixt it and *conceiv'd* prayer, resembling that to the constant and unvaried note of the *Cuckow*; this this to the sweet and changeable tunes of the **Nightingale*. One (and more then one, and with more then ordinary violence too, and demonstration of the spirit of contradiction of the orthodox Doctors and Doctrin of our owne and all other reformed Churches :) will have no Communion at all, fiercely condemning it both in the giver and receiver, because, forsooth, of the mixture of good and bad, the precious with the vile, at those meetings; Anabaptistically fancying to themselves, and no lesse paradoxically, a C H V R C H here upon earth without spot or
 E
 * *blemish*

* *The same mouth was since that, out of another Pulpit, heard to wissh, that all those that bowed at the name of Jesus, might be crooked, and that as many as kneeled at receiving the Communion, might rise up no more, or to that effect.*

New Cathedrall preaching, new.

† And is not here brave sport
for the Romanists? we that
were wont to upbraid them
with their halfe Commuions,
are now come to fall short of
that, and deny all. Besides,
what's become of that Note
which wee assume of a true
Church (the right Admini-
stration of the Sacraments)
when we will administer none
at all?

And Praying,

† blemish. Another will have no
Discipline, no forme of Church-
government, but that wilde one
of Independency, protesting, and
declaming against all other formes
as repugnant to holy Scripture.
Thus they preach, and will you
heare now a little of their Pray-
ing?

Tickets come to them from this
and that good Sister thicke and
three-fold, one must bee (and
was) remembred and commended

in a thanksgiving to Almighty God for an overflowing measure of
the Spirit in her, (to the admiration you may thinke of all her
Gossips.) Another must have, and had, their prayers for the con-
trary, her lack and want of the spirit, (to your Sister, Gossip, and
share with her of her Overflowings.) A third, whereof I saw and
read the Ticket, so ill written, both for authography and sence, as
I never saw any thing of that kind more ridiculous and absurd,
must have, and had, their thanks and prayers too for a brother of
hers: Thanks to God, for the opening of his eyes, and bringing
him to the sight of his error; and what was that? why, taking
up Armes, and ingaging his person as a Souldier on the Kings par-
tie: Prayers, for what? why, that he shut not his eyes againe,
and having deserted the King, revolt, and relapse into his former
error. Another of the Sisterhood, a sedulous and noted frequenter
of their zealous exercise, both publike and private, having caught
a clap of late, besides the prayers made in her behalfe both here
and elsewhere, how did one of these Orthodox Ministers, tooth
and naile, *omni cum valido suc*, bestir himself in a Sermon the next
Lords daie, made on purpose to salve the matter, and reconcile her
to the offended Congregation, from that proper and pertinent
Text of Scripture, *Gal. 6. v. 1.* whilst some of the Sisterhood,
hearing how the tongues of certaine of their owne tribe were la-
vish in the censure of their collapsed Sister, and in such termes too
as tended to the discredit of their righteous profession, tender of
the

A holy sister
beguiled.

the consequence, laboured to dissuade them from such scandalous censures, condescending to have her called *Whore*, but not, as some would terme her, *Round-head-Whore*. And is not the world well mended, my Masters, at Christ-Church, *since this able and Orthodox Ministry was settled there?* doth not the Historian justlie, worthilie celebrate this alteration? A remedie indeed as bad, if not worse then the disease, not through the Physitians fault though, but theirs rather, who like pragmaticall patients, will take no Physicke but of their owne prescribing, admit of no Pastors but of their owne recommending; a mischief which the wisdom of our State hath ever laboured to prevent, by opposing popular Votes in the election of Ministers, which cure, if at this day for a while remitted, will, I doubt not, be re-assum'd againe, after some few such miscarriages as this, have sufficiently informed the world of the inconvenience. *Fiat.*

Censured.

Thus have you heard of some of the Historians good qualities, to which I might justly add more, such as his *Arrogance, Envy, Revenge, Rudenesse*: but since they are glanced at before, and you may nauseate what you have already, such unfavoury stuffe it is; and chiefly least some over-curious Anagrammatist should please himselfe too much with picking out his name (*Richard Culmer*) from the first letter of each word in this goodly Poesie put together, which, to avoid the giving such a hint, I have *ex professo*, and of purpose, marshalled otherwise then they lie in the mans name, and that somewhat may be reserved for a second edition, if he should provoke it, by obtruding his *Nemes* upon us a second time, I will stop here, neither fowling my own fingers, nor blasting others eares with representing any more of his wretched conditions at present. And by this time, Readers, you may be ready, I suppose, for a question, and be ask'd what you think of the competency of the Cathedralists Accuser, now that you have seene him unmas'd? Is not *Dick Culmer* a fitting man to accuse other men, and in that bitter, satyricall, sarcasticall pharisaicall way too, that is so many wayes obnoxious to just reproofe himselfe? to record, to make a Register of Cathedrall evils, of Cathedralists vices, that is so great a stranger to all vertue himselfe? Were it not a great deale fitter, while the hypocrite is pulling *Mores* out of his brothers eyes, or pulling out their eyes rather, if that will

Peroration.

The Cathedralists accusers competency debated.

Quis tulerit Gracchum?

Machiavel.

content him, for 'tis their extirpation onely, not reformation will serve his turne, that he were casting *Beames* out of his owne? Was there so little choice, that a more righteous man then he could not be found, on whom to lay the Province? In reason such a Censor should himselfe be *rectus in curia*, nay *integer vite, scelerisque purus*, some *Cato*, or an *Aristides*, a man of exemplary justice, and morall integrity. It was indeed the saying of as honest a man sometime as himselfe: *Accusa fortiter, habebit aliquid*. Accuse home be sure, and doubtlesse thou shalt not lose thy labour. But then, as generally in cases of this nature, the Accuser ought himselfe to be *integra fama*, a man without exception. Shall a Jew accuse a Jew? *Claudius* cannot passe for a competent accuser of a *Mæchus*, nor *Catiline* of *Cethegus*. Amongst the list of just exceptions by the Civill Law serving to repell an accuser, I have met with these: 1. *Infamie*, 2. *Capitall Enmity*, 3. *Guiltinesse of the same crime*, and 4. *Sacriledge*. To all which exceptions and many more, how liable our precious Recorder is, *ex allegatis & probatis*, is so notorious, as that henceforth (after this Antidote I meane) I shall not doubt to find both the Accuser and his Accusation (the *Newes* and the *Newes-monger*) accordingly esteemed with indifferent Judges.

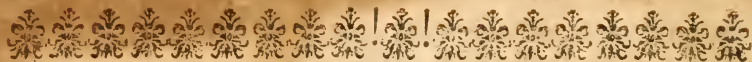
The Proctors
book vindica-
ted.

As for the Proctors booke, about which he keeps so great a stir; (I pray tell him) had he thought me worthy of one of his books, (as well as some others that I thinke had as little relation to him) I should have thought my self more obliged to have said somewhat in his defence, however for the booke it self, I will say so much for truths sake, that I have heard many whom I tooke to be judicious men, and well-affected to the Publike, speake of it with good respect: but to this day never heard any (of any judgement) blemish it with any such imputation laid upon it, as that of *much advancing Idolatry*, (pag. 22.) But may he not be thought his owne foe in flying so eagerly and angrily into the face of the *Proctor*? For (if it be true that I have heard) that he hath the keeping of the *Neck-verse Booke*) time may come, when the *Proctor* may doe him a speciall courtesie. Friends, you may one day be beholden to him, (since you talke of Bookes) for that booke of mercie (if it be not above your learning, being written in Latine) to prevent an ascent upon the fatall Ladder, which your readinesse to
come

come up the first, and your feats upon it, may sooner bring you then you are yet aware of. A rope was then as a bridle about your loynes, take heed it get not up higher and prove hereafter a Col-
 lar for your neck. *Dick* ! you had the Prelate remember the Pina-
 cle, but me thinks I heare sombodie make you this rerurne : *Plun-*
derer ! remember you went beyond your Commission : And indeed, *A jeer retorted*
 (friend *Richard*) as much as you joy and scoffe at the hearing of
 the Cathedrall-Gates, looke it come not to that passe one day, that
 you wish the City-Gates, nay the Kingdomes-Gates, (the Ports
 stood as wide open as these, when one paire of heeles may
 be worth two paire of hands, when an escape away may prove
 your best sanctuary against such a legall triall by the knowne Laws
 of the Land, as may turne you over to *Tiburne-Faire*. And then
Bones Noches, good night Dick. In the meane time, *Clama, decla-*
ma, exclama usque ad Ravim—Rumpantur ut Ilia.

Barke, bellow, bawll ; do even thy worst ;
Till both thy bowells and thy belly burst.

F I N I S.



*A Copie of the Information presented to the Councell-Table
by Richard Culmer, against M.E.B. whereof mention
is made before, Parag. Maliciousnesse, Numb.7.*

*Culmers first
charging against
M.B. for speak-
ing against
the Ship-
Selles.*

I Heard M. E.B. of B. in the parish of G. next W. speaking of the Ship-taxes, say, that such and such places were taxed so much, and some so much &c. and in the end he said, that if we have such taxes laid upon us we must rebell, or we must be faine to rebell, or to this effect punctually, and hearing him say so, I said, that if we considered our burthen with others compared, we had no cause to thinke of Rebellion. The next occasion I could finde I called him aside after *Evenning-song*, and gave him the best admonition I could, telling him, that I could not heare such words but with detestation, and said, that as a Subject, and a Minister, and a Guest, I was bound to tell him what I did, and intreated him for the Lord Jesus Christs sake, that he would forbear such speeches, else I would never come to his house more, with other speeches to this effect. He replied, did I say so? yes said I, that I did heare you say; aske your wife and friends at home. After that he never spake word of it more, till, I heard of late, he in a passion against me, at some meeting, railing upon me, hoping to get my *Benefice for his Cousin H. by my *ruine, he there, as I heard by credible Information, amongst other vile comparisons and speeches against me, said, that he invited me to his house at Christmas, and afterwards I called him aside, and would have him accuse himselfe, but he spake words of sedition, when as I did it not to bring him into a snare;
If

* Your Curat-
ship, good
Richard!
* The very
trade you
drive y^r self
at this day.

If I had, I would have called witnesse, when I admonished him, but the Lord knoweth I did it out of sincere duty to God and my Sovereigne Lord King Charles, for whom I pray from the bottome of my heart, that the Lord would preserve him from seditious, and rebellious men. And my wife saith, shee well remembreth the same speech of his and mine at the Table.

And I heard the said M.B. say, having read over the booke of *Sabbath-Recreations*, and delivering it to me before Evensong in the Church, I asked him if he had read it, he replied, yes, it will make a good privy scale. And my wife and I heard him in our own house say of the said booke, that it was, as if a Schoolmaster should say: it is a good boy, ply thy book and thou shalt go to play in the afternoone. And I and my servant heard him say, that it was unfit such bookes should be sent for Ministers to read in the Church: yet after he had a project to get my Benefice, he to collogue for it, said in my hearing that it was a good booke, and if it were read the Sabbath would be better kept then ever it was. Dated July the

His second charge against him, in behalfe of the Booke of Sports.

31. 1635.

Per me Rich. Culmer.

