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Papal Tyranny :

OR,

A DISCOURSE

SHEWING

What Tyranny the Popes have exercised over England for some Ages, under colour of Absolution and Satisfaction. And from what horrible Bondage England was delivered by the Light of the Gospel.



Since the end of Cardinal *du Perron's* Book was to shake the Constancy of His Majesty of Great Britain; and to induce Him to submit His Crown to the Papal See; I think it expedient, yea and necessary, to shew what was the condition of the English, and what the ignominy and bondage of the Royal Crown, under the Empire of the Roman Prelate. This matter of Satisfaction leads us to that Discourse: for it was a principal Engine of the Pope to bring Kings under his Feet, for him to tread upon their

Necks, and to prey upon *England* with the highest Insolency.

The Dispute about Investitures and Collation of Benefices, is that for which most blood hath been spilt in *Europe*, since Christian Religion was planted in it. Upon that Quarrel above an hundred Battels were fought since *Gregory* the VII. besides Sieges of Towns, and wasting and ransacking of Provinces. As in the fourth and fifth Ages, the word *Consubstantial* was the Mark of the Orthodox, and in our days *going to mass* is the mark of Roman Catholicicks; so in the eleventh and twelfth Ages, to maintain that the Right of Investitures and Collation of Bishopricks and Abbeys belonged not unto Kings and Princes, but to the Pope, went for the mark of a true Christian; and they that suffered for the defence of the Popes Claim, were called Martyrs, and put in the List of Saints, and were sure to do Miracles after their Death.

In old time Popes were created by the Authority of the Emperours, who also

punished and deposed Popes. They employed them sometimes about Embassies and other Services, as a Sovereign Prince will send his Subjects and Servants on his Errand.

The Kings of *Italy* took of the Bishops of *Rome* three thousand Crowns for their Investiture; as of the Archbishop of *Milan*, and that of *Ravenna*, two thousand for theirs, according to the express Law of King *Athalaricus* in (a) *Cassiodorus*. That Law was made about the year of Christ 533.

(a) Cassiod.
var. l. 9.

Ep. 13.

(b) Novel.

123. c. 3.

Subemus be-
rissimos Archi-
episcopos &

Patriarchas,

hoc est, seniores

Rome & Con-

stantinopoleos

& Alexandria

& Theopoleos

& Jerusalem,

si quidem

conseruado, ha-

bet Episcopis

aut Clericis non

minus quam 20

libras auri de-

ri, &c.

(c) Extra U-

nam Sanctam

de Majoritate

& obedientia.

The Emperour *Justinian* having shortly after recovered *Rome* and *Italy*, continued the same Law, commanding that the Patriarchs should pay (and the *Roman* as well as the others) to the Emperours Coffers twenty pounds weight of Gold, which come to about three thousand French Crowns. This is to be seen in the (b) 123 Novel of *Justinian*, in the third Chapter.

But the Roman Empire being pulled down in the West, and *Italy* being fallen into the hands of the French, the Pope was enriched by the immense Liberalities of *Pepin* and *Charlemain*, and *Lewis* the Meek, and from a Bishop was suddenly made a Temporal Prince. Being thus raised, he took advantage, after the death of *Lewis*, of the dulness of his Successors, distracted with great Wars, to make his Keys to clink with a great noise, and to terrifie the Princes and Nations on this side of the Alps, with the Thunder of his Excommunications. (For as for the Grecians his Neighbours, who at that time held still part of *Italy*, they never cared for the roaring of his Bulls.) By little and little the Papal Empire did so increase, that in the end the Popes made bold to strike at the Crowns of Emperours and Kings, and shoot *Anathemas* against them, giving and taking away Kingdoms, putting Interdicts upon their Provinces, and exposing them for a Prey to the next Conquerour. Yea they came to (c) bear themselves for Lords of the whole temporal of the World, no less than of the spiritual, because it is written, *Behold two Swords, &c.* that is the Spiritual and the Temporal Sword.

The height of the Popes Power and Glory, and together the depth, and as it were the midnight of the darkest ignorance, was from the year 1073. upon which *Gregory* the VII. entred into the Papal See, and the year 1517. when *Leo* the X. having published great Pardons over all the Papal Empire, began to sell Heaven for ready money, and put to sale remission of sins, and deliverance of Souls from Purgatory. This moved the people to search the Scriptures, to know what Ground such an infamous Traffick might pretend in the Word of God. In all that Interval, which was of four hundred forty four years, Holy Scripture was a Book shut up unto the Princes and Nations of the West, and their whole Religion consisted in Adoration of Reliques and New Saints doing Miracles, in Pilgrimages, in Service of Images, in Visions of Souls returning from Purgatory, in running to get Pardons, in founding of Abbeys for Satisfaction and Redemption of the sins of the Founders, in making *Croisada's* for Expedition into the Holy Land, and in trembling under the Popes Thunderbolts. Hardly was Christ acknowledged among the Saints. Till in the end they be thought themselves to give him his Feast, which they call Gods Feast, that Christ might not be alone without a holy day.

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That *Gregory* the VII. was the first Pope that made bold (d) to pronounce a Sentence of Deposition from the Empire against *Henry* the IV. a wise and valorous Emperour, transporting the Empire to *Rodolphus* Duke of *Suaben*. But that bold attempt turned to the confusion both of *Gregory*, and of his Creature *Rodolphus*: For *Rodolphus* was defeated and wounded to death by *Henry*, who also degraded *Gregory*, as guilty of High Treason, making him flee to *Salerno*, where soon after he died for grief. Also *Henry* besieged *Rome*, and took it. (e) *Sigebert* who lived then, and *Matthew Paris*, almost his Contemporary, and Cardinal *Benno*, a Domestick of that Pope, write that when he saw himself near his Death, he called a Cardinal, the most confiding of all his Friends, to whom he confess, that he had greatly offended in the Pastoral Charge committed unto him, and had drawn the Wrath of God upon Mankind by the Devils Instigation.

This Quarrel began, because the Emperours after the Canonick Election of the Bishops and Abbots of their Empire, used to invest them with the Lands and Lordships belonging unto the Bishoprick or Abbey, putting a Ring and a Staff in their hand, and to receive the Oath of Allegiance from them. For the said Prelates holding many Noble Lands in the Empire by the Concession of the Emperours, and having a Vote in their Election and in the greatest business of the Empire, the Emperours thought it just and necessary that the said Prelates should make some acknowledgment of it, and should not be received into a degree so important to the State, without the States consent, and without acknowledging the Emperour to be their Lord and Master. Besides, the Emperours according to the custom of the ancient Emperours which I represented before, would take some Present in money from the said Prelates, (which yet was a small thing in comparison of that which the Popes took since, and take still for the Annat, now that they have deprived the Emperour of his Right.) And herein the Emperours thought themselves grounded in right. For besides that the Churches, Abbeyes, and Priories were founded by the Liberality of Emperours and Princes of the Empire, the Emperour maintained Armies for the Defence and Security of the said Prelates, wherefore it was reasonable that they should contribute towards the Charges.

The Kings of *England* had the same Right in their Kingdom. So at the same time that Popes disputed those Investitures against Emperours, they laboured also in *England* to pluck that Flower from the Kings Crown, and to draw the profit to themselves. The first that stirred that Quarrel in *England* was *Anselm* Archbishop of *Canterbury*; for when the Kings of *England* needy and greedy of money, borrowed of the Clergy great loans never to pay again, he to exempt himself from the subjection of Kings, laboured to make his Archbishoprick to depend meerly on the Pope, not on the King, although he had got it by the free Gift and Concession of the King.

That *Anselm* then being promoted in the year 1092. to the Archbishoprick by King *Williams-Rufus*, the King having given him freely that Great and Rich Place, soon after would extort from him a great sum of money for the exigence of his businesses, as claiming a Recompence for his Gift. *Anselm* refused to give it, and stealing privately out of *England*, went to Pope *Urban* the II. who at that

(d) It was in the year 1075.

(e) *Sigebert*.
Ann. 1085.
Confessus est
Deo & Sancto
Petro & toti
Ecclesia, se val-
de peccasse in
pastorali cura,
quæ ei ad re-
gendam com-
missa erat, &
suadente Dia-
bolo contra hu-
manum genus
odium & iram
comitasse.

time was violently prosecuting, against the Emperour *Henry* the Fourth, the Quarrel of Investiture, begun by his Predecessor *Gregory* the Seventh. This *Urban* liking the Prudence and Dexterity of *Anselm*, made use of his Counsel, and gave him the Archbishops Pall, thereby voiding the Investiture which he had received from King *William*, and obliging him thereafter to depend on him, as also he did; so behaving himself ever since, as holding his Archbishoprick by the Popes Ordination, not by the Kings Concession. Whereby the King incensed, interdicted to *Anselm* the entry into his Kingdom, confiscated the Lands and Estate of the Archbishoprick, and declared by an express Edict that his Bishops held their Places and Estates merely from him, and were not subject unto the Pope for the same; And that he had the same Rights in his Kingdom as the Emperor had in the Empire. To which all the Bishops of *England* subscribed. Neither did any of them contradict it, but onely the Bishop of *Rocheſter*, as a Suffragant to the Archbishop of *Canterbury*.

By the Intervention of Friends, *Anselm* made his Peace; But being returned from *Rome*, and keeping a strict league with the Pope, he began again soon after to dissuade the Clergy from receiving Investitures from the King, wherefore he was constrained to fly the second time out of the Kingdom, and his Estate was again seized upon, and confiscated; of which he had obtained Restitution at his return.

He came then to Pope *Urban*, who received him with honour, as a Confessor suffering for the Cause of Christ. The year after, *Urban* kept a Council at *Clermont* in *Auvergne* where he granted full pardon of all sins to all that should contribute for the Expedition into the Holy Land, (f) and to them that should go in person, he promised a particular degree of Glory, and a preheminance in Paradise above the vulgar sort of Saints. In the same Council he decreed that thenceforth it should not be lawful for any Prelate or Ecclesiastical Person to receive the Investiture or Collation of a Benefice or Church-Dignity from the hand of any Lay-person. But the Princes laughed at these Decrees, and retained the possession of these Investitures.

In the 1099. King *William* and Pope *Urban* died. *Henry* the I. succeeded *William*, and *Paschal* the II. succeeded *Urban*. This King *Henry* finding his Conscience charged with many Crimes, among other things, with taking the Kingdom from his Elder Brother *Robert*, vowed unto God for Satisfaction for his Sins to found an Abbey, and together sought to be reconciled with *Anselm*, and called him again. But *Anselm* being obliged with an Oath to the Pope, prevailed with the King that a Council should be gathered at *London*, Where he declared the Order he had from the Pope, that no Layman should have the Power to confer any Investiture, and began to degrade the Bishops promoted by the Kings Nomination, and refused to consecrate some Bishops named by the King. The King angry, banish'd him out of his Kingdom presently, and confiscated his Estate.

(f) Matth. Paris in Guilielmo Rufo. Baronius.

While these things past in *England*, Pope *Paschal* prosecuted the Quarrel of his Predecessors against the Emperour (g) *Henry* the IV. and seeing that all the Enemies whom the Pope had raised against him had been overcome and defeated, he did so work upon the Emperours own Son, that he made him rebel against his Father, and that Son coming upon his Father at unawares, with an Army surprised him at Confluence, took the Crown, the Scepter, and Imperial Robe from him, and degraded him from the Empire. This breke the heart of the Venerable old man charged with so many Victories, who died soon after with grief, so forsaken, that Pope *Paschal* would not suffer him so much as to be buried.

(g) The Letters of that Emperour *Henry* the IV. to *Philip* King of *France*, are found in *Sigebert* in the year 1106. This History is related at large by *Helmutus* Priest of *Lubec*, in the book intituled *Chronica Sclavorum*. See also *Baronius* in the Life of *Paschal*.

That new Emperour *Henry* the Fifth having slain his Father, past presently into *Italy*, where the Pope hoping to be recompensed for helping him in his Conspiracy against his Father, found himself deceived: For when he prest him to renounce the Rights of Investiture which his Ancestors (as *Sigebert* saith) had enjoyed above three hundred years, the Emperour grew very angry, and laying hold of this Pope *Paschal*, committed him to a close Prison: Neither would he release him, till he had renounced his Claim to the Investitures and Collations of Benefices, saying to him in scorn that which *Jacob* said to the Angel wrestling with him, *I will not let thee go, before thou hast given me thy Blessing*. *Paschal* then to redeem himself out of Captivity, granted to *Henry* that both he and the Popes after him, should leave unto the Emperours the peaceable enjoying of the Investitures of Ecclesiastical Dignities by the Ring and the Staff. Also that none could be consecrated Bishop without an Investiture by the Emperour. And to make this agreement more Authentical, the Emperour and the Pope mutually obliged themselves by Oath upon the Host of the Mass, which they received together. But because that Oath was extorted, the Pope did not think himself obliged to keep it. So he broke that Agreement, and excommunicated *Henry*, and all Princes usurping Investitures.

That accident confirmed *Henry* the I. King of *England* in a resolution to retain the Investitures of his Kingdom. And that Order was kept in *England* for a long time. Only the Popes, that they might not wrong their pretences by a long prescription, would send the Pall to some Prelates invested by the King, confirming that which they could not alter, and giving an Approbation which was not desired of them.

In the year 1142. Pope *Eugenius* came to *Paris*, where that he might usurp the Right of Investiture, and deprive the King of it, he gave the Archbishoprick of *Bourges* to one of his Domesticks, Chancellor of the Apostolical Chancery, named *Peter Aimery*, without the consent of King *Lewis*, a Prince very much given to obedience unto the Papal See. (b) Yet the King was so angry at it, that he swore upon the holy Reliques, that never so long as he lived, *Aimery* should set his foot in *Bourges*. But the Pope knowing the Kings timorous nature, excommunicated him, put his Person in interdict, and gave order that in *France*, in all places where the King came, Divine Service should cease, and all his Court was deprived of the Communion. This lasted three whole years, till the famous *Bernard*, Abbot

(b) *Matth. Paris* in *Henrico I.*

bot of *Clermaux* came to the King, and perswaded him to receive the said Archbishop. But because by so doing the King brake his Oath made upon the holy Reliques, he was enjoyned for Satisfaction to take a Journey to the holy Sepulchre in *Syria*, to fight against the *Saracens*. In which Journey, the King miserably lost the flower of his Nobility, and returned afflicted and full of Confusion.

(i) About that time died *Henry* Archbishop of *York*, being poisoned in the Chalice of the Sacrament. And it was no small question, Whether the Blood of Christ might be poisoned.

(i) Matth. Paris, an. 1154. p. 88.

Cura Archiepiscopus divina celebraret mysteria, hausto in ipso Calice, ut aiunt, veneno obiit

(k) Helmoldi Chronicon.

(l) Matth. Paris, in Henrico II. p. 91.

After *Henry* the I. of *England* came *Stephen*, and after *Stephen*, *Henry* the II. a potent Prince, who besides *England*, held *Normandy*, *Anjou*, *Poitou*, *Saintong*, and *Guienne*: That King so potent, was weakened with an inward Combate of contrary desires; for being very superstitious and scrupulous, yet he was very ambitious and extraordinarily eager to maintain his Rights, that of Investitures especially.

(k) In the year 1155. (the year in which *Frederick Barbarossa* held the Popes stirrup, the left instead of the right, to abuse him, but the next day was forced to hold the Right) King *Henry* the II. desirous to invade *Ireland*, and having no just Title to it, writ to Pope *Adrian* to desire his leave to subdue *Ireland*, to reduce it into the way of Salvation. Not but that the Irish were Christians, but they yielded little Obedience to the Pope, who got no money from that Island. The Popes Letters in answer to *Henry*, are related by *Matthew Paris*, whereby that Pope giveth him leave to make that Conquest, upon Condition that he should impose a Tax of a penny a year upon every house of *Ireland*, to the profit of the Papal See; and that he should hold that Kingdom by the Popes Grant, as a Fee of the Roman Church. (m) For (saith he) there is no doubt but that the Islands upon which Christ the Son of Righteousness is risen, and that have received the Instructions of the Christian Faith, belong to S. Peter's Right, and to the holy Roman Church. And upon that he exhorteth *Henry* to instruct that Nation in good manners, and in obedience to the Church.

(m) Sane omnes insulas, quibus Sol justitia Christus illuxit & quae documenta fidei Christiana susceperunt ad jus sancti Petri & sacrosanctae Romanae Ecclesiae non est dubium pertinere. Baron.

In the same year at *Argentueil* near *Paris*, was found our Saviours Coat without seams, made for him by his Mother in his Infancy, and grown with him. There was found some Writing upon it, which made that to be known which had not been perceived in 1154 years.

Then also was burnt at *Rome* one *Arnould*, who preached with great applause that the Pope had nothing to do to meddle with temporal things. And he was burnt by the Command of Pope *Adrian*, who soon after was suffocated by a Flie which he swallowed with his Drink. A wonder, that he that was God on Earth, and whom Kings worshipped, could be (n) suffocated by a Flie. *Alexander* the III. succeeded him, who Sainted King *Edward* the Confessor, dead above a hundred years before.

(n) Uspergensis.

(o) Matth. Paris, Baronius.

(o) In the year 1162. King *Henry* the II. of *England* preferred his Chancellor *Thomas Becket* to the Archbishoprick of *Canterbury*, a prudent and industrious man, and learned, as the time was, but sufficiently stored with Ambition. He received that preferment from the King, without any Investiture or Consent from

from the Pope. Yet the Pope not long after sent him the Archbishops Pall. This displeas'd the King, who soon after assembled a Council at *Clarence*, where all appeals to *Rome* were forbidden, and all the Prelates declared that they held their Offices and Benefices from the King, and from none else; to which Orders the said Archbishop *Thomas* was also consenting.

But a while after this Prelate changed his Opinion, and protested that he was sorry to have consented to the Kings Ordinances, and to the Conclusions of the Council, and to shew his Repentance, he cut off himself from the Communion. Then he stole away into *Flanders*, and from thence to *Rome*, to Pope *Alexander the III.* Whereupon the King renewed the same Laws, and decreed that every person, whether of the Clergy or Laity, that should appeal to the Pope, should be committed to Prison, and proceeded against: The Goods of *Thomas* he caused to be seized, and banished both him and his kindred. Clergy-men were forbidden to go beyond the Seas without leave, and surety for their return. A strict Order was made, that no Mandate from the Pope should be received into the Kingdom of *England*: And that *Peters Pence*, which the Pope raised by the Poll in *England* every year, should be seized into the hands of his Majesties Officers.

But *Thomas* being come into *France*, excommunicated with burning Candles and ring of Bells, all that under pretence of maintaining the Kings Right, did hinder the Profits of his Holiness; then he retired to *St. Colomb of Sens*, where King *Lewis* did liberally entertain him. But King *Henry* angry that Pope *Alexander* maintained *Thomas*, whom he called his rebellious Subject, (p) forbad all his Subjects to yield any Subjection to the Pope.

(p) Matth. Paris, pag. 103.

In the year 1170. King *Henry* caused his eldest Son *Henry* to be crowned King of *England*, by the Hands of the Archbishop of *York*. Which *Thomas*, though banished, took very heavily, and excommunicated the said Archbishop and all his adherents in that Action; for he pretended that the right of Crowning Kings belonged to him.

King *Henry*, after the Crowning of his Son, passed into *Normandy*, where King *Lewis* by his Intervention so prevailed, that King *Henry* and *Thomas* met and spake together. And when it was required that *Thomas* should kiss King *Henry* in sign of Reconciliation: *Thomas*, coming near to the King, said to him, *I kiss you for the Honour of God, or for Gods sake.* At which the King, offended, would not receive the Kiss; as if *Thomas* had given him to understand, that he kissed him not for his own sake. So nothing was done for that time. But soon after, King *Henry*, (q) perswaded by some Prelates, met again with *Thomas* at *Froncessaux*, and did that which no man would have believed. For twice he held the Bridle of *Thomas* his Horse. For that Prelate was not contented to have received that Honour once, but he alighted again, that the King should do him that submission once more, as he also did. Thus that Priest practised Apostolick Humility.

(q) Matth. Paris in Henric. II. pag. 117. Cum autem Rex & Archiepiscopus in partem se-

sessissent, bisque descendissent & bis ascendissent, bis habentem Archiepiscopi Rex tenuit cum equum ascendisset.

After

Papal Tyranny.

After this Triumph, *Thomas* returned into *England* full of Glory. Where instead of bringing and keeping Peace, he was the Bearer and Proclaimer of an Excommunication and Sentence of Deposition against the Archbishop of *York* and his Adherents, who had taken upon them to Crown the young King in his absence. But the King hindred the Execution of that Sentence. Such was then the Power of the Keys, such was the abominable Pride of the Popes Slaves.

The next year after, the same *Thomas* excommunicated solemnly the Lord *Sackville*, appointed by the King Vicar of the Church at *Canterbury*; because he did derogate from the Rites of the Church, to please the King. (r) He excommunicated also one *Robert Brook* for curtailin a Horse that carried Viduals to the Archbishops House. For which reason the King, being then in *Normandy*, sent over four of his Servants to the Archbishop, to command him to absolve those whom he had unjustly excommunicated, and take off his Suspensions from others. Which command, when the Archbishop despised to obey, the King began to grieve very sore before his Servants, and to lament his condition. This moved the same four men, whom the King had sent before, to return into *England* to the same Archbishop, whom they found in the Church of *Canterbury* at three a clock in the afternoon, and calling him Traytor to the King, they slew him, and dashed his Brains upon the floor. His last words when he dyed were, *I commend my self and Gods Cause unto God, and to the blessed Mary, and to the Saints, Patrons of this Church, and to Saint Dennis.*

Here the lightness of the peoples minds appeared. For the same men that detested the Pride of that *Thomas*, began to worship him after his death, compassion moving them to Devotion. King *Henry* himself shewed a deep sorrow for it, and though he protested himself innocent of that Fact, yet he sent Embassadors to the Pope to make satisfaction about it, and to undergo such a penance as the Pope would impose. But the Pope would not so much as receive his Embassadors to kiss his Feet, and would not see them: And in great wrath spake of excommunicating the whole Kingdom of *England*, and putting an Interdict upon it, which (in his account) was sending all the English into Hell. As long as that King made Edicts, whereby he forbad his Subjects to yield any Obedience to the Pope, or to receive any Bulls or Mandates from *Rome*, the Pope did not trouble him, and used no threatening. But as soon as he began to humble himself, the Pope trod under his feet, the Majesty of such a great King. And he made the King to buy his Absolution at a dear rate. He enjoyed him to suffer appeals from *England* to *Rome*. To quit his Rights and Claim against the Liberties of the Church, that is, to the Investitures. To keep two hundred men of Arms in pay for the Holy War: of which Pay, the Popes Assigns were to be the Receivers. And that in *England* they should celebrate the Feast of the glorious Martyr Saint *Thomas* of *Canterbury*. The Words of the Bull are these. (f) *We strictly charge you, that you so'emaly celebrate every year the birth day of the glorious Martyr*

(r) Matth. Paris, p. 19.

Robertum quogue Brook qui equum quendam ipsius Archiepiscopi virtualia desertentem ad dedecus ejus & ignominiam decurraverat, solenniter excommunicavit.

(f) *Districte precipimus, ut naralem Thomae Martyris glori-*

si Cantuariensium olim Archiepiscopi, diem videlicet passionis ejus, sollemniter sub annis singulis celebretis, & pud eam votivis orationibus satagatis peccatorum veniam promereri.

Thomas

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Thomas sometimes Archbishop of Canterbury, that is, the day of his Passion; and that by devout Prayers to him, you endeavour to merit the Remission of your Sins.

To make the satisfaction compleat, King Henry passeth from Normandy into England, stayeth at Canterbury, strips himself naked, and is whipt by a great company of Monks, of whom some gave him five lashes, some three. Of which satisfactions imposed on Henry by the Pope, Machiavel speaks thus in the first Book of the History of Florence. (t) These things were accepted by Henry, and so great a King submitted himself to that Judgment, to which a private man, in our days, would be ashamed to submit himself. Then he exclaimeth, So, much things that have some shew are more feared afar off, than near hand! which he saith, because at the same time the Citizens of Rome expelled the Pope out of the City with disgrace, scorning his Excommunication.

Then began the Relicks of Saint Thomas to do miracles: Infomuch that King Lewis, who had entertained Thomas at Sens, passed over into England to worship him, and made his devotions to his Reliquis. That with the Canonization of that Saint, and the Commandment made unto the world to pray to him, put this Thomas in very great credit. Yet it is hard to say for what Article of the Christian Faith this Martyr suffered, seeing that his banishments were only for Investitures, and Collations of Benefices, and pecuniary matters. Thus by Gods permission the mystery of iniquity was growing. King (x) Lewis at his return fearing the storm, though his passage was but from Dover to Callice, and saying, that to cross the Seas was a thing more than humane, prayed to St. Thomas the Martyr, that from that time none should suffer shipwreck in that passage.

(t) Le quali cose furono da Enrico accettate; & sottomesse si a quel giudicio un tanto Re, che hoggi un homo privato si vergognarebbe sottometerse; &c. Tanto le cose che paiono sono piu da dispetto che d'apresso temute.

(x) Westm. Anno 1179. Ludovicus con- summato voto peregrinationis

sua ad votum ad propria inter Doverum & Witsand navigando sine aliquo impedimento remeavit; & quis in mari nimis timidus erat & timens pericula, dicens, esse plusquam humanum transfratere, petiit beatum Thomam ut in illo Transitu nullus pateretur ex illo tempore naufragium.

(y) At that time Pope Alexander the III. he'd a Council at St. John of Lateran of Rome, where they consulted about the Exirpation of the Albigeois. And he gave order that the Archbishops visiting Churches, should content themselves to ride with an attendance of fifty Horses.

(y) Matth. Paris, in Hen. II. Westmon.

In the year 1189 King Henry the second of England dyed. His Son Richard surnamed Cocur de Lyon succeeded him. In the sixth year of his Reign (z) Walter Archbithop of Rouen, displeas'd because the King was fortifying the Castle of Andeli, put whole Normandy to cease over all the Country, shut up Church yards, and forbad all ringing of Bells; and for a quarrel between the King and himself, excommunicated the whole people, so that no Norman entred into Paradise, unless he would take part against the King. Then he ran away to Rome, where he was kindly received. (a) At the same time William Bithop of Ely, the Popes Legat, was making a progress through England with a train of fifteen hundred Horse. (b) That Interdict having lasted

(z) West. an. 1196. Matth. Paris, p. 175.

(a) Matth. Paris, p. 175.

(b) Matth. Paris, an.

1197. p. 184. A chiefiscopus Rothomagensis in Normanniam sententiam tulerat interdicti. Facebant corpora defunctorum insepulta per plateas civitatum & vicos, qua viventibus fetorem non minimum incussurunt.

two years, the afflicted people were in great confusion, because they saw themselves deprived of the Divine Service, and cast out of the Communion of the Church for a quarrel in which they had no hand, the burying places shut up, the dead Bodies cast out in the Streets, sending forth such a stink that the whole Countrey was infected with it.

In the end King *Richard* was necessitated to send Embassadors to *Rome* to plead his Cause against the Archbishop. The Agreement was made with these Conditions. That the King might fortifie the Castle of *Andeli*, because it was a frontier near the French. But that to appease the Archbishop, and make him take off the Interdict from the Countrey, the King should give to the Archbishop all the Mills of *Rouen*, to enjoy them as his own, both he and his Successors; also all the Kings demains at *Diepe*, and at *Louviers*, and the Forrest of *Haliermont*, with all the appertenances of the same. That being done, they began again to sing Mass in *Normandy*, and by the Popes order Paradise was opened again unto the Normans. Then also the Order of the Dominicans first appeared, which was approved and confirmed by *Innocent* the III. With that Order, and that of the *Franciscans*, *England* was presently filled.

The fear of the Interdict in those days kept Princes and Nations in such fear, that there was nothing that the Pope could not obtain of the Sovereigns, as soon as he threatned their Land with an Interdict.

(c) Matth.
Paris, in Jo-
hanne Rege,
p. 191.

In the year 1199. King *Philip August* of *France* (c) imprisoned *Peter de Douay* dected Bishop of *Cambray*. And at the same time King *John* of *England* kept the Bishop of *Beauvais* prisoner, whom he had taken in Battel armed *cap à pe*. But both these Kings were constrained to release their Prisoners by the threatning of *Innocent* the III. to put *France* and *England* in Interdict. Which if he had done, from the Mediterranean Sea to the Border of *Scotland* Divine Service had ceased, Churches and Church-yards had been shut up, all the people had been excommunicated. It was that same year that Breasts of Flesh grew upon an Image of the Virgin *Mary* in *Damascus*, as (d) *Matthew Paris* relateth. In the same time one *Thurical* an Englishman was in a rapture carried in the night to Purgatory, of which *St. Nicolas* is Governor; Where also he saw the mouth of Hell, whence a stinking smoak issued out, which, as it was revealed to him, came out of Tyths detained or ill paid, because there those men were horribly punished who had ill paid the Tyths due to the Church. There also he saw the Souls for which no Masses were sung, put to a longer and sorer torment, and those poor Souls were barefoot, and had their Bellies flayed and raw. He saw also the Souls that came out of that fire besprinkled by *St. Michael* with holy Water. This is exactly related by *Mat. Paris* a Monk of *St. Albons*, superstitious according to the age he lived in. Then also came the Minorite *Fryers* into *England*, their Order being but lately instituted.

(d) 203, &
167.

This King *John* was unfortunate in War, and ill beloved of his own Subjects. King *Philip August* of *France* took from him *Normandy*, *Anjou*, *Tourain*, *Poitou*, and part of *Guienne*. After these losses, being retired into *England*, he began to oppress the English, and tyrannically to rob the substance of the Nobles and the Clergy. Whereby he gave fair play to Pope *Innocent* III. a man as crafty, and stirring.

Papal Tyranny.

stirring as ever was any; for he brought that King upon his knees, and got his ends of him, at the first occasion of quarrel, which was this.

The Pope having chosen Cardinal *Stephen Langton* Archbishop of *Canterbury* without the Kings consent, the King, angry at it, sent some Souldiers to *Canterbury* who used the Monks of *Canterbury* as Traytors, and expelled them out of *England*.

(e) He sent also reproachful Letters to the Pope, upbraiding him that the Popes got more money out of *England* than out of any Kingdom, and yet delighted to bring it into trouble, and to encroach upon the Liberties of the Crown; threatening, that if the Pope continued in these courses, he would shut up all the passages out of his Kingdom, that no money should pass out of *England* to *Rome*; saying, that he had Prelates of sufficient capacity, and needed not to ask Justice of those that were far from him.

(e) Matth. Paris, & Westmonast. in Johanne.

Had a victorious King, well beloved of his Subjects, spoken thus, the Pope would have given him fair words, and spoken like a Father, that beareth with a fatherly meekness the infirmities of his dearest Son. So had his Predecessors

born with all threatnings and ill words of *William Rufus*, *Henry I.* and *Henry the II.* before *Thomas Becket's* death. But with this *John*, a weak and ill advised Prince, he behaved himself otherwise. For after Letters of admonition, he gave order to some of his most confiding Prelates in *England*, that if the King should continue that Language, they should put an Interdict upon all *England*.

Which was speedily executed. And (f) *England* remained under the Interdict six years, and three months and a half. Whereby not only the King and his Court but also all the people of *England*, who had nothing to do with that quarrel, were excommunicated. In that long time how many thousands of men died in the great Kingdom of *England*? who, by the rules of the Roman Church, and by the Popes Judgment, are eternally damned; and that not for Heresie, nor for any crime of the People, but for a quarrel between the King and the Pope, about some Investitures of Churches and Collations of Benefices, and money matters.

(f) Westmon. An. 1214.

Interdictum duravit sex annis quatuordecim septimanis & duobus diebus.

(g) Then (saith *Matthew Paris*, who was an eye-witness of all that disorder) all the Sacraments of the Church ceased in *England*, saving only the Confession and the Communion of the Host in the last necessity, and the Baptism of little Child-er. And the dead bodies were carried out of the Towns, and as if they had been the bodies of Dogs, they were buried by the high ways, and in ditches; without Prayers and without Service of Priests.

(g) Matth. Paris, in Johanne, p. 217.

Cessaverunt in Anglia omnia Sacramenta prater solummodo confessionem, & viaticum in ultima necessitate, & baptisma parvulorum. Corpora quoque defunctorum de civitatibus & villis efferebantur, & more canum in bivis & fossatis sine orationibus & sacerdotum ministerio sepeliebantur.

By the same Interdict (according to the custom of the Interdict) Masses, Matens, Vespers, all publick Service and ringing of Bells was forbidden, and the Kingdom was exposed to rapin and prey, and given to any that could conquer it. Only the King was not yet excommunicated by name, but that was done the next year after.

Next, the same *Innocent* deposed *John* from the Kingdom of *England*, and absolved

(h) Westmon. an. 1211. & 1213. Marth. Paris, in Johanne. *Ad* *bujus sententia executionem scripsit Dominus Papa potentissimo Regi Francorum* absolved the English from the Oath of their Allegiance, (h) and commanded *Philip August*, King of France, that for the remission of his Sins, he should invade the Kingdom of England with force of Arms, giving to those that should follow the King in that Conquest, the remission of all their Sins, and the same Graces and Pardons, as to them that visit the Holy Sepulchre. Whereupon the said King *Philip*, partly to obtain the remission of his Sins, partly to make himself Master of England, raised a mighty Army whilst *Innocent* was labouring to make the English to rise against their King.

Philippo, quatenus in remissionem omnium suorum peccatorum hunc laborem assumeret, & Rege Anglorum a solio expulso, ipse & successores sui regnum Anglia perpetuo jure possiderent, &c. Statui praterea, ut quicumque ad expugnandum Regem illum contumacem opes impenderint vel auxilium, sicut illi qui sepulchrum Domini visitant, tam in rebus quam in personis & animarum suffragiis in pace Ecclesia secure permaneant. Westmonast. an. 1213. Marth. Paris in Johanne. *Johannes Dei Gratia Rex Anglie, &c. volentes nos ipsos humiliare pro illo qui se pro nobis humiliavit usque ad mortem, gratia Spiritus inspirante, non vi interdicti nec timore coacti, sed nostra bona spontaneaue voluntate, ac communi consilio Baronum nostrorum, conferimus & libere concedimus. Deo & sanctis ejus. Apostolis Petro & Paulo & sancta Romana Ecclesia matri nostra ac Domino Papa Innocentio ejusque Catholicis successoribus totum regnum Anglia & totum regnum Hibernie, cum omni jure ac pertinentiis suis pro remissione omnium peccatorum nostrorum & totius generis nostri tam pro vivis quam pro defunctis, & a modo illa ab eo & ab Ecclesia Romana tanquam secundarius recipientes & tenentes, in presentia prudentis viri Pandulfi Domini Papae Subdiaconi & familiaris: Exinde predicto Domino Papa Innocentio ejusque Catholicis successoribus, & Ecclesia Romana secundum formam subscriptam facimus & juravimus homagium ligium in presentia Pandulfi. Si coram Domino Papa esse poterimus, idem facimus, &c. Ad indicium autem hujus nostre perpetuae obligationis & concessionis volumus & stabilimus, ut de propriis & specialibus redditibus nostris predictorum regnorum pro omni servicio & consuetudine que pro ipsis facere debemus, salvis per omnia denariis beati Petri, Ecclesia Romanam ille marcas estrelingorum percipias annuatim, &c.*

This moved King *John* to humble himself under the Pope, and to receive such Conditions as were best pleasing to his Holiness. The Conditions were, that the King should yield unto the Pope the whole right of Patronage of all the Benefices of his Kingdom. That to obtain absolution of his Sins, he should pay to the Clergy of *Canterbury*, and to other Prelates, the sum of eight thousand pounds Sterling. That he should satisfy for the damages done to the Church, according to the judgment of the Popes Legat or Vicelegat. That the said *John* should resign his Crown into the Popes hands, with his Kingdoms of *England* and *Ireland*: for which Letters were formed, and given to *Pandulfus* the Popes Legat. The words were these. *I John by the Grace of God King, &c. freely grant unto God and to the holy Apostles Peter and Paul, and to the holy Roman Church our Mother, and to the Lord Pope Innocent, and to his Catholick Successors, the whole Kingdom of England and the whole Kingdom of Ireland, with all the rights and all the appertinances of the same, for the remission of our Sins, and of all our Generation, both for the living and the dead; that from this time forward we may receive and hold them of him, and of the Roman Church, as second after him, &c. We have sworn, and swear unto the said Lord Pope Innocent, and to his Catholick Successors, and to the Roman Church, a lige homage in the presence of Pandulfus. If we can be in the presence of the Lord Pope we will do the same, and to this we oblige our Successors and Heirs for*

ever, &c. And for the sign of this our perpetual obligation and concession, we will and ordain, that out of our proper and especial Revenues from the said Kingdoms, for all our service and custom which we ought to render, the Roman Church receive a thousand Marks sterling yearly, without diminution of St. Peters Pence; that is five hundred Marks at the Feast of St. Michael, and five hundred at Easter, &c. And if we or any of our successors presume to attempt against these things, let him forfeit his rights to the Kingdom, &c.

Although the King did this most unwillingly, and with a heart full of rage and anguish, yet he swore (and it is inserted in the Letters) that he did this *with a good will, of his own motion, and by the inspiration of the Holy Ghost*. And at the same instant he did homage to the Pope, as a Vassal to his Liege Lord in the person of *Pandulfus* the Legat, and put at the feet of that Legat a sum of money which (i) the said Legat trod upon with his foot in sign of subjection. All this was done *juxta quod Roma fuerat sententiatum, as it had been ordained at Rome*, (k) as *Matthew Paris* saith, that one may not think that King *John* did this with his own motion, and unconstrained, although they made him swear that he had done it of his good will, and by the inspiration of the Holy Ghost.

All that being done, yet the Legat went away without taking off the Interdict, and without absolving the King from his Excommunication, which he might have removed with speaking one word. But he returned beyond the Sea, carrying with him a mass of Treasure squeezed out of the Purses of the poor English. And being come to the Coast of *Normandy*, he found King *Philip August* with a great Army, and a Fleet of a thousand Ships, staying only for the Wind to pass into *England* to conquer it. To whom the Legat declared from the Pope, that he should not bring his Army over, nor undertake any thing against *England*; because it belonged to the Pope, the King of *England* being now become the Popes Vassal, and *England* the Patrimony of *St. Peter*. At which *Philip* expressed a great indignation, seeing himself thus affronted by the Pope, who had made him spend a vast sum of money, to raise a great Army to conquer *England*; promising him the remission of all his Sins, and now disappointed him, and after he had given him *England*, forbid him to enter into it. Wherefore notwithstanding the Legats prohibitions, the King would have continued his Design, had not the Earl of *Flanders* forsaken him, returning with his Troops into his Countrey, because he would not offend the Pope. Whence followed a bloody War between *France* and *Flanders*.

(1) But King *John* full of confusion and anguish, cast himself down on his knees before the Archbishop and other English Prelates, begging with tears to be absolved from the Excommunication; which in the end, out of their fatherly compassion, they granted. Yet was not the Interdict taken off.

At the same time *Innocent* the III. published the *Croisada* against those that were reproachfully called *Abigeois* and *Vaudois*, because they did not acknowledge the Pope, called upon none but God alone, had no Images, did not go to Mass, denied Purgatory, and read the Scripture. The Pope gave the same Graces to them that should spill the Blood of these poor Christians, as to them that crossed themselves.

(i) Matth. Paris in Johanne p. 228. Pandulfus pecuniam, quam in arcam subjectionis Rex contulerat, sub pede suo concalcavit, Archiepiscopo dolente & reclamante. (k) Id. p. 227.

(1) Matth. Paris, in Johanne, p. 229.

selves to go to the holy Sepulchre and fight against the Saracens. The chief promoter of that War was *Dominick*, the Author of the Order of *Dominicans*, who put above two hundred thousand of them to death.

In the mean while, King *John* was storming and eating his own heart with sorrow, seeing his Crown thus miserably enslaved. And his Barons forsook him, being angry that he had subjected his Crown to a forrain Power. (m) He then finding no help from any Christian, was brought to such a despair, that he sent Embassadors to a Mahumetan Prince, *Amiral Marmelin* or *Miramolin* King of *Barbary* and *Granata*, offering him the Kingdom of *England*, and promising to be his Vassal, if he would deliver him from his subjection to the Pope. But that barbarous King would not accept of the gift, and despised King *John*, who now for his last refuge had recourse to the Pope. (n) King *John* (saith *Matthew Paris*) had learned by many experiences that the Pope was above all men of the world

(m) *Matth. Paris*, an. 1213. P. 233.

(n) *Noverat & multiplici didicerat experientia, quod Papa super omnes mortales ambitiosus erat & superbus pecunieque sitior insatiabilis & ad omnia scelerum pro premiis datus aut promissis cecus & proclivus.*

ambitious, and proud, insatiably thirsty of money, flexible and prone to any wickedness for recompences either given or promised. He sent to him then a great sum of money, beseeching him to excommunicate the Archbishop and the Barons of his Kingdom. At his request, *Innocent* sent into *England* a Legate called *Nicolas* Bishop of *Thusculo*; into whose hands *John* resigned his Crown, and did homage to him, as representing the Popes person, whom he acknowledged his temporal Lord, and Sovereign of the Kingdom. This was done before the great Altar of *Paul's* Church at *London*. (o) And the Deed whereby that resignation of the Kingdom was made unto the Pope; was renewed and sealed with Gold, whereas the former was sealed with Lead only. And the said Legat assumed then a full power to dispose of the Ecclesiastical Offices of *England*, without the consent either of the Archbishop, or the Bishops of the places. Whereby (saith *Matthew Paris*) he got the Indignation and Curse of many, instead of the Blessing. And *Parla* non formosa dulsus sent to *Rome* to exalt King *John's* Goodness and Humility to the Pope, and sed famosa subjectio, quae in manum Domini Papae diademate cum regno resignato iam dominium Hiberniae quam regnum subjicit Anglicanum. to aggravate the Pride and Insolency of the Archbishop, Bishops, and Barons of *England* that opposed him.

(o) *Matth. Paris* p. 236, 237. *Exacta est & innovata illa non formosa sed famosa subjectio, quae in manum Domini Papae diademate cum regno resignato iam dominium Hiberniae quam regnum subjicit Anglicanum.*

Finally, in the year 1214. the Interdict was taken off by the legate, the Mass restored, the Churches and Church-yards opened, and the people reconciled by the Popes Concession, upon condition that the King should give to the Archbishop and Bishops, that had the charge of taking off the Interdict, forty thousand Marks.

But the Barons of *England*, sore grieved to see the Crown of *England* so debased, asked of the King the enjoying of some liberties and privileges which he had sworn unto them. These demands having caused a great dissention between the King and the Barons, the King referred the whole unto the Pope, as unto his Liege, of whom he held the Crown. (p) The Pope having heard the Kings Complaints by his Embassadors, said with an angry countenance, *Will the Barons of England put down from the Royal Seat a crossed King, who hath put himself under the Protection of the Apostolick See? Will they transfer the Domain of the Roman Church to another? By Saint Peter I cannot leave that injury unpunished.* Wherefore by express Bulls, he took away all the privileges of the English Nobility, and dispersed

(p) *Idem* p. 236.

dispensed King *John* from keeping his promise unto them, and threatened the said Barons with an Anathema in case of disobedience: That dealing he grounded upon this reason, (q) *That to the Pope in the Person of the Prophet God said, I have set thee over Nations and over Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.* And by other Letters he commanded the Barons like a King, not to exact of King *John* the fulfilling of that he had sworn unto them.

(q) *Quia nobis à Domino dictum est in Prophetia, Constitui te super gentes & regna, ut evellas & destruas, & aedifices, & plantes.*

But the Barons did not care for the Popes Mandate, wherefore they were all excommunicated by the Pope, and their Lands and Lordships put in Interdict.

The Prelates of *England* were commanded to publish that Sentence over all *England* with burning Candles, and ringing of Bells. At the same time, the Pope suspended *Simon Langton* Archbishop of *York* from his place, at the request of King *John*: And his brother *Stephen Langton* likewise. A worthy recompense for their helping of the Pope to make the King the Popes subject. The cause of their suspension was, that they had refused to publish the Excommunication of the Barons of the Kingdom, but it was published by others appointed for that purpose by *Pandulfus*, who was joyned in Commission with the Legate.

(r) *Matth. Paris, p. 262. Recitata sunt in pleno Concilio Capitula 69. que aliis placabilia, aliis videbantur onerosa.*

The next year, which was the year 1215. Pope *Innocent* the III. did gather a Council of the whole Papal Empire at *Rome* in the Church of *Laterane*, in which there was neither deliberating, nor consulting with the Assembly, (r) but only reading of threescore and nine Chapters of Ordinances made by this Pope *Innocent*. By the third Chapter, power is given to the Pope to take away the Lands of Princes and Lords, and to give them to others. (s) There also it was spoken of the Voyage and Conquest of the Holy Land, and a degree of Glory in Paradise above others; was promised unto them that should perform that Journey in their own persons. To them that would not go, but only contribute to the Journey, no more was given, but the remission of all their sins, and by consequent eternal Life. These last, having a smaller share, were to content themselves with the Kingdom of Heaven. But as for those that would neither go nor contribute, *Innocent* declared unto them, That they must answer him for it before God in the day of Judgment.

(s) *Bulla ad liberandam sub finem Conc. Lateran. An. 1215.*

Then also was the persecution doubled against the *Vandois* and *Albigeois*. And the Clergy of *York*, named *Walter de Gray* Archbishop of *York*, who obtained his Investiture at *Rome*: Whence he parted, having first obliged himself (t) to pay unto the Pope ten thousand pounds sterling, which in those days was enough for a Kings Ransom.

(t) *Matth. Paris, in Johanne, p. 263. Episcopus memoratus rediit in Angliam, obligatus in furia Romana de decem millibus librarum legalium estrlingorum, &c. Extorsit Papa infinitam pecuniam, de unoquoque prelato.*

That was the End for which the Pope had been so long debating about the Right of Investitures. That was the fruit of the Martyrdom of *Thomas Becket*. By the same way the Pope extorted from the Prelates of *England* an incredible sum of Money.

The King obtained from the Pope, that the Barons of his Kingdom, who had been excommunicated only by the great, and in general, should be excommunicated by name, by a second Excommunication. But the Barons and the

(u) Ibid. pag. 267. *Quod non per- tinet ad Pa- pam ordinatio- rum, &c.* the Citizens of London laughed at that Excommunication; saying, (u) That it belonged not to the Pope to rule secular affairs, seeing that the Lord had left no more to Peter and his Successors, but the disposition of Ecclesiastical things. Why doth the mad Covetousness of the Romans extend to us? What have Apostolick Bishops to do with our Knighthood? These are the Successors of Constantine, not of Peter, &c. O shame! effeminate ribalds, that know not what belongs to Arms or Honour, will domineer over all the world by their Excommunications.

Prob. Pudor marci di ribaldi qui de armis vel liberalitate minime norunt, toti mundo propter Excommunicationes suas volunt dominari.

But the Barons seeing the King too strong for them, sent to Lewis, Son to Philip August King of France, to beseech him to pass with an army into England, promising to put the Crown of England upon his Head. And for assurance, they sent to King Philip four and twenty of the noblest of the Land for Hostages.

While that Lewis made himself ready to pass into England, a Legat, called Walo, came from the Pope to King Philip, to beseech him from the Pope not to suffer his Son to come into England, because John was a Vassal of the Roman Church, and England was the Popes demain. That crafty Pope spake to King Philip with respect, because he saw him beloved of his Subjects, and because he knew his Power and Courage. And although Philip notwithstanding the Popes desire, sent his Son over with an Army to take England from the Pope, and expel the Popes Vassal from his possession, yet the Pope shot no Excommunication against him. Yea, when the Legate called England the Patrimony of Saint Peter, Philip answered to the Legat in high scorn, (x) That the Kingdom of England had never been, nor was, nor ever should be the Patrimony of Saint Peter. And that if the Pope would arrogantly defend that error, being drawn to it by the greedy desire of a new domination, he should give a most pernicious example unto all Kingdoms. To which all the French Lords there present added, That they would stand till death for the defence of that Article.

(x) Westmo- nast. Ann. 1216. *Regnum Anglia Patri- monium Petri vel Ecclesia Romana nun- quam fuit, nec est, nec erit, &c. Et si Papa hunc errorem tueri affectus novae dominationis libidine contumaciter decre- verit, exemplum omnibus regnis dabit perniciosum.*

Yet when Lewis was come into England, and had taken from John the most part of his Kingdom, the Legate coming into England, excommunicated Lewis with Candles burning, and Bells ringing, and all his adherents. The death of King John having appeased the wrath of the Barons, and cooled their affections to Lewis, made Lewis to return into France.

John being dead, his Son Henry the III. succeeded, and almost at the same time Fredrick attained to the Empire, who (y) obliged himself by Oath unto the Pope to pass into Syria to conquer the Holy Land. Two years after his promise, he embarked himself at Brindissi in Calabria to go into Syria, but being constrained to return to Land, by reason of the indisposition of his Body, Gregory the IX. excommunicated him, accusing him of Perjury. Yet soon after he im-
barqued

(y) Uspergen- sis. Cuspinia- nus. Blondus. Matth. Paris. Collenutius.

barqued himself again, and happily arrived into *Syria*, where he achieved many great exploits against the Saracens, and conquered *Jerusalem*. But the Pope did not for all that take off the Excommunication. And in the very day of the triumph, when thanks were given to God for that glorious Conquest, and the amplification of Christian Religion, the Clergy, by the Popes order, would not admit him to the Communion, but turned their backs to him as to an execrable man. But the Pope made it soon known for what reason he had been so urgent to send him away. For, as soon as the Pope saw him engaged in a difficult War, far from home, he invaded the Lands of *Frederick* in *Puglia*, and went about to take *Lombardy* from him: Neither did he care to free him from the Excommunication, although he had accomplished his Vow. (z) Yea the Knights Templers, the Popes Creatures, that were sent by him into the *Levant*, knowing that the Emperour would go to *Jordan* to wash himself, advertised the *Soldan* of the Saracens of it, that he might take *Frederick*. But the *Soldan* abhorring that perfidiousness, sent the Letters of the Templers to *Frederick*, to warn him to look to himself. The Pope himself hindred the Auxiliary Forces of the *Croisada* that were going to help *Frederick*, and would not suffer them to advance. This forced *Frederick* to abandon the Holy Land, and to return into *Italy* to reconquer his own Country, which the Pope had taken from him. The Pope frighted, took off the Excommunication presently, yet upon condition that the Emperour should pay him two hundred thousand Ounces of Gold.

(z) Matth. Paris, in Henrico 3. p. 346.

Yet he continued to set on the Princes and Commons of *Germany* to rebel against *Frederick*: And so great was his hatred against *Frederick*, that *Cuspinian* and (a) *Cronzius* write, that he sent Letters to the *Sultan* of the Saracens, to perswade that Mahometan to make war against him. But God gave victory to *Frederick* every where; for he defeated, in many combates, all the enemies which the Pope raised against him. So great was his animosity against that Emperour, that when Forces of the *Croisada* came out of *France*, or *England*, or other parts, to sail into *Syria*, to defend *Jerusalem* and the Holy Sepulchre against the Saracens, (b) he stopt them, and gave them the same Graces and Indulgences, as if they had performed the Journey into the Holy Land, upon condition that they should turn their Arms against *Frederick*, whose power lay heavy upon him, because he stiffly maintained the Rights of the Empire. The Pope came so far, as to give the Empire to *Robert*, Brother of *Lewis* the IX. King of *France*, upon condition that he should conquer it. (c) But *Robert* sent back to the Pope his Present, both because he sent him no money to furnish him for that Conquest, and because he found it very strange, that the Pope would give that which was none of his: Also because he shewed himself an enemy to a great and vertuous Prince, who had done and suffered so much, bravely fighting for the Cause of the Christians against the Infidels. Then he added, that the Popes are lavish of the blood of others, and that their end is to tread all the Princes of the world under their feet, and to put on the horns of pride.

(a) Cronzius in an. Chr. 1249.

(b) Matth. Paris in Henrico 3.

(c) Idem pag. 500.

In the mean while, persecution grew fore against those whom they called *Vandos* and *Albigensis*, against whom the Pope caused the *Croisada* to be preached,

(d) Id. Henric. III. pag. 279.

(e) *Salve sancta facies nostri Redemptoris, in qua nitet species divini splendoris; Impressa panniculo nivei splendoris; Dataque*

Veronica signum ob amoris, &c. Nos ab omni macula purga vitiorum; Atque nos consortio junge beatorum. Salve vultus Domini imago beata, &c. Nos deduc ad propria, O felix figura! Ad videndum faciem que est Christi pura.

and an Infinite number of them to be massacred. Then also Saint *Francis* and Saint *Dominick* were making Miracles, and preaching obedience to the Papal Sec. (d) And as *Pope Innocent* the III. at *Rome*, was carrying in procession the face of *Christ* printed in a Linnen Cloth, that face turned it self with the Beard upwards, as *Matthew Paris* relateth. Which moved *Innocent* to compose a Prayer to the same Image, and to give ten days of Indulgence to all that would adore the Image, saying that Prayer. These are the Words of it, (e) *Hail thou holy Face of the Redeemer; In which shineth the appearance of Divine Beauty; Printed upon a Cloth of Snowy Whiteness, and given to Veronica as a Token of Love; Purge us from all spot of Vices, and joyn us to the company of Saints. Hail thou Face of the Lord! Blessed Image! Lead us to that which is thine, O happy Figure! To see the pure Face of Christ.* The whole prayer speaks to the Image as if it heard the prayer.

But in *England* the Popes Tyranny grew sorer every day, For *Henry* the III. being come to the Crown, gave the homage of his Kingdom to the Pope, and renewed the Oath of Fidelity and Subjection, and the promise of paying a thousand marks yearly to the Pope.

(f) Matth. Paris, An. 1220. p. 299.

Sanctorum Catalogo ascriptissimus, universitatem vestram monemus & exhortamur in Domino, quatenus ejus apud Deum patrocinium devote imploretis.

Innocent the III. being dead, in the year 1219. *Honorius* the III. succeeded him, and (f) at his entry to the Papacy made an English Saint called *Hugh*, with a command to pray to him, and to celebrate his Feast.

In the year 1223. King *Henry* being yet very young, the Pope, as his Sovereign in Temporal Things, declared him *Major*, and capable to conduct his own Businesses.

(g) Matth. Paris, p. 314, 316.

In the year 1225. the Pope sent *Otho* his Nuntio into *England*, who exacted of every Conventual Church two Marks of Silver. The next year after, a Council was held at *Westminster*, where the said Nuntio read in full Assembly the Popes Letters, in which the Pope said, (g) *That a scandal was cast upon the Roman Church: And that the ancient reproach and disgrace of the Court of Rome, was the Covetousness of Riches, which is the Root of all Evils. Especially because none could get any business done in the Roman Court, but with many Presents, and with greasing the Officers with money. But because the Poverty of the Romans was the cause of that evil, it was the duty of the English, as natural Sons, to relieve the poverty of their Mother, because without their Liberality, the Roman Court could not preserve her Dignity. That the way to remedy that reproach, was, that the Pope should have in every Cathedral Church, and in every Abbey and Monastery of England, two Prebends, of which he should enjoy the Fruits.* And in the same year, the same Pope.

Pope called a Council at *Bourges*, where he made the same motion by his Legat. But he found Contradiction from the Clergy of *France*, and could not compass it.

After *Honorius*, *Gregory* the IX. was Pope. It was he that compiled the Decretals, and the same whom the *Romans* expelled out of *Rome*, for the Citizens of *Rome* never cared much for the Popes Excommunications.

This Pope needing money for his War against the Emperour *Frederick*, sent a Legat into *England* named *Stephen*, who exacted of the people of *England* the Tenth part of all their moveable Goods, that is, of all their Flocks, Rents, Fruits, Wares, Offerings, and Gifts to the Church: (b) And the said Legat had power to excommunicate all that should refuse to pay, and to put the Churches in Interdict. The Prelates he enjoined upon pain of Excommunication, to make that Collection speedily, and without delay. All that should cross such an holy Work, he declared excommunicated, *ipso facto*. He would be paid in new Coin, and of good weight. He took the Tythe, even of the Corn in the first Blade, that is, of the Crop of the year after. In these Exactions he was so urgent and so griping, that the Parishes were forced to engage the Chalice and Church-plate to satisfy his Covetousness. And he had certain Usurers with him, who lent money upon double use, to those that had no ready money. This caused a great Clamour and Lamentation over all the Countrey, but without effect. That money was employed by the Pope to invade many Towns belonging to the Emperour in *Italy*. And the Emperour could not defend them, because he was engaged against the *Saracens* in the *Levant*, where he took *Jerusalem*, and put the affairs of the Christians in a flourishing state. And he had utterly destroyed the *Saracens*, if the injuries which he received from the Pope had not recalled him.

(i) Then the Benefices of *England* were possessed by Italians, and other Creatures of the Pope, to the great grief of the English. To the Bishop of *Rochester* it was revealed in Vision, That King *Richard*, and *Stephen* Archbishop of *Canterbury*, with a Chaplain of his, were come out of Purgatory all in one day.

Scarce was the Collection ended, made by *Stephen* the Legate, when the Pope made peace with the Emperour, but the money was not restored. And another *Nuntio* came from Pope *Gregory*, who (as (k) *Matthew Paris* (k) P. 386. saith) *argumentosus extorsiones excogitans, inventing extortions grounded upon fair reasons*, sent *Nuntio's* with power of Legates, who by Sermons, Exhortations, and Excommunications, (l) brought an infinite number of Englishmen to Mendicity, and turned them out of their Houses. This was done under a pretence of contributing to the Expence of the Holy War, of which himself hindered the success, and yet he promised to them that should contribute money for it, the remission of all their sins, and to them that should go in person an augmentation of Glory.

(b) Id p. 349. *Habuit ex iisdem literis auctoritatem contraditores excommunicandi & Ecclesias interdicendi.*

(i) Matth. Paris, p. 358; 359.

(l) Ibid. *Per regnum Anglie infinitos reddiderunt extorres & mendicos.*

(m) Ibid. Si
 qui proficiscen-
 tium illuc ad
 prestandas usu-
 ras juramento
 tenentur a stri-
 cti, creditores
 eorum per Ec-
 clesiarum Prae-
 latos ut remit-
 tant eis prestis-
 sum juramen-
 tum & ab usu-
 rarum exactione
 desistant eadem
 precipimus di-
 strictione com-
 pelli.

(n) Accingan-
 tur ergo omnes
 filii adoptionis divinae ad obsequium Jesu Christi, &c. Felici commercio laboribus suis qui cito transeunt, eter-
 nam requiem mercabuntur.

(m) By the same Bulls, every man that was indebted, was exempted, and could not be arrested or sued by his Creditors, as long as he had a Cross upon his shoulders, which was the mark of those that were associated into the *Croisada*: And the reason given for that exemption, was, that such a man was become the Popes man, and had put himself in the protection of the Church. By the same Bulls also, power was given to the *Nuntio's* or *Legates*, to dispense with the Vow for money. So that he that had crossed himself for the Voyage to the holy Land, might redeem himself from the Vow, paying to the Legate, that which he should have spent in the Journey, and so stay at home, and enjoy the same spiritual graces, as if he had performed the whole Voyage. The Bull ended with this Exhortation, (n) *Come then, and let the Children of Divine Adoption prepare themselves to yield obedience unto Christ, changing their Quarrels into Bonds of Love, believing that being truly confessed and contrite; by an happy Traffick, and by their Labours which do but pass, they shall purchase eternal Rest. Given at Spoleto the third of September, the eighth year of our Pontificate.*

(o) Ibid. Qui-
 bus data fuit
 potestas cruce
 signandi & vo-
 tum data pecu-
 nia relaxandi,
 &c. Signatos hodie cras data pecunia à cruce voto absoluebant. Westmonast: an. 1240. Absoluebantur per præ-
 dicatores & minores, pecunia interveniente multi cruce signati in scandalum Ecclesie.

The *Exactors* and *Collectors* of that money, were the *Franciscans* and *Dominicans*, who would to day put the Cross upon a mans Shoulder, and oblige him with an Oath to the Voyage, (o) and to morrow release him from his Oath for money.

Westmonast: an. 1240. Absoluebantur per prædicatores & minores, pecunia interveniente multi cruce signati in scandalum Ecclesie.

Reason and Right did require, that these great sums of money should have been employed to defray the Princes that raised Armies for the deliverance of the Holy Land. Among whom, he that most freely exposed his Life, and that of his Subjects, with an incredible Expence, was *Lewis* the IX. of *France*, who reigned then; A Prince worthy to have been born in a better Age, being a rare Example of Meekness and Justice, and one that partly discerned the Errors, and sighed under the Popes Tyranny. That Great Prince soon after undertook that Voyage, but to his great ruine, confusion of the Christians, and destruction of his Kingdom. Yet the Pope never gave him any part of the money raised for that Expedition, nor to the Emperour, nor to any Prince that paid Armies, and fought for that Quarrel. All was poured into the Popes Coffers, as into a Gulf, and by him employed to make War against *Frederick*, for he broke presently the Covenant sworn to him. So in effect, all the money contributed by devout Souls, for the Conquest of the Holy Land, was employed to hinder it, and to find other work for *Frederick*, who alone was more able to promote that Conquest, than all the rest together.

While

While the Pope exercised that horrible Tyranny over *England*, (p) the Senate (p) *Math.* and Citizens of *Rome* were mastering the Pope, and were so far from giving him *Paris, p. 394* money, that they would have money from the Pope, pretending an old Right for it. The difference was about some Lands which the Roman Senate claimed, as belonging to the Roman County, but the Pope said that they belonged to his Bishoprick; allading for himself Christs words, who had promised, that *the gates of Hell should not prevail against the Church*; Whence he inferred, that in that Quarrel, the Senate and the Roman People might not hope to prevail against him. For all his Inferences, they turned him out, and burnt his Houses, and called the Emperour *Frederick*; Who being one of the Wisest and Meekest Princes that ever were in the World, instead of helping them, corrected their insolence, and would resent none of the injuries which *Gregory* had done him. At the same time that good Emperour demanded the Sister of *Henry* the III. of *England*, for his Wife, and had her.

(q) At that time also certain Usurers set up in *England*, called *Courtsins*, who by Usuries and strange Arts devised in *Italy*, ate up the poor people and the Clergy. The King himself was most deeply in their debt. The Bishop of *London* would have repress them, but because they were maintained by the Pope, he could not effect it. The *Franciscans* and *Dominicans* were preaching up the Popes power, and drawing all the Confessions to themselves, and every day obtained Priviledges to the prejudice of the Parochial Priests, who became almost useles. The State of *England* was deplorable, for hungry *Italians* of the baser sort, with Bulls and Warrants from the Pope, came daily to fleece the people, and to raise such sums of money as they would demand upon the Clergy. If any denied what they demanded, he was presently excommunicated. And they that held the great Benefices, were strangers that were but the Popes Farmers. This made *Matthieu Paris*, that lived then, and beheld these things, to lament (r) that *the Daughter of Sion was become like a shameless Harlot that could not blush, by the just Judgment (saith he) of him that made an Hypocrite to reign, and a Tyrant to domineer.* (r) *Math. Paris, p. 423. Facta est filia Sion quasi meretrix effrons non habens roborem. Quotidie vilissima persone & illiterate maris occurrunt.*

The above-mentioned Legat *Otho* came again into *England*, (s) King *Henry* went to meet him, even to the Sea-side, and, as the Popes Vassal, cast himself down before the Legat, touching the Legates Knees with his Head.

bullis Romanis armata in minas statim erumpentes, &c. (s) Id. p. 425. Rex ei usque ad consinium & inclinato ad genua ejus capite usque ad interiora regni deluxit officiose.

In the year 1283. the Archbishop of *Antioch* would not acknowledge the Pope his Superiour, and preferring himself before him, (t) excommunicated the Pope, and the Papal Court, and the Roman Church, being set on to do that by *German* Archbishop of *Constantinople*, who called himself Universal Bishop. The same year the persecution was very sore against the true Christians, which were opprobriously called *Albigens, Vandois, Paterins, Buggerars*, in the same manner as they call us now *Hugonots* and *Calvinists*. Great numbers of them were burnt in *Flanders*, at the Instigation of a *Dominican* called *Robert Buggerar*. (t) *Idem. pag. 465.*

Papal Tyranny.

The Oppression and Extorsions of *Rome* growing every day in *England*, the Bishops met at *London*, and the Legat with them, who propounded new devices to get money, and a new way of exaction. The Bishops answered him, that the Roman Court had quite exhausted *England*, and that it was impossible for them to furnish any more. So the Assembly was broken without concluding any thing.

The Legat putting off his plot till another time, took his way towards *Scotland*, to rake all the money out of it, as he had done in *England*. (u) The King of *Scotland* hearing of it, came to meet him upon the borders, and forbade him to come further into his Kingdom, saying, that he was the first Legat that ever entered into *Scotland*, and that *Scotland* had no need of any, since without that Christian Religion flourished, and the Church prospered in the Kingdom. The Legat then went back, and returning through (*) *England*, did so order the businesses of the Church, that he got no small sum of money.

(u) Idem Henr. III. p. 481. Antequam Legatus regnum Scotie intrasset, occurrit ei Rex Scotia non acceptans ingressum suum. Dixit enim quod nunquam aliquis Legatus excepto illo solo in Scotiam intravit. Non enim, ut asseruit, operatur. Christianitas ibi floruit, Ecclesia prospere se habebat. (*) Ibid. Rebus Ecclesiasticis pro libito ordinatis pecuniam non minimam cogendo.

Then was brought into *England* a Mandate of the Pope, to publish in all the Churches, with Bells ringing and Candles burning, the Excommunication of the Emperour *Frederick*. Which was executed, though with the Kings great grief, because the Emperour had married his Sister. And the people of *Milan* rebelled against the Emperour, and sacked the neighbouring Cities belonging to him with cruelty almost unparallell'd, having for their head a Legate whom the Pope had sent to them. Upon which *Matthew Paris* expresseth, what the sense of the world was at that time. *Fear and horreur filled the hearts of men, because the Papal party cared neither for Prayers, nor for Masses, nor for Processions, &c. But put all their hope in treasures of Money, and in Rapine; and with shameless impudence ran to the sword and revenge.*

The best Benefices of *England* being possessed by Italians, and Romans especially, base in Birth and Conditions, and promoted to those places by the Popes Agents, that were sent thither with a full power to do all things at their pleasure, and to take from the English Prelates the Power of conferring Livings, the said Prelates (x) writ to Pope *Gregory*, Letters full of Lamentations; being justly punished. For having helped the Popes to bring down the Power of their Kings, under a pretence of maintaining the Liberties of the Church, they had put the Popes Fetters about their own Legs, and drawn a hard bondage upon themselves. While Kings were in power, the Pope called them Simoniacks that gave some little present to the King, when they received the Investiture. But after that the Pope had taken that Power from the King, he took an hundred times more from them than ever the King did.

(x) Id. ib. p. 495.

This Pope by his Bulls full of fervent Exhortations, had published the *Croisada* over all *France*, *Germany* and *England*, exhorting by the compassions of God, and by the zeal of Christian Religion; and by the hope of Salvation, all good Christians,

Christians, to go to the help of Christians oppress'd in *Syria*, and to deliver *Jerusalem*, and the place of the *Cross*, and the holy *Sepulchre*, out of the hand of the Infidel *Saracens*, promising the remission of all Sins, and an Augmentation of Glory in *Paradise*, to all that should die that Voyage. Upon these Exhortations a great number of Pilgrims crossed themselves, (y) and having appointed their Rendezvous at *Lyons*, met there well armed, and furnished, and full of courage. As they were ready to march, a Legat came from the Pope, who forbid them to go further, and commanded them to return every one to their own home. At which they grew so angry, that much ado there was to keep them from killing the Legat and his men. For (said they) to obey the Pope, and for the Cause of the Crucifix, we have undertaken this Voyage: We have sold or pawned our Lands, we have borrowed Money upon great use, and now we are sent back to our houses. This happened in the year 1242. (y) *Matth. Paris*, p. 497.

In the mean while, *England* was sore troubled with new exactions: and the Pope sent Letters to all the Subjects of the Empire, to absolve them from the Oath of Fidelity and Obedience, sworn to *Frederick* their Lord, commanding them to be faithful in unfaithfulness, and obedient by disobedience, as (z) *Matthew Paris* saith. But (saith the same Author) the wickedness of the *Roman Church* execrable unto all was the cause that none or few cared to obey the Papal Authority. The Emperour writ to the King of *England*, his Brother in Law, to expostulate with him because he suffered him to be excommunicated, and with such disgrace in his Kingdom, and that Moneys should be raised in *England* continually by the Pope, to make war against him. The Kings answer was, that being the Popes Vassal and Homager, necessity did lye upon him to yield all obedience to his Holiness. (z) P. 499. *Persuadens ut essent in infidelitate fideles, in inobedientia obedientes. Sed tantam promeruit Romana Eccle-*

sia improbitas omnibus execranda, quod à nullis vel à paucis meruit Papalis Autoritas exaudiri.

Yet upon these Letters from the Emperour, King *Henry* desired the Legate *Otho* to go out of *England*, but the Legat would not do it, and found new ways to get Money for his Master. The English Lords and Gentlemen were selling their Lands and Mannors to the Clergy to perform that Voyage into the Holy Land, to which they had bound themselves by Vow, upon the Popes Command. (a) But the *Dominicans* and *Franciscans* received Power from the Pope to dispence those that had crossed themselves from their Vow, taking so much Money from them as they should have spent in their Journey. (a) *Id. p. 507. Incoperunt ipsi Prædicatores Fratres & Minores Cris-*

ce signatos absolvere à voto suo, accepta tamen pecunia, quanta sufficere videbatur unicuique ad viaticum ultramarinum. Et factum est in populo scandalum cum schismate.

And at the same time the Pope who had crammed many Italians and Romans with the best Benefices of *England*, began to squeeze these Spunges, and got from them the fifth part of their revenue, towards the charges of his War against the Emperour.

Then some English, (seeing so much Money go out of *England* continually, came

(b) *Domine Princeps nominatissime quare permittis Angliam fieri in pradam & desolationem transeuntium, quasi vineam sine macerie, omni communem viatori, ab apris exterminandam?* &c. *Quibus talia persuadentibus ait, Nec volo, nec audeo Domino Pape in aliquibus contradicere. Et facta est in populo desperatio nimis deploranda.*

(b) *Most Illustrious Prince, why do you suffer England to be brought to desolation, and to become the prey of them that go by, like a vine without wall, exposed to travellers, and left to be destroyed by the wild boars?* &c. *To whom the King answered. I will not, I dare not contradict My Lord the Pope in any thing. Hence the people was brought to a most deplorable despair. But the Legat having got the fifth part of all the revenues of strangers, did the same to the English, and the Archbishop led the dance, paying eight hundred marks to the Legat for the first payment; the rest was exacted from him, and from all others with all violence.*

(c) *Id. p. 515. Per eosdem dies venit in Angliam nova quedam pecunie exactio omnibus saeculis inaudita & execrabilis. Misit enim Papa Pater noster sanctus quemdam exactorem in Angliam. Petrum Rubeum qui excogitata inquisitione infinitam pecuniam à miseris Anglis edoculus erat emungere.*

(c) *Of him Matth. Paris an eye-witness speaks thus. In those days came into England a new exaction of money unheard of in all ages and execrable. For our holy Father the Pope sent a certain exactor into England called Petrus Rubeus [or Peter of the Bryar] who having invented a certain kind of mouse-trap did learnedly catch an infinite sum of money from the miserable English-men. He would come into the Chapters of Monks and Prebends, and made them believe that such and such a Prelat had secretly promised such a sum of Money, and by promises and threatenings extorted money from them, making them swear that in six months they would not tell it to any body: without saying to them the cause why the Pope had such a suddain need of money, but leaving them to presume that there was some great business concealed from them. Upon that the Prelats and Abbots came to the King and told him, (d) *Sir. We are beaten, and we are not suffered to cry; They cut our Throats, and we cannot lament. A thing impossible is enjoined us by the Pope, and an exaction detestable unto all the world, &c.* But the King turning himself to the Legat there present, told him, *My Lord, these miserable seducers reveal the Popes secrets; They detract, and will not obey your Will. Do with them what you think good. I give you one of my best Castles to put them in a sure hold. So they were forced to pay all, that the Legat was pleased to demand of them.**

(d) *Ibid. Domine Rex suggillamur, nec licet nobis clamitare, jugulamur, nec possimus ejulare.*

The same year Earl Richard the King of Englands Brother, as valiant and generous as his Brother was base and low spirited, went out of England, carrying with him the flower of the English Nobility, and made the more hast because news was come of the miserable case of the Christians in the Levant, where the Christian party was sinking apace. Being come to St. Giles in low Languedock to go to Marseille, a Legat met him, who forbid him from the Pope to go further, dispensing the said Earl from his Vow. The Earl highly discontented answered, *I have taken leave of my friends, I sent my Money and my Arms before; Now that I am ready to take ship, I am forbidden to go.* He resolved then, notwithstanding the Popes prohibition, to perform his Voyage, and imbarqued himself (e) *detesting the double and treacherous dealing of the Roman Church with a great bitterness of spirit.*

(e) *Id. p. 518. Detestans Romanæ Ecclesiae duplici-tatem cum magna mentis amaritudine.*

That Peter de la Ronse having not the Title of Legat got into Scotland, and did that

that which none ever did before him, for he carried away three thousand pounds out of *Scotland* to put into the coffers of his Holiness.

While the Pope was plundering *England*, he was raising an immense sum of money in *France* by a Legat sent purposely. Which sum exceeding the Popes expectation, he repented to have made truce with the Emperour *Frederick*, seeing that he had got so much of the sinews of War, and commanded Cardinal *John Colonna* to bring word to the Emperour that he would not keep the truce. Which when that Cardinal, whose Family was potent in *Italy*, refused to do, and exchanged some injurious words with the Pope upon that subject, (f) King *Lewis* the IX. hearing of that passage, prohibited that the money (which was yet in *France*) should be delivered to the Popes Assigns, or transported out of the Kingdom.

The same Pope perceiving that whensoever he demanded money of the body of the English Clergy oppositions were formed against it, (g) writ to his Legat that he should deal with the Clergy-men one by one, and fleece them one after another. And he sped that way.

It was about this time namely in the year 1240. that *Baldwin* keeping by force the Empire of *Constantinople* which the French and other Pilgrims of *Syria* had surprized, and held it by right of conveniency, (h) being in great want of money, writ to the King of *France Lewis* the IX. that the holy Crown of thorns of our Saviour was found, and that if he would help him with a sum of money, he would send it to him. This meek King, and of easie belief treated with the said Emperour for a great sum of money, and bought that Crown which was put in the Holy Chappel of *Paris* with great solemnity. Shortly after the Venetians having bought a piece of the true Cross for two thousand and five hundred pounds, sold it again to the same King *Lewis* for double the price. The King himself carried it bare-head and bare-foot to our Lady of *Paris*. And the Pope gave to it forty days of true pardon.

(i) In the year 1241 King *Henry* the III. of *England* made a great Feast in *Westminster hall* upon *Christmas* day. In the midst of the table was the Kings Chair under the Canopy of State, according to the custome. It was a thing without example that any but the King durst sit in that Royal Chair, especially upon a day of extraordinary solemnity. Yet the King acknowledging himself the Popes Vassal, and no Sovereign, yielded that place to the Legat *Otho*, to the great heart-breaking of all that were present, and to the disgrace of the English Nation.

Shortly after, the Legat returned to *Rome*: *Matthew Paris* beareth him this testimony, that excepting the Church plates, and Ornaments of the Churches, there remained not so much money in *England* as *Otho* had extorted. And that he had conferred partly by his own, partly by the Popes will, above three hundred of the best *Prebends* and *Rectories* of the Kingdom. Whereby the Kingdom was left languishing and desolate as a *Vine* exposed to those that pass by, and destroyed by the wild boar of the woods.

ipsi Regi pro antiquo dilectionis & consanguinitatis fœdere conferret coronam Domini. (i) Ibid. p. 532. & 530. Rex in ampliori Regia *Westmonasterii* pransurus Legatum, quem ad prandium invitaverat, in eminentiori loco mensa, scilicet in sede Regali, quæ in medio mense est, non sine multo: um obliquantibus oculis collocavit.

(f) Id. p. 522. Quod cum Regi Francorum innovisset, præcepit pecuniam totam quam in terra sua mellitis sermocinationibus & felicitis comminationibus messuerat, ab eodem Legato extortam reservari.
(g) *Matth. Paris*, p. 522. Papa de pecunia congreganda vigil contemptor significavit Legato, ut non sicut prius omnem Clerum convenire at-temptet, &c. Imo potius singularim quemlibet eorum, &c.
(h) Ibid. pag. 527. Necessitate ingruente & thesauri carentia, &c. significavit Regi Francorum ipse Imperator *Baldwinus* quod si ipsum pecunia destitutum vellet de thesauro efficaciter juvare

The same year, the Convent of *Burg* in *England* received an Apostolick mandate from Pope *Gregery* the IX. that they should give to a certain man whom the Pope would recompense a Benefice of a hundred Marks a year, a great revenue in those days. And certain Sharks coming from *Rome*, went from Church to Church, and from Convent to Convent, and taking the several Monks apart told them, (k) *Brethren and friends, you have power in your hand to receive a great benefit from the Pope; For now he asketh of you that which you should ask of him with bended knees and joined hands in all humility.* The summary of the motion was that he asked them some money as an offering of sweet favour. Upon which

(k) Matth. Paris, p. 536. *Vocati que Monachis dixerunt, Ecce frater & amici, imminet vobis ad manum magnum Papale beneficium; Postular enim a vobis quod vos deberetis flexis genibus & junctis manibus ab eo humilime postulare.*

Matthew Paris, an eye witness of these doings, speaks thus; (l) *In this time by the permission and procurement of Pope Gregory, the insatiable greediness of the Roman Church got such strength, confounding right and wrong, that putting off all shame, she became a common and impudent strumpet, selling and prostituting her self unto all, holding Usury to be a small thing, and Simony to be no inconvenience.*

(m) At the same time the Bones of *Edmund* Archbishop of *Canterbury* were working abundance of miracles. The Emperor had six mighty Armies to resist the Enemies which the Pope by his Practices raised against him in several places.

(l) Ibid. p. 535. *Adeo involuit Romana Ecclesie insatiabilis cupiditas confundens fas nefasque, quod depositio rubore velut meretrix vulgaris & effrons omnibus venalis & exposita usuram pro parvo, simoniam pro nullo inconuenienti reputavit.*

New *Dominicans* and *Franciscans* came from *Rome* into *England* in great numbers, to preach the *Croisada*, which they did so effectually that many crossed themselves for the voyage of the Holy Land; And the same Preachers granted to them the remission of all their sins. But three days after they released them from their Vow and gave them leave not to stir out of *England*. So they changed the corporal satisfaction into a pecuniary punishment. By which means even women and children, that they might have remission of all their sins, took the Cross and the Vow of the *Croisada*, and then redeemed their Vow with Money. Thus the Fryars collected vast sums of money. And what became of it, *Matthew Paris* saith that it was not known.

(m) Ibid. (n) Matth. Paris in Henr. III. p. 547, & 554.

This Legat *Otho* (n) had left two Vice-Legats with power of exacting, interdicting, and excommunicating, who daily committed a thousand extorsions. One of them named *Petrus de Supino* took a turn into *Ireland*. Out of which (though money was thin sown there) he raked in few days fifteen hundred Marks. Then returning with a Mandate from the Pope, he exacted the twentieth part of the Goods of the whole Island, and his fellow *Petrus Rubens* did the same in *Scotland*: Then hearing that Pope *Gregory* was very sick they cross the sea in hast, and went towards *Rome* loaden with wealth. But in their journey they were taken by the Emperor, (o) who made use of their money, and committed them to close prison and besieged a place in *Campania* where the Pope had put his Money and his Nephews. The Emperor having made himself Master of the place, hanged the Popes Nephews as Rebels to his Majesty. The Pope hearing of it, was oppress'd with such grief that he died. The Emperor kept many Cardinals prisoners, among others *Otho*, the plague of *England*, because they would have assembled themselves in Council by the Popes Authority without his leave.

(o) Id. p. 555.

After many quarrels among the Cardinals, *Galfrid* Archbishop of *Milan* was chosen Pope, who did not last long, and died having been Pope but sixteen days. The Cardinals were 21 months before they could agree about the election of a Successor. The Emperor, angry at it, besieged them at *Rome*, and the King of *France* sent them Embassadors to declare to them, that (p) if they did not choose a Pope, the French would elect one for them, grounded upon their ancient priviledg granted by *St. Clement* unto *St. Denis*, whom he established Apostle over the Western people. The Cardinals frightened, in the end chose one Cardinal *Sinebald*, who leaving his name of Baptism called himself *Innocent* the IV.

(p) Ibid. p. 582. Hec audacter significabant consiſſe de antiquo privilegio suo per sanctum Clementem beato Dionysio concessio & obtento, qui concessit Apostolorum eidem Dionysio super gentem Occidentalem.

The Orders of Dominicans and Mendicant Fryers had been but 24 years in *England*, and already had built magnificent Convents over all the Kingdom, and governed all the houses of great persons, got great Legacies, drew to themselves all the Confessions, and many believed that Salvation could not be had without them. They were Factors, Sollicitors, and Executors of Apostolick Mandates, and bearers of Pardons; they had the Kings ear, and debased the Orders of *St. Benedikt* and *St. Austin*; Doing to other Orders, and to Parochial Priests that which the Jesuits do now unto them. Yet between these two new Orders there was a great deal of envy, the Franciscans calling themselves *Minors*, and by consequent more holy; and the Dominicans calling themselves *Majors*, and therefore preferable.

In the year 1244. one *Martin* came into *England* with full power from his Holiness to exact money, to suspend, to interdict, and to excommunicate all that should any way oppose him. He would command this Abbot or that Prior (q) that they would send him horses such as were fit for an especial Clark of the Lord Pope to ride on. If they alledged any excuse, he suspended them from their Benefices. The Churches and Prebends that fell void, he kept in his own hands, till he was pleased to bestow them upon his Nephews and Cousins.

(q) Præcipiens per litteras districte illi Abbati vel Priori, ut ei equos quales decebat specialem Domini Clericorum insulere, transmitterent.

And whereas *David* Prince of *North-Wales* was Vassal to the King of *England* (r) Pope *Innocent* the IV. deposed him from the Allegiance sworn to *Henry* the III. his Lord, and made him his Vassal, obliging him to pay five hundred marks a year to the Apostolick See in sign of Subjection. So *David* by the Popes instigation shook off the Kings yoke, and put his country under the Popes subjection, promising to hold his whole Countrey from the Pope. Whence long Wars followed.

(r) Id. p. 604, & 605. David volens collum suum de subjugo fidelitatis Domini Regis excutere, ad alas Papalis protectionis confugit spondens se tenere partem Wallie eum contingentem

The miracles of *Edmund* of *Canterbury* being daily multiplied, Commissioners were deputed by the Pope to enquire of those miracles, and to inform his Holiness about them, to know whether he ought to be canonized and listed among the Saints: but the Commissioners made a relation to the disadvantage of the said *Edmund* as unworthy to be Sainred. Wherefore it was concluded that he should not be canonized, and the request of the Monks of *Pontigny*, where the said *Edmund* lay buried, was rejected as unjust.

ab ipso Papa. Cui favit Papa, & contra Regem rebellanti suum aperuit.

(s) It is like that the English in those days called a masty dog a *Mastin* as the French do now; and that they made an allusion of *Mastin* with *Martin*.

(t) Mat Paris libro supradict. Et p. 622.

(u) *Martinus remisit eis quae ei missa fuerunt, assensu insufficientia, & praecepit eis ut meliora sibi sub praena suspensionis, & anathematis transmitterent. Suspensio autem daretur a collatione beneficiorum, 30. marcas valentium & supra, donec sitis satisfactum foret cupiditati. Unde miseri Anglici acerbiorem quam celum subierunt filii Israel, se doluerunt in Aegypto Britannicam tolerare servitutem.*

The forementioned *Martin* (whom the English called *Masty*, (s) because of his insatiable greediness (t) received an unheard of power from the Pope, and more ample than any before, of which he had several Letters, and produced sometimes one, sometimes another, according to the exigence of the case, and many Scroles of Parchment sealed with Lead, in which nothing was written, and those blanks he filled according to his own pleasure. He made his address unto the King; beseeching him in the Popes Name to help him to get ten thousand marks before hand of the English Clergy. And he brought forth Letters of Pope *Innocent* to the Clergy of *England*, where these words are found. *Being constrained by necessity, we have recourse to you confidently, and by the Counsel of our Brethren, we desire and expressly admonish your generality, and by Apostolick Writings we exhorting command and commanding exhort you, that you relieve the Roman Church with such quantity and sum of money as our dear Son Martin, Clark of our Chamber, shall declare unto you, &c. And that you so accomplish that which we desire of you, that we may commend your Devotion, and that we be not constrained to proceed otherwise against you about that matter.* Thus in case of denyal he threatened to force them to it by Excommunication. And that *Martin* was grown so insolent, and such a severe exactor that he would send, now to an Abbot, now to a Prior, commanding him to send him so many great Horses, so much provision for his house, such a quantity of curious stufes for his train. (u) *And when he had received what they sent, he would send it back with contempt, saying that it was not good enough, and commanded them to send better upon pain of Suspension and Excommunication. And he suspended all the Prelates from the Collation of Livings of thirty marks a year and above, till they had satisfied his greediness. Wherefore the miserable English complained that they were under a harder bondage than ever the Israelites in Egypt.*

War being happened between the English and the Scots, they made peace upon certain conditions. But because a Vassal ought not to conclude peace or war without the consent of his liege Lord, peace could not be made without the approbation and ratification of Pope *Innocent* the IV.

The same year the Prince of North-Wales continuing in his Rebellion against *Henry* the III. King of *England*, obtained of the Pope with money, and with the renewing of his promise, of paying five hundred marks a year unto the Pope, to be absolved and dispensed from the Oath of Allegiance which he had made unto *Henry*, saying, that it was an extorted Oath.

In the year 1245. the Pope caused the Excommunication of the Emperor *Frederick* to be published again in all the Churches of *France*. That Excommunication being given to a Parochial Priest of *Paris* to publish it, he pronounced it in these terms. *Hearken all of you, I am commanded to pronounce an excommunication with Candles burning and Bells ringing against the Emperor Frederick. Not knowing the cause why, I know only that there is an irreconcilable quarrel and hatred between him and the Pope, I know also, that the one doth wrong to the other, yet which of the two is in the wrong, I cannot tell. But him that doth wrong to the other, I excommunicate as far as my power extends.* The poor Priest was punished by the Pope, but the Emperor sent him presents. The

The Pope had a desire to come into *England*, and pass through *France*, but the passage through *France* was denied him. And the King of *England* was advised not to let him come into his Kingdom. In the mean while, *Martin* was continuing to waſt poor *England*, sucking the ſubſtance of the people and the Clergy, and moſt part of the Benefices of *England* were held by Italians. In the end, the Nobles of the Land were forced by the heavy oppreſſion to aſſemble themſelves; and to give order that all the Papal Letters which daily came into *England* with new Tricks to catch money ſhould be ſtop't. A bearer of thoſe Trumperies was taken, and all his Bulls and Leaden Seals were taken from him, and he laid up in cloſe Priſon. About the ſame time, in Rogation week, the Popes Wardrobe at *Lions* was burnt with an accidental fire, and there the Letters of Homage and Submiſſion made to the Pope by King *John*, were conſumed, as *Matthew Paris* (x) (x) P. 638. relateth.

In the end, the King ſeeing his Kingdom exhausted by the Extortions of the Roman Court, although he trembled under the Papal power, yet he commanded *Martin* to depart out of the Kingdom, and for a farewel told him, (y) *The Devil lead thee, and bring thee into Hell.* But *Martin* going away, left one Mr. *Philip*, to whom he reſigned the power he had from the Pope. Being come to the Popes preſence, who was then at the Council of *Lions*, he complained of the King of *England*. The Pope then remembering that both the King of *France* and the King of *England* had denied him the entry into their Kingdoms, ſaid in great wrath, and with an angry countenance, (z) *It is expedient that we compound with your Prince Frederick, that we may crush theſe petty Kings that kick againſt us : for when the Dragon is once bruised or appeaſed, we ſhall ſoon tread upon theſe ſmall Serpents.*

(y) *Diabolus te ad infernos inducat & perducatur.*

(z) *Pag. 640. Expedit ut componamus cum Principe veſtro, ut hos Regulos contrarias recalci-trantes. Conſtituo enim vel pacificato dracone concalcabuntur.*

In that Council the Canonization of *Edmund* Archbiſhop of *Canterbury* was moved again with great inſtance, but was rejected the ſecond time by the Pope, and that Saint wanting the Popes favour, loſt his cauſe for this time alſo, and was judged unworthy to be a Saint.

The fourth day, an unuſual thing happened : The Pope himſelf preached in a Church of *Lions* : His Text was, *Lam. 1. 12. All ye that paſs by, behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me :* Then he compared his Sorrows to the five Wounds of *Chriſt* ; The fiſt was, The inundation of the *Tartars* ; the ſecond, The Schiſm of the *Grecians* ; the third, The Hereſie of thoſe that were called *Patterins*, *Buggerars*, *Jovinians*, and *Vaudois* ; the fourth, The deſolation of the holy Land ; the fifth and the moſt ſmarting, The Emperour *Frederick*, the Churches Enemy and Perſecutor, whoſe Hereſies and Sacriledges he ſet out at large.

In that Council the people and Clergy of *England*, complained by Deputies of the Extortions and Robberies of the Roman Court ; but their Complaints were not regarded.

There a Sentence of Depoſition againſt the Emperour *Frederick* was pronounced by the Pope, whereby he was declared ſaln from the Imperial power, and all the Subjects of the Empire, as well in *Germany*, as in *Italy*, *Sicily*, and *Province*, were

were absolved from the Oath of Allegiance sworn unto the said Emperour, with a prohibition by Apostolical Authority, to yield any obedience unto him, or to lend him any assistance, upon pain of Excommunication. The Electors also were commanded to elect another Emperour; the Pope keeping the power to himself to provide for the Kingdoms of Naples and Sicily, pretending that the disposition of those Kingdoms did particularly belong to him.

There also an Order was taken for the Voyage of the Holy Land, the Pope taxing himself to pay the tenth part of his Revenue, and condemning the whole Clergy to pay the twentieth part of theirs for three years. He appointed the Apostolick Officers to be receivers of that Contribution. He made an order, that all that should enter into the Croisada, should be exempted from all Tributes, Taxes, and subjection due to secular Lords, because by crossing themselves they put themselves under the protection of the Apostolick See. By this means the Kings lost as many Subjects as there were men that would put a Cross upon their Shoulder, for then they claimed themselves to be the Popes Subjects. Creditors were prohibited to exact any thing of those that were crossed, because they were under the protection of the Church. (a) And to those crossed men was promised, besides the remission of all their sins, an augmentation of Glory in Paradise. To those that should not go in person, but contribute with their means; defraying others that would go for them, no more was promised but the remission of all their sins. Those that should go in person defrayed by others, if they died in that Voyage, that Order assured them that they should not go into Purgatory, but they were to content themselves with Eternal Life, and might not pretend to a degree of Glory in Paradise above the common sort.

(a) Pag. 653.
Nos ergo, &c.
omnibus qui labore istum in propriis personis subierint, & expensis, plenam suorum peccaminum, de quibus fuerunt veraciter corde contriti & ore confessi, veniam indulgemus, & in retributione justorum salutis aeterna pollicemur augmentum. Eis autem qui non in personis propriis illuc accesserint, sed in suis autaxat expensis juxta facultatem & qualitatem suam viros idoneos destinaverint, & illis similiter, qui licet in alienis expensis in propriis tamen personis accesserint, plenam suorum peccatorum concedimus veniam.

Many other Laws were made and published by the Pope sitting in that Council. For since Gregory the VII. it was no more the Popes Custom to assemble Councils, to deliberate with the Bishops, but onely that the Bishops should receive Laws from the Pope, and approve them by their silence. Wherefore also Matthew Paris saith, that of the things decreed, (b) Some were decreed before the Council, some during the Council, some after the Council. Upon the dissolution of the Council, a Prelate made a Sermon for a farewell to the City of Lyons, wherein he told the people that the Council had made a great Reformation in the City, for whereas there were many Brothel houses in the Town before the sitting of the Council, now (said he) we leave but one, reaching from one end of the Town to the other. (c) That the Popes Officers were appointed Collectors of the money to be raised for the Voyage of the Holy Land, was displeasing unto many, who knew that it was usual with the Popes Officers to put all such Contributions into the Popes Coffers, who converted them to another use, and indeed to his own. The Pope sent into England a Copy of the Letters Patent of King John, whereby he subjected the Crown of England to the Papal See, and presented it to all the Prelates of England to sign; which they did, all but the Archbishop of Canterbury, who refused it. The

(b) P. 658.
Quadam eorum ante Concilium, quaedam durante Concilio, quaedam vero post Concilium, sunt statuta.

(c) Ibid.

The same year King *Lewis* the IX. gave the Pope leave to come into *France*, as far as *Clugny*, but no farther. The King greatly desired a Reconciliation between the Pope and the Emperour, because himself was preparing for the Expedition into the *Levant*, and had need of the help of *Frederick*, a warlike, prudent, and meek Prince, as ever any was in the world, formidable to the *Saracens*, and one that might stop the passage of the French, because he held *Corfica*, *Sardinia*, and the Kingdom of *Naples* and *Sicily*: But the good King could obtain nothing of Pope *Innocent*. *Matthew Paris* saith, that *Innocent* laboured to induce *Lewis* to make War with *Henry* King of *England*, whom he called in contempt a petty King. And though there was a sworn Truce between the two Kings, yet the Pope would have King *Lewis* to break it. But *Lewis* would never condescend to it, being a Prince that religiously kept his word.

(d) P. 662.

There was a second interview between the King and the Pope, being then at *Lions*, where the King used his utmost endeavour to appease the Pope, and reconcile him with the Emperour. The Emperour desirous of peace (although the Deposition fulminated by the Pope was without effect, and had wrought no diminution of his power) offered unto the Pope to pass into *Syria*, and reconquer the Kingdom of *Jerusalem* with his own strength and cost, and never to return, but die there; asking no more but his Absolution from the Pope. And the King represented unto the Pope the Commandment of *Christ*, who will have us to forgive seventy times seven times, and saith that the sinner that converteth and humbleth himself, must not be rejected. He protested against the Pope, saying, that by this Obstinacy he should be the cause of the Ruines which Christian Religion should suffer. But the good King lost his labour, and (e) returned with great Indignation, because he had not found in the Servant of Servants the humility which he lookt for.

(e) Matth. Paris, in Henrico III. p. 676.

The same year, which was 1245. A Parliament was assembled at *London*, where in the Kings presence some Articles were made, called *Gravamina Regni Anglia*, *The Grievances of the Kingdom of England*; where the oppressions of the Popes, and the grinding of the Kingdom by the Court of *Rome* were represented, and how *Italians* succeeded other *Italians* in Church-Livings: And that by the new clause, *non obstante*, Scriptures were enervated, the Obligation of Oaths broken, all Laws and Customs abrogated, and that the English were constrained to go plead in the Court of *Rome*, whence they returned ill handled, after they had a long time consumed themselves in expenses. (f) That Letters came from *Rome*, which not onely taxed such and such men in so much money, but enjoyned them also to find and entertain constantly a certain number of men at Arms to serve the Roman Church in the Wars with Men and Arms, according to the Will of his Holiness. It was also represented, that once the Pope considering some rich stuffs of Church-Ornaments of some English Clergy-men, had a desire to have them: And that when he enquired where they were made, he was answered that they were made in *England*; and how upon that the Pope said, *England is the Garden of our Delights, a Garden truly inexhaustible.*

Rex Francorum recessit iratus & indignans, eo quod humilitatem quam speraverat in servorum, minime reperisset. (f) P. 680.

The Pope writ to the Cistercian-Monks, that they should buy for him some (g) Cloth.

(g) Aurifria.
(b) P. 683.

(g) Cloth of curled Gold; which was done at the Charges of those Monks; Whence, saith *Matthew Paris*, (h) many had the covetousness of the Church of Rome in execration. The same Author relates, that three of the wealthiest Clergy-men of England being dead, without making a Will, and having left a great sum of money, and much precious Stuff, Pope *Innocent* sent *Dominican* and *Franciscan* Fryars into England, to preach and make it pass for a Law, That the Goods of every Clark dying intestate, belonged unto the Pope.

(i) Pag. 686.

When the King was going to oppose both this and the Levies and Impositions which the Pope had lately laid upon the Land, Letters came from the Pope containing an absolute (i) Command to raise a great sum of Money out of England, and that within twenty days, without further delay; appointing certain English Prelates to be Collectors of the same, and giving them power to proceed against those that should refuse to pay, with Ecclesiastical Censures. Such was then the use of *St. Peters* Keys.

(k) P. 687,
688, 689.

The King, though used to bondage, was nettled at this, and prohibited that Extortion of His People. The Pope angry at it, misused the English that were in his Court, saying to them, (k) *The King of England kicks against us, and his Council hath a relish of Frederick, I also have my Council, which I will follow.* And he writ to the English-Prelates, that upon pain of Excommunication and Suspension, they should before the Feast of the Assumption, bring the sum which he had prescribed unto his Nuncio resident at London. The King was frighted with this, and the Popes Command was executed without delay. The Popes Factors and Promoters were the *Franciscans* and *Dominicans*, who gave the Remission of sins for money, released the Excommunications for a certain rate, and made Usurers and Extortioners to bring to them all their ill-gotten Goods, instead of restoring them to the right Owners. By their means also the Pope, besides the matrimonial causes, (l) drew to himself all Testamentary Causes, and the Cases of *Perjury*, as nearly concerning the Conscience. And still these Factors of Rome alleadged some specious cause; saying, that the money which they exacted was to defend the Emperour of *Constantinople*, or to resist the *Soldan* of *Damas*. But whatsoever it was for, still the Pope was the Receiver.

(l) Pag. 694.
(m) Matth.
Paris, p. 690,
691.

Negotium aperte se gerere Romanae Matris Ecclesiae praedicant, ac praedictae mortis ac exhereditationis nostrae summum Pontificem sic accesserunt in incensuram. Hoc ipsum captivi praesati in spontanea confessione sua, quando mentiri nefarium existimant, coram omnibus sunt confessi.

At the same time the Pope gave leave to King *Lewis* the IX to take the tenth part of the Ecclesiastical Revenue of *France*, the King in exchange gave him leave to take the twentieth part of the same Revenue, and that for three years.

The Pope seeing that he could not pull down the Emperour, and that the Virtue and Power of *Frederick* turned the edge of his Spiritual Sword, sought to make him away by Treachery, and suborned four of *Fredericks* Servants, *James de Morra*, *Theobald Francisco*, *Pandulph de Phasanelles*, and *William* of *Saint Severin*, to stab their Master. (m) Two of them, *Theobald* and *William*, being taken, confessed publicly when they were brought to the Execution, that they were set on by Pope *Innocent* to do that deed. The whole Story is related at large, in Letters written by the Emperour himself to *Henry* the III. of *England* his Brother in law, and by other Letters of *Walter d'Ocre* the Emperours Clark; written to the same King.

Scarce was the last Extortion ended, when a new one began: (a) And the King gave way that six thousand marks should be raised upon *England*, because the *Pope* had need of it. That money was sent to the *Lantgrave*, whom the *Pope* had named Emperour instead of *Frederick*: That Emperour admired the baseness of the English, who suffered the *Popes* to strip them: whereas the *Popes* (said he) *fugant fugientes & fugiunt fugantes*; The *Popes* oppress those that fear them, and tremble before them that resist them.

The King having made some demonstration that he bore that yoke impatiently, and let fall some words of Discontent which were related unto the *Pope*, the *Pope* was so incensed, that he would presently have put an Interdict upon the whole Nation of *England*. Upon which a grave Remonstrance was made to him by Cardinal *John*, an English man by birth, and a *Cistercian* Monk, who represented to him, That the Holy Land was in danger; That the Greek Church had made a Schism from the Roman Church; That the *Tartars* were pillaging *Hungary*; That the Emperour was an Enemy to his Holiness; That *France* had a grudge against him, as being impoverished by so many Exactions, upon pretence of the Holy War; That the very people of *Rome* had expelled him out of *Rome*; Therefore that his Holiness having Enemies enough, he needed not to create more, lest he should see in a short time a general Revolt: And that it was no wonder if *England*, like *Balaams* Ass, being sore laid on with blows, had spoken some words. But all this good counsel did not mitigate him. And to confirm him in his violent courses, presently Embassadors came to him out of *England* with deep submissions from the King, and a promise of greater obedience for the time to come. The *Pope* grown more arrogant with that humility, commanded all Prelates and beneficed men of *England* residing in their Livings, to send him the third part of their yearly Revenue, and the Non-resident the half: With the Addition of the clause, *Non obstante*, which derogated from all Customs, abrogated all Promises and Oaths, and revoked all sorts of Priviledges.

In the end, after many denials about the Canonization of *Edmund* Archbishop of *Canterbury*, the *Pope* to stroak the English, Canonized him, and made him a Saint seven years after his Death. The Bull of the Canonization is express in arrogant terms and are worthy to be represented for their extravagant pride. (o) Westmon. ann. 1146.

We announce unto you the Joy of our Mother the Church by the Celebrity of a new Saint; and the Heavenly Colledge keeps Holy day for the Society of a New Companion. The Church rejoiceth to be illustrated with such a clear Race, which ought to be exalted by all with condign Praises, and must be served with a devout Veneration. And openly declareth, that those must be received to the participation of the Eternal Inheritance, that profess the Mother-Church by Word and Work, and that none can enter into the Glory that is above, but by her, as the Bearer of the Keys of the Kingdom of Heaven. By that Mother-Church, he understands the Church of *Rome*, to distinguish her from the other Churches that are subject unto her. And

ultimo nuntiamus, &c. Latatur nimirum se tam clara sobole illustratam, que digno ab omnibus attollenda præcario, & devota veneratione colenda; manifeste declarat ad hereditatis æternæ participium admittendus, qui ipsam matrem Ecclesiam fide ac opere profitentur, & nullum in supernam posse gloriam, nisi per eam tanquam regni cælorum clavigeram, introire.

he saith, that since the same Mother-Church beareth the Keys of the Kingdom of Heaven, none can enter into Paradise, nor be made a Saint, but by her means. Of that new Saint he speaks as if he had begun to be a Saint in his Canonization, although he was dead many years before. And to abuse the Christian World, he tells them that piece of good News, That the Saints of Paradise keep Holy-day, because a new Companion is come to them. That Monster believed that the Saints of Paradise took it kindly at his hands, that he had given them a new Companion. Wherefore he exhorteth the Christian Nations in these words, *Rejoyce with great joy, that a New Patron before God is accrewed unto you, one that stands before him to be a gracious intercessour for your Salvation.* This was received as a Gospel-Truth; And it would have been abominable Heresie to make a question whether such a man was a Saint, and ought to be served and called upon, since the Pope who had all power on earth, had commanded that he should be. The English had this for their money, after so many Extortions of the Court of Rome; That Court sent them a new English Saint for their comfort.

Soon after *Blanch Queen* Regent of France, came over to worship that Saint, representing to him, that he had found refuge for his Exile in France, and beseeching him not to be ungrateful. She said then. (p) *My Lord, most holy Father, Edmund Confessor, Sec. I beseech thee to confirm that which thou hast mercifully done towards us: Confirm the Kingdom of France in a peaceable and triumphant Soli-* dity, and let not thy Holiness be ungrateful, but remember what we have done to thee, and to Thomas exiled and poor.

(p) Westmon.
anno 1247.
Hoc recolat
sanctitas tua
non ingrata tibi
hec & tuo Tho-
ma fecisse pro-
fugo & egenti
Math. Paris,
p. 693.

In the year 1247. the French Nobility made a League against the oppression of the Pope and Clergy, to maintain their Ancient Rights and Priviledges, which were daily usurped by them. The Pope, brought to great fear, instead of punishing the Leaguers, greased the Heads of them with fat Benefices, and gave them all kind of Indulgences.

He sped better in England; for at the same time two *Franciscans*, *John* and *Alexander*, being come into England with power of Legats, the King gave them leave to make a Collection over all the Kingdom; They had power of excommunicating all that would refuse to pay. They were riding upon great Horses, with gilded Saddles, and magnificent Clothes, exacting money with extream rigour. The onely Bishoprick of *Lincoln* they taxed in six thousand marks, the Abbey of *St. Albans* in the like sum.

To the same end, in the same year the Pope dispatched divers Nuntio's over all the Provinces of France, to gather money by way of Loan. But (q) (saith *Matthem Paris*) the good King *Lewis* suspecting the Avarice of the Roman Court, forbade that any Prelate of his Kingdom should thus impoverish his Land upon pain of confiscation of all his Goods. Thus these *Sophistical Legats* returned empty, being hissed and mocked by all.

(q) P. 700.
Quod cum Re-
ge innotuisset
suspectam ha-
bas Romane
Curie avariti-
am prohibuit,
nequis Prelatus regni sub pena amissionis omnium bonorum suorum taliter terram suam depauperaret. Et sic cum
sibilo & derisionis omnium Papales Legati sophistici inanes & vacui & regno recesserunt.

Et sic cum sibi lo & derisionis omnium Papales Legati sophistici inanes & vacui & regno recesserunt.

But

But *England*, though twice more fleeced than other Lands, durst not kick against the Pope, because the Pope pretended that *England* belonged to him, and that the King was his Vassal. The Pope sent into *England* another *Martin*, his *Capellan*, with Authority of a Legat, though he was not dignified with that name, to glean the remnant of the money of the Kingdom, and one *John le Roux* into *Ireland*, who returned from it with six thousand marks. To the same end, one called *Godfrey* Roman, was sent into *Scotland*.

In the mean while *Lantgrave*, whom the Pope had elected Emperour instead of *Frederick*, as he went with a mighty Army to his Coronation, was met with *Conrad* Son of *Frederick*, who defeated the said *Lantgrave*, who died few days after out of sorrow of that overthrow. *Henry* another Son of *Frederick*, having taken a Nephew of the Pope in *Italy* hanged him, and was for it excommunicated by the Pope, with the most horrible & direful Execrations that his Holiness could devise. These rubs made the Pope send into *England* for new Levies of money, with power (r) to the Collectors to excommunicate all refusers without appeal and delay, and without excepting any. The Abbot of *St. Albans* (of which Monastery *Matthew Paris* was Monk) refused to pay, and appealed to the Pope, and sent to *Rome* to plead his cause. But his Deputies staid very long in the Court of *Rome* before they could get a judgment, till in the end having bribed some Officers they obtained a hearing, and were condemned to pay two hundred marks unto the Pope, besides other costs, amounting to an hundred marks more. That sum (saith (s) *Matthew Paris*) was swallowed up by the insatiable Gulf of the Roman Court.

[r] Pag 706.

[s] Pag. 707.
Tandem precipientibus amicis in Curia venalibus & conductiis finem fecerunt Domino Papae pro ducentis Marcis, & sic donis & expensis omnibus computatis absorbit illius Curie Charibdis insatiabilis trescentas Marcas.

In the same days, at the instance of the Popes Ministers, a sum of eleven thousand marks was granted to the Pope by the Parliament assembled at *Oxford*; and besides the fore-mentioned sum of 300 marks, the Abbot of *St. Albans* was taxed in 800. Also *Earl Richard* the Kings Brother, and *William Longespee*, because they belonged to the *Croisada*, obtained the Popes license to raise a Collection from the people.

To comfort the people of *England* in that oppression, in the year 1250. a Cystall Bottle full of the Blood of Christ was sent from the Holy Land into *England*. The King received that Present with great joy, and carried that Bottle between his two Eyes, barefoot, in a Beggars Habit from *Pau's Church* to *Westminster*, with great pomp and sad apparel. It is not known in *England* now what became of that Blood. Thus were the Christian Nations amused and abused, and accustomed to bondage. To all that should visit the said Bottle was given an indulgence of six years, and an hundred and forty days.

The same year (t) the Pope sent a Legat into *Norway*, the Cardinal of *St. Sabin*, to celebrate the Ceremony of the Coronation of King *Haco*, who in thankfulness for the honour which the Pope did him, sent him fifteen thousand marks of silver. This Legat returning made *England* his way: And as if it had been to shew that Rapine is the indelible Character of the Roman Court, in three months that he sojourned in *England*, he got four thousand Marks, with many gifts, then went on his journey loaden with booty.

(t) Pag. 708, 709, & 716.

(u) It was in this time that King *Lewis* the IX. embarked himself at *Marseilla*

(u) An. 1248? Matth. Paris pag. 724. (.)

illa with the flower of his Nobility, Gentry, and strength of his Kingdom to recover the Holy Land. The crowd was so great that many could get no room in the fleet, and came to the Pope to offer him their service. But the Pope contented himself to unload them of their money, and to empty their purses, and to send them home with dispensation and absolution. In the mean while Dominicans and Franciscans sent by the Pope were preaching the Croisada in England with great vehemency, and with such effect that (*) great number of English, yea the sick and the women crossed themselves for the voyage, and few days after, yea at the same time, the same Fryers dispensed them with their vow for a certain sum of money. So they got a great booty. (x) Then also by the Popes authority Usurers were established in England.

(*) Idem pag. 740. *Prædicantes pro negotio Crucis homines cujuscunque ætatis, sexus, conditionis, vel valoris, immo etiam valetudinarios vel valetudinarias, & agrotantes & senio deficientes cruce signaverant, & in crastino, & etiam in continenti pro quocunque pretio crucem à cruce signatis deponentes.* (x) West. an. 1250. *Permissum est in Anglia jam quasi licite, ut habitarent Christiani usurarii inter Christianos, Papa proregente, cum sit usura in utroque Testamento condemnata.*

(y) Matth. Paris, p. 759. *Papa per litteras suas, sicut & ipse Rex per verba imperiosa districtè sub pœna excommunicationis inhibuit, ne quis eorum contra Regis voluntatem qualcunque periculum Rex Francorum subiret aut assumeret.* (z) Idem, pag. 772. (a) Matth. Paris Ibid. *Heu! Heu! quanta mala nobis Papalis superbia parturit, quæ tam procaciter Frederico restitit humiliati, &c.*

The business of the French in the Levant going to wrack, King Lewis wanting relief was writing with great urgency for help of men and money. Which moved many English Lords and Gentlemen to sell or pawn their Land, and having prepared themselves with great cost, they would begin their Journey. (y) But upon King Henries solicitation, Papal Letters came to forbid them to go, upon pain of Excommunication. Thus poor King Lewis having more generosity than success was forsaken and finally taken by the Saracens, and his Army consumed by Famine and the Sword. The Emperor Frederick desired the Popes Absolution offering to go in person into Syria to relieve the French, but the Pope never would hearken to it.

France was then mourning for this sad news, yet did not the Pope abate any thing of the money covenanted before, between the King and him to be raised out of France, when France was in prosperity; but he took over all the Kingdom the Tythe of all things, even of the least. Of which Matthew Paris (x) relates an example. One of these Collectors sent by the Pope met with a petty Clark carrying holy Water with an *Asperges* to a Village, and some pieces of Bread; He asked him what he got yearly by that labour. The poor Clark answered that the whole profit was not above twenty sous a year. Then (said the Collector) two sous of it belong to me, and extorted the same of him, although his principal trade was Begging. The people of France irritated with such exactions, and especially because the Pope hindered the Kings relief, spake thus. (a) *Alas, alas! how many evils hath the Popes pride bring upon us, so insolently resisting Frederick humbled before him, refusing to receive any satisfaction from him, but rather provoking him to bitterness of heart! &c. O misery. How much Christian Blood is shed in the Holy Land! How much in Germany! How much in Italy! &c. Oh that this Pope was born in an ill hour! &c.*

King Lewis having yielded *Damietta*, and given the securities required for his ransom, returned to (b) *Acon*; whence he sent his Brothers into France, *Adolph* Count.

Count of *Poitiers*, and *Charles* Count of *Provence*, and the Duke of *Burgundy* with them, with a command to expell the Pope out of *Lions*, as a man that took no care of Christian Faith, if he continued to hinder the Emperor *Frederick* to come to his help, because *Frederick* was he only that could remedy so many evils. (c)

(c) pag. 773.

Fredericum, qui solus inter Christiano-ritas posset meleris periculis, ad pacem Ecclesie revocans humilium ipsium ad hoc indacere, ut ipsi Regi iam pene desperato succursum competens conferat & festinum. Ab-quin ipsi Dux & Comes Dominum Pa-pam tanquam in obitu obstinatum & de honore Christiana fidei minime curantem a sede removeant Lugdunen- (d) p. 776.

In this general adversity of Christendom yet the Pope continued to tread *Eng-land* under his feet. Which made the King (though patient even to stupidity) so bold as to write Letters full of Liberty to the Pope: Wherein he represented to him how the English being driven out by the Popes Authority, base and wicked men, that understood not the Language, and by consequent incapable of preaching and feeding the flock were installed in the best Churches and Benefices. That the Pope disposed of all the vacant Churches, and the Patrons were deprived of their right. Then having set forth all the extortions and violences which the Pope made the English to suffer, he added. (d) *Thou Pope, Father of Fathers, why suff'rest thou the climats of Christians to be so contaminated? Justly then art thou turned out of thy Town and See, and art thrust into exile like another Cain. Thine enemies Fredericks followers prosper, but thou flyest before them that pursue thee, and they that pursue thee are swift and mighty. Thy Bulls cast forth lightnings against those that submit themselves to thee, but lose their strength against rebels. Everywhere the Prelats being suspended from the Collation of Benefices, the provisions are made un- to persons unworthy, barbarous, and unknown, who under pretence of seeking the milk of the Ewes of the Lords fold, take the flesh, shear the fleece, flay, take off the skin, and pull out the guts, &c.*

(e) Id. p. 777.

Imponebant illi dicti Regis fratres quod per avaritiam Paparotum evenit infertunium memoratum.

The Pope who had fulminated, and put Kingdoms under interdiction for less offences, answered not one word, and kept up this affront, because he was expelled out of *Rome*, and stood in fear of *Frederick*; And the French Kings Brothers that were returned from the Holy Land had declared to him that they liked not his being at *Lions*, (e) *Because* (said they) *the Pope by his Covetousness was the cause of all the misfortunes that happened to the King; That he being corrupted with money had hindered the crossed men to come to the Kings help, also, wing them from their Vow, &c.* For these causes *Innocent* preparing to change his abode, desired the King of *England* to receive him in to his City of *Bordeaux*. But the King would neither refuse nor grant, but put off his answer.

Ipse enim Papa cruce signatos, ne in succursum Regi advenirent, pecunia corruptis impedit.

(f) Id. pag.

800. *Statuens retributionem mirabilem, om-*

Then died that great and magnanimous Emperor *Frederick* the II. whose Sons and his Bones also remained excommunicate. *Conrad* Son to the said *Frederick* maintained himself by Arms in *Italy* against the Pope. The Pope, to resist him, caused the Croisade to be preacht against him, (f) giving to those that should take arms against *Conrad* remission of all their sins, and more Graces than to those that made the voyage of the Holy Land. For not only he that crossed himself, but his Father and Mother obtained the remission of all their sins. Many Frenchmen bewitched with Superstition crossed themselves for the Popes War against *Conrad*. But (g) *Queen Blanch* the Kings Mother and Regent in his absence,

num peccatorum remissionem amplio-rem videlicet quam pro peregrinatione in terram sanctam facienda. Nam si quis contra Conradum signaretur, signatus & signatus, pater & mater, omnium peccatorum suorum veniam consequeretur. (g) Ibid.

by

by the Counsel of the Nobles seized upon the estates of those crossed men. For they said, *This Pope to encrease his dominion raiseth war against the Christians, and forsaketh the King our Lord who undergoeth so many adversities for the Christian Faith.* And the Queen said, *Let them be paid by the Pope that fight for the Pope.* Also the mendicant Fryers that preach that Croisada, and were the Popes Receivers and Collectors were roughly dealt with. The Pope not speeding that way, and Conrad strengthening himself daily, that young Prince beloved and honoured of all was soon after poisoned, yet by the speedy help of Physicians he recovered.

(g) An. Chr. Then (h) lived in England a good Prelat Bishop of *Linceln*, who among the darkness of that age had a glimmering sight of the errors of Popery; and maintained that for promoting unworthy persons to Ecclesiastical Charges, and for the horrible abuse of Excommunications and the ill use of the Keys, the Pope was an Heretick. He said that the Pope made no conscience to destroy Souls, and therefore that he was the Antichrist. *That Bishop* (saith (i) *Matthew Paris*)

(i) Matth. Paris, in Hen. III. p. 847, & 848. *Episcopus dolens de iactura animarum per Papalis Curie avaritiam suspirans ait, Christus venit in mundum ut animas lucraretur. Ergo si quis animas perdere non formidat, nonne Antichristus merito dicendus?* grieving for the loss of Souls by the covetousness of the Papal Court, would sigh and say, *Christ came into the world to gain Souls, Then he that feareth not to destroy Souls, ought he not justly to be call'd the Antichrist?* And he detested the Popes Bulls in which this clause was contained, *quod in subsidium Terra sancta impendent, tantundem recipient indulgentia, quantum pecunia largiuntur.* That they that contribute for the relief of the Holy Land, shall receive as much indulgence, as they shall give money. He detested also that shameful traffick, whereby the Pope bestowed a Bishoprick upon an ignorant man, and never made him Bishop, calling him elect only; (k) And in general the covetousness, the usury, the simony, the rapine, the luxury of all sorts, the impudicity, the gluttony, the magnificence in clothes that reigned in the Papal Court. Such were the discourfes of that Prelat on his death-bed, and he foretold that *the Church should not be delivered from the Egyptian bondage, but with the point of the sword.* So died that Prelat.

But before he died, he writ Letters full of admonitions unto the Pope; Which when the Pope had read, he said, with a ghastly squint look, and in terrible anger
(k) Ibid. *Orane genus avaritiae usuram, simoniam & rapinam, omne genus luxuria, libidinem, gloriæ & ornamentum, quæ in Curia illa regnant, detestantur.* (1) *Who is that o'doting deaf and absurd fellow, who thus boldly and rashly gives his judgment of our actions? By Peter and Paul, did not our natural ingenuity move us, I would cast down the man into such a confusion, that he should be a fable, an astro-nishment, an example, and a prodigy unto all the world. Is not the King of England our vassal, or rather our slave? He may imprison him by our commandment, and bring him to the low st ignominy.* Some Cardinals there present laboured to appease his Holiness. But the death of that Prelat put him out of the Popes power. It was not put to the question at Rome whether he should be canonized after his death.

(1) Id. pag. 844. *Quis est iste senex delirus, surdus, & absurdus, qui facta audax imo temerarius judicat? Per Petrum & Paulum, nisi moverit nos innata ingenuitas, ipsum in tantam confusionem precipitarem, ut toti mundo fabula foret, stupor, exemplum, & prodigium. Nonne Rex Anglorum noster est Vassellus, & ut plus dicam, mancipium?*

But when the Pope had a mind to command the Dean and Chapter of *Lincoln* to cast the Bones of this Prelat out of the Church with shame, (m) *Matth. Paris* (m) p. 855 & 868. said, that he appeared by night unto the Pope, and rebuked him with fearful words; At which the Pope became in a manner half dead: And they that waited on him in his Chamber had much ado to bring him to himself again. But he lived but a little while after this accident, and died of a pleurisie, sore pressed with a pain of his side in the same place where he said that the Bishop of *Lincoln* had hit him with the end of his staff.

King *Conrad* being dead in the flower of his age, his Brother *Mamfred* succeeded him in the Kingdom of *Naples* and *Sicily*. And Pope *Alexander*, a hafter by inheritance of the posterity of *Fredrick*, sent an Army of threescore thousand men against him. But his Army was beate[n], and the Popes Forces received many defeats. His remedy was to send Franciscan and Dominican Frars about, to preach the Croisada against *Mamfred*, and promised to all that should help the Pope in that War the like graces and pardons as to those that should cross themselves against the Saracens. That Croisada being preacht in *England*, many (n) were offended that the like grace was given to those that should shed Christian Blood as to those that should fight against the Infidels.

(n) Id. pag. 877. & 885.

Mirabantur, quod Papa tantum eis promitteret pro sanguine Christianorum effunderedo, quantum pro cruore Infidelium aliquando.

(o) Dedit eis potestatem absolventi Dominum Regem Cruce signatum a voto suo, ne iret in terram Ferofolymitarum, ita tamen ut iret Apuliam.

(p) *Matth. Paris* p. 886.

(q) *Matth. Paris* Suppl. p. 997. Contigit aliquando Ludovicum Francorum Regem.

King *Henry* the III. had crossed himself a little before for the Holy Land, and had vowed with an Oath to go in person. But Pope *Alexander* (o) gave power to his Legats to dispense him from keeping his Oath, so that he would come into *Italie*, to make war in person against *Mamfred*, enemy of the Roman Church. Not that *Mamfred* was accused of any Heresie, but because being victorious in war, he ran to the very Gates of *Rome*. (p) In the mean while the Pope taxed every Bishoprick, Abbey, and Priory of *England* in summs that exceeded their whole revenue; And the remission of sins was sold to the people for ready money.

This King *Henry* the III. heard three Masses every day. Going thorough *France* (q) and discoursing with the good King *Leois*, he told him of his Devotion and Assiduity to hear Masses: The good King rebuked him for it, and told him that he needed not to hear so many Masses, and that it had been far better to hear Sermons; shewing thereby that he had no great devotion to the Mass. But King *Henry* answered him, that he had rather see his Friend than to hear of him. (r) It was that Kings custom to make Vows and Oaths according to the exigence of his businesses; then to obtain a dispensation from the Pope and permission to break them. Wherein the Pope did willingly gratifie him, and never denied him a dispensation.

(s) After so much constant obedience to the Pope he was very near to have been excommunicated, but he prevented that thunderbolt by sending five thousand marks of Silver to the Pope.

cum Henrico super hoc conferentem dicere, quod non semper missis sed frequentius sermonibus audiendis est vacandum; Cui facta urbanitate respondens ait, Se malle. amicum suum videre, quam de eo loquentem audire. (r) *Matth. Paris* p. 958. Rex juraverat provisiones Oxonienses se inviolabiliter servaturum; & penituerat eum jurasse talia, metuens notam perjurii misit ad Papam secreto rogans, ut ab hoc se juramento absolveret, quod facillime impetravit.

(s) *Matth. Paris*, p. 950.

This

This poor-spirited King being gone, a generous and valiant King, prudent and beloved of his Subjects came in his room. This was *Edward* the first, who seeing his Crown impoverish'd, and his people exhausted by the Popes extorsions, made to himself amends with the Goods of the Clergy, and despising the Popes Legats, and all his Mandates made use of the Revenue of Abbeys and Priories and other Benefices, and retained for himself all the mony that used to be sent to *Rome*. The Popes suffered it patiently, and durst not offend that warlike King, well beloved of his people. And so, under the following Kings, *England* was more or less subject unto the Popes, according as the Kings had more or less vigour. And the horrible Schisms and confusions, whereby the Roman See was torn soon after, gave other businesses to the Popes.

This Narrative containing a Summary of the Ecclesiastical History of *England*, from the beginning of the quarrels about the Investitures (which began to grow hot in the year 1094. until *Alexander* the IV. who was made Pope in the year 1254.) will serve as a scantling to shew the heaviness of the yolk of the Papal domination, how hard the bondage of *England* was, and how shameful the debasement of that illustrious Crown, in the time when the holy Scriptures being hidden unto the People, the Pope reigned in *England* with absolute power. The Sun-shine of the Gospel, which arose in *England* about seven-score years ago, hath scattered this darkness, and by destroying the error, hath also destroyed the servitude. So that in the Kingdom of *England*, which God was pleased to favour with inestimable graces, our Saviours saying was fulfilled. *You shall know the truth, and the truth shall make you free, Joh. 8.*

In this relation, I have followed the History of *Matthew Paris*, both because he was a superstitious Monk not to be suspected in this cause, and because he writ exactly, the things which he saw himself. *Matthew* of *Westminster*, another English Monk, which was almost his contemporary, relates much the same things. And most part of that which we have here related, is found in the *Annals* of *Baronius*, in the *Chronicle* of *Genebrard*, and in many Authors of the Roman Church.

ADDI-

ADDITION.

THis excellent Author truly observeth that the cruel Tyranny of the Popes over the Kings and People of *England* in the long Reigns of weak Kings was in great measure stopt by the stoutness of King *Edward* the first. The Pope tryed his mettle by crossing the Election which the Monks of *Canterbury* by his consent had made of *Robert Burnell* to be Archbishop of that See, electing *John Peckam*, who got and kept the possession.

The Pope, encouraged with that success, sent a Bull to that Archbishop *Peckam*, whereby he exempted the Clergy from paying Taxes to the King. The Clergy accordingly, when the Parliament had granted Subsidies to the King, refused to pay him any. Whereupon the King seized upon all the Archbishops Goods, forbad Annats and *Peter Pence* to be paid to the Pope, and put the Clergy out of his protection, and the safeguard of the Laws; so that if any would pillage the house of a Clergy-man, or even take away his Life, there was no Law against the Offender. This frightened the Clergy to their Duty.

Ex Chron.
Rob. Gisbur-
nenfis.

The Statute of *Carlisle* made in that Kings Reign declareth, that the Holy Church of *England* was founded in the estate of Prelacy, within the Realm of *England*, by the Kings and Peers thereof. And that the many Usurpations of the Court of Rome, set down in that Act, did tend to the annihilation of the State of the Church, the disinheriting of the King and the Peers, and to the destruction of the Laws and Rights of the Realm, contrary to the Laws and Rights of the first Founders.

35. Edv. 1.

The last clause of that Statute sheweth, that the King and the State of *England* were deeply sensible of the Popes Exortion in disposing of all the Ecclesiastical benefices of the Land, as contrary to the intention of the first Founders, which was to promote Gods Service by them, and to leave the patronage of them to their Families, not to make a prey ready for the Ambition and Avarice of a forrain Prelate.

That Statute of *Carlisle* did revive the acknowledgment of the Kings Rights, and the Liberties of the Church of *England*, by the Peers and Prelats of the Realm, in *Henry* the Seconds time at *Clarendon*; when the Pope by *Thomas Becket*s means was most busie to invade them, and to get all the Investitures of Bishopricks and Abbeys to the Pope, contrary to the ancient Right of the Kings of *England*; for the *Saxon* Kings conferred Bishopricks *pleno jure*, and without controll. Neither did the Popes offer to make any claim to the Patronage of the English Church before the time of *Henry* the First.

Malm. de
Gest. Pont.
Ang. lib. 1. p.
204.

In that quarrel the King and the Church of *England* having had the foyle in the Reign of *Henry* the II. and more yet in that of King *John*, and that of his

Papal Tyranny.

Son *Henry* the Third; the Kings that followed stood strongly to their defence against the Encroachments of *Rome*. Witness the many Statutes against Papal Provisions and Collations, which the Popes had multiplied in this Realm, more than in *France*, or *Spain*, or *Germany*, by reason of their peculiar pretence to a Temporal Supremacy over the Crown of *England*.

25 E. 3.

In the Statute of Provisors, after asserting the Kings Right to the Collation of Archbishopricks, and other Dignities, as granted by the Kings Progenitors, it is enacted,

That the King ought, and is bound by his Oath, to remedy and remove the damages happening to the Realm by the Oppressions of the Court of Rome.

16 R. 2. c. 5.

And another Law, looking to the main Chance, speaks thus: *The Crown of England hath been at all times so free, that it hath been in no earthly subjection, but was immediately subjected to God in all things touching its Regality, and to no other; and ought not to be submitted to the Pope.*

27 E. 3. c. 1.

By other Statutes it is enacted, *That whosoever shall draw any of the Kings Subjects out of the Realm [that is to Rome] in plea about any cause whereof the cognizance belongeth to the Kings Courts, or shall sue in any forreign Court to defeat any Judgment given in the Kings Court, shall be put out of the Kings Protection.*

Since those Statutes, the Popes forbore to meddle with the Investiture of English Benefices and Dignities; till the Troubles about the Quarrel of *York* and *Lancaster*, and the Weakness of *Henry* the Sixth, made him attempt somewhat in that kind, but with a short-liv'd Success. And it may be truly said that those Statutes have made one half of the Popes Ejectment, of which *Henry* the Eighth made the other half; and that they gave a sure footing to the Reformation in his days.

But it is a wonder to me that it came not sooner, in a Nation so long, so horribly oppress'd, and so insolently trampled under the Popes Feet: seeing (if they had had Eyes to see) that all those Outrages were committed under a pretence of penance, and promoting the Spiritual Good: For all the power which the Pope assumeth is *in ordine ad spiritualia*; And he will have us to believe that Christs saying to *St. Peter*, *Feed my Sheep*, gave power to the Pope to worry them, whensoever his Holiness shall judge that it is for their good. And whereas the Kingdoms of *France*, *Spain*, and *Portugal*, have also curbed the Exorbitances of *Rome*, because they have found upon due Examination that the Popes had no ground for them in Divine Authority, why will they not examine also whether the Roman Doctrines of Purgatory, Indulgences, Worship of Images, and Invocation of Saints, which are so lucrative to *Rome*, be better grounded than their incroachments on the Rights of Kings and States? And how can they but see (but that a doom of blindness lieth upon these last corrupt Ages) that those Doctrines are spiritual Cheats to milk out the substance of the people, and plant the Roman Monarchy in all Monarchies?

Some perhaps will say, That those Statutes and Premunires before alledged, have so broken the Popes power, that if his Spiritual Authority were acknowledged.

ledged again in *England*, they would not or could not run into those antient Excesses. That those Exorbitances were suitable to the fierceness and stupidity of that Age; but that now that old rust is rubbed off; and the Popes by so many defections (as they call them) from the Roman See, have learned Civility and Moderation.

But that those Leopards have not changed their spots, and have abated nothing of their fierceness, it was evidenced by the experience of *Spain* in our Age; having found *Alexander* the III. *Innocent* the III. and *Innocent* the IV. revived in *Urban* the VIII. who did zealously imitate them with his devillish Pride and Extortion.

The Book is extant of the complaint of his Catholick Majesty against him. That the Pope imposed Pensions upon Dignities and other Benefices Ecclesiastical, even those that had cure of Souls, in favour of Strangers, in an excessive proportion, to the third part of the full value. That although Benefices were decayed in many places of *Spain* two third parts of the former value, yet the Court kept up the Pensions at the full height. That it was contrived so that the Pensions did begin long before the Beneficiaries entred into their profits; insomuch as they were indebted sometimes two years Pensions, before they themselves could taste of the Fruits of their Benefices. And then the charge of Censures and other Proceedings in the Court of *Rome*, fell so heavy upon them, that they could never recover themselves. And further, that whereas all Trade was driven in current Silver, only the Court of *Rome*, which neither toils, nor sweats, nor hazards any thing, will be paid all in Ducats of Gold; and those not after the current rates, but according to the old value. That to seek for a Remedy of these Abuses at *Rome*, was such an un-supportable charge, by reason of three Instances and three Sentences necessary to be obtained, that it was in vain to attempt any such thing. This they cried out upon as a most grievous Yoak.

They complained likewise of the Popes granting of Coadjutorships, with future succession, whereby Ecclesiastical Preferments were made Hereditary, persons of Parts and Worth were excluded from all hopes, and a large gap was opened to most gross Simony. Chap. 4.

They complained of the Popes Grants of Resignations with Reservation of the greatest part of the Benefice; insomuch that he left not above an hundred Duckats yearly to the Incumbent out of a great Benefice. Chap. 5.

They complained most bitterly of the Extortions of the Roman Court in the case of Dispensations. That whereas no Dispensation ought to be granted without just cause, now there was no cause at all enquired after in the Court of *Rome*, but onely the price. That a great price supplied the want of a good cause. That the Gate was shut to no man that brought money. That their Dispensations had no Limits but the Popes Will. That for a Matrimonial Dispensation under the second degree, they took of great persons 8000 or 12000 or 14000 Duckats. Chap. 6.

They complained that the Pope being but the Churches Steward and Dispenser, took upon him as Lord and Master, to dispose of all the Rights of Ecclesiastical Persons. That he withheld from Bishops, the true Owners, the sole disposing

Lib. 4. de con-
sid. cap. 7.

of all Ecclesiastical Preferments for eight months in the year. That he ought not to provide for his own profits, and the Necessities of his Court, with so great prejudice to the right of Ordinaries, and confusion of the Ecclesiastical Order, whilist he suffered not Bishops to enjoy their own Patronages and Jurisdictions. They cited S. Bernard telling Pope *Eugenius*, That *the Roman Church (whereof he was made Governour by God) was the Mother of other Churches, but not the Lady or Mistress. And that he himself was not the Lord or Master of other Bishops, but one of them.*

Chap. 8.

They complained that the Pope did challenge and usurp to himself at the death of Clergy-men all their Estates that were raised out of the Revenue of the Church: That a rich Clergy-man could no sooner fall sick, but the Popes Collectors were gaping about him for his Goods, and set Guards presently about his House: That by this means Bishops have been deserted upon their Death-beds, and famished for want of meat to eat: That some have not had before they were dead, a Cup left to drink in, nor so much as a Candlestick of all their Goods. That by this means Creditors were defrauded, Processes in Law multiplied, and great Estates wasted to nothing.

They complained that the Popes did usurp as their own all the Revenues of Bishopricks during their vacancies, sometimes for divers years together; All which time the Churches were unrepaired, the Poor unrelieved, nor so much as one Alms given; and the wealth of *Spain* exported into a foreign Land which was richer than it self. They wished the Pope to take it as an argument of their respect to the See of *Rome*, that they did not go about forthwith to correct these Abuses by their own Authority, in imitation of other Princes. So it was not the unwarrantableness of the act in it self, but merely their respect that did with-hold them.

Chap. 10.

They represented the great Inconveniencies and Abuses in the exercise of the *Nuncio's* Office: That it was reckoned as a curse in Scripture to be governed by persons of a different Language. That the Fees of their Office were so great that they alone were a sufficient punishment for a grievous crime: They added that self-interest was the Root of all these evils: That such abuses as these gave occasion to all the Reformations and Schisms of the Church. That it was a work worthy of his Holiness, to turn all such Courtiers out of his Court, who did much harm by their persuasions, and no good by their example: adding this Distich:

*Vivere qui sancte cupitis discedite Roma.
Omnia cum liceant non licet esse bonum.*

E. C's Answer
to the season-
able Discourse.

If the Catholick King and his Spanish Subjects, the great Worshipers of the See of *Rome*, were so requited by the Pope, what usage could *England* expect of him, if he got once the Mastery over us, that have born so little respect to his Unholiness? Great promises are made to us in print, That *the Catholicks of England would not touch the least hair of a Protestants head (were they in power) for their Conscience*: But how can they make that good, seeing their Conscience is pinned upon the will of a Master whom they must obey, when he commands them to destroy Heresie, by cutting the Throat of Hereticks? Of which the Popes have given us sufficient Caveats by the Butcheries of good Christians done by their order. But

But supposing that which (we trust in God) shall never be imposed upon *England*, that it should bee subjected again unto the Court of *Rome*. Supposing also that *England* should enjoy under the Pope as great Liberties as the Gallican Church doth enjoy or challenge, *England* could not but pay to *Rome* in her proportion as much as *France* doth, and then the burden would lye most heavy upon the Nation; for one would hardly believe what masses of money are exported out of *France* to *Rome* continually. And who but the Professors of the trade can say how many ways the Romish Alchymists have to extract Gold out of all things, from a people enslaved to their Superstition? Who can think without horror what debasing of our Kings Dignity would attend such a change? what abatement of his Revenue? what impoverishing of his Subjects? if then they might be called his Subjects.

But what! These and the losses of all worldly interestes are but fleabits, compared to the loss of that Pearl of infinite value which to get and to keep every person must part with all that he hath. All good Souls will understand that I mean the precious saving Truth of God, of which this Nation hath bin, by Gods unspeakable mercy, the happy keeper and depository the best part of two ages; sometimes under, sometimes without the Cross: And which to preserve millions of good Christians in this Iland will lay down their lives, and must: But it must be in the way and sense meant by our great Master, *Fear not them that can kill the Body and cannot kill the Soul, but fear him that can kill both Soul and Body in Hell.*

That would be the proper meditation of our English *Israel*, if we must have no other Pastors of our Souls but as the *Pontificale Romanum* of *Clement the VIII.* designeth *pro toto Orbe Christiano*, for the whole Christian World, over which the Pope claimeth a sovereign Empire. Such Pastors as must swear in their promotion to defend the *Regalities of St. Peter*, that is, that pretended Papal Empire over all the World; and to persecute Hereticks, Schismaticks and Rebels against his Holiness.

This is the Oath.

I N. elect to the Church of N. from this day forward will be faithful to St. Peter the Apostle, and the Holy Roman Church, and to our Lord N. Pope N. and his Successors canonically entring, I will not concur by counsel, consent or deed, that they lose life or member, or be unjustly taken, or that violent hands be laid upon them in any manner, or any injury done them under any pretence whatsoever. I will not knowingly discover to their prejudice any Counsel intrusted unto me, either by themselves, or by their Messengers or Letters. I will be a helper unto them against all men, to keep and defend the Roman Papacy, and the Regalities of St. Peter. I will treat the Legat of the Apostolick See with Honour, both in his going and coming, and assist him in his necessities, I will endeavour to preserve, defend, increase and promote the Rights, Honours, Priviledges and Authority of the Holy Roman Church, of our Lord the Pope, and of his Successors aforesaid. I will not join in Counsel, or Deed, or Treaty, in which any thing sinister and prejudicial to
their

Pontificale
Romanum
Clem. VIII.
cap. de consec-
ratione electi
in Episcopum,

Papal Tyranny.

their Person, Right, Honour, Estate and Power shall be designed against our said Lord or the Roman Church. And if I shall know that any such thing is treated or attempted, I will hinder it to my power; and as soon as ever I can I will acquaint our said Lord with it, or some body else by whom it may come to his knowledg. I will my self observe with all my strength and cause to be observed the Rules of the holy Fathers, the Decrees, Ordinances or Dispositions, Reservations and Apostolical Mandates. I will to my power persecute and impugne Hereticks, Schismaticks and Rebels to our said Lord or his Successors aforesaid. If I be called to a Synod I will come, unless I be hindered by some Canonical impediment, Every three years I will visit [Limina] the Palaces of the Apostles personally, and render account to our Lord and his Successors aforesaid of my whole Pastoral Office, and of all things belonging to the state of my Church, the Discipline of the Clergy and people, and the health of Souls intrusted unto me; and on the other side most humbly receive and diligently perform the Apostolical Commands. If I be detained by a lawful impediment I will fulfil all the aforesaid by a special messenger having a special Mandate to that purpose chosen from the bosom of my Chapter, or otherwise some Ecclesiastical Dignitary, or having some Ecclesiastical Parsonage; or (in defect of such) by some Priest Secular or Regular of approved Vertue and Religion, fully instructed of all matters aforesaid. And of such impediment I will make lawful proof to be sent by my said Messenger to the Cardinal presiding in the Congregation of the sacred Council. I will not sell nor pawn nor mortgage anew, nor alienate in any manner the possessions belonging to my table, even with the consent of my Church, without consulting the Bishop of Rome. And if I do proceed to any alienation I consent eo ipso to incur all the penalties contained in a certain constitution set forth of this matter.

In capite de
scrutinio sero-
tino.

In the same Pontifical there is another form of Oath which the Italian Bishops took in their admission four hundred years ago; in which the Bishop elect swore obedience, not to the Pope, but to the Archbishop or Metropolitan. But as the Papal tyranny increaseth from age to age the Oath of Obedience of the Bishop is made now to the Pope alone. And the Oath now used for the whole Christian world is that which I have here set down, and no other; although a Gentleman hath pronounced lately out of the Coffee-house, that there is no such Oath ministred but perhaps in Italy, which is a bold untruth. For I do more boldly, because more truly, affirm that in all places of the Roman Profession this Oath and no other is ministred in the reception of Bishops: And the words of the Oath justifie so much, *pro toto Orbe Christiano*. Observe that in that Oath there is no mention of God, or of Christ, or of his Word, or of his Glory; but the main thing that their Bishops are sworn to is, to defend the Roman Papacy and the Regalities of St. Peter — to increase and promote the Rights, Honours, Priviledges and Authority of the Holy Roman Church, of our Lord the Pope, and of his Successors: for so much is with them the summary of all Religion and Piety.

By the same Oath also the Pastors of the Church oblige themselves, not to reduce but to persecute the strayed sheep, and all whom they hold for Hereticks.

Let all that possess their common sense free from prejudices, judg what safety there may be in a State for the Rights of Kings and States, and for the Consciences of all men that are led by Pastors initiated in those principles, and sworn to them in their reception.

The Papist Gentleman aforementioned is so ashamed of that Oath as to profess that *he would not take it for the best Bishoprick in Christendom, and that it is direct premunire, and perhaps worse.* Then he must never be a Bishop in the Roman Church, for there is none other for Romanist Bishops to take in their admission. Till he find another, I hope, he will stand to his assertion, that *the Popes cannot impose Oaths upon the Subjects of other Princes without the consent of those Princes.*

Before I part with that Oath, I must impeach the latter ritualists of a bold attempt, which beareth the face of a jocular Legerdemain, but is a deeply criminal forgery. That whereas the old Pontifical bound the Bishops to maintain *Regulas sanctorum Patrum, the Rules of holy Fathers*; the new Pontifical by a little alteration of Syllables of *Regulas sanctorum Patrum* into *Regalia sancti Petri*, makes the Bishops swear that they shall maintain the Royalties of *St. Peter*, those Royalties which rob Kings of their Crowns and Subjects of their Loyalty.

Certainly the large claim of those Royalties of *St. Peter* hath been for the last six hundred years *fandi Christiani calamitas*, the cause of all the corruption of Religion and of all the publick confusions and distractions in this West of our World. Sure we are in this Island by feeling experience that it is the great Wheel that sets those mischiefs on going, wherewith the State hath bin so many times shaken, torn, and brought to the brink of utter ruine. For when impetuous Zelots are once perswaded that it is (a) *absolutely necessary for Salvation to be subject unto the Pope of Rome*, that (b) *there is but one Name in the world, viz. that of the Pope*, and that to make that prime Article of Faith received in the world, *he hath power to depose Emperours* that will oppose it, and *absolve Subjects from their Allegiance to them*; what attempt, be it never so difficult or so unjust, will they leave untryed to bring their Countrey under the Popes Subjection, and to promote his Universal Monarchy? Or can it be expected from them, that they shall desist from attempting a conversion of their Country by the destruction of the same, as long as the Pope, (whose slaves they are) is himself a slave to his cruel and illimited Ambition, which to satiate all the Kingdoms and all the Blood of the world are too little.

When the Fires of *Queen Maries* bloody Reign could not do his work, how many and manifold Plots were made against the Life of *Queen Elizabeth*, that glorious Defender of the Faith, and of her Royal Rights? When neither the Dagger nor the Poison could reach her sacred Person, an invincible Army must be sent to invade *England*, three Popes having made way for the Sword by three thundering Bulls, which deposed the *Queen*, and commanded her Subjects to rebel against her. For which (if custom may justify injustice) they were justified by the practice of their Predecessors. And because many have found it strange that Kings were used more cruelly than private persons who are not divested of their

Pontificale vobis
tus.
Pontificale no-
vum.

[a] Bonifacius VIII. Extra. Unam Sanctam subesse Romano Pontifici omnium humane creatura declaramus, dicimus, definimus & pronuntiamus omnino esse de necessitate salutis.
(b) Baron. An. 1076. § 31.

Estates.

Hist. Conc.
Trent,
Anno 1538.

Estates by the Pope for their Offences, that Objection is answered by the Bull of *Paul* the III. against *Henry* the VIII. for he not only *deprived the King of his Kingdom, but all his Adherents also of whatsoever they possess.* Let both Kings and Subjects learn how they must fare under the wrath of such a Master, who will not only be Lord Paramount, but Proprietary of all Estates.

When the *Invincible Army* had lost that name, being defeated by the powerful Arm of God, other Armies were poured from time to time into *Ireland*, ever prone to rebel. When all these Efforts were frustrated, God's blessing *England* because the Popes cursed it; and *Elizabeth*, full of days and glory, was received into the Arms of her heavenly Father, her peaceful Successor, Defender of the same holy Faith, must be welcomed to his Crown by a Mandate of *Clement* the VIII. declaring him incapable to wear it, as an Heretick, and forbidding his Subjects to obey him. When all that would not work the desired Deed, to make short work, a fine Device is excogitated; The King and his Royal Issue, Lords and Commons, all the Court, and all the Flower and Vigour of the Kingdom, must be blown up to Heaven by a gallant new way.

This Plot beareth its pedigree in its *Italian* Garb, and sheweth it self descended from the Court of *Rome* and the Devil, as we may well judge, since a forein Jesuite was acquainted with it before. For which notice we are obliged to the Judicious and pregnant Author of the *Seasonable Discourse*, who in his *Reasonable Defence* of the same giveth us the whole passage out of *Delrio*. For that Jesuite so propounds it in the way of a supposed case, that comparing it to the Gun powder-Treason, it is made evident that the Plot was on foot already. The Case he puts is this: *Whether if a Confederate discover in confession that he or some else have placed Gunpowder or such-like matter, under such or such a House, and unless it be removed the House will be blown up, the Prince destroyed, and as many as are in or are going out of the City will sustain great mischief, or run an extrem hazard, the Priest ought to reveal it; which is determined in the Negative.* So this Jesuite prepareth all the Priests conscious of the Conspiracy to hold their peace; according to the Doctrine of his Church, that it is better to let all the Princes of the World to perish, than to reveal a Confession. Marry to reveal it to the Pope they scruple not. And *Garnet* perswaded the Conspirators to acquaint his Holiness before they proceeded, who accordingly dispatched *Sir Edmund Baynam* on that Service. But whether *Garnet* gave that Advice to inform the Pope of that which he knew not before, or for an argument that the Pope knew it not; howsoever it remains constant that the Pope was acquainted with the Plot, and that if he had disliked it, he might have hindred it: And how could he have found in his heart to have hindred such an admirable piece of Service to the Regalities of *St. Peter*?

The Pope being not used to hinder or to censure Treason, one may wonder why he hath condemned *Mr. Whites* Book of Obedience and Government, seeing that it is full of rank Treason. But (besides the indignation which that Writer had incurred of his Holiness by his other Books) the Pope could not but take offence at his ascribing the power unto the people of altering the Government at their pleasure, a power which the Pope claims in all Kingdoms, and in *England* more than in any other.

Delrio Dis-
quisit. Mag.
Lib. 6. c. 11.
S. 1.

Proceedings
against the
late Traitors.

others. For the Pope doth not love Treason but when it serveth his turn, and when he may have the managing of it.

The Popes Emissaries are never more dangerous than when they work Treason by the hands of their adversaries, transforming themselves into all shapes; yet so religious in their wickedness, that they will not work the destruction of their King before they have got the Popes leave, and armed themselves with his Apostolical Benediction.

For a charge of that nature, which I laid upon the English Jesuits, I have bin attacked by three adversaries.

The first is commonly said to be a person of Honour. In his two Books I find no material Objection obliging me to an Answer; only some playing with his gallant Wit, of which I wish him much joy. Yet to all that he objecteth he may find satisfaction in my Answer to my two other Adversaries; for I will not weary my Reader with Reperitions, and I will contend as little as I can with a Nobleman of a Family which I love and honour in a very high degree. Although he dealerh with me so unlike a Gentleman or a Christian as to point and recommend me to the fury of the people to be massacred. Of which one would think that he is in greater danger than I; especially if he appear before them in his new shaven Crown, and his Romish Priests Habit. For all the ill words which he bestoweth upon me I return hearty prayers that God sanctifie his good parts, and graciously reclaim him to his holy Truth, from which he hath bin miserably seduced.

My second Adversary is Mr. *Serenus Cressy*. *Doth he not know* (saith he of me) *how oft, and particularly how upon the complaint of the late Queen Mother of most precious memory he hath been summoned to make good his forged calumny, but all in vain?* I desire the Reader to observe the nimble juggling of Mr. *Cressy*, to make the world believe that which himself affirmeth not. I might in the same Stile say of an honest man, *Doth he not know how oft he hath robbed upon the high ways, and particularly upon Shooters bill?* and yet not affirm that he hath done so. And I might say of Mr. *Cressy*, *Doth he not know how oft he hath done disservice to the King in the Irish Wars, and particularly in doing his utmost to seduce his Brother from His Majesties service to that of the Pope?* and yet not affirm that he did so, though if I did affirm it, I should not speak, as he does, without any ground.

Pag. 84. of his Vindication of his Church from Fanaticism against Dr. *Stillingfleet*.

I answer then to Mr. *Cressy*'s Question, that I never knew of any such Summons made to me upon the Queen Mothers complaint, or of any Summons at all before his Book came forth, nor he neither. Mr. *Cressy* might have said with truth, that a few days after the coming forth of my Book Her Majesty desired that I might be forbidden to write any more, which was very far from summoning me to bring my proofs. And several persons of Honour and good Credit can remember what a dismal consternation there was at *Somerset house* when my Book appeared.

Mr. *Cressy* also being deeply stung with the Truth of that Charge, as he shew-

eth by the extremity of his choler, will sting me in revenge with a foul aspersion upon my Reverend Fathers memory; denying him to have bin a loyal Subject, and calling all *France* to witness for it. But the famousst Pen of *France*, that of Monsieur *Balzac* a Roman Catholick, giveth him a contrary Character, in a Letter to a him which is extant among his works. For after he hath extolled his high parts, and yielded to him the Garland of Wit and Eloquence, he exalteth him more yet for his eminent Loyalty and Love to his King, shining in all his Writings; For which also he had solemn thanks given him by his King and the Council of State. But of nothing must we expect any thing beyond its nature. And Mr. *Cressy* is much of the nature of Dogs, who will lift up their leg against things that are higher than themselves.

Mr. *Cressy* concludes his invective against my Father with a worse against the Confession of Faith of the French Reformed Churches; saying that it obligeth them to be Traitors and Rebels, whensoever the Honour of God (that is the defence of their execrable Religion) is concerned. I pass by that wicked abuse of their Religion, and say only that King *James* of most precious memory did not hold their Religion for execrable, when he employed one of their prime Divines, my Reverend Father, to defend his Confession of Faith, and again to defend him against Cardinal *Du Perron*. But I forget that these Gentlemen make now an open mock of King *James*, so far that one of their crew hath lately printed a Saryr, where speaking of that great and good King he hath the impudence to say,

None but a Pa-
pist in grain
would or could
have spoken so.

Since him some Stories sprung up, who (might it be)
Writ even more impertinently than he.

But I leave this digression, and return to my matter. How unfaithfully doth Mr. *Cressy* alledg the Article of the French Confession about Obedience? It is the XL. Article, and runs thus. *We hold that we ought to obey the Laws and Statutes of Sovereigns, pay Tributes, Taxes, and other Duties, and bear the yoke of subjection with a free good will, though they be Infidels; so that Gods Sovereign Empire remain entire.* So much good Christians and good Subjects might say, not only to a persecuting *Dioclesian*, but to a pious *Constantine* or *Theodosius*, *Sir we will obey your Commands as long as they interfere not with Gods Commands.* There is great difference between not obeying and rebelling. If not obeying for Conscience sake be Rebellion and Treason, how many Roman Catholicks in *England* have bin Rebels and Traytors these hundred years, for not obeying the Laws of the Land, which command them to resort to the publick Service of God in their Parish Churches? It were tolerable if they had bin such upon no other account.

Mr. *Cressy*'s Serenity is pleased to call me *A wretched Serpent, disgorging my Poison to the disturbance of this Island.* I hope that God will require me Blessing for his Reviling. The least of his insolencies is the traducing of me as an Alien warmed with *English Preferments*. I have reason to praise God that my condition of Alien made my Services to the King and the Church more opportune and effectual.

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effectual than if I had bin native of *England*. If my Diminution may be a pleasant hearing to Mr. *Cressy*, I will tell him, that of a Prebend and a *sine Cura*, which the King my gracious Master was pleased to give me, I had but the first, though I have still the Great Seal for both. And I might perhaps, with some Sollicitation, have got somewhat in lieu of the second, did I not make a question whether I could get more ease by getting more burden.

Quod satis est cui contingit nihil amplius optet.

But here comes in the rear a bold Champion who sends me a defiance out of the Coffee-house, to make the Charge good which I laid against the English Jesuits. The Gentleman is unwilling to consider that I have offered in my Vindication of the Protestant Religion to justify it whensoever Authority will require it. And therefore I ought not to answer any Summons that issues not from Authority. But his Friends the Jesuits were so far from suing for such a Summons, that when my Book came forth, after they had clamoured and stormed four or five days, they employed the greatest strength they had in the Court to stop my Pen by Authority, from writing any more. This behaviour of theirs (for which I have undeniable proofs) is the greatest evidence that can be of their guilt; unless it be their silence, now well nigh eleven years. Whereas they ought to have sued their Accuser as soon as the Accusation came forth. And would they not have done it had they bin innocent? Had the like crime bin laid to the charge of the poor Protestant Ministers of *France*, as weak as they are, and wanting friends in the Court, they would not have lyen one day under it, but they would have made their way to a publick redress. Neither would they have learned of the English Jesuits to allow time enough for witnesses to dye in, while themselves are deliberating whether they shall sue for a trial.

The passage of the Priest flourishing with his Sword when the Kings Head was cut off (against which the Gentleman of the Coffee-house declaimeth) was printed thrice before I ventured upon it, twice by Mr. *Prynne* and once by Mr. *Foulis*. And upon Mr. *Prynnes* credit I alledged it. To him I did write (though a stranger to me) upon the noise made about it; And he confirmed it to me by his Letters, which I keep.

Another passage which the same Gentleman excepteth against as incredible is punctually true in all the parts thereof. It is worth relating here again. An understanding Gentleman visiting the Friars of *Dunkerke*, who are Flemmish or French, put them upon the Discourse of the Kings Death; and to pump out their sense of it, said, that the Jesuits had laboured very much to compass that great work. To which they answered that the Jesuits would engreese to themselves the glory of all great and good deeds; whereas they had laboured as diligently and effectually to advance it as they. So there was striving among the Papists for the glory of that achievement; and the Fryers shewed themselves as much Jesuitted as the Jesuits.

I will match this passage with another upon mine own credit. Travelling in

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Warwick shire I was accosted by a Traveller in my Inne, who asked of me whether I was a Catholick; I told him I was. Whereupon he made unto me a passionate Discourse of the Grievances of the Catholicks. I told him that there would have bin another world with them if the Powder had taken fire at *Westminster*. He with a deep sigh answered, It was not Gods pleasure. I knowing my self not good at long dissembling parted from him suddenly, and went on my Journey, full of abhorrency and compassion together of such a zealous villany, but more with thankfulness to God for rescuing his *Israel* from the claws and fangs of those bloody Tigers.

PAPAL

Papal Tyranny:

TWO SERMONS

UPON

Rev. XVIII. 4, 5.

And I heard another Voice from Heaven, saying, Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues: For her sins have reached unto Heaven, and God hath remembered her Iniquities.

P R E A C H E D

In the Metropolitall Church of *Canterbury*.

The First;

Upon the Anniversary Day of Thanksgiving;

For *ENGLAND's* Deliverance from the

GUNPOWDER-TREASON.

The Other a little after.

London, Printed for *H. Brome*, at the Sign of the Gun at the
West End of *St. Pauls*, 1 6 7 4.

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

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Department of [Department Name]

Chicago, Illinois

19[Year]

Author's Address

Papal Tyranny:

The First S E R M O N

Upon R E V. XVIII. 4, 5.

And I heard another Voice from Heaven, saying, Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues: For her sins have reached unto Heaven, and God hath remembered her Iniquities.

THis which is called *another Voice*, calls us to hear a former Voice, that makes way for the understanding of this. We have it in the beginning of this Chapter, *I saw another Angel come down from Heaven, and lightning the Earth with his glory. And he cried mightily with a strong Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird. For all Nations have drunk of the Wine of the Wrath of her Fornication; And the Kings of the Earth have committed fornication with her: And the Merchants of the Earth are waxed rich through the abundance of her Delicacies.*

After that other Voice of an Angel from Heaven, *Babylon the Great is fallen, is fallen*, twice over to express the certainty of her doom, it was time, if ever, for a second Voice to cry, *Come out of her, my People*. 'Tis true, the first part of that former Cry, *Babylon the Great is fallen*, is a prophetic anticipation of Time, a time yet to come; for to our great grief it stands to this day. The rest of the Prophecy, though it regard the final desolation of *Babylon*, looks as if it were already fulfilled: For *Babylon* is long since become the *Habitation of Devils, the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird*. Those foul Guests are prudent enough to preserve their own Habitation: Those unclean Birds will not pull down their Cage over their Head as we do: They are wiser in their Generation than we are: The Kingdom of the Devil is not divided against itself. God then himself will pull down that which they hold up so wisely: He will destroy that building of *Babylon* so well cemented: Human Policy is too weak a Bulwark against the Great Ordinance of Gods Justice. The deepest mysteries of worldly wisdom

Verse 19.

wisdom keep her up, but her iniquities cry against her; *And Great Babylon is come in remembrance before God, to give unto her the Cup of the fierceness of his wrath;* saith the same Spirit, in the sixteenth Chapter of this Prophecy: *Wherefore, Come out of her, my People,* saith God himself, *that ye be not Partakers of her sins, and that you receive not of her plagues. For her sins have reacht unto Heaven, and God hath remembered her Iniquities.*

This Voice of God regards a double subject; the subject of Gods Wrath, *Babylon* with her sins; and the subject of Gods Mercy, Gods people in *Babylon*. The first must be considered in this order. First, what that *Babylon* is; Secondly, her sins; Thirdly, her plagues. Further we will not examine at this time. Of Gods Command to go out of it, another time.

As for the name of *Babylon*, it is borrowed from that famous City of *Mesopotamia*, once the Seat of a mighty Empire, in which the People of *Israel* were kept captive; and out of which God took his People before he poured his great Judgments upon it. The Prophecies under the Gospel delight to borrow the terms of the Prophecies under the Law. In most of them there is this especial reason for it, that the places and passages mentioned in the old Prophecies contain figures of those that are mentioned in the Gospel. That truth is exemplified in this Text, which hath a great Analogy with that of *Jeremy*, speaking from God to *Israel* dwelling in *Babylon*, Chap. 51. vers. 6. *Flee out of the midst of Babylon, and deliver every man his Soul: Be not cut off in her Iniquity, for this is the time of the Lords Vengeance: He will render unto her a recompence.* And in the next verse *Babylon* is described with a Golden Cup, which made all the Nations of the Earth drunk and mad. And again in vers. 45. *My People go ye out of the midst of her, and deliver ye every man his Soul from the fierce anger of the Lord.*

By comparing the Old and the New Prophecy, the *Babylon* meant here may be known by any one that hath Eyes to see, and Ears to hear what the Spirit saith unto the Churches in this Chapter, and more in the Chapter before. There a Woman is described sitting upon seven Mountains, which he calls *Babylon*, the Mother of Harlots and Abominations of the Earth, drunk with the Blood of Martyrs, and Saints of *Jesus*, making the Kings of the Earth drunk with her Cup of Abominations; and so bewitching them, that they voluntarily submitted their Kingdoms unto her. And there the holy Ghost expounds himself; *The Woman which thou sawest is the Great City, which reigneth over the Kings of the Earth: That City with seven Mountains, where the chief Wealth of the World resorteth, and which makes Merchandise of Souls of men. He that hath some reading and some knowledge of the World, and seeth not the Court of Rome described there, either hath no Eyes, or deserveth to lose his.*

It was not *Calvin* nor *Luther* that found this out. *Tertullian* well nigh fifteen hundred years ago expounded it so: *Babylon* (saith he) in our *St. John's* Book, beareth the Figure of the City of *Rome*.

Hierom also applieth to *Rome* that which is foretold in the *Revelation* of the Harlot in purple, and of the Name of Blasphemy written on her forehead, and of the destruction of *Babylon*.

*Tertul. contra
Judæos, c. 9.
Babylon apud
Iohannem no-
strum Romana
urbis figuram
portat.
Hieronym.
Epiist. 17. ad
Marcellam.*

To this St. *Austin* likewise agreeth, saying that *Rome it self is as it were a second Babylon.*

Aug. de Civit. Dei, lib. 18. cap. 7. *Ipsa Roma quasi secunda Babylonia.*
Bellarm. lib. 3 de Pontifice Romano, cap. 13 *Dici potest, & meo iudicio melius per Meretricem intelligi Romam.*
Rev. XIX.

All this is acknowledged by *Bellarmin.* It may be said, (saith he) and better, in my Judgment, that by the Harlot, Rome must be understood. Yea, but he will have it understood of the old Pagan Rome, not of that of our days. But that agreeth not with the Character which the Holy Ghost giveth of this *Babylon*, expressed under a Womans figure, A Woman which bewitcheth Kings, and makes them drunk; that is, she befools them with flattery and delusion; Whereas the Pagan Rome dealt with Kings by Force and Arms. *Babylon* of the Revelation reigneth over the Kings of the Earth. But the Pagan Rome destroyed the Kings of the Earth. Neither was Pagan Rome destroyed, which is the Doom past upon *Babylon* in this Prophetical Vision. Neither was Gods People commanded to go out of the Pagan Rome; but Gods People staid in it, and so wrought upon it, that by Gods Blessing, of Pagan, they made it Christian. Wherefore this Command, Come out of her, my People, and the Doom of Destruction upon her, regarded these last times, when the Christian Rome from a holy City is become a Harlot, the Persecutor of Christians, and the Bane of Christianity.

For this Exposition, we have three Jesuites on our side: The first *Ribera*, who saith, That by *Babylon* we must understand Rome, such as it shall be in the end of the World. The second *Viega*, who saith, That the Name of *Babylon* must be transferred to Rome, such as it shall be in the days of the Antichrist. The third *Suarez*, who saith the same.

In Apoc. c. 14. num. 4.
Com. in hunc locum.

It is very observable, that in all Christian Ages all who had a just Quarrel to Rome, would never fail to call her *Babylon*, or the Beast, or the Great Harlot in Purple, of the Revelation. Thus *Bernard*: That Beast of the Revelation, to which was given a mouth speaking blasphemies, and power to make War against the Saints, is sitting in St. Peter's Chair.

Bernard. Epist. 125. *Beastia illa de Apocalypsi cui datum est os blasphemie & bellum gerere cum Sanctis, Petri Cathedram occupat.*
Conc. Rhem.

Before him *Arnulphus* Bishop of Orleans in a Council held at *Rhemes* speaks thus of the Pope to the Fathers of the Council: Reverend Fathers, whom do you hold this man to be, sitting on a high Throne, glittering with a Robe of Purple and Gold? If he want Charity, and is swelled with Science onely, he is the Antichrist sitting in the Throne of God. And he addeth, That the Antichrist was at hand, and the Mystery of Iniquity was advancing it self.

Well, we have the clear Texts of Scripture, the Testimony of Fathers, and the Confession of the principal Romanists, to perswade us that the *Babylon* of our Text is the Rome of our days. There being no other City *ερσολοζ*, with seven Hills, clad in Purple, Mother of Harlots and Abominations, making Merchandize of Souls, keeping the Kings of the Earth in subjection, and invading their Authority and Revenues, by inchanting and inebriating them with cunning seduction.

From her Name of *Babylon*, we pass to her Sins, which will make good her Name, those Sins which have reach'd to Heaven. Those Sins are of two sorts, of Doctrine and Practice.

II.

For the Doctrine: As much of the true and fundamental Doctrine was kept as they could not abolish, and so much as might serve for their profit. That they did

not abolish the Creed; we owe them no thanks; It was so generally receiv'd in all the Churches of East and West, North and South, most of them having nothing to do with the Popes, that it was impossible for them to suppress it. And that the Holy Scripture was not altogether taken out of the way, we are beholden to the Jews, who have carefully kept the Hebrew Originals of the Old Testament; and to the Greek Churches, who have faithfully preserved those of the New. But for these impediments, there would have been no holy Scripture kept wheresoever the Pope hath any power. I shall be cleared from making an Uncharitable Supposition by all that will observe what care the Pope hath taken, and takes still, to hide the Scripture from the people. Why? The Pope is afraid of it, as much as a Night-Thief feareth the Light. For every one that doth evil hateth the Light, neither cometh to the Light, lest his Deeds should be discovered, saith Christ: A Text upon which the right Comment was made by the Bishops met at *Bononia*, called by Pope Paul the III. to give the best Advice for restoring the decaying Papal Dignity.

John iii. 20.

Confil. de stabilenda Romana fede, p. 6
See this more at large in Dr. Stillingfleet's Discourse of the Idolatry practis'd in the Church of Rome, p. 232.

And that best advice which they gave, was, *That it should not be permitted to any mortal man to read more of the Gospel than that little which is in the Mass: for (said they) it is that Book which hath raised those storms which we are almost carried away with. And in truth if any compareth it with what is done in our Churches, he will find them very contrary to each other.* This is fair play, and above-board. Thus Wildom is not only justified by her Children, but by her very Adversaries.

Analyf. l. 5.
c. 3.

But because in spite of the Devil and the Pope, the holy Scripture was translated in all the vulgar Languages of Christendom, whereby the Abominations of that Throne of Iniquity, and its Tyranny over the Consciences, are laid open, no wonder that they have declared open war against the Word of God; since the Word of God fights against them. They have to their power, imbezelled the Authority of Scripture, and subjected it to that of the Church, that is, of the Pope. They have disgraced it; and charged it with imperfection. *Scripture is not a sufficient Rule of Faith*, saith *Gregorius de Valentia*. The remnant of that revealed or to be revealed Truth is not written, but lieth in the Popes Brest to declare and injoy as he thinks good. The reason why that remnant is not written, is given by

Salmeron Tom. 13. Disp. 8. §. quinto.
Costerus Prefat. Enchirid.

Salmeron and Costerus, Jesuites, Because holy things must not be given unto Dogs. So in their account the Written Word is for Dogs, the Unwritten for holy men or Angels. It is ordinary with the Popish Writers to call Scripture *Nasus Cereus*, & *Regula Lælia*, a Nose of Wax and a Leadn Ruler, which may be turned any way. No Authority they allow to it, but as much as it gets from the Pope. With-

Hofius contra Brentium, l. 3. p. 148.
Papa Nicol. Dist. 19. Can. Si Romano-rum.

out which, *Hofius* saith, that it hath no more Authority then *Esop's Fables*. And it is one of Pope *Nicolas* his Canons, *That if the Old and New Testament must be received, it is not because they are in the Canon of Scripture, but because of the Sentence of Pope Innocent, who hath decreed that they should be received.* How could these men have taken a surer course to justify that the Pope and his Champions are that *Beast that hath a mouth speaking blasphemies?* Rev. xiii. 5.

Platina in Paulo III.

Another great and reigning sin of that *Babylon* is, That it is neither Truth nor Right, but Interest that ruleth in it. The Pope bearing himself as infallible, and having all Truth and Right shined up in the Chest of his Brest, as *Paul* the III. would

would say of himself, one would think that he having no need of Scripture, (as being above it) would presently give a decision about emergent differents in points of Doctrine. But he commonly takes time to examine the several Interests of Princes in such a quarrel, and which of the parties is more suitable to the Interest of his Court. These, not the Scripture, nor the Fathers, nor the Schoolmen, sway the ballance of their judicial Sentence.

It is observable that those points of Religion which are not fit to be bowed to temporal Profit or Greatness have suffered little alteration among them in many ages, as the points of the Trinity, the Procession of the Holy Ghost from the Father and the Son, the Incarnation of the Son of God, the unconfounded and inseparable Union of the Divine and Human Natures in his Person. Why? Arianism, Eutychianism and Nestorianism would make them neither greater nor richer. And I could show also that by maintaining Gods Truth in those points the Roman See hath got Credit and great Authority; and that their advantage invited them to protect the Assertors of those Truths. But all Points in which the Truth stood against their advancement, or which might be detorted to that end, have bin most shamefully corrupted.

Thus about that principal Point, the satisfaction made by Jesus Christ for the Sins of the world, which is the main ground of Mans Salvation and the Comfort of Consciencs, all the craft of those Italian pates was and is bent to oppose that divine saving Truth, that *the Blood of Jesus Christ doth cleanse us from all Sin.* 1 Joh. 2 Why? were this generally believed, down would go the Purgatory, down would go Indulgences and all the foule traffick about the Remission of Sins, whereby they get infinite Riches. Down would go the Merits of the Monks, and the works of Supererogation, which being kept in the imaginary Treasure of the Church are distributed *manus porrigentibus adjutrices*, (it is the burden of the Song in all the Popes Grants of Spiritual Graces) *i. e.* to them that want Merits and will give Money to buy some. The same maxim holding for the Remission of Sins as in dispensation about Matrimonial Causes: of which the authentical Book of Taxes of the Roman Chancery giveth this sage warning. *Note diligently* (saith the Holy Court) *that such Graces and Dispensations are not granted unto the poor, because they have no money to buy them, therefore they cannot be comforted.* While we read such things with horreur, yet we thank them for their round dealing. They that will come to the Roman Court for Consolation, are fairly warned what they must trust to. The Bank and Shop is set up openly in the Church to sell Spiritual Graces.

Tax. Cancell.
Apostolica.
Et nota diligenter. quod
istiusmodi gratia & dispensationes non conceduntur pauperibus, quia non sunt, & ideo non possunt consolari.

What a vast profit do they make of the fiction of Purgatory, a Fire seven times hotter than the Fire of Hell, in which the Souls of Sinners must be frying many hundreds of years, unless they be redeemed with Money or Land: For, as for the Redemption by the Blood and Merit of Christ, they make it little worth by their Doctrine; teaching against common sense, that the Blood of Christ, though it purge Souls from the Sin, doth not take away the Punishment; which they must bear in Purgatory. Of that Purgatory the Pope wears the Keys at his Girdle: And to obtain of him a Release from it, dull Sinners, frighted with that

Bugbear, and understanding neither Faith nor Repentance, have given their best Lands, yea their whole Estates, to Monks, who are singing for their Souls, while their disinherited Children are weeping and begging their Bread. In that foul commerce it is hard to say what is more to be admired, the Knavery of the Sellers, or the Brutality of the Buyers, or the deluding Power of Satan, or the Wrath of God upon the wilful Blindness and Disobedience of the wicked World.

What prodigious Gain is made by the Invocation of Saints; and the Multiplication of them! What concourse of people is there to the Indulgences affixed to the several places of their Worship! And how do they hit the peoples humour, lovers of variety and novelty! for the new Saints are more courted, and do more miracles than the old. Praying to others than God is set forth by St. Paul as a piece of nonsense, in this interrogation of amazement, *How shall they call on him in whom they have not believed?* But if the truth were scanned it would be found, that the people of the Roman Church believe more in the Virgin *Mary* than in God, and therefore ten times more Prayers are directed to the Mother than to the Son.

Rom. 10. 14.

It is known what tranfes of Devotion (men especially) have to the Virgin *Mary*, which intelligent Travellers and wise Observers father upon Lust; The Devotion which they have for the Sex being far greater than that they have for God. And it is found that such men are enamoured with some beautiful enticing Pictures of the Virgin, which Painters will not fail to make as charming as they can. It is *Cassanders* observation that the beautiful Images are adored with more veneration than the ugly; So easie it is to justifie that most wisely the Prophets call Idolatry Whoredom, and that spiritual uncleanness hath much kindred with the carnal.

De Imaginibus. c. 21.

Thom. part. 3. q. 25. Art. 3.

So strong in the Church of *Rome* is the Reign of Idolatry, that it is patronized by the greatest Scholars among them. *The Images of Christ and the Saints* saith *Bellarmino* must be venerated not only by accident or improperly, but by themselves and properly, ita ut ipsæ terminent venerationem ut in se considerantur, so that they terminate the veneration as considered in themselves; & non solum ut vicem gerunt exemplaris, and not only as they represent the original. *Aquinas* himself saith that the same reverence is due to the Image of *Christ* as to *Christ* himself. And so it is generally practised among them both by Clergy and Laity. It is not credible, but to those that have seen it, how madly the Romish Zelots are prostituted to that horrible sin of Idolatry, which God in his Word so abhorreth, and calls it Adultery against him. What sighs, what tears are poured before the Images of Saints, some that never were in the world, some that never were Saints, and before Bones, Chips, and Clouts, most of them Supposititious?

And can we speak of Idolatry in this Church without remembering that which was most superlatively bestowed here upon the Body of a wicked man wickedly slain? What Prayers, what Vows were paid to him? What Pilgrimages from all Nations? What rich Gifts were poured upon his Shrine? And was not this whole City become (but for her deep Ignorance) like *Athens*, *ἁγῶν ἑσθλῶν*, wholly given to Idolatry, the sole traffick upon which it lived? Blessed be our great and good

AG. 17.

Saviour,

Saviour, who hath drawn us out of that darkness unto his marvellous light. Be he pleased to perfect that mercy, giving us Grace to walk in his light as true Children of light.

No Saint being worshipped but by the Popes Authority, he was not so ill a Husband as to bestow worship upon others, and retain none for himself. He hath then canonized himself in his life time, and bestowed upon his own self a religious adoration. And herein especially it is most evident and most eminent that Babels Sins have reacht up to Heaven. I mark this as the greatest of all the abominations of the Court of Rome, and that which sheweth the Pope to be that man described by the Apostle St. Paul, *The man of Sin, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.* 2 Theff. 2. 4

The Pope opposeth himself to God by contradicting his holy Truth and persecuting the Professors of the same. He exalteth himself above all that is called God by making himself King of Kings, who are called Gods in Scripture. And he sets up himself as God by the *adoration* which he claimeth and receiveth. It is argued that the kneeling before him and kissing his Slipper is a civil not a religious Worship. Were that granted, the same could not be said of the *Adoration* bestowed upon him immediately after his Election and the next day after. I beseech all Christians to consider this without passion and prejudice. As soon as a Cardinal is elected Pope, a Deacon saith aloud *Ad Adorationem*. Then the Cardinals lead him from the Conclave into a Chappel near hand, and with their hands set him up upon the Altar, the place where they pretend to sacrifice Jesus Christ in the Mass; and there on their knees they bestow humble Adoration upon him, in the same manner as they adore the holy Sacrament of the Altar, which they hold to be God. Could the Pope better fulfil St. Pauls Prophecy, and shew himself more evidently to be that man of Sin who sitteth in the Temple of God, and sheweth himself that he is God? For is not the Altar, by the Confession of the Papists, the place belonging only to God, even to Jesus Christ God blessed for evermore? Do not all that have eyes see St. Pauls Prophecy fulfilled in that abominable Ceremony? This is indeed the height of Abomination and the most visible character of the man of Sin. All men are Sinners, Gods Children too, the more is our grief: But this spot is not the spot of Gods Children. None but the opposer of God and intruder into his Rights is capable of that sacrilegious attempt upon his Majesty.

To fulfil the Prophecy further, by *exalting himself above all that is called God or that is worshipped*; In the solemn Procession next after that Ceremony he doth exalt himself openly above it, making *that which is called God* to be carried before him upon a white Horse with a Bell hanging at his Neck, under a Canopy carried by four Roman Citizens. But himself is born upon the Shoulders of Men, and the greatest of Men; the Emperour himself, if he be present, lending his Shoulder to the Chair. And a Canopy is carried over him by great Princes or their Embassadors.

With

Cerem. Sacr.
l. 1. §. 7. c. 6.
Conc. Later.
Sess. 3, & 9. &
10.

With the like modesty Pope Sixtus the fourth takes for himself that which we thought to belong unto Christ alone. *All power is given me both in Heaven and Earth.* Which is no more than the last Lateran Council alloweth to the Pope, even to *have power over all the powers of Heaven and Earth.* And let the Angels and Archangels look to themselves; though likely the Pope will spare them, and content himself with that the same Council alloweth him on Earth. *Adorabunt eum omnes Reges terra.* All the Kings of the Earth shall worship him, making no doubt but that *David* meant him in that Prophecy of the 72 *Psalms.* And therefore he may not only use Kings as his Vassals, but make his Cardinals take place of them.

Tract. 6. c. 37.

To the Pride of the Popes their Avarice is suitable; for those two Vices feed each other. Of their insatiable griping *Theodorick a Nibom*, a Secretary of the Popes, speaks thus. *The Apostolical Chamber is like the Sea into which all Rivers flow and never make it overflow; for streams of Gold from all parts of the world run into it by thousands yet it is never full. There is in it a Generation whose Teeth are Swords to devour the poor of the Earth.*

Uspergenſis
in vita Philip-
pi III. Imp.
p. 321.

The Abbot of *Usperg* giveth the like account of the Papal Court, *Rejoyce* (saith he) *Rome our Mother*, for the iniquities of sins of men which are so lucrative unto thee. *Rejoyce at the discord which is broken up from the infernal gulf, to accumulate heaps of Treasure upon thee. Thou hast that which thou hast always desired. Sing and shout for joy, that by the Wickedness of men, not by thy Piety, thou hast overcome the World.*

Epist. 125.

It might be held a hard censure if for the sins of a few Popes I called the Papal See the *throne of iniquitie*, and the Pope, the *man of sin.* But a long series of monstrous wicked men in that See cannot but leave that brand to that place and Office. From the year of our Lord 870. to the year 1050. there was none sitting in that See, but Necromancers, Adulterers, Murderers and infamous persons, as *Baronius* and *Genebrardus* acknowledg, both furious enemies of the Protestants. Neither was *Rome* much mended in *Mantuanus* time who calls the Papal Court the sink of wickedness: *Romuleas arces & Pontificalia tecta, Collu-blem scelerum.* And is it grown better since *St. Bernard* called the Pope the *Beast of the Revelation*, to whom was given a *Mouth speaking Blasphemies*, and to *make war to the Saints*, as a *Lion ready for the Prey?*

The Popes have justified that character even upon those that were most obedient to them, and because they were so; sending the Christian Princes so often on their errand to recover the Holy Land; but it was only to send them far from home; while themselves invaded their Land, and filled their Coffers with a great part of the money contributed for that service. Frauds and Robberies are then most criminal when Religion is made the stalking horse for them. This makes the iniquities of *Babylon*, not only to reach to Heaven, but to knock and dare Heaven.

I undertake not to dive into those depths of Satan, those profound mysteries of iniquity, by which that pretended spiritual State stands. A State which hath no where any right, and yet planteth its dominion in all States, and fetcheth from them the clearest money, and heapeth inestimable Treasures. So much

visible, that whereas in the Exercise of Civil Offices there is Imposture, the very Constitution of that Spiritual Power is meer Imposture. In Civil Offices, Cheat is an Exorbitance; but in the Papal Jurisdiction, Cheat is the very Office. And who can wonder enough how between their Spiritual Jugling and the Stupidity of the People, a real Subjection of Nations, and a real Grandeur of the Papal Court is wrought upon false and imaginary Grounds?

This is so notorious that even the Canonist Doctors, who have made the Glosses of the Popes Decretals could not hold but they must put this Gloss among the others, That (a) *Rome founded by Robbers, keeps still the Genius of her Origine.* (a) *Roma à praeconibus fundata adhuc de primordiis retinet.* Tit. 9. de Elect. in sexto cap. Fundamenta
Two Popes, (b) *Marcel the II. and Adrian the IV. were so sensible of that wicked and constant Genius of the Popedom, that they would say they believed not that a Pope could be saved.* And if we may believe publick Report, the late Pope *Innocent the X. seeing himself elected, wept, and cried out, That now Hell Gates were open upon him.* And how can any man that hath some Relique of Conscience, but be frightened, seeing himself engaged by his Election to the Popedom, to maintain the Sacannical Pride, Rapacity, and Mischievousness of the Roman Court? Which to satisfie all false and wicked Courses, are not only allowed but enjoyed.

Enjoyed? Here a Papist will startle, and ask, Where are those Papal Injunctions to do evil? *Aeneas Sylvius* (who since was Pope *Pius the II.*) had found so many of them, that he affirmeth that there is no great slaughter, and no notorious Calamity that hath happened to the State or the Church, of which the Bishops of *Rome* have not bin the Authors. And *Machiavel* in his Florentine History saith no less.

Hist. Austriz.

Wherefore let them spare their pains that labour so much to reject far from the Court of *Rome* the guilt of the Gunpowder-Treason, and to prove that it was a Plot onely of a few *Unfortunate Gentlemen*, for so they stile them, very sorry that they were unfortunate in their Enterprize: But if it may be evidenced that by the Popes Mandate they were instructed and commanded to work any mischief, yea, as far as the total destruction of their King and Country, for the Popes service, none must put Calumny to our charge, if we father that Hellish Plot upon the Pope.

First then let it be considered that the Pope will have the World to believe, That *God hath made the Bishop of Rome Prince over all People and all Kingdoms.* So much *Pius the V.* teacheth the People of *England* in express words, in the Bull of Deprivation thundered against *Queen Elizabeth.*

Let it be considered also that the English Papists are taught that *England* belongeth to the Pope, by another Right besides a Right of especial Dominion. So much Cardinal *Bellarmin* made bold to maintain to King *James*, and to plead that *England* and *Ireland* are the Churches Dominions, the Pope the direct Lord, and the King his Vassal. This then being become an Article of Religion in which the English Papists are with great Care grounded by their spiritual Fathers; they may with very little Logick infer, That since the Pope disalloweth the King, and the King acknowledgeth not the Pope for his Lord, he is no more King of *England*, but

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an Usurper, and therefore they may use him as an Usurper, and destroy both him and all that will assist him in his Usurpation.

I will come nearer to the business of this day. The Pope in the last days of *Queen Elizabeth*, seeing that both the Right of the Succession, and the Affection of the People, called King *James* to the Crown, sent a Mandate into *England*, whereby he excluded from the Crown all persons that did not embrace the Roman Catholic Religion; forbidding the English to receive any such for their King. Did he not by that Mandate put the Sword in the hand of the English Subjects, and command them to rebel? In the examination of the Jesuite *Garnat*, was not that Mandate found the main ground and motive of the Powder-Plot? This stands upon publick Records.

Well, therefore *Garnet* and *Hall*, who suffered for that Treason, were put in the List of the Popes Martyrs. Why? They did what they were bidden: They might say to the Pope, We did faithfully endeavour to set up your Holinesses Sovereignty in *England*, by killing King, Peers, and Commons, with one blow: Six and twenty Barrels of Powder, and great weights upon them, we laid in a Cellar under the Parliament-House; the Match and the Train of Powder were ready, there wanted nothing but giving fire, when the Houses should sit: When we could not make our King and Country perish, we perish'd our selves in your Holinesses Service. If after such a meritorious Obedience to your Commands, and such constant sufferings in our zeal for your Exaltation, your Holiness keeps us burning in the fire of Purgatory, instead of advancing us to an *Aureola* in Heaven, and a Glory of Martyrs, we shall learn too late by your doing nothing for us, that we have done more for you than we should have done.

It is well for the Pope that Death is *Regnum Silentium*; the Kingdom of Silence; Else these Martyrs of his Holiness who had undertaken such a gallant Villany for his Service, and after a deserved ugly Death, are deservedly branded with perpetual infamy; these, I say, would speak to us from their Athes under the Gallows, *Why do you lay upon us the whole Infamy of the Gunpowder-Plot? Did we do more than we were bidden by the Father of our Faith, the Pope? Though there had bin no especial Order for it from him, Did he not by his Mandate instruct and encourage us to do as we did? What were we but the Tools set on Work by his Hand? Upon him then, upon that unwearied Enemy, that perpetual Underminer of your Subsistence, lay the greatest burden of the Infamy. Look to shield your Heads from the Plots of the Living, and leave the Dead in the Hands of Gods Justice.*

O had the Mine plaid and done the Deed! What a store of Indulgences and Spiritual Graces would have show'd down from the *Capitol* upon the Doers and Abettors! What ringing of Bells! What Bonfires! What magnificent Processions at *Rome*! You may judge what they would have done, by that they did after the Great Massacre of the French Protestants, in which the Roman Court was less concerned than in the Success of the Gunpowder-Treason.

That Plot of the French Massacre, (though inferiour to the English Plot for the Villany and the Consequence) had the preheminance of it, because it was executed. That fearful Execution was wrought by a Marriage of *Henry* Prince of *Navarre*,

Barre, the Head of the Protestant Party, with the Sister of *Charles* the IX. of *France*: A Marriage which Pope *Pius* the V. would never consent unto, by reason of their difference in Religion. But when his Successor *Gregory* the XIII. was told by the Cardinal of *Lorraine* that the Marriage was intended for a Trap to destroy *Henry* and his Protestants, he readily gave his Dispensation for the celebrating of it, and encouraged the Design. That horrible Massacre of above a hundred thousand persons slain in cold Blood, which (without Hyperbole) made the Kennels of *Paris* to run in Blood, attended the Jollity of the Marriage, and was received at *Rome* with all the Triumphant Expressions of Publick Joy. Soon after Cardinal *Ursin* was sent Legat into *France*, to praise the Kings Piety and Wisdom in that Great Action, and to pour Treasures of Blessings and Spiritual Graces upon the King, and all the Actors of that Hellish Tragedy.

Joyn to these the Massacre of Protestants in *Ireland*, where two hundred thousand Protestants were slain in cold blood. And soon after the Popes Standard was set up to re-conquer *Ireland* for the Pope: for no other King would those Irish have, that were Papists in grain. In such Sacrifices the Pope delighteth, and in these he and his Senate of Cardinals dye their Scarlet.

The Duke of *Alva*, out of his Catholick Zeal for the Pope, killed Thousands and Thousands of Men in *Flanders*, and the adjacent Provinces; which to requite, the Pope sent him a hallowed Sword, and consecrated Gloves.

Of elder date, by *Croisado's* raised by the Pope, four hundred thousand *Albigenses* were slain. By the Popes instigation the Remains of them at *Cabriers* and *Merindol* were cruelly butchered. And by the Popes means again some more of those Remains in *Piemont* were but lately put to the Sword. It is not to be forgotten, that when *Lewis* the XII. of *France* was solicited and importuned to massacre those of *Provence*, the good King would see their Confession of Faith: And having seen it, he said, and with an Oath, that they were better Christians than he and his People. That King neither loved nor feared the Pope. But *Francis* the First, his Successor, being engaged in his Wars of *Italy* with the Pope, did for his sake give way that they and many other good Christians should be massacred.

Having aid so much of the Iniquities reaching up to Heaven of wicked *Babylon*, of which none reach higher or cry louder than sins of Blood, the order of the Text would require that I should speak of her plagues. But because Gods Voice speaks of her sins in the present, and of her plagues in the future, which depends onely upon Gods knowledge and will, it is enough for us to rest upon this Sentence pronounced by God himself, *God hath remembered her Iniquities*: That's enough. God will never forget the sufferings of his People, nor the iniquity of their Oppressors. *It is a righteous thing with God to recompense tribulation to them that trouble you,* (saith St. Paul to the persecuted *Thessalonians*) *And to you that are troubled peace with us, when the Lord Jesus shall be revealed with his mighty Angels.* As the Great Harlot hath her full Cup of Abominations, God hath for her the full Cup of his Wrath, and the Vials of his Judgments to pour upon the Seat of the Beast. It is a fearful thing to be remembered of God in that notion, *God hath remembered*

2 Thes. 1. 6.

Papal Tyranny.

her iniquities. Lord grant us the Grace to forsake our Iniquities, that thou mayest forget them. Remember not our manifold Transgressions, but according to thy Mercy remember thou us, for thy Goodness sake, O Lord.

There is a main part of the Text yet untouch'd: Gods Call from Heaven to his people to come out of *Babylon*, and the danger that Gods people runs into, of being partakers of her sins, and receiving of her plagues by staying within her. This is work for another Exhortation.

Blessed be God who hath delivered our Consciences from her Tyranny, and our King, Church, and State, from the utter Desolation which she had plotted against us, and brought so near to the Execution.

Lord, Convert and forgive our Enemies: Be the saving Strength of thine Anointed: Save thy People, and bless thine Inheritance: Feed them also, and lift them up for ever.

PAPAL

Papal Tyranny:

The Second S E R M O N

Upon R E V. XVIII. 4, 5.

And I heard another Voice from Heaven, saying, Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues: For her sins have reached unto Heaven, and God hath remembered her Iniquities.

THe former Voice from Heaven, going before this, pronounceth a Doom of Destruction upon *Babylon* the Great, and the Wicked. Whereby *St. Pauls* Sentence is confirmed, that the *Wrath of God is revealed* Rom. 1. 18. *from Heaven against all ungodliness and unrighteousness of men.* But in this other *Voice from Heaven* the Mercy of God is revealed from Heaven to his people being in *Babylon*, in which God hath yet a remnant according to the Election of *Grace*. He bids his people to come out of her to avoid a double danger, partaking of her sins, and receiving of her Plagues: The one will draw the other by a necessary Consequence. So if we will say with *David*, *Lord gather not my Soul with Sinners, nor my life with bloody men*, and have our prayer heard, we *Psal. 19. 9.* must put on *David's* resolution, by him express'd before in the same Psalm, and make it good, *I have hated the Congregation of evil doers, and will not sit with the Wicked.*

I have endeavoured in my last Exhortation to represent unto you the Iniquities of *Babylon*, which have reached up to Heaven. Should I now for that reason urge upon you this Call from Heaven, *Come out of her, my people*; you might tell me that this Call is not address'd to you, because you are not in *Babylon*, and need not to be call'd out of it.

To them I might reply, That of this great Audience some may be in *Babylon* still. And that for those that are come out of it indeed, this Call will call to their Mind the Heavenly Benefit of God to have call'd their Ancestors out of *Babylon*, and given them the grace to hear and to follow his Call, so that themselves their Posterity, were born out of it, and reckon'd Citizens of *Sion* from their infancy: Also that there is neither Piety nor Reason on their side that would bring them to

Babylon again; which is the great Work that *Rome* hath been labouring for, and is hammering still, ever since *England* hath shaken off her Yoak.

We will not have the presumption to say with *St. Paul*, That we are not ignorant of all the wiles of *Satan*: As that Great Apostle dived deep in the Mystery of Godliness, so he did in that of Ungodliness, far beyond our reach. Yet we are not ignorant of some of the wiles of *Satan*, they have been so perinacious and so palpable for the bringing back of this Nation to the old slavery, labouring sometimes to divide, sometimes to flatter, sometimes to threaten, but always to pervert and destroy us. Wherefore to us who by the infinite Mercy of God are free from the slavery under *Babylon*, this Doctrine of *St. Paul* ought to be carefully recommended, *Stand ye fast in the Liberty whereby Christ hath made us free, and be not entangled again with the Yoak of Bondage.*

Gal. 5. 1.

But because our coming out of *Babylon* is by the Children of *Babylon* branded with Schism, as if we had rent our selves asunder from that Mother-Church out of whose Communion there is no Salvation; yea as if we had committed Rebellion against our pretended Sovereign the Pope; We have need to clear four Propositions.

The first, That those Great Actors in the Reformation owed no Obedience to *Rome*, and the English less than any; since *England* was no part of her Church, and so it was no Schism for them to Reform themselves.

The second; That if there was a Schism in that Separation, the whole guilt of it lieth upon the Pope and his Court many ways.

The third, That if the Roman Church hold damnable Heresies, and require Christians to own them, it is no Schism to depart from her.

The fourth, That we have not departed from the Church, but from *Babylon*, and hold still the sound Doctrine remaining in the Church captivated by *Babylon*, and hold still Communion with that Church as far as she holds that sound Doctrine.

As for the first Proposition, That the Reformers, the English especially, could not justly be taxed with Schism by the Roman Court, because they owed no obedience to it, it is of a most necessary consideration. For the Church of *Rome*, which I have shewed to be that *Babylon*, out of which Gods People must come, beareth it self as our Sovereign, and the Universal Church, out of which there is no Salvation; And therefore chargeth us with damnable Schism for not acknowledging her Authority, and for reforming our selves without her leave. It will be therefore to very good purpose to shew that *Rome* had never any right Authority over *England*, whether the Pope claim it by the Canons of the Church, as our Bishop and Patriarch; Or by Divine Right, as Vicar-General of Christ. And therefore the English cannot be Schismatics for reforming themselves without him.

I say he hath no Authority over us by the Canons of the Church as our Bishop: *Ruffinus*, a Roman Priest, confines the Bishop of *Rome's* Jurisdiction to part of *Italy*, and three Islands adjoining, *Sicily*, *Sardinia*, and *Corfica*. Great part of *Italy* acknowledged the Archbishop of *Milan* for their Ecclesiastical Head.

The

The Council of *Ephesus* gave this Sentence in the case of *Cyprus*, *No Bishop is to occupy another Province which formerly and from the beginning was not under the Power of him and his Predecessors.*

Wherefore all the Power which the Pope claimeth over *France*, *Spain*, *Germany* and *England* is meer Usurpation, for these were not from the beginning under his Episcopal Power, and *England* further than any. For the Bishops of *Rome* had not the least communication with the Britannick Churches for near six hundred years after Christ: And there were Churches in this Island above five hundred years of those six hundred. And whereas about six hundred years after Christ *Austin* the Monk who was sent from *Rome* had a happy hand in converting the English Saxons, that gives the Pope no more right over *England* than the preaching of *Germanus* a French Bishop to the Britains giveth power to the French over *Brittain*, or the preaching of *Denis* the Arcopagite to the French (if that Tradition be true) gives power to the Athenians over *France*. Wherefore when the old British Christians, whom *Austin* found in this Island, were summoned by him to submit to the Roman Bishop, they answered by the Mouth of *Dinotus*, the Reverend Abbot of *Bangor*, that they knew no Obedience due to him whom they called Pope, but that of Love. And that under God they were to be governed by the Bishop of *Carleon*. But the poor Souls paid dear for refusing Obedience to the Pope; for shortly after, at the instigation of *Austin*, the King of *Northumberland*, a Pagan Prince, put twelve hundred innocent Monks of *Bangor* to death; *Bangor* being then an University and Seminary of Preachers of Gods Word. *Rome* was ever built in Blood.

But what, the Pope himself waves that Title; for he claims not the Obedience of so many Nations out of *Italy* by the Canons of the Church, as other Patriarchs do in their several Provinces; but by particular divine Right, as Universal Vicar of Christ, having the Keys of the Kingdom of Heaven committed to him, to the exclusion of all others. The first that devised that Title was *Leo* the I. about the year 460. of Christ. But at the first the Popes did but mutter it, and durst not speak it out. And although they built ever since upon that ground, meddling with the businesses of remote Churches (to which they were not called) as Universal Vicars of Christ; yet six hundred years past before the Churches of the Roman Provinces would understand their meaning. *Gregory* the VII. in the year 1075. being the first that offered to terrifie the whole Christian world with the clinking of his Keys, and that made bold to depose an Emperor.

All that power being without ground, a meer and a damnable Usurpation; none that would shake off that tyrannicall yoke could be justly taxed of Schism and Rebellion. For who hath given the Pope that Authority? Or why should any Soul, redeemed with Christs Blood, suffer this new Creed to be imposed upon him, that it is of absolute necessity for Salvation to be subject to the Roman Bishop? And that if the Pope should err by commanding sins and forbidding virtues; yet the Church were bound to believe that vices are good

De Rom. Pont. l. 4. c. 5. good and virtues evil? They are the very words of *Bellarmin*, words of the most devillish abomination, and the horridest tyranny over consciences that the Devil himself could have invented.

Joh. 20. 27.

We believe all godly Fathers and Pastors of the Church to be Vicars of Christ. *As my Father hath sent me so have I sent you*, said Christ to his Apostles. And his Apostles have sent Labourers into Christs Vineyard, even as Christ hath sent them. But for an Ununiversal Vicarship over the Church we see no Authority from Christ; Neither hath he imparted to any that Charter which the Pope most blasphemously and sacrilegiously assumeth, *All Power is given me in Heaven and Earth*. Whosoever assumeth that power which belongeth to none but Christ is an Antichrist. Shaking off his power and flying out of his *Babylon* is obeying the Voice from Heaven, *Come out of her, my people, lest you be partaker of her Sins and receive of her Plagues*. So I have made good the first Proposition, That they that embraced Reformation in our fore-fathers time ought no Obedience to the Pope and his Roman Court, and the English less than any. And therefore there could be no Schism (on their part) in that separation.

II.

We will prove now the second, That if there was a Schism in that separation, the Pope and his Court and Emiffaries were the Schismatics, not they that forsook their abominations.

In this matter I will begin by that which is peculiar to *England*. For this is worthy of especial notice, that in the point of the Popes Supremacy both in the spiritual and the temporal (which is the grand Article of the Romish Faith) not the Protestant but the Popish Bishops were they that made the separation from the Pope, denying to him that Supremacy which he claimeth to be his by Divine Right, and *acknowledging the King supreme Governour, under God, within his Dominions in all Causes, and over all Persons, both Ecclesiastical and Civil*. Let it never be forgotten that this was done before the Reformation, and by those that proved afterwards the greatest opposers of it. That being the main point of the Roman Creed, which before they part with they will yield the whole Religion; Is it not evident that they broke down that chief Bulwork of their Subsistence, opened that great Floodgate in the Papal Monarchy, at which Reformation presently rush'd in; and that they led the way to bringing Pope and Popery to the rest? And what did the Reformers soon after but what they were taught by the Prelats and Universities of the Kingdom? Then indeed was the separation made from *Rome* when the Papal Power was put down in *England*. Let that great and miraculous Work of Gods Providence, promoting his Truth by the greatest Opposers of it, be admired and praised in all Generations.

But what! The Pope was a Sufferer not an Actor in that Breach. Yet so much is proved, that the Protestants were not the doers of it. But see where the Pope was the immediate Actor of the Schism. They that took in hand the great and blessed Work of Reformation, took such a wise and pious

ous care to leave no just reason of Schism that they kept in the publick Liturgy all that was ancient and orthodox; so agreeing with the Catholick Faith, that to this day the most zealous Romanists do not charge it with any Errour. And so well did all the English Christians like to have the publick Service performed in a Language which they understood, that they bore easily with the want of the Litanies of Saints, and of the superstitious Rites, which were weeded out of the Roman Service. So that for some years of Queen *Elizabeths* Reign Papists and Protestants resorted to the Church together, and joined in the publick Devotions. Till there came a Bull from *Rome* prohibiting all Roman Catholicks to joyn with the Protestants in publick Prayers; which Prohibition was obeyed and is to this day. By this true Relation it is justified that we have done our best so to avoid the Errours of the Roman Church, as to keep a Christian and Catholick Union with them, and that the lamentable Disunion and Rent in the Church is the Popes work.

But he did worse; For he did actually drive us out of his Communion, and (as far as in him was) from the Church of God and eternal Salvation by his thundering Excommunications. It was time for us to come out of *Babylon* when *Babylon* thrust us out.

Indeed if *England* had given just causes for his Excommunications, the Charge of the Schism would lie at our door. But *Rome* excommunicates *England* for denying the spiritual and temporal Supremacy of the Pope by Divine Right, and for rejecting the erroneous Novelties wherewith he had defaced and defiled the ancient Holy Christian Religion.

But this is the case, not of *England* only, but of the Reformation in general, wheresoever God hath made his Light to shine in the darkness of Popery. For this we may set down as a true and safe maxim; Those that corrupt Religion in the Essentials, not they that reject the Corruptions are the Schismatics. Those that make new Creeds, not they that keep to the old only. Those that transgress the Commandments of God by their Tradition, not they that reject all human Traditions contrary to the Commandments of God.

I speak after the Lord Jesus. The Pharisees seeing his Disciples eating with unwashen hands told him, *Why do thy Disciples transgress the Tradition of the Elders? But he answered and said unto them, Why do you also transgress the Commandment of God by your Tradition?* The Pharisees charged Christs Disciples with Separation for not observing a superstitious Jewish Tradition. And Christ chargeth them with Separation for transgressing the Commandments of God by their Traditions, which they observed more religiously than Gods Laws. It is easie to judg upon which the guilt of Separation rested. It is as easie to judg whether the Romanists who have brought in Traditions besides and against the Gospel, or the Protestants who have rejected them, be guilty of the Separation.

This will justifie our third Proposition, That if the Roman Church hold any damnable Heresie, and require all her Members to own it, it is no Schism to depart from her, though it were granted that all Christians are subject unto her.

I will

I will do to the Romanists that right, not to charge their whole Church with the hard sayings of particular Writers, unless they be authentically allowed. I will only object unto them the Roman Councils, the Popes Decrees and publick Actions, and the common Practice.

I put in the first place the Popes encroaching upon the Titles and Authority of God, as the Title of *Divine Majesty*, ascribed to *Leo the Tenth* in the last *Lateran Council*. And that horrible Decree of the same Council, That *the Pope must be adored by all Nations, and that he is most like unto God*. And we are told in the same place, That he must be adored with the Adoration enjoyed *Psal. lxxii. All the Kings of the Earth shall worship him*; in which Text the Sovereign Adoration due to the Son of God is understood, and so it is taken by *Tertullian*. That Doctrine being authorized by a Council, no wonder that this Inscription is seen on the Gate of *Tolentino* in *Italy, Paulo III. Opt. Max. In Terris Deo: To Paul the Third, the most Good and most Great, God upon Earth*. Who would have suffered such a Title to be given him in a publick Inscription, or permitted it to stand one day, but the Man of Sin, foretold in *2 Thes. ii. Who opposeth and exalteth himself above all that is called God, shewing himself that he is God?* And who but a very Antichrist would have received that Prayer and Adoration made thrice over to *Pope Martin the IV.* by the Embassadors of *Sicily, O Lamb of God, that takest away the sins of the World, Grant us thy Peace*. And shall Bishops, that take to themselves those blasphemous Titles, call those Schismaticks that separate from them, and will not be partakers of their sins?

What if that See which hath born more Monsters of the blackest villany than the whole List of the Pagan Emperours, yet boasteth of *Infallibility*, and will be the uncontrollable Rule of Faith; Must we so far blind our Reason, as to say after *Bellarmin*, that if the Pope will say that *Vertue is Vice, and Vice Vertue*, we must without further inquiry believe it? What if he extol himself above the Word of God, and say that he can dispense *ab Evangelio & Apostolo*, from the Gospel, and the Apostle, and declare that no Scripture is Canonical without his Approbation? What if he command us to rebel against our Kings, and to kill them when he hath excommunicated and deposed them? What if he command us to break Gods Commandments, and kneel before an Idol, and offer our Invocation unto others than God? What if he appoint us other Redeemers than Christ, and other Merits for our Propitiation than those of his Obedience in the Death of the Cross? What if contrary to the Apostle he tell us that the Blood of Christ cleanseth us not from all sins, and will send us to be cleansed in an imaginary Fire of Purgatory, and fright our Consciences to drain our Purse? Must we to please the unmatched pride and insatiable griping of that Tyrant, hoodwink our Reason, bes fool our Consciences, make shipwrack of our Faith, and blindly and willfully inflave our selves under the Yoke of the Romish Bondage? Nay to run away from it is both Obedience to God, and Prudence for our safety.

It is obedience to this peremptory Voice from Heaven. Have we known
once

Self. 3. & 10.
Papa est uni-
versis populis a-
dorandus &
Deo simillimus.

L. 9. contra
Marc. c. 7.

Agnus Dei, qui
tolles peccata
Mundi, dona
nobis pacem.
Paul Emil.
Hist. Franc.
in Philippo
III.

once Popery to be *Babylon*, and the Mother of Abominations? Then, *Come out of her, my People*, saith God himself to us. *All ye that love the Lord, hate evil. What Concord hath Christ with Belial? What Agreement hath the Temple of God with Idols?* 2 Cor. vi. 16. Hear what followeth: *For you are the Temples of the Living God: As God hath said, I will dwell in them, and I will be their God, and they shall be my People. Wherefore come ye from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* A Majestical Text relating to another, *Isa. lii. 11. Depart ye, depart ye, go out from thence; touch no unclean thing. Go ye out of the midst of her.*

None is further than I from making a Rent in the Church. But when a particular Church from being the Spouse of *Christ* turns a Harlot, and will compel us to joyn with her in all her abominations, then indeed it is time to break company with her; then is the Voice of Heaven crying to us, *Come out of her, my People.*

It is objected that the *Roman Church* hath kept the Fundamental points of *Christian Religion*, the *Apostles Creed* and the *Decalogue*. But if she hath built upon those Foundations such Superstructures as destroy the Foundations, and obtrude those as *Catholic Doctrines* necessary to be received: If she impose new *Creeeds* upon us, unknown to them that made the old one, and new *Commandments* which clip or contradict Gods *Commandments*, then it is not reciting the old *Creed* and the old *Decalogue*, that will justify their keeping the foundation, when that *Creed* is contradicted by Additional *Doctrines*, and the *Decalogue* is curtailed of one of the *Commandments*, and when Traditions take place of Gods Law. If keeping those old Foundations which they pretend to keep, could ingratiate us with them, we might dwell together in one common Faith. But when they will have none of our Society unless we admit of all the Erronious Superstructions inconsistent with the Foundation; What is left to us, rejected and cast away by them, but to keep our selves without them in that ancient true Faith and pure Worship, of which we see the prescript in Gods Word, and the practise in the purest primitive *Church*?

As that Voice from Heaven calls upon our conscience to obey, *Come out of her, my People*; It calls also upon our prudence to look to our safety, *That we be not partakers of her sins, and that we receive not of her plagues*: A double danger to be avoided, the first as much greater than the second, as our duty to God ought to be more precious to us than our preservation.

That first danger seems to be proclaimed to prevent the lazy excuse of *Flesh and Blood* to stay in *Babylon*, though one know her abominations. For too many, to keep their temporal Conveniences where *Babylon* reigneth, will say, Though I stay in that Church, I tie not my belief and practise to that she believeth and practiseth; but to that she ought to believe and practise. I call upon none but God, I worship neither Saints nor Images, I acknowledge no Mediator between God and Men but *Christ*, I look for no other purgation but his Blood for the remission of my sins. But such a person cannot live long in *Babylon* without being partaker of her sins. Either he must not come to the publique Worship, or he must worship as others do,

and bow before the Idol, and bestow more Honour and Service upon the Holy Virgin than upon God. Besides other sins wherein he shall be engaged by his Profession and Conversation. Wherefore as a Christian loveth God and himself, let him come out of *Babylon*, lest he be partaker of her sins.

And what followeth? And that *you receive not of her Plagues*. That's the second danger sticking close to the first. Your very standing with them makes you liable to be partakers of her plagues. If a victorious Royal Army find you in the Rebels Camp, whatsoever you think or say against their cause, you shall be put to the Sword. Let our Travellers think of this, when they are come to the place where *Babylon* sits on the Throne, *presentes ut absentes sint*; that they so behold her sins, as not to be partakers of them by compliance and carnal indifferency, which will soon degenerate into Consent and Approbation. Take heed, God looks upon you, while you make your Conscience to wink. He withdraweth his Grace from them that forsake his Fear; and will in his own time pour his plagues prepared for *Babylon* upon them that were partakers of her sins, whether they were in earnest or in jest.

Such as are unsettled in their Religion, having given too much ear to the flattering insinuations of the Emissaries of *Rome*, I beseech as they love God; as they love themselves, that they look seriously and impartially into her sins; how she gulleth the World, getting good Land and good Money for false wares; how she domineers over it with insufferable tyranny, without the least ground of any right; how her Agents amuse the Eyes and pick the Purses of the simple; how they creep into the bosom of great persons with a counterfeit zeal and humility, very sedulous to conquer Consciences, where Power and Treasure are the price of the Conquest; What superstitious folly, instead of true piety, they instil into their Converts; What alienation from their Allegiance, and what dependance from forein Power they frame them to. And that they may know what *Rome* is, when in her full power, Let the English but read the History of their own Countrey; there they shall see *Rome* in her colours, *Babylon the Great, the Mother of Harlots and Abominations of the Earth, drunk with the Blood of Gods Saints*. And then on Gods Name let them obey this Voice from Heaven, and speedily, *Come out of her, my People, lest you be partakers of her sins, and that you receive of her plagues: For her sins have reach'd up to Heaven, and God hath remembred her Iniquities*.

By the greatness of her iniquities heaped up through the continuance of her ungodly prosperity for so many Ages, till they have reached up to Heaven, you may judge of the greatness of her plagues, but you may better judge of them by the full and pregnant expressions from the beginning to the end of this long Chapter, which I recommend to your reading. There you may see the profound indignation of God against her, and the most horrible plagues prepared for her, after Gods long patience. Believe those terrible and unavoidable threatnings; and if any of Gods people are yet in *Babylon*, let them come out; they that are come out, let them stand far from it, far from her sins, that they be not involved in her plagues.

But there is a word in this Call from Heaven which we must not pass by, *My People: God hath a People in Babylon*. True; but that People of his is commanded

to come out of of her. Howsoever a people of God is there with whom we have not broken and must not break Communion. And this is my fourth Proposition, That we have not departed from the Church but from *Ba'ylon*, and hold still the sound Doctrine remaining in the Church captive in *Babylon*, and keep still communion with that Church as far as she holds that sound Doctrine.

I was telling you before that in the Roman Church the Fundamentals of Christian Religion are kept. There you have the Word of God, though hidden and forbidden. There you have the Apostles Creed, though contradicted by new Articles. There you have Gods Commandments, though maimed and put behind mens Traditions. Howsoever all these Foundations are in the Roman Church, and there we found them. Neither do we doubt but that even in *Rome*, there are good people, and Gods people, that stick to those saving Foundations.

Besides we make some difference, if not in kind, yet in degree, between the Court of *Rome* and the Church under her Tyranny. The Court of *Rome* is properly the *Babylon* of my Text, the great Shop of all Iniquity, the Seat of Satans Tyranny, the great Witch that bewitcheth and inebriatech the world with the Wine of her Fornication. To her primarily, and her too faithful Emissaries, belong those terrible plagues mentioned in this Text and Chapter. The Church of *Rome* is the people bewitched by that Roman Court into a stupid and damnable Subjection. These being so far partakers of the sins of *Babylon* shall also receive of her plagues, unless God in mercy open their eyes, and turn their hearts to come out of her.

That Grace God giveth to some of them every day. Every day some of Gods people come out of *B.ylon*. And there are numbers even in the darkest places of the Papal Reign, fighting under the Tyranny and aspiring to the light and liberty of the Gospel. With them we keep communion, and with all every where that love the Lord Jesus Christ with sincerity. With them we are grounded upon that Foundation of the Prophets and the Apostles, Jesus Christ himself being the chief corner-stone. With them we keep fast to those Divine and Apostlick Truths which in the Roman Church are still kept, though much abused. God forbid we should break Communion with any member of Christs mystical Body, wheresoever he be; or forbear to take up and keep carefully any of the Gospels Pearls, though we find them trodden under by swine.

This use we must make of this Meditation.

1. Upon that horrible prospect of the Iniquities of *Babylon* reaching up to Heaven, let us praise God who hath brought us out of that darkness unto his marvellous light. Let us thank him that we are none of those many blind Zealots, whose great Devotions are great Iniquities, which make them liable to Gods Plagues prepared for *Babylon*. For which great Deliverance the greatest duty of our Thankfulness consisteth in living in this Light of God like children of Light, soberly, righteously and godly; that it may appear by our conversation that we are past from *Babylon* to the *Jerusalem* which is from above.

2. Next, let us pray for Gods people that are in *Babylon* still, that they may come out of it; And for the people of *Babylon* that they may become Gods people, that by their conversion *Babylon* may fall, and Christ have his Kingdom where the Seat of Satan is.

3. Let not our charity make us look back to return to them or consider the differences between us and them as inconsiderable. As soon shall God agree with the Devil, as the Truth of God and the Purity of his Worship with bowing before Images, or praying to others than God, or expecting Salvation from other Merits than those of Jesus Christ, or styling the Pope the *Divine Majesty*, or subjecting our Faith to his determinations, the Holy Writ to his Bulls and Canons, and the Crown of our Kings to his Tripple Crown.

Neither let his pretended Succession enslave our respect to him as if we could have no lawful calling without listing our Ministry under it. All the Succession that the Roman Clergy hath we have. And it affords us an invincible argument *ad hominem* against them. We doubt not but that a valid Ordination may be conferred by an Heretical Church, if it retain the fundamental truths though much abused. Yet God forbid that our Ministry and our Christianity should hang upon the rotten thred of their Succession, so defiled by monsters of wickedness, so many times broken, so many ways interrupted. And of which *Bellarmino* himself confesseth that *there can be but a moral certainty*; which moral certainty he acknowledgeth to be but an opinion grounded upon the approbation of their Church, not upon any Historical Truth. Many times the Succession of the Popes hath bin broken. I will bring but one instance of it. *Eugenius* the IV. who was elected in the year 1431 was deposed in the year 1439 by the Council of *Basil* which himself had convoked, *Amadeus* Duke of *Savoy* being chosen in his place, and called *Felix* the V. Yet *Eugenius* kept the Popedom by force all the days of his Life, about eight years; and created many Bishops and Cardinals. Which Cardinals created by a deposed Pope and an Usurper created the three Popes that followed, *Nicolas* the V. *Calixtus* the III. and *Pius* the II. who had bin Scribe in the Council of *Basil*, and had voted the deposition of *Eugenius*; & from that deposed Pope, the Popes of these days have their Succession.

Blessed be God, our Church stands upon a better Succession from the Apostles than that of the list of Popes, even the Succession of the same Truth which the Apostles taught and left in Writing. *Stapleton* very positively affirmeth, that there is no true Succession of Chairs without the true Doctrine. Whether by that Assertion he doth service or disservice to his Church, let the world judg. *Τὸ ἀρχαῖον καὶ ἰδιόμορον*, saith *Gregory Nazianzen*: *If we have the Succession of the Apostles Doctrine, we have also that of their Chairs.* And comparing these two Successions, the one of the Persons, the other of the Doctrine, he addeth, *ἡ αὐτὴ πρῶτη καὶ ἡ ἀληθινὰ ἔχει τὴν διαδοχὴν*, that *the first hath the name, the other hath the reality of the Succession.* And so *Epiphanius*, *We must not look for the Succession of the Persons, but for that of the Doctrine.* And so *Tertullian* much in the same words. But so it is, that although we are taught by Christ, our great Master, that his Kingdom is not of this world, yet men in all ages have bin prone to tye the Kingdom of Christ to things of this world, Places, and Persons, and Chairs, and to stand more upon the bark and outside than upon the sap and vital parts of Religion.

4. I have a suit to Gods people that are come out of *Babylon*, that they take heed

Bellar. l. 3. de
Ecclesia. c. 10.

Platina:

Stapleton
Princip. fidei
controv. 1. de
Eccles. q. 1.
art. 2.
Epitaph.
Athanas.

Hæresis 55.

De Præscr.
ædu. hæresis.

heed of making buttresses to hold up her crackt and ruinous walls. You will wonder at the request, and tell me that you desire nothing so much as to see her razed even to the ground. But let me tell you, Separatists, that by your separation from your Mother the Church of *England*, you are cementing again the shattered walls of *Babylon*; for it is by our disunion that she stands. Had they that came out of *Babylon*, in that great revolution of the Reformation, bin so wise and so happy as to have stood as a City that is compact together, and not to have fallen out about circumstances and points of less moment, when they agreed in the main substance; *Babylon* that was sore shaken with the Trumpet of the Gospel would have long since fallen down, as *Jerico* at those of the Sanctuary. But she stands to this day by our divisions. For lazy and superficial Wits (and that's the great Herd of the world) being forestalled with the Errours of Popery, and seeing the disagreement of the Reformed about lesser points and outward forms, will not take the pains to examine which party is in the right; nor whether the differences among Protestants be essential or circumstantial, but will infer from our disunion that both the contending parties are in the wrong, And so they stay in *Babylon* partake with her Sins, till in the end they receive of her Plagues. I beseech the God of all mercy not to lay the guilt of their miscarrying to our charge.

c. Let me say also to all bold sinners among us, that by their sins they hinder much people from coming out of *Babylon*. For when that people shall be questioned by their great Judge, why they did not come out at the summon of his Voice from Heaven? Me thinks I hear them answering, We saw so much sin among those that were come out of *Babylon* that we were disheartened from embracing their Reformed Doctrine, which wrought no Reformation in their lives: Among them also we saw there was danger for us to be partakers of their sins, and to receive of their plagues. For among them we saw griping Coverousness, unbridled Lust, excessive Intemperance, iniquity done with both hands, the Gospel made a bolster for carnal security, Cheating made the grand mystery of commerce, the Law from a haven to the oppressed become a shelve to wrack them and get the spoil. We saw those truths for which the Reformed came out of *Babylon* neglected, derided, and made Themes for the profane Wits of Atheists. We saw those that made nothing of Purgatory make nothing of Hell. We saw those that have a Form of Godliness in their Devotions deny the power thereof in their conversation. We saw the pretenders to a further Reformation look a squint with a sacrilegious eye upon the final remnant of the Churches Patrimony. We saw persons of all degrees and professions seek their own not the things of the Lord Jesus. So we were stoppt by their sins from coming out of *Babylon*.

These allegations will not justify their stay in *Babylon*; for they were called to have the Faith of our Lord Jesus Christ the Lord of Glory without respect of persons. But these reproaches are so true that they will draw a just and fearful doom upon us, unless we remove by our conversion the bar which we have set against their coming out of *Babylon* by our open and crying sins. St. Paul having charged the Jews with grievous sins, brings this for the last and the greatest

Jam. 2. 22

Rom. 2. 24.

test exaggeration, that *through them the name of God was blasphemed among the Gentiles.* I am sorry that this needs no application; their case and ours are so like; I pray God it prove not liker yet, for at that time when Sr. Paul laid that reproach upon the Jews, most of them were cast away out of Gods Covenant.

God make us sensible of his Goodness who hath called us out of the darkness and slavery of *Babylon* to the light and liberty of his Gospel. And of his severity which hath plagues ready for those that are partakers of the sins of *Babylon.* And of our duty to make our light so to shine before men that they seeing our good works may glorifie our Father which is in Heaven. And of his Rewards, who to those that seek his Kingdom and his Righteousness will give his Kingdom and all things together with it; and will make those that turn many to Righteousness bright as the Stars for ever and ever.

One word more. God inviteth us this day to the Divine participation of his Sons Body and Blood. Let this stir up our Thankfulness to God that we are not denied the Cup of Blessing, which is the Communion of the Blood of Christ, as the Roman Clergy deny it to the Laity. And that you are not made bare beholders of a Priest receiving alone in the Mass, which is a Communion without Communicants. But that you are admitted to the whole participation and the full benefit of these sacred Mysteries.

1 Cor. 6. 17.

May ye in this Sacrament of Love be joynd unto the Lord, and be one spirit with him, and withal joynd unto all Gods people, his members, and be one spirit with them; whether they be come out of *Babylon* or be yet in it. O Lord Jesu, gather, protect and sanctifie thy whole Catholick Church; and grant that we be one Flock under one Shepherd, thy self, O Christ, the Author and Finisher of our Faith. To whom with the Father and the Holy Ghost be all Honour and Glory now and for evermore. Amen.

F I N I S.

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