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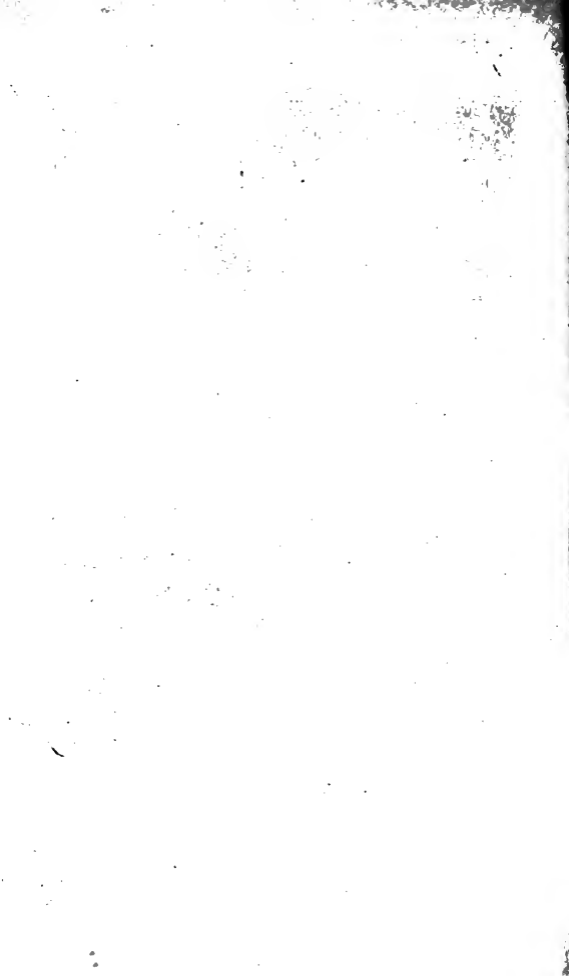


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THE
HISTORY
OF
THE REFORMATION
OF THE
CHURCH OF ENGLAND.

BY
GILBERT BURNET, D. D.
LATE LORD BISHOP OF SARUM.

IN SIX VOLUMES :
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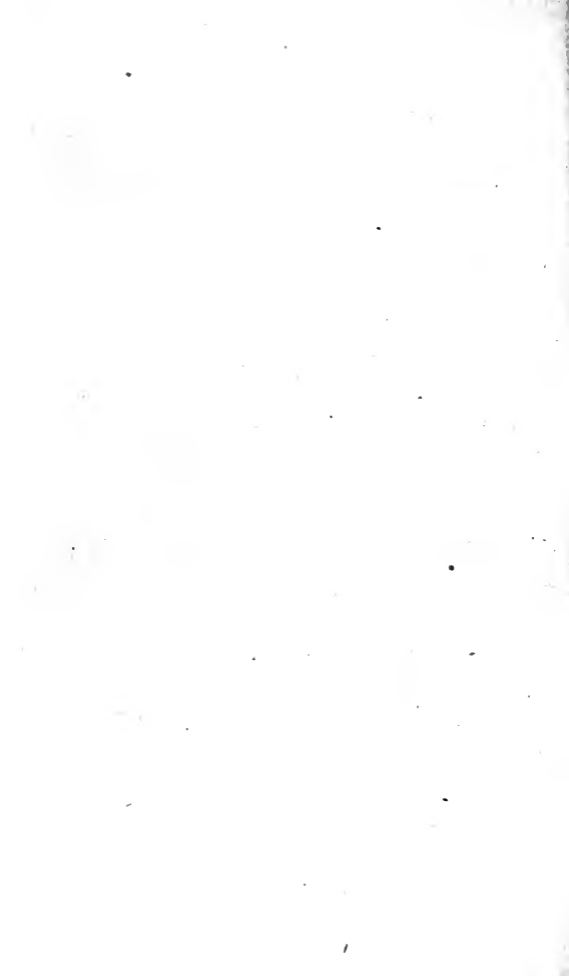
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A
COLLECTION
OF
RECORDS, LETTERS,
AND
ORIGINAL PAPERS,
WITH OTHER
INSTRUMENTS,
REFERRED TO IN THE FORMER HISTORY.



COLLECTION OF RECORDS,

&c. &c.

I.

The Bull of Pope Paul the IVth, annulling all the Alienations of Church Lands.

(Bullar. Cherubini. Bulla secunda Pauli quarti.)

Rescissio alienationum et locationum quorumcunque bonorum Ecclesiasticorum, in damnum Ecclesiarum, vel non servatis juris solemnitatibus aut alias nulliter factarum.

SIMILEM rescissionem fecit, Leo X. et postea Jul. III. quas prætermisi tanquam minus necessarias, et eas inseruit Rodoan. in suo Tract. de Reb. Eccles. non alienan. et eandem edidit etiam Pius IV. quo ad bona Sedis, et Camerae Apostolicæ in const. 104. Apostolica. Quamvis prius ipse hanc bullam generaliter reduxisset ad terminos juris communis in Const. II. Provida. Sed Pius V. ejusmodi bonorum omnium Ecclesiasticorum alienationis rescissionem commisit Collegio Fabricæ Basilicæ S. Petri de Urbe, ut in sua Const. 98. et si de singulis.

De alienationibus istis, habes supra Const. 1. Leonis I. Fol. 1. et Pauli II. in Const. 5. Ambitosæ. Fol. 329. Et de alienationibus ac infeudationibus Civitatum et Terrarum sedis Apostolicæ, ac bonorum quæ subditi Papæ habent in ejus statu Ecclesiastico, plene dicam in constitut. 1. Innocent IX. Quæ ab hac.

Paulus Episcopus, servus servorum Dei. Ad futurum rei memoriam.

Symmachus Papa bona Ecclesiastica alienaria prohibuit. in c. 6. de Reb. Eccles. non alienan.

1. Injunctum nobis desuper, meritis licet imparibus, Apostolicæ servitutis officium, mentem nostram continua

pulsat instantia, ut bona Ecclesiastica, quæ cæca hominum cupiditate occupata detinentur, nostræ operationis Ministerio, ad jus, et proprietatem eorum quorum antea erant, omnino reducantur. Cum itaque (sicut nobis innotuit) licet alias fel. re. Symmachus Papa Prædecessor noster prædium Ecclesiæ pro aliqua necessitate quovis modo alienari, aut jura Ecclesiæ in usum fructum dari prohibuerit, et lege hujusmodi omnes custodes astringi, ac donatorem, ac censuatorem, et venditorem honorem perdere, et qui præmissis subscriberet, anathema esse, cum eo qui daret, sive reciperet, nisi restituerentur, et quas libet Ecclesiasticas personas contradicere, et cum fructibus alienata repossere posse, hocque non solum in Ecclesia Romana conservari, verum etiam in universis per provincias Ecclesiis convenire voluerit.

Paulus 2. alienationes bonorum Ecclesiasticorum, et ultra triennium locationes, &c. interdixit in Const. cit. in rubr.

2. Et piæ mem. Paulus Papa 2. etiam prædecessor noster omnium rerum, et bonorum Ecclesiasticorum alienationem, omneque pactum, per quod ipsorum dominium transferretur, ac concessionem, hypothecam, locationem, et conductionem ultra triennium, necnon infeudationem, vel contractum emphyteuticum, præterquam in casibus a jure permissis, ac de rebus et bonis in emphyteusim ab antiquo concedi solitis, fieri prohibuerit. Et si quis contra hujus posterioris prohibitionis seriem, de bonis et rebus eisdem quicquam alienare presumeret, alienatio, hypotheca, concessio, locatio, conductio, infeudatio hujusmodi nullius omnino essent roboris, vel momenti, et tam qui alienaret, quam qui alienatas res, et bona reciperet, sententiam excommunicationis incurreret. et nihilominus res et bona alienata hujusmodi, ad Ecclesias, monasteria, et loca pia, ad quæ antea pertinebant, libere reverterentur.

Alienationes tamen multæ factæ fuerunt in damnum Ecclesiarum, vel non servatis solemnitatibus.

3. Nihilominus a nonnullis annis citra diversæ personæ, tam seculares quam Ecclesiasticæ, complura Castra, Terras, Oppida, Civitates, et loca, tam Romanæ prædictæ, quam diversarum Cathedralium, etiam Metropolitanum et aliarum Ecclesiarum, necnon Monasteriorum, domorum, et aliorum Regularium locorum, ac Hospitalium, et aliorum Piorum locorum, prætextu diversarum alienationum, eis de castris, terris, oppidis, civitatibus, et locis prædictis in evidens damnum Ecclesiarum, Monasteriorum, domorum, Hospitalium, et aliorum Regularium, et Piorum locorum,

seu alias non servatis solemnitatibus a jure requisitis factarum occupaverint, et occupata detinuerint, detineant de præsentī, ac ex inde factum sit, ut non solum Ecclesiarum, Monasteriorum, et domorum Prælati, ac Hospitalium, et aliorum Regularium, et Piorum locorum hujusmodi Rectores, qui ex fructibus, redditibus et proventibus castrorum, terrarum, oppidorum, civitatum, et locorum hujusmodi, Ecclesias, Monasteria, et domus, Hospitalia, et alia loca prædicta gubernabant, et illustrabant, ac eorum Ministris alimoniam prebebant, notabiliter sit damnificati, verum etiam Rom. Pont. qui antea egenis, et miserabilibus personis, præsertim nobiles ad hanc Almam Urbem pro tempore confugientibus alimenta aliunde subministrare consueverat, vix se et familiam suam sustentare, ne dum aliis alimenta subministrare possit, in divinæ Majestatis offensam, et ordinis clericalis opprobrium, ac plurimorum Christi fidelium scandalum.

Ideo hic Pont. alias rescindit, et annullat.

4. Nos præmissa conniventibus oculis pertransire nequeunt, quinimmo cupientes eis, quantum cum Deo possumus, opportunum remedium adhibere, mote proprio, et ex certa nostra scientia, ac de Apostolicæ potestatis plenitudine, omnes et singulas alienationes, et in emphyteusim, seu censum perpetuum, aut tertiam, vel aliam generationem, seu hominis vitam, aut aliud tempus ultra triennium locationes vel concessiones, seu permutationes, hypothecas, et obligationes, de quibusvis castris, terris, oppidis, civitatibus, et locis, aut aliis bonis immobilibus, seu rebus, et juribus, tam spiritualibus quam temporalibus ejusdem Romanæ, et quarumcunque Cathedralium, etiam Metropolitanæ, et aliarum Ecclesiarum, necnon Monasteriorum, domorum, et aliorum Regularium locorum, et quorumvis beneficiorum Ecclesiasticorum, cum cura et sine cura, secularium, et quorumvis Ordinum Regularium, necnon Hospitalium, et aliorum piorum locorum quorumlibet, per quoscunque etiam Rom. Pont. prædecessores nostros, seu eorum auctoritate, vel mandato, Camerarios suos, et Clericos Cameræ Apostolicæ Præsidentes, ac quosvis Ecclesiarum, Monasteriorum, et domorum Prælatos, et beneficiatos, necnon Hospitalium, et aliorum Regularium, et piorum locorum Rectores, cujuscunque dignitatis, status, gradus, ordinis, et conditionis existentes, etiam si Cardinalatus honore pollerent, in damnum Ecclesiæ, seu non servatis solemnitatibus a jure requisitis, aut alias nulliter hactenus factas, et contractus superinde sub quibusvis formis, et verborum expressionibus habitos, et Celebratos, etiam

si juramento vallati existant, et quantumvis longa temporis præscriptione robur sumpsisse dici possint, ac ipsius Romanæ Ecclesiæ favorum, aut commodum concernant, eorum omnium tenores, ac si de verbo ad verbum insererentur, præsentibus pro expressis habentes, Apostolica auctoritate, tenore præsentium rescindimus, irritamus, cassamus, et annullamus, ac viribus omnino evacuamus, ac pro rescissis, irritis, cassis, et nullis, ac penitus infectis haberi Volumus.

Detentores q. debere relaxare bona occupata, et fructus restituere declarat.

5. Ipsosq; detentores ad Castra, terras, oppida, civitates, et loca occupata, ac bona, res, et jura prædicta Romanæ et Cathedralibus, etiam Metropolitana ac aliis Ecclesiis, necnon Monasteriis, domibus, Hospitalibus, et beneficiis, ac Regularibus, et piis locis relaxandum, et de fructibus, tam hactenus perceptis quam in posterum percipiendis, realiter satisfaciendum teneri, et ad id etiam sententiis, censuris, et pœnis Ecclesiasticis, ac etiam pecuniariis, omnibusq; aliis opportunis, juris et facti, remediis cogi, et compelli posse.

Decretum irritans.

6. Sicque in præmissis omnibus et singulis per quoscunque Judices, et Commissarios, quavis auctoritate fungentes, etiam causarum Palatii Apostolici Auditores, et ipsius Romanæ Ecclesiæ Cardinales, ac eorum Collegium in quavis causa, et instantia, sublata eis, et eorum cuilibet quavis aliter judicandi, et interpretandi auctoritate, et facultate, judicari, et diffiniri debere ac si secus super his a quoquam quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum et inane decernimus.

Clausulæ derogatoria.

7. Non obstantibus constitutionibus, et Ordinationibus Apostolicis, cæterisque contrariis quibuscunque. Nulli ergo, &c. Si quis, &c.

Dat. Romæ apud Sanctum Marcum, anno incarnationis Dominicæ, 1555. Pridie idus Julii, Pont. nostri Anno primo.

. II. \

A Letter of Queen Katherine's to King Henry, upon the Defeat of James the IVth, King of Scotland. An Original.

(Vespasian. F. 3. P. 15.)

SIR ;

MY Lord Howard hath sent me a Letter open to your Grace within oon of myn, by the whiche ye shall see at length the grete Victorye that our Lord hath sent your Subjects in your absence : And for this Cause it is noo nede herin to trouble your Grace with long Writing ; but to my thinking this Batell hath been to your Grace and al your Realme the grettest Honor that coude bee, and more than ye shuld wyn al the Crown of Fraunce : Thankend bee God of it, and I am suer your Grace forgeteth not to doe this, which shal be cause to sende you many more suche grete Victories, as trust he shal doe. My Husband, for hastynesse with Rogecrosse, I coude not send your Grace the Peese of the King of Scotts Cote, which John Clyn now bringeth, in this your Grace shall see, how I can kepe my Promys : Sending you for your Banners a Kings Cote. I thought to send himself unto you, but our Englishe Mens Harts wold not suffer it : It shuld have been better for hym to have been in Peas than to have this Rewarde, al that God sendeth is for the best. My Lord of Surroy, My Henry, wold fayne knowe your Pleasure in the Buryeing of the King of Scotts Body, for he hath written to me soo, with the next Messenger your Grace Pleasure may bee herin knowen ; and with this I make an ende, praying God to sende you Home shortly : For without this no Joye here can be accomplished : And for the same I pray and now go to our Lady at Walsingham, that I promised soe longe agoe to see, at Woborne the xvj Day of September.

I send your Grace herin a Bill founde in a Scottyshe Mans Purse, of suche Things as the Frenshe King sent to the said King of Scotts to make Warre against you : Beseeching you to send Mathewe Heder assone this Messenger cometh to bringe me Tydings from your Grace.

Your humble Wife and true Servant,

KATHERINE.

III.

A Letter of Cardinal Wolsey's to King Henry, with a Copy of his Book for the Pope. An Original.

(Paper-Office.)

SIR ;

THESE shall be onely to advertise your Grace that at this presant Tyme I do sende Mr. Tate vnto your Highnes with the Booke bounden and dressed, which ye purpose to send to the Popes Holynes, with a Memoriall of such other, as be also to be sent by him with his autentique Bulles to all other Princes and Universities. And albeit Sr this Booke is right honorable pleasant and fair, yet I assure your Grace, that which Hall hath written (which within 4 Days wolbe parfited) is ferre more excellent and princely : And shall long contynue for your perpetuall Memory, whereof your Grace shall be more plenarye Informed by the said Mr. Tate. I do send also unto your Highnes the Choyse of certeyne Versis to be written in the Booke to be sent to the Pope of your owne Hande: With the Subscription of your Name to remain in *Archivis Ecclie ad perpetuam et Immortalem vestre Magestatis gloriam Laudem et memoriam*, by your

Most humble Chaplain

T. CARLIS. EBOR.

IV.

A Letter of Cardinal Wolsey's to King Henry, about Foreign News; and concerning Luther's Answer to the King's Book. An Original.

SIR ;

AFTER my most humble and lowly recommendations, these shall be to advertise your Highness, that as yet, our Lord be thanked, there is not commen any Confirmation either from Rome, Venice, Italy, France, or Flanders, of the late Newes, which was sent from the Archeduke to the Lady Margaret: whereof, by many other Letters, I advertised your Grace. So that nowe the said News be generally reputed and taken but as frasks; and the bragging avaunts of the Spaniards be so accalmed, that they not only account such Money as they have hitherto layde upon the said News to be thereby Lost, but also they dare not nowe

aventure fyve, foure, or thre for a hundred. Howbeit, Sir, I do not Lytel marvyle that sinnes the seventh Day of the last Month, in the which it was wrytten that the feate against the Venetians should be doon, there be more Letters comen either from France, Rome, Venyse, or Italy. It is bruted in Flanders that Pavy by Deditio should be delivered to the said Venetians hands, which, if it be true, your Grace shall shortly here of the Spaniards total extermination out of Italy.

I forbere, Sir, to dispech your Letters to the Cardinal of Magunce and the Duke George of Saxe: because I have not as yet neyther Luthers original Letters, which were very necessary to be sent to the Popes Holiness, nor also any Copy thereof, which must nede be sent with your Answer to the said Cardinal and Duke. It may be your Pleasure to take Orders that the said Original Letter or Copy thereof may be sent unto me with Diligence. Other News I have none to signify unto your Highness at this present tyme, but as other shall occur I shall not fail to advertise your Grace of the same accordingly. At your Grace manner of Hampton Court the fourth Day of August by your

most humble Chapleyn,
T. CARLIS. EBOR.

To the Kings most Noble Grace, Defender of the Faith.

V.

A Letter of Cardinal Wolsey's to King Henry, sent with Letters that the King was to write to the Emperór. An Original.

(Paper-Office.)

AND forasmuch as at my commyng to your Town of Calais, I suppose I shall be greatly pressed to repair to the Emperors presence, which to do without your Letters written with your owne hand I cannot conveniently do, Therfor I have divised two short Letters, the one to the said Emperor, and the other to my Lady, beseechyng your grace to take the payne to write and sende the same unto me by this berer; whom I perposely send at this tyme to your grace, surely to bring the same unto me with diligence. And albeit I shall have your said Letters in redyness, yet I shall never the rather advance my Journey towards hym till such tyme as I shall see oportunitie: so that I have takyn some

convenient order, with the Ambassadors of France, or voidyng of all Jelousie and Suspition: and as I shall proceed with the Ambassadors on both parties, and fynde them disposed, so shall I advertise your grace with all diligence from tyme to tyme. And thus Heauen preserue your most noble and roiall astate. At Dover the first day of August by your

most humble Chapleyn,

T. CARLIS. EBOR.

To the Kings grace.

VI.

A Letter of Cardinal Wolsey's to the King, concerning the Emperor's Firmness to him. An Original.

(Paper-Office.)

SIR;

THESE wrytten with my owne hand shall be onely to Advertise your Grace, what I do perceyve and be in the Emperors owne parson, wich I assure your Grace for his Age is very wyse and wel understanding hys afferys: rygth colde and temperat in spech, with assury'd maner towchyng hys words, rygth wel and to good purpose when he doth speke: and undowgtydly by all appearance he shall prove a very wyse Man, gretly inclyned to trewghth and observance of his promyse; determyned not onely fastly holly and entirely for ever, from hens forth to be joyned with your Grace, leving all other practyse and intellygens apart: but also in all his afferys to take and folowe your counsell and advise: And nothing to do without the same. And lyke as your Grace hath your singuler affyance in me, puttyng the Burdeyn of your officys on my shulders, though I knowleg my self farr unmeet for the same; so he ys determyned to do for his part. And hereunto he hath not onely bowndyn him sylf to me apart, twys or thrys by hys feyth and trowth givyn in my hande; but also he hath to every one of your Privy Counsell in most constant wyse declary'd the same, in suche maner and fashion as we all may perceyve that the same procedyth of his harte, without coloure, dissimulation or fashion. Wherefor, Syr, ye have cause to give thanks to Almighty God, wich hath given you grace so to ordyr and commen your afferys, that ye be not only the ruler of thys your Realme, which ys in an angle of the Worlde; but also by your wisdom and counsel Spayne, Itally, Almayne, and thes Lowe Cowntyes, wich ys the grettest parte of Chrystendome; shall be ruled and go-

verned. And as for France, thys knot nowe beyng assurydly knit, shall not fayle to do as your grace shall commande. What honour thys is to your highnes I dought not but that your grace of your high wysdom can rygth well consyder : giveyng most hartly thanks to almighty God for the same accordingly, beseechyng your grace most humbly so to do, whereby thys thyng thus honorably commensyd shall not fayle to your great exultation, to come to the desyryd ende : to the atteyning wherof I shal empley my poore parson wyt expensyons, substance and Blood. From Grevelyng the 28th day of August, with the rude hand of your

Most humble Chapleyn,

T. CARLIS. EBOR.

To the Kings grace ys owne hands onely.

VII.

The First Letter of Cardinal Wolsey to King Henry, about his Election to the Popedom upon Adrian's Death. From the Originals lent me by Sir William Cook.

SIR;

It may like your Highnesse to understand I have this Houre received Letter's from your Orator's Resident in the Court of Rome, mentioning how the xivth Day of this Instant Moneth It pleased Almighty God to call the Popes Holynesse to his Mercy, whose Soul our Lord Pardon. And in what trayn the Matters there were at that Time for Election of the future Pope, your Highnesse shall perceive by the Letters of your said Orator's, which I send unto the same at this Time, whereby appeareth that mine Absence from thence shall be the onely Obstacle (if any be) in the Election of me to that Dignity; albeit there is no great Semblance that the Colledge of Cardinals shall consent upon any being there present, because of the sundry Factions that be among themselves, for which Cause, tho afore God, I repute my self right unmeet and unable to so high and great Dignity, desiring much rather to demure, continue and end my Life with your Grace, for doing of such Service as may be to your Honour and Wealth of this your Realm, than to be X Popes; yet neverthesse, remembring what Mind and Opinion your Grace was of, at the last Vacation, to have me preferred therunto, thinking that it should be to the Honour, Benefit, and Advancement of your Affaires in Time coming: And supposing verily that your Highnesse persisteth in the same Mind and Intent, I shall de-

wise such Instructions, Commissions, and other Writings, as the last Time was delivered to Mr. Pace for that purpose : And the same I shall send to your Grace by the next Post, who it may like to do farther therein as shall stand with your gracious Pleasure, whereunto I shall always conform my self accordingly. And to the Intent it may appear farther to your Grace what Mind and Determination they be of, towards mine Advancement, which, as your Orators wrote, have now at this present Time the Principal Authority and Chief Stroke in the Election of the Pope, making in manner *Triumviratum*, I send unto your Highnesse their severall Letters to me addressed in that behalf, beseeching our Lord that such One may be chosen as may be to the Honour of God, the Weal of Christ's Church, and the Benefit of all Christendom. And thus Jesu preserve your most Noble and Royal Estate : At the More the last Day of September, by

Your most humble Chaplayn,
T. CARLIS. EBOR.

VIII.

The Second Letter of Cardinal Wolsey to the King, about the Succession to the Popedom.

SIR ;

It may like your Grace to understand, that ensuing the Tenor of Letter sent unto your Highnesse yesterday, I have devised such Commissions and Letters to be sent unto your Counsellors, the Bishop of Bath, Mr. Richard Pace, and Mr. Thomas Hanibal, jointly and severally, as at the last Time of Vacation of the Papall Dignity were delivered unto the said Mr. Richard Pace ; for the Preferment either of me, or that failing of the Cardinal de Medici unto the same, which Letters and Commissions, if it stand with your gracious Pleasure to have that Matter set forth, It may like your Highnesse of your Benign Grace and Goodness to signe, so to be sent to the Court of Rome, in such diligence as the Importance of the same, with the Brevity of the Time doth necessarily require. And to-th' Intent also that the Emperor may the more effectually and speedily concurre with your Highnesse for the furtherance hereof, Albeit, I suppose verily that ensuing the Conference and Communications which he hath had with your Grace in that behalf, he hath not prætermitted before this Time to advance the same, yet neverthesse for the more acceleration of this Furtherance to be given thereunto, I

have also devised a familiar Letter in the Name of your Grace, to be directed unto his Majesty, which if it may please your Highnesse to take the Payne for to write with your own Hand, putting thereunto your secret Sign and Mark, being between your Grace and the said Emperor, shall undoubtedly do singular Benefit and Furtherance to your gracious Intent, and vertuous Purpose in that behalf. Beseeching Almighty God that such Effect may ensue thereof, as may be to his Pleasure, the Contentation of your Highnesse, the Weal and Exaltation of your most Royal Estate, Realm and Affaires. And howsoever the Matter shall chance, I shall no lesse knowledge my self obliged and bounden farr above any my Deserts unto your Highnesse, then if I had attained the same, whereunto I would never in Thought aspire, but to do Honour, Good, and Service unto your Noble Person, and this your Realm. And thus Jesu preserve your most Noble and Royal Estate. At the More, the First Day of October, by

Your most humble Chaplayn,
T. CARLIS. EBOR.

IX.

The Third Letter of Cardinal Wolsey, giving an Account of the Election of Cardinal Medici to be Pope.

SIR ;

AFTER my most humble and lowly Recommendations, This shall be onely to advertise your Highnesse, that after great and long Altercations and Contrariety which hath depended between the Cardinal's in the Conclave, they at the last fully resolved and determined (the Faction of France abandoned) to elect and choose either my Lord Cardinal de Medici or Me, which Deliberation coming to the Knowledge of the Nobles and Citizens of Rome, they alledging that the Affairs of Italy being in the Trayn as they then were, It should be to the extreme Danger thereof to choose a Person absent, which could not ne might in Time come to put Remedy unto the same, made sundry great Exclamations at the Conclave-Window, whereby the Cardinal's being in fear not only of the Inconvenience like to ensue unto Italy, but also of their own Person's, Albeit they were in manner principally bent upon me, yet for eschewing of the said Danger and Murmur, by Inspiration of the Holy Ghost, without further Difficulty or Businesse, the sixth Day of the last Moneth in the morn-

ing, elected and chose the said Cardinal de Medici, who immediately was published Pope, and hath taken the Name of Clement VII, of which Good and Fortunate New's, Sir, your Highnesse hath much Cause to thank Almighty God: Forasmuch as not onely he is a perfect and faithful Friend to the same, but that also much the rather by your Mean's, he hath attained to this Dignity. And for my Part, as I take God to record, I am more joyous thereof, than if it had fortun'd upon my Person, knowing his excellent Qualitys, most meet for the same; And how great and sure a Friend your Grace and the Emperor be like to have of him, and I so good a Father, by whose Assumption unto that Dignity, not only your and the said Emperor's Affairs, but also of all Christendom, shall undoubtedly come to much better and more prosperous Perfection: Like as upon the First Knowledge thereof the Frenchmen be clearly departed from Milan, and passed a River towards France called Ticino, Trusting that the next New's which shall come from thence shall be of their Arrival at Rome, wherin as I shall have further Knowledge, so I shall Advertise your Highnesse thereof accordingly. And thus Jesu preserve your most Noble and Royal Estate. At my poor House besides Westminster, the vith Day of December, by

Your most humble Chapleyn,
T. CARLIS. EBOR.

X.

A Remarkable Passage in Sir T. More's Utopia, left out in the latter Editions.

CÆTERUM Theologus quidam frater hoc dicto in Sacerdotes ac Monachos adeo est exhilaratus, ut jam ipse quoque cæperit ludere, homo alioqui prope ad torvitatem gravis. At ne sic quidem, inquit, extricaberis a mendicis, nisi nobis quoque prospexeris fratribus. Atqui, inquit, parasitus, hoc jam curatum est. Nam Cardinalis egregie prospexit vobis, quum statueret de coercentis, atque opere exercendis erroneis. Nam vos estis erronei maximi. Hoc quoque dictum, quum conjectis in Cardinalem oculis, eum viderent non abnuere, cæperunt omnes non il libenter arripere, excepto fratre. Nam is (neque equidem miror) tali perfusus aceto, sic indignatus est, atque incanduit, ut nec a conviciis quidem potuerit temperare: Cominem vocavit nebulonem, detractorem, susurronem, et filium perditionis, minas interim terribiles citans e scriptura sacra.

Jam scurra serio scurrari cæpit. Et erat plane in sua Palæstra. Noli, inquit, irasci bone frater, scriptum est, in patientia vestra possidebitis animas vestras. Rursum frater (referam enim ipsius verba) non irascor, inquit, furcifer, vel saltem non pecco. Nam Psalmista dicit, Irascimini et nolite peccare. Admonitus deinde frater a Cardinale suaviter, ut suos affectus compesceret. Non domine, inquit, ego loquor nisi ex bono zelo, unde dicitur, zelus domus tuæ comedit me. Et canitur in ecclesiis, Irrisores Helizei, dum conscendit domum dei, zelum calui sentiunt, sicut fortasse sentiet iste derisor, scurra, ribaldus. Facis inquit Cardinalis, bono fortassis affectu, sed mihi videris facturus, nescio an sanctius, certe sapientius, si te ita compares, ne cum homine stulto et ridiculo, ridiculum tibi certamen instituas. Non domine inquit, non facerem sapientius nam Solomon ipse Sapientissimus dicit: Responde stulto secundum stultitiam ejus, sicut ego nunc facio, et demonstro ei foveam in quam cadet, nisi bene præcaveat. Nam si multi irrisores Helizei, qui erat tantum unus caluus, senserunt zelum calui, quanto magis sentiet unus derisor multorum fratrum, in quibus sunt multi calui? Et etiam habemus bullam Papalem, per quam omnes qui derident nos, sunt excommunicati.

 XI.

A Letter of the Pope's upon his Captivity, to Cardinal Wolsey. An Original.

(Cotton Library, Vitellius, B. 9.)

DILECTE fili noster Calamitas nostra cum a nobis digne explicari nequeat tuæ Circumspectioni per dilectum filium Equitem Castalium referretur qui interfuit ipse omnibus, et filium nobis amantem exhibens quam essent grata ejus in nos officia ad extremum ostendat. Nos in tanto constituti dolore et luctu unicum solamen ac spem in tuæ Circumspectionis apud illum Serenissimum Regem auctoritate et ipsius Regis erga nos et S. Ecclesiam pietate reponimus; ut pro vestra consuetudine et bonitate S. Ecclesiam tam indigne afflictam commendatam suscipiatis: sicut ex eodem Equite atque ex Nuntio nostro omni alio presidio quam tuæ benignitatis spoliato intelliget. Datum in Arce S. Angeli sexta Junii 1527.

J.

XII.

A Part of Cardinal Wolsey's Letter to the King concerning his Marriage. Taken from the Original.

(Cotton Library, Vitellius, B. 9. P. 146.)

WE dayly and howerly musing and thinking on your Gracs gret and secrete Affayre, and howe the same may come to good Effecte and desired Ende, aswel for the Deliverance of your Grace out of the thrauld pensif and dolorous Lif that the same is in, as for the Continuance of your Helth and the Suertie of your Realme and Succession, considering also that the Popes consent, or his Holines deteyned in Captivite, the Auctorite of the Cardinalls nowe to be convoked into France equivalent thereunto, must concurre for Approbation of such Processe as I shal make in that behaulf; and that if the Quene shal fortune, which it is to be supposed she will doe, eyther appele or utterly decline from my Jurisdiction (one of the said Auctorites is also necessarily requisite) I have noon other thought ne studye but howe in avaylable maner the same may be attayned. And after long discussion and debating with my self, I finally am reduced and resolved to two Points; the oon is that the Poores consent cannot be obteyned and had in this Case, oonles his Delyveraunce out of Captivite be first procured: the other is that the Cardinalls canne nothing doe in this behalfe, oonless there be by them Consultation and Order taken, what shall be doon in *Administracione rerum Ecclesiasticarum durante dicta captivitate summi Pontificis*.

As touching the Restitution of the Pope to Libertie, the State of the present Affaires considred, the most prompt sure and redy waye is, by conclusion of the Peace betwixt the Emperour and the French King: for the advancement and setting forward whereof I shall put my self in extreme devour, and by al possible meanes induce and persuade the said French King to strayne himself and condescende to asmuch of the Emperours Demands as may stande with Reason and Suertie of his and your Gracs Affayres; moving him further, that forasmuch as the Emperour taketh your Highnes as a Mediator making fayre demonstration in Words, that he wil at your Contemplation and Arbitre, not oonly declare the botom of his Mynde concerning his Demaund, but also remitte and relent in the same, he wil be contented that your Grace forbering the Intimacion of Hostilite maye in the managing of the said Peace and inducing the Emperour to reasonable Conditions, be so

taken and reputed of him, without any outward declaration to the contrary untyl such tyme as the conducing of the said Peace shalbe clerely desperate. Whereby if the said French King canne be induced thereunto, maye in the meane season use the benefit of their Entercourse in the Emperours Lowe-Countries: not omitting nevertheles for the tyme of solliciting the said Peace, the diligent Zeal and effectual Execution of the Sworde by Monseur de Lautrek in the Parties of Italy: wherby your Gracs said Mediation shal be the more set by and regarded.

And in case the said Peace cannot be by these means brought to effecte, wherupon might ensue the Popes delyverance, by whose auctorite and consent your Gracs affayre shuld take most sure honourable effectual and substantial ende, and who I doubt not considering your Gracs gratitude, wold facilly be induced to doe all things therin that might be to your Graces good satisfaction and purpose, thenne and in that case there is noone other remedy but the Convocation of the said Cardinalls; who as I am enformed will not nor canne conveniently convene in any other Place but at Avinion, where the administration of the Ecclesiastical Jurisdiction hath been in semblable Cases heretofore exercised. To the which Place if the said Cardinalls canne be induced to cume, your Highnes being soo contented, I purpose also to repare, not sparing any labour travayl or payne in my body chargs or expense, to doe service unto your Grace in that behalfe; according to my most bounden Dutie and hartly Desyre, there to consulte and devise with them for the Governance and Administration of the Auctorite of the Church during the said Captivity: which shall be a good Grounde and Fundament for the effectual execution of your Gracs secrete Affayre.

And for asmuch as thns reparing to Avinion I shall be nere to the Emperours Confines, and within an hundred Myles of Perpignan, which is a commodious and convenient Place to comen and treat with the Emperors Personne, I think in my poor Opinion that the conducing of Peace by your Graces Mediation not being desperate, nor Intimation of Hostilite made on your behalfe, it should much conferre aswell for the Delyverance of the Poope, as for concluding of the Peace between the French King and the Emperor, if his Majestie canne be soe contented that a meating might be betwen him, my Lady the French Kinges Modre, and Me at the said Perpignan; to the which —————

This is all in the Copy written in Cardinal Wolsey's Hand.

XIII.

*A Letter written by King Henry VIII to Cardinal Wolsey,
recalling him Home.*

(Among S. W. Cook's Papers.)

My Lord, this shall be to thank you of your great paines and travaile which you have sustained since your departure hence, for our busyness, and causes; wherein you have done to us no little honour, pleasure, and profit, and to our Realm an infinite godnesse; which Service cannot be by a kind Master forgotten, of which fault I trust I shall never be accused, specially to youward, which so laboriously do serve me. Furthermore because as yet since the Popes Captivity we never sent to salute him, nor have no Man resident there to advertize us of the Affairs there; and also lest the Queene should prevent us by the Emperour's means in our great Matter; We think it meet to send this Bearer thither, of whose Truth and Sincerity we have had long proof, praying you to give him such Instructions and Commissions as shall be for our Affair's there Requisite: and that with convenient diligence, to the intent our Affair's there may have some stay. No more at this time, but that greatly I desire your Return home, for here we have great Lack of you, and that you give full Credence to my Secretary this Bearer; Written with the Hand of your loving Sovereign Lord and Friend,

HENRY R.

XIV.

*A Letter from Rome by Gardiner to King Henry, setting forth
the Pope's Artifices. An Original.*

(Paper Office.)

PLEASETH it your Majestie to be advertised that endeavoring our selves to the best of our Powers al joyntely and I my self aparte applying al my poore Wit and Lernyng to attayne at the Popes hande sum parte of the accomplyshment of your Highnes desires, finally have nothing pre-
vayled: but now see it called in Question whether the Auctorite geven to the Legats there shulde be revoked or noe. The circumstance wherof and what hath been doon and said therin, your Highnes shall understande by our common Letters which we have writen to my Lorde Legats Grace,

but to saye as I conjecture I think that Matier was moved but for a stop of our other Suts, and that it is not earnestly ment: And albeit there is mencion of the Queen in that Matier as thowe she should have a Procter for the same, yet the Pope two dayes before, in an other Communication said that the Emperour had advertised him, how the Queen wolde do nothing in this Matier, in saying nor speaking to any Man for the let delaye or hindrance of this Matier, but as your Highness shal wil and command her to doe: And that the Emperour said, he would therefore more earnestly looke unto the Cause himself. I marveled much when the Pope said this, and me thought he spoke it as though he wolde we shuld signifie the same unto your Highnes, aad I noted it the more, for because your Highness had commanded me to enquire out who should be here the Queens Proctor: and it semed spoken for the nones, as to put me out of doubt therof. But whither the Pope hath this writen out of Spayne or out of Englande, I wot not what to saye. But it seemed strange to us to rede in Cardinal Campegnis's Letters, that neyther he nor Campanus made on the Pope's Behalf any Promyse to your Highnes, but only in general Terms, considering that upon these special Terms *de plenitudine potestatis*, and trust that the Pope wolde use that in your Highnes Cause, I was sent hither, like as in my Instructions is conteyned: Which failing, your Highness I doubt not right well remembreth how Master Wolman, Mr. Bell, and I showed your Highnes such Things as wer to be required, not to be impetra- ble: My Trust is that your Highnes wil accept in good Part my true Harte and good Will, which according to my most bounden Duty shall never want, but be holly applied where your Highnes shall command without respecte or regard of any other lyving Creature, being very sory to see your Highnes Cause handled in this sorte. But your Highnes hath so much vertue in you, wherof God is to be thanked, as may suffice to converte other Mens Faults into Goodness, to your Highnes gret Glory, Renowne, and Im- mortal Fame: which is all that canne be said after my poor Witt herin, considering that your Highnes hath been not well handled, nor according to your Merits by the Pope, or sum other: it becometh not me to arrecte the Blame cer- tainly to any Man. And the Pope shewith Cardinal Cam- pegnis Letters for his Discharge, which Thing your High- nes shall much better judge and consider by your high Wisdom thenne I canne write, most humbly desiring your Highnes that being in these Termes with the Popes Holy-

ness, we may know of your Highness what to say further.

As touching the Bulles to be here impetracte for your Highness, I have spoken with the Popes Holynes, and he is content in all Points to grant as I required him, saving in that matier *de animadversione in Clericos*, to the which he wolde not absolutely assent, but said he wold with the Cardinal *Sanctorum quatuor* divis that shuld be to your Highnes Satisfaction: wishing then that he might grante as easely our other Peticions, which he knoweth your Highnes to have more to Harte, as he may these, adding by and by that he would for the Welth of Christendom, the Queen wer in her Grave: and as he thought the Emperour wolde be thereof most glad of al: saying also that he thought like as the Emperour hath destroyed the Temperaltis of the Church, soe shall she be the Cause of the Destruction of the Spiritualities. Making exclamation of his Misfortune, in whose Personne these two Adversites shuld chaunce, and upon the Occasion of that Famylie. Whenne we speak with him we think we shuld have all Things, and in the Ende his Counsail denyeth all: By reason the Cardinall *Sanctorum quatuor* hath been sick, and is every other Day sikely, and for the most parte when the Cardinall is hol the Pope is sike, we have yet no expedition of the said Bulles, trusting that your Highnes will have Consideration of these Letts, accordingly praying Almighty God to preserve your most Noble and Royall Estate. From Rome the 4th Daye of Maye,

Your Highnes most Humble
Subject Servant and dayly Orator,
STEVEN GARDYNER.

XV.

The Pope's Promise in the King's Affair.

(Cotton Library, Vitellius, B. 12.)

Cum nos Clemens Domina providentia illius nominis papa septimus modernus justitiam ejus causæ perpendences quam charissimus in Christo Filius noster Henricus Octavus Angliæ Rex illustris Fidei Defensor et dominus Hiberniæ, de ejus Matrimonii nullitate tanquam Notorium Publicum et famosum, apud nos exposuit, quod cum charissima in Christo Filia nostra Catharina claræ memoriæ Ferdinandi Hispaniarum regis catholici Filia nulliter et de

facto contraxisse et consumasse affirmati leges tam dominas quam per humanas in ea parte notorie transgrediendo, prout revera sic transgrediebat. Ad dilictos nobis in Christo Filios Thomam et Laurentium miseratione divina sancta Cecilie et sancte Marię transtiberim respective titulorum nostri et sedis Aplice in Regno Anglię predicto legatos de lacere commissionem sub certa tunc expressa forma, quam pro hic inserta et expressa haberi volumus et habemus; emiserimus, ac eosdem nostros in ea parte vicegerentes ac competentes Judices deputaverimus, prout sic etiam tenore presentium effectualiter et plenissime conjunctim et divisum committimus et deputamus, quo ammi nostri eidem Henrico Regi in justicia illa quam celerime administranda propensionem certius et clarius attestemus securiorem que reddamus de judiciorum labyrintho longo varioque ambitu in causis (ut nunc sunt mores) justissimis non una forte ætate explicabili, denique ut processus per eosdem deputatos nostros nuper et secundum tenorem dictę commissionis habitus et factus fiendus ve aut habendus validus et firmus ac inconcussus maneat, promittimus et in verbo Romani Pontificis pollicemur, quod ad nullius preces requisitionem instantiam mero ve motu aut aliter, ulla unquam literas, brevia, bullas; aut rescripta aliave quecunque per modum vel justitię vel gratię aut aliter, quę materiam emissarum ante hac in causa predicta commissionum commissionis ve predictę processus ve per hujusmodi deputatos nostros nuper et secundum tenorem dictarum commissionum commissionis ve predictę habitus et factus habendi ve aut fiendi, inhibitoria, revocatoria, aut quovismodo prejudicialia quacunque ratione contineant atque ut dictarum commissionum vel commissionis processus vero hujusmodi plenam perfectam finalem et effectualem executionem remorentur, impediunt, aut in aliquo contrarientur, illa ve aut eorum aliqua revocentur, aut eisdem vel eorum aliquibus in toto vel in aliqua parte eorundem prejudicent, concedemus: sed datas a nobis eisdem deputatis nostris commissiones et commissionum hujusmodi processum quę per hujusmodi deputatos nostros juxta et secundum tenorem dictarum commissionum commissionis ve predictę habitum et factum, habendum qua et fiendum sua plenissima vi auctoritatum robore et efficacia realiter et cum effectu confirmabimus, ratihabemus, tenebimus et defendemus. Denique omnes tales literas brevia, bullas, aut rescripta alia ve quę dictarum commissionum commissionis ve hujusmodi processus ve antedicti executionem aut ejusdem virtute decreta, deffinita, et pronunciatum per eosdem deputatos nostros, confirmare possint aut

valent absque mora recusatione, difficultate, quacumque de tempore in tempus realiter et cum effectu valida et efficacia, dabimus et concedemus. Et insuper promittimus et in verbo Romani pontificis pollicemur quod præmissa vel eorum aliqua nullacemus infringemus nec aliquid contra ea vel eorum aliqua directe vel indirecte tacite vel expresse, principaliter vel incidenter, quovis quesito colore vel ingenio, nisi vi vel metu coacti, vel dolo aut fraude ad hoc inducti, attemptabimus aut faciemus: sed ea omnia et singula firma valida inconcussa et inviolabilia patiemur et permittemus. Ac infurum si (quod absit) aliquid contra premissa vel eorum aliqua quovismodo faciemus aut attemptemus, illud pro casso irrito inani et vacuo omnino haberi volumus et habemus: ac nunc prout ex tunc, et ex tunc pro nunc, cassamus annullamus et reprobamus, nullius quæ roboris aut efficaciam fore vel esse debere pronunciamus decrevimus et declaramus. Datum Viterbie Die xxiii July Millesimo Quingentissimo Vigesimo Octavo Pontificatus nostri Anno Quinto.

Ita est Clemens Papa Septimus Antedictus.

XVI.

Some Account of the Proceedings of the University, in the Case of the Divorce, from Dr. Buckmaster's Book M. S. C. C. C.

Quod hodie studia vestra interpellaverim, Doctissimi Senatores, ac Viri gravissimi, Voluntas Regia in Causa est, cui pro insigni bonitate sua, ac summo quem erga nos et studia nostra gerit amore, tum etiam pro aliis forsitan negotiis, in quibus vestras prudentias consulere decrevit sua Majestas, visum est placuitque literis suis vos omnes salutare, quas si diligenter auscultare velitis, a me statim per legente audietis.

To our Trusty and Well-beloved the Vicechancellor, Doctors, and other Regents and Non-Regents of our University of Cambridge.

By the King,

Trusty and Well-beloved, we grete you well. And wheras in the Matter of Matrimony between Us and the Quene, uppon Consultation had with the gretest Clerks of Christendom, as well withoute this our Realme, as within

the same, thei have in a grete Nombre affermed unto us in writing, and therunto subscribed their Names, that, *Ducere uxorem Fratris mortui sine liberis sit prohibitum jure Divino et naturali*, which is the chefe and principall Point in our Cause. We therefore desirouse to knowe and understand your Myndes and Opynyons in that behalf, and nothings dowtinge, but like as ye have always founde us to you and that our Universitie, favourable, benevolent, and glad to extend our auctoritie for your wealth and benefite, whan ye have required the same, ye will now likewise not omytt to doo any thyng wherby ye shulde mynistrer unto us gratuite and pleasour, and specially in declaration of the Truth, in a Cause so near touching us your Prince and Sovereaine Lorde, our Soule, the Wealth also and Benefite of this our Realm, have sent hither purely for that our Purpose, our Trusty and Right Well-beloved Clerks and Counsaillors, Mayster Doctor Gardyner our Secretary, and Mayster Fox, who shall on our behaulf further open and declare unto you the Circumstances of the Premiss: Wherefore we Will and Require you, not oonly to gyve ferme credence unto them, but also to advertise us by the same under the Comen Seale of that our Universitie of such Oppynion in the Proposition afore sayd, as shall be ther concluded, and by the consent of lerned Men shall be agreed upon. In doing wherof, ye shall deserve our especiall Thanks, and gyve us Cause to encrease our Favour towards you, as we shall not faile to do accordyngly. Yeven under our Signet at York's Place the 16th Daye of February.

Accepistis modo quod postulat a vobis Regia Majestas, Intelligitis quæ sit ejusdem voluntas, nimirum nihil aliud, nisi ut veritas cujusdam Conclusionis agnoscatur atque inter nos determinetur, quam ut sua refert plurimum scire, ita et nos pro studio illo ac amore quem omnes gerere debemus in Principem nostrum alioque Clementissimum, benignissimum et de nobis omnibus ac Achademia nostra optime meritum, omne studium ac diligentiam adhibere debemus, ut quod tam rationabiliter postulaverit, id impetretur nobis. Si de veritate quæstio aliquando emergat, ubi potius aut melius investigaretur, quam inter ipsos veritatis Professores, si veritas perquiri debeat, ubi melius quam in ipsa Achademia, ubi et bona semper vigent studia, solida judicia, ac mentes ab omni ambitione sunt alienæ. Verum ego prudentias vestras prolixiori oratione non detinebo, vobis ac vestro judicio ista relinquam. Est cuique suus animus liber ac ingenuus. Dictet cuique in hac Causa Conscientia sua, Quod melius expedire viderit. Ego quod ad officium

meum spectat, perficiam sedulo, nempe ut primi consulantur seniores, quid melius in hoc negotio putent faciendum, deinde et vestras scrutabitur sententias atque suffragia postulabimus.

Dixi.

The Forme of the Grace that was axed and graunted in the Accomplishment of the Kyng's Requeste.

PLACET vobis ut Vicecancellarius, Doctores Salcot, Watson, Reps, Thomson de Collegio Michaelis, Venetus, Edmonds, Downes, Wygan, Crome, Boston, et Magistri Mydelton, Heynes, Mylsente, Shaxton, Latymer, Symon, Mathew, Longforthe, Thyxtell, Nycols, Hutton, Skyp, Goodrick, Hethe, Hadway, Deye, et Bayne, una cum Procuratoribus, habeant plenam facultatem et auctoritatem nomine totius Universitatis, respondendi literis Regiæ Majestatis in hac Congregatione lectis, ac nomine totius Universitatis deffinendi et determinandi quæstionem in eisdem literis propositam: Ita quod quicquid duæ partes eorum presentium inter se decreverint respondendum dictis literis, et deffinierint ac determinaverint super quæstione proposita in eisdem, habeatur et reputetur pro responsione, deffinitione et determinatione totius Universitatis. Et quod liceat Vicecancellario, Procuratoribus, Scrutatoribus, literis super dictarum duarum partium responsione, deffinitione, et determinatione, concipiendis, sigillum Commune Universitatis apponere: Sic quod publice disputetur, et antea legantur coram Universitate absque ulteriofi gratia, desuper obtinenda aut petenda.

9. die Martii.

Haudquaquam vos fugit (opinor) Clariss. Viri ac Senatores gravissimi, ut nuper Excellentissimi Principis nostri literas acceperitis, quibus cum super quadam quæstione inter illum ac Illustrissimam Reginam Controversa, nostram sententiam desideraret, flagitaret impense, nos (ut nos decuit) tanti Principis petitioni haudquaquam inique morem gerere volentes, tandem in illam omnium (presertim Seniorum) suffragiis convenimus sententiam, ut selectis quibusdam Sacræ Theologiæ tum Professoribus tum Bacchalaureis ac aliis Magistris, tantam quæstionem examinandi, determinandi, ac deffinendi, nomine totius Universitatis Provincia, delegaretur. Illi (inter quos et ego minimus a vobis selectus) tantæ rei curam demandatam agentes, omni consultatione, deliberatione, diligentia, ac sacra Scripturæ locorum conferentia tum etiam Interpretum, deni-

que publica disputatione præmissis, tandem ad illius quæstionis determinationem ac diffinitionem devenerunt. Super qua ut nullus est vestrum (quibus ea provincia commissa est) qui aut ambigere aut refragari possit: Ita et vobis omnibus (quod et Gratia a vobis concessa postulat) eandem compertam esse Volumus. Accipite igitur ac amplectimini, quod vestra Causa, vestrisque nominibus, a Fratribus vestris, per ingentes labores, ac summam industriam exantlatum est. Determinatio in hiis scriptis comprehensa sic habet.

Nos Universitas studentiam Academiae Cantabrigiæ, omnibus infra scripta lecturis auditoris ve salutem. Cum occasione causæ Matrimonialis, inter Invictissimum et Potentissimum Principem et Dominum nostrum Henricum octavum Dei gratia Angliæ Franciæque Regem, Fidei Defensorem, ac Dominum Hiberniæ, et Illustrissimam Dominam Catharinam Reginam controversæ, de illa quæstione nostra rogaretur sententia: videlicet, An sit jure Divino et naturali prohibitum, ne Frater ducat ut uxorem Relictam fratris mortui sine liberis? Nos de ea re deliberaturi more solito convenientes; atque communicatis consiliis, Matura consultatione tractantes quomodo, quo ordine ad investigationem veritatis certius procederetur, ac omnium tandem suffragiis, selectis quibusdam ex doctissimis Sacræ Theologiæ Professoribus, Bachalauriis, ac aliis Magistris ea cura demandata, ut scrutatis diligentissime Sacræ Scripturæ locis, illisque collatis referrent ac renunciarent, quid ipsi dictæ quæstioni respondendum putarent. Quoniam auditis, perpensis, ac post publicam super dicta quæstione disputationem matura deliberatione discussis hiis, quæ in quæstione prædicta alterutram partem statuere et convellere possint; Illa nobis probabiliora, validiora, veriora, etiam et certiora, ac genuinum et syncerum Sacræ Scripturæ intellectum præ se ferentia, Interpretum etiam sententiis magis consona visa sunt, quæ confirmant et probant, jure divino et naturali prohibitum esse, ne Frater uxorem fratris mortui sine liberis accipiat in conjugem: Illis igitur persuasi, et in unam opinionem convenientes, ad Quæstionem prædictam ita respondendum decrevimus, et in hiis scriptis, nomine totius universitatis respondemus, ac pro Conclusionem nobis solidissimis rationibus et validissimis argumentis comprobata affirmamus, quod ducere uxorem Fratris mortui sine liberis, cognitam a priori viro per Carnalem copulam, nobis Christianis hodie est prohibitum Jure Divino ac naturali. Atque in fidem et testimonium hujusmodi nostræ responsionis et affirmationis, hiis Literis sigillum nostrum commune curavimus apponi. Dat.

Congregatione nostra Cantebriagiæ, die nono Martii Anno Domini Millesimo quingentesimo vicesimo nono. Dominica 2. Quadregesimæ Anno Domini 1529. in Wyndesor.

Delivered by me W. B. Vicechancellor in the Chambre of Presence, post vespas.

Your Universitie of Cambridge have them most humbly commended unto your Grace, and here thei have sent unto your Highness their Letters. Than kisse them and so deliver them.

Furthermore as touching your Request expressed in your Letters dyrected unto them by Mr. Secretary and Mr. Fox your most wyse Counsaillers in th' accomplishing of the same, they have don their Devors, and here in Writing under their Comon Seale, thei have sent unto your Grace ther Sentence, desyring the same to accept, and to take it in parte and good worthe. And if thei had any thing ellys to gratify your Grace wythall, their Lettres and their Studies, your Highness shuld be suer thereof to the uttermost of their Powers.

M. S. C. C. C. Given to the Colledge by Dr. Jegon, Master.

To the Right Worshipfull Master Doctor Edmonds, Vicar of Alborne in Wiltshire.

My Duty remembered, I hartily commend me unto you, and I let you understand, that *Dominica Secunda* at Afternoon, I came to Wyndesor, and also to part of Mr. Latymer's Sermon; and after the end of the same, I spake with Mr. Secretary, and also with Mr. Provost, and so after Even-Song, I delivered our Letters in the Chamber of Presence, all the Court beholding. The King with Mr. Secretary did there read them, but not the Letters of Determination, notwithstanding that I did there also deliver them, with a Proposition. His Highness gave me there great Thank, and talked with me a good while. He much lauded our Wisedomes and good Conveyance in the Matter, with the great Quietness in the same. He shewed me also what he had in his Hands for our University, according unto that, that Mr. Secretary did express unto us, &c. So he departed. But by and by, he greatly praised Mr. Latimer's Sermon, and in so praising sayd on this wise, This displeaseth greatly Mr. Vicechancellor yonder. Yon same,

said he unto the Duke of Norfolk, is Mr. Vicechancellor of Cambridge, and so pointed unto me. Then he spake secretly unto the Duke, which after the King's Departure came unto me, and wellcomed me, saying amongst other Things, that the King would speak with me on the next day; and here is the first Act. On the next day, I waited untill it was Dinner time; and so at the last Dr. Butt came unto me, and brought a Reward, twenty Nobles for me, and five Marcks for the younger Procter, which was with me; saying that I should take that for a resolute Answer, and that I might depart from the Court, when I would. Then came Mr. Provost, and when I had shewed him of the Answer, he said, I should speak with the King at after Dinner for all that, and so brought me into a privy place, where as he would have me to wait at after Dinner. I came thither and he both, and by One of the Clock, the King entred in. It was in a Gallery. There were Mr. Secretary, Mr. Provost, Mr. Latimer, Mr. Procter, and I, and no more: The King there talked with us, until Six of the Clock. I assure you, he was scarce contented with Mr. Secretary, and Mr. Provost, that this was not also determined, *An Papa possit dispensare, &c.* I made the best, and confirmed the same that they had shewed his Grace before, and how it would never have been so obtained. He opened his Minde, saying, that he would have it determined at after Ester, and of the same was counsailed a while.

I pray you therefore study for us, for our Business is not yet at an end, *An Papa potest dispensare cum Jure Divino, &c.* Much other Communication we had, which were too long here to recite. Thus his Highness departed, casting a little Holy Water of the Court: and I shortly after toke my leave of Mr. Secretary and Mr. Provost, with whom I did not drink, ne yet was bidden, and on the Morrow departed from thence, thinking more than I did say, and being glad that I was out of the Court, where many Men, as I did both hear and perceive, did wonder at me. And here shall be an end for this time of this Fable.

All the World almost crieth out of Cambridge for this Act, and specially on me, but I must bear it as well as I may. I have lost a Benefice by it, which I should have had within these ten Dayes. For there hath one falne in Mr. Throckmorton's Gift, which he hath faithfully promised unto me many a time, but now his Mind is turned and alienate from me. If ye go to the Court at after Ester, I pray you have me in remembrance there, as ye shall think best. But of this no more.—Mr. Latymer preacheth still, *Quod æmuli ejus graviter ferunt.* I am informed, that

Oxford had now elected certain Persons to determine the King's Question. I hear say also, that Mr. Provost was there in great Jeopardy. Other Tidings I have none at this time, but that all the Company be in good Health, and heartily saluteth you. And thus fare you heartily well. At Cambridge, *in Crastino Dominic. Palmarum.*

Your own to his Power,
WILLIAM BUCKMASTER.

The King willed me to send unto you, and to give you word of his Pleasure in the said Question.

M. S. C. C. C. Miscellan. P.

XVII.

Three Letters written by K. Henry to the University of Oxford, for their Opinion in the Cause of his Marriage.

(Ex MS. D. Kennet.)

LETTER I. *By the King.*

TRUSTY and well beloved Subjects we greet you well. And whereas we have for an high and weighty Cause of ours not only consulted many and substantial well learn'd Men within our Realm and without, for certaine Considerations our Conscience moving, we think it also very convenient to feel the Minds of you amongst you in our University of Oxenford, which be erudite in the Faculty of Divinity, to the intent we may perceive of what Conformity ye be with the others, which marvellously both wisely and substantially have declared to us their intent and mind: Not doubting but that ye, for the Allegiance and Fidelity that ye are bound unto us in, will as sincerely and truly without any Abuse declare your Minds and Conscience in this behalf, as any of the other have done. Wherefore we will and command you, that ye not leaning to wilfull and sinister Opinions of your own several Minds, not giving Credence to Misreports and sinister Opinions or Perswasions, considering we be your Sovereign Leige Lord, totally giving your true Mind and Affection to the true Overture of Divine Learning in this behalf, do shew and declare your true and just Learning in the said Cause, like as ye will abide by; wherein ye shall not only please Almighty God, but also us your Leige Lord. And we for your so doing shall be to you and our University there so Good and Gracious a Sovereigne

Lord for the same, as ye shall perceive it well imploy'd to your well Fortune to come ; In case you do not uprightly according to Divine Learning hand yourselves herein, ye may be assured, that we, not without great Cause, shall so quickly and sharply look to your unnaturall Misdemeanour herein, that it shall not be to your Quietness and Ease hereafter. Wherefore we heartily pray you, that according both to Duty to God and your Prince, you sett apart all untrue and sinister Informations, and accommodate your selves to the meer Truth, as it becommeth true Subjects to do ; assuring you that those that do, shall be esteemed and set forth, and the contrary neglected and little set by : Trusting that now you know our Mind and Pleasure, we shall see some Conformitie among you, that we shall hereof take great Consolation and Comfort, to the great Allegement of our Conscience : willing and commanding you among you to give perfect Credence to my Lord of Lincoln our Confessour in this behalfe and matter ; and in all things which he shall declare unto you, or cause to be declared in our behalfe, to make unto us either by him or the Authentick Letters full Answere and Resolution, which your Duty's well remembered, We doubt not but that it shall be our high Contentation and Pleasure. Given under, &c.

LETTER II. *By the King.*

TRUSTY and Well-beloved, We greet you well. And of late being informed, to our no little Marvell and Discontentation, that a great Part of the Youth of that our University, with contentious Factions and Manner, daily combining together, neither regarding their Duty to Us their Sovereigne Lord, nor yet conforming themselves to the Opinions and Orders of the vertuous, wise, sage, and profound learned Men of that University, wilfully to stick upon the Opinion to have a great Number of Regents and Non-Regents to be associate unto the Doctors, Proctors, and Bachelors of Divinity, for the Determination of our Question ; which we believe hath not been often seen, that such a Number of right small Learning in regard to the other, should be join'd with so famous a Sort, or in a manner stay their Seniors in so weighty a Cause : which as we think should be no small Dishonour to our University there, but most especially to you the Seniors and Rulers of the same, assuring you that this their unnatural and unkind Demeanour is not only right much to our Displeasure, but much to be marvelled of, upon what Ground and Occasion they, being our meere Subjects, should shewe themselves

more unkind and wilfull in this Matter, than all other Universities, both in this and all other Regions do. Finally, We trusting in the Dexterity and Wisdome of you and other the said Discreet and Substantial Learned Men of that University, be in perfect Hope, that ye will conduce and frame the said young Persons unto good Order and Conformity, as it becommeth you to do. Wherefore we be desirous to hear, with incontinent Diligence, and doubt you not we shall regard the Demeanour of every one of the University, according to their Merits and Deserts. And if the Youth of the University will play Masteries, as they begin to do, We doubt not but that they shall well perceive, that *non est bonum irritare Crabrones*. Given under, &c.

LETTER III.

To our Trusty and Well-beloved, the Commissary-Regents, and Non-Regents of our University of Oxon.

TRUSTY and Well-beloved, We greet you well. And whereas by sundry our Letters, sent and delivered at sundry times by the Hands of our Counsellors unto you, with Credence declared unto you by the same, we have only required and made instance unto you, for the obtaining of that, which at the least Desire of any Christian Man ye be bound and oblig'd to do; that is to say, to declare and shew your Opinions and Sentence in such a Doubt, as upon the Dissolution and Determination whereof, dependeth the Tranquility, Repose, and Quiet of our Conscience, we cannot a litle marvell that you, neither having respect to our Estate, being your Prince and Sovereigne Lord, nor yet remembring such Gratuities and Benefits as we have always shew'd unto you, as well to the particular Wealth of Diverse as to the Common Body of that our University, without any correspondency shew'd on their Behalfe againe, have hitherto delay'd and deferr'd, not only to send us your Determination and Resolution to our Demand and Question, but also refused to take Order, or enter into any Way or Meane, whereby you might declare or shew unto us, that ye be of Mind and Determination to endeavour your selfe for an Accomplishment of our Desire in that Behalfe. And so much the more marvell we at this your Manner of Delays, that our University of Cambridge hath within far shorter Time not only agreed upon the Fashion and Manner to make Answer unto us effectually, and with Diligence following the same; but hath also 8 Days since sent unto us their Answer under Common

Seale, plainly determining, "Prohibitionem esse Divini et naturalis Juris, nè frater Uxorem fratris etiam mortui sine liberis ducat Uxorem." For the searching of the Truth in which Matter, if ye had before this Time condescended upon the Manner and Fashion convenient in that Behalf, we could then have taken any Delay afterward, upon any other cold Pretence made, but in good Part: Whereas now the refusing to agree upon any such Order, and denying to do that which should be but the Entrie into the Matter for declaration of your Forwardness, Good Will, and Diligence: We can't otherwise think of you, but that you neither behave your selves towards Us, as our Merits towards you have deserved, as good Subjects to a kind Prince and Sovereigne Lord, as by the Learning ye professe ye be obliged and bound. Wherefore revolving this in our Mind, and yet nevertheless considering you to be there by our Authority and Grant, as a Body Politique, in the ruleing whereof in Things to be done in the Name of the Whole, the Number of the Private Suffrages doth prevaile, and being loth to shewe our Displeasure, whereof we have so great Cause ministered unto us, unto the Whole in general; whereas the Fault perchance consisteth and remaineth but in light and willfull Heads; for the tender Consideration we bear to Learned Men, and the great Desire we have to nourish, maintaine, and favour those that are Good; have thought convenient to send unto you these Letters by our Trusty and Right Well-beloved Clarke and Counsellor, Mr. Edwarde Fox, trusting verily that ye which be Heads and Rulers there, well considering and weighing your Dutyes in the Accomplishment of our Request, for the searching the Truth in such a Cause, as touching your Prince and Sovereigne Lord, our Soul, and the Wealth of this our Realme: and your great Lack and Blame, with just Cause of High Displeasure to be worthily conceiv'd by us in the denyall and slack doing thereof, will so order and accomodate the Fashion and passing such Things as should proceed from that University in this Case, as the Number of the private Suffrages, given without reason, prevaile not against the Heads, Rulers, said Sage Fathers, to the Detriment, Hindrance, and Inconvenience of the Whole. But so to examine, try, and weigh the Opinions and Minds of the Multitude, as the Importance of the Matter doth require: Wherein we doubt not but your Body is established in such wise, that there be left waies and means to the Heads and Rulers how to eschew and avoid such Inconveniences, when they shall chance: As we trust ye that be Heads and Rulers for the comprobation and declaration of par-

ticular good Minds, ye will not faile to do accordingly, and so by your Diligence to be shew'd hereafter, to redeem the Errors and Delaies past. The Favour we beare to the Maintenance of Learning, we would be very glad, as our said well-beloved Councillour can shew unto you on our Behalfe; unto whom we will you give firme credence: Given under our Signet at our Castle of Windsor.

 XVIII.

Copie of the King's Letters to the Bishop of Rome.

(Ex MSS Rymeri.)

ETSI videamus vel temporum vel Hominum iniquitate fieri, ut postulata nostra, quantumvis equa ac naturali ratione subnixta, parum expediuntur, nihil etiam proficere, in causa nostra justissima, Charissimi fratris et Consanguinei ac perpetui Confederati nostri, Christianissimi Regis Amicissimas preces; Nobilium autem nostrorum intercessionem non modo contemni, sed etiam derideri, quod eos equo animo non laturos existimamus. Denique re ipsa nihil prestari quod nos afflictos atque vexatos sublevet; hæc omnia, licet apertius cernamus quam velimus, tum autem ex Oratoribus nostris quos apud vos habemus, tum a vestro isthic Oratore cognoscamus; est tamen spei opinionisque nostræ tam diversus exitus ut subinde cogitantibus nobis ac memoria repetentibus omnes causæ nostræ circumstantias, porro autem singula Conferentibus que precesserunt queque secuta sunt, fidem factorum, dictorum atque responsorum vestræ Sanctit. in hac causa nostra quam alioqui certam et firmam, fide dignorum Oratorum et vestrorum et nostrorum relatio constituit, ipsa ratio Communis labefactet atque convellat; atque in re certissima tam dubium reddit ut certo interdum non credamus Sanct. vest. fecisse que fecisse cognoscimus quum ea facere non debuisset intelligamus. Nam ut omittamus ea quæ longius precesserunt, quod nuperime efflagitavimus de dandis in Anglia Judicibus, quis Credidisset Sanctitatem vestram negare voluisse; longe aliter sperabamus nos. Aliter certe credidit Christianissimus Rex qui nobiscum una id petiit: Aliter crediderunt sui Consiliarii, quorum suasu id fecit: Secus crediderunt nobiles nostri omnes, et omnes omnium ordinum primi viri. Qui ad nostra postulata suas literas adjunxerunt, et quem non ad id adigerit ratio ut crederet Sanctitatem vestram facturam Dei respectu quod debuisset, et in principum gratiam quod inculpate potuisset: debuisset certe permittere sacrosanctis olim Consiliis id definientibus, ut con-

troversia illic terminetur ubi primum nata est. Illic enim
 Judices et propius vident et cernunt certius: Ut Glorio-
 sissimo Martyri Cypriano placuit. Et Divus Barnardus
 ad Eugenim scribit bene facis tu quod appellationum negato
 Suffragio remittis negotia ad cognoscentes et qui noscere
 citius possunt: ubi enim certior et facilior notio, ibi decisio
 tutior et expeditior esse potest: potuisset autem Sanctitas
 vestra: nam olim se potuisse ostendit cum Judices ad nos
 in Angliam mitteret quos postea revocavit. Quod si debuisset
 quidem quod negari non poterit, et potuisset etiam ut quidem
 factis antea suis de consilio suorum declaravit, quis du-
 bitaret de voluntate siquidem ut deberet ipsam liberam
 rectam et certam teneat Sanctitas vestra, non ad aliena
 arbitria accomodatam ac humanis respectibus inservientem
 quod res ita se habet ut habet fuerunt aliquando vices nostri,
 nunc ut videmus aliorum sunt: Non in Lege Domini, sed
 in rerum vicissitudine meditandum est, ut de vestræ Sanc-
 titatis Manu auliquod auxilii expectemus, sed auxilium nos-
 trum a Domino certum est, et in Domino sperantes non
 infirmabimur. Nam in conspectu omnium, acta probant
 voluntatem Sanctitatis vestræ totam Cæsari addictam esse:
 Illius nutu flecti, ad illius arbitrium attemperari. Si quid
 petimus, si quid rogamus, quod officii vestri esset, prima
 ratio est, ut ne quid Cæsari displiceat. Quem etiamsi
 amicum habeamus, tamen dominantem in illo naturæ
 affectum ut improbare omnino non possumus, ita in hac
 causa nostra iniquiorem nobis non sine causa refugere
 debemus et recte gravissimam nobis injuriam factam et
 vestro officio indignissimum dedecus admissum videmus, ut
 cum Cæsar si in hac causa interposuerit, etiam cum se
 opposuerit definitioni appellatione interposita, cum se
 partem publice professus sit, vestra Sanctitas tamen eundem
 semper consultorem adhibeat: ad illius imperium figat,
 ac refigat, differat, proroget, mutet et statuatur quodcunque
 temporis rationi oportunum videatur. Et si quid ab adverso
 dicatur statim creditur: Si quid nos proposuerimus omnino
 rejicitur, scilicet creditur nunc Reginæ Regnum nostrum
 Angliæ non esse tutum locum in quo causa judicetur: Et
 creditur unicæ allegationi sine testibus contra tam preclara
 et aperta documenta quæ nos in diversum edidimus, non
 verbis et assertionibus quæ fingi possunt, sed rebus ipsis
 et factis quæ non mentiuntur. Nos enim quanta cum
 libertate atque impunitate audivimus omnes in nos, liberius
 etiam quam oportuit, quod videbatur proferentes, nemini
 unquam aliam opinionem extorsimus, quam quæ animo
 videretur suo: diversum a nobis sentientes etiam in cæteris,

favore et prosequimur et prosecuti sumus. Et tamen, post tot argumenta securitatis, et cum nullum signum adhuc apparuerit cur timere quisquam a nobis merito deberet, credit vestra Sanctitas nudam Reginae allegationem in diversum. Quo tempore dubitari potuit qualiter essemus laturo quod ageretur et quanta cum equanimitate passuri quod fieret, si quid contra nos fieret. Missi sunt ad nos Iudices in Angliam, a Sanctitate vestra, nunc vero cum id amplius factitari non potest, non modo dubitatur sed creditur diversum ejus, quod nos probavimus. Probavimus autem nos Regnum nostrum locum esse tutum in quo causa nostra iudicetur, viz. cum hactenus summam omnibus dicendi libertatem permiserimus. Regina vero tantum allegat diversum, et si quas probationes attulerit, vanæ sint oportet et falsæ nec verisimiles. Quæ quum ita sint, aliud tamen cur Iudices non dederit, non respondit Sanctitas vestra, nisi quod Regina allegavit locum suspectum. Et quis crederet Sanctitatem vestram ista nobis respondisse, nec aliud dixisse ne Iudices daret in partibus: certe referentium credulitatem exigit res vero ipsa negat. Si sequamur quod antea diximus eam persuasionem ut credamus Sanctitatem vestram voluntatem suam ita Cæsari addixisse, ut non ex animi vestri summa prudentia præditi sententia sed ex Cæsaris affectu respondere contendat. Que res facit ut iterum atque iterum repetitis literis Sanctitatem vestram adæquamus, expressuri nimirum si quid aliud moverit Sanctitatem vestram cur nostris ultimis desideriis non annuerit cupidi etiam literis vestris intelligere cui causæ potissimum, denegando innixa sit. Sic enim expressius et certius mentes invicem et animi nostri sententias communicabimus: Si in causis huiusce gravioribus et postulata et responsa scriptis mandaverimus. Itaque petimus denuo huius literis a Sanctitate vestra ut causam nostram in Anglia datis Iudicibus, illis quos inter oratores tanquam indifferentes et equissimos nominabimus, decidi patiatur, atque permittat. De Iudicibus autem nullam ut accipimus facit difficultatem Sanctitas vestra, tantum de loco Questio fuit, quum sacra Censilia jam definierunt et Sanctus etiam Cyprianus et Divus Bernardus ut prædiximus, utique convenientissimum affirmant, ut in eo loco causa terminetur ubi primum nata est. Durum certe esset probare nudam Reginae allegationem de loco suspecto, contra ea Argumenta quæ nos ostendimus. Et facile videt prudentia vestra non levem nobis notam inuri, ut ea infamia aspergamur, quasi in causa tanti Sacramenti suspecti haberemur, ne eam ex equo et bono Divinarum legum præscripto intra Regni nostri litem terminari pateremur.

Suspicio talis crimen esset etiam in infimo homuncione famosum, in principe viro tanto magis angetur facimoris atrocitas, quanto sublimius consurgit fastigium dignitatis: Nec possumus certe pati, nedum equanimiter ferre, ut de supitione tam gravi immerito accusemur, ac sine teste etiam à vestra Sanctitate inique condemnemur. Quæ si communis Patris et Boni pastoris officio fungeretur, in eo potius laboraret ne quid temere cuiquam fiat, et ne sine omni sua culpa ledatur nec immerito notetur. Atque hoc nimirum est Christi vices in Terris gerere, conservandæ Charitatis exempla prebere, ita suum vindicare ne quid alteri detrahatur, ex equo et bono omnia disceptare, plane, simpliciter, et aperte agere, promissa prestare non obliquo ductu, alio tendere quam quo cursum aperte institueras. Hac omnia non ascribimus Sanctitati vestræ, nec de occultis Sacræ Literæ permittunt judicare, et nos semper temeraria judicia fugimus, nec in alium libenter admittimus, quod in nos ipsos fieri equanimiter non ferremus. Sed si vestræ Sanctit. oratores, si vestri nuncii, vestri Magistratus, auctore Sanctitate vestra faciunt quod faciunt, cujus Rei certum iudicium Conscientiæ vestræ sit, clara certe verisimilitudo interim elucet: sed si Auctor est vestra Sanctitas, si Conscia est, si facta probat, immo si non improbat aperte, non corrigit: Graviora sunt his que supra memoravimus quæ in Sanctitatem vestram dici possunt, nam quum Sanctitas vestra omnibus modis primum conata est impedire ne quis in Causa nostra suam sententiam libere proferret, ac deinde post multas longas et varias preces, Justitiæ Administrandæ necessitate adacta, ut suum cuique liberum iudicium permetteret, scribendi et dicendi quod suæ Conscientiæ videretur, literis tandem in publicum missis permissit, omnibus liberam in Causa nostra scribendi facultatem: Magistratus interea vestri, vestro etiam nomine multis gravissime minati sunt, si quid scripserint in Potestatem vestram. Hoc Bononiæ et aliis in locis permultis factum scimus. Cæsaris vero Oratores ubique in Italia, ac vestris presertim ditionibus, contempto vestræ Sanctitatis edicto, indies non cessant Terrores, Minas, et cætera quæque Territamenta inculcare; sciente et volente vel saltem non impediante sed connivente Sanctitate vestra, his qui in Causa nostra scripserunt ac scribebant, ni revocent atque recantent. Et, qua Conspiratione nescimus, effectum est, ut Literarum nostrarum nec liber sit commeatus nec tutus. Christianissimus verò Rex nobis significavit, quomodo Orator vester qui apud illum est, de Causa nostra etiam nomine Sanctitatis vestræ, ut quidem asseruit, in verba pronuntiavit; nec veritus est tanto

Principi audacter et impudenter mentiri; ut diceret Causam nostram contra omne jus et fas intendi, nullo jure aut ratione niti. Quæ verba, si ex animi vestri sententia protulit, non semper ex animi sui sententia, et scripsit et locuta est Sanctitas vestra, quæ Causam nostram aliquando justissimam appellavit. Quod si temeritas illius hominis a Sanctitatis vestræ sinceritate remota est, quod libentius vellemus, tamen quum eo munere fungatur, in quo ad mandatorum præscripta agere videatur, saltem aliqua ratione diluenda suspitio est: sicque illis agendum, quos Splendor Dignitatis reddit conspicuos; ne ullam scandali occasionem præsentent, his quos in obsequio et amicitia continere cupiant. Nobiscum autem ita agat Sanctitas vestra, ut Naturæ Præcepta non transiliat; si summi sibi integrum servari cupiat, ne nostrum attingat, ne recipiat appellationes ad se in Causa nostra: Et si quas receperit, ne contra justitiam eas tueri studeat; sed secundum justitiam, eas in Regnum remittat; ne exercere conetur inhibitiones suas, in hac Causa contra nos, aut subditos nostros, quos illis modis non convenit deterreri. Sinat Leges et Prerogativas nostras Regnique nostri Angliæ, nec tempore, nec auctoritate vestris cedentes, sua vi procedere: Inhibitiones istas, si quas fecerit, quod non credimus, maturiori Consilio revocet quæ factæ sunt, et cum alieni juris præjudicio, ne deinceps emittat. Summatim autem quod petitur; hoc est, ut ne ad se, neve ad Curiam Romanam, Causæ illius Cognitionem deferri patiatur, quæ intra Regni nostri Limites debet terminari. Nec credat Sanctitas vestra, ut cum Leges certas et fixas habeat hoc Regnum nostrum Angliæ, ne Causæ quæcunq; Regiam Personam, aut Rempublicam quoquomodo tangentes, extra Regni Limites Judiciis tractentur; vel permissuros nos eas nobis regnantibus infringi et violari; vel passuros Regni nostri Nobiles, tam grave præjudicium huic Regno inferri. Breviter site nil moveat Persona rogantis, moveat saltem Causa rogandi. Rogamus enim nos, quia Naturæ et Rationi consonum est, ut quod nostrum est nobis illibatum conservare studeamus. Rogamus autem Auctoribus Sacrosanctis Consiliis, hoc est, vestris Legibus: viz. ut in sua cujusque Provincia Causa terminetur. Rogamus ex sententia Divorum Cypriani et Bernardi, quibus hoc, ut supradiximus, equum visum est. Denique rogamus, quod Leges nostræ diversum non patiantur, et nos à Contentionibus abhorremus. His certè non annuere non potest Sanctitas vestra, si illum Charitatis fervorem habeat, quem et Titulus Dignitatis præ se fert, et nos etiam habemus. Veruntamen, si hæ Causæ Rogandi Sanctitatem vestram moverint, ut concedat quod

justum est, eatenus tamen apud nos valebunt, ne de Sanctitatis vestræ manu patiamur quod injustum est: Nec quisque facile patitur auferri, quod suum est. Et nos etiam in aliena illibenter irruimus, sed à Contentione non abest detrimentum: Et nullius ferè compendio semel natæ Controversiæ transiguntur: Quid animi habeat Sanctitas vestra, quid autem nobis respondere decreverit, rogamus ut per Literas velit significare.

XIX.

A Letter of Gr. Cassali from Compiègne. An Original.

(Cotton Library, Vitellius, B. 13.)

SERENISSIM. et Invictissime Domine mi Supreme, Salutem. Compendium Regem Christianissimum, quemadmodum sibi placere ipse mihi dixerat, sum subsequutus. Cum ejus Majestati duo adhuc agenda supererant: Primum, quia meorum Literis certior factus sum, brevi Pontificem cum Cæsare conventurum, Literæ ad duos Cardinales, qui Parisiis sunt, ab hoc Rege Christianissimo conscribendæ videbantur; quibus illis mandaret, quo celerius poterint magnis itineribus in Italiam festinent. Itaque veluti à Rege postulavi, ut hujusmodi Literæ exarentur. Deinde valde existimabam necessarium, cum hoc Principe agere, ut duobus Cardinalibus daret in mandatis, ut ante omnes Cardinalis de Monte meminissent. Eique Pensionem annuam, saltem trium millium aureorum, ex quadraginta millibus, quæ mihi dixerat velle in Cardinales distribuere assignarent. Et Rex quidem hoc etiam scribi ad duos Cardinales jussit Secretario Vitandri: Quicum ego postmodo super iis Pensionibus Sermonem habui, cognovique sic in animo Regem habere, ut duo Cardinales quum Romæ fuerint, videant, qui potissimum digni hac Regia sint Liberalitate, in eosque, quum quid in Regno Galliæ Ecclesiasticum vacare contigerit, ex meritis unius cujusque Pensiones conferantur. Tunc autem nihil in promptu haberi, quod Cardinali de Monte dari possit: Verum Regis nomine illi de futuro esse promittendum, quod mihi certe summopere displicuit; et Secretario Vitandri non reticui, ostendens Pollicitationes hujusmodi centies, jam Cardinali de Monte factas fuisse; et modo si iterum fiant nihil aliud effecturas, nisi ut illius Viri quasi ulcera pertractent id quod Vitandri verum esse fatebatur, pollicitusque est se, quum Rex à Venatu redisset, velle ei suadere, ut Cardinalem de Monte aliqua præsentis Pensione prosequatur; qua quidem te nihil conducibilis aut oportunius fieri posset.

Illud autem novi, quod meorum Literis ex urbe significatur, ad Guronum perscribi. Et D. Benettum ad Dominum Ducem Norfolciæ scribere arbitror his Literis, quæ hic mihi redditæ sunt, et cum præsentibus mitto. Quod autem et Rege Christianissimo cognovi illud est. Constituisse Cæsarem, superioribus diebus, relinquere Ferdinando Fratri viginti millia Peditum, Equitum decem millia; ita ut ipse solveret de suo Stipendia sex millibus Boemorum, et duobus millibus Militum navalium. Quatuor vero millibus Germanorum darentur Stipendia à liberis Germaniæ Civitatibus. At reliquis qui Itatorum erant octo millia, nihil certi Stipendij decernebat; credens illos, quemadmodum in Italia plærumque evenire consuevit, aut exigua re, aut ad summum dimidio Stipendio acquieturos. Ex decem Equitum millibus, duo millia Ex Flammis, Ordinibus relinquebant. In cæteros Stipendium à Pontifice, ut in illam diem factum fuerat, statuebat. Sed enim Itali Milites, male se tractari existimantes, tumultu facto Italiam versus abierunt; quod quum reliqui cognovissent, alij alio domos suas omnes discesserunt. Hujus autem seditionis Crimen in Petrum Mariam Rubeum Comitem Sancti Secundi collatum fuit: Idque quoniam discedentes milites ipsius comitis nomen clamantes ingeminabant: Illum igitur Cæsar comprehendi jussit: Et Cardinalem Medices quoque legatum ut ejusdem affinem culpæ detineri, ac paulo post dimitti imperavit: qui primo quoque tempore per equos dispositos abiens Venetias se contulit: Atque hanc quidem rem Pontifex, ut debuit, iniquo animo tulisse dicitur; et de adeo insigni contumelia cum Cæsarianis omnibus et conquestus. Verum, illi quibus modis potuerunt, Cæsarem excusarunt, rogaruntq; ut placato sit animo donec Cæsarem ipsum audiat, qui ostendet quicquid fecit in ipsius Pontificis, beneficium fecisse. De conventu Pontificis Cæsarisq; pro certo ferme habetur Bononiæ futurum: Et ut ex litteris colligi potest, jam nunc Cæsar Italiam cum duodecim milibus peditum ingressus est: Et Pontifex ab urbe Bononiam versus discedet, Romam enim venerat Petrus Cona Cæsaris legatus ad Pontificem deducendum: Qua de re quum hic certior factus essem, ad Franciscum fratrem meum, qui Romæ est, scripsi, ut Cardinalem de Monte, et alterum amicum nostrum adiret, rogaretque velint cum Pontifice agere, ut quoniam ita festinanter Bononiam contendit, neque ipsos secum ducere potest, promittat se nihil antequam Roman redierit in causa Majestatis vestræ facturum, quum præsertim absque ipsis nihil recte in tanto negotio confici possit. Præterea fratri meo ut idem nonnullis aliis Cardinalibus diceret mandavi:

quod si viderit non posse id a Pontifice impetrari, ab ipsis contendet ut Pontificem omnino sequuntur, neque ætas de-crepita illos moretur, sed quoquo modo sese deferri faciant: Neque velit Cardinalis de Monte, quemadmodum alias fecit, absente Pontifice legatus in urbe remanere, præsertim si, quod firme ab omnibus creditur, Pontifex Bononiæ usque in mensem Martium aut Aprilem est commoraturus. Sed nunc quod scribam omittendum non est. Quum Caletio discedens equum consedissem, Secretarius qui illic erat Nuntii Pontificii, si litteras habere à Nuntio mihi dixit, quibus respondebat ad quandam partem suarum litterarum, quæ illi meis verbis significarat, velle se omnino ad Pontificem scribere, ne quicquam in causa Majestatis vestræ ante reditum meum ageret, ea enim me allaturum, quæ sibi rationabiliter placere possent, dummodo nihil super causa factum fuisset. Responsum autem Nuntii illud erat, se in eam sententiam ad Pontificem scripsisse, et de ea ita scripsisse, ut mihi polliceretur, nihil ante quam ego redierim in Majestatis vestræ causa innovatum fore: enimvero me rogavit ut aliquid boni, et quod nostris placere posset afferrem, ne ipse mentitus esse videretur.

Sed de pensione in Cardinalem de Monte conferenda, quoniam postmodo Rex Christianissimus quemadmodum mihi promiserat scribere recusavit, et me rogavit ut adventum magni magistri expectarem, quid sequutum sit Majestas vestra ex Domino Wintoniensi cognoscet, ad quem de hac re abunde scripsi. Felix sit et optime valeat Majestas vestra. Compendii Die xvj. Novemb. M. D. xxxij.

Regia Majestatis.

XX.

A Representation made by the Convocation to the King before the Submission.

(Cotton Library, Cleop. F. I.)

FIRST, as concerning such Constitutions and Ordinances Provincial as be to be made hereafter by us your most humble Subjects, we having our especial Trust and Confidence in your most Excellent Wisdom, and your Princely Goodness and fervent Zeal to the Promotion of Gods Honour and Christen Religion, and specially in your incomparable Learning farr exceeding in our Judgments the Learning of all other Kings and Princes that we have redde of, and doubting nothing but that the same shall still continue and daily encrease in your Majestie, do offer and promise here-

unto the same, that from henceforth during your Highness natural Life, which we most hertily beseech Almighty God long to preserve, we shall forbear to enact, promulge, or put in Execution, any such Constitution or Ordinance so by us to be made in time coming, unless your Highness by your Royal Assent shall license us to make, promulge, and execute such Constitutions, and the so made shall approve by your Highnes Authorite.

Secoude, Whereas your Highness Honorable Commons do pretend that diverse of the Constitutions Provincial, which have ben heretofore enacted be not only much prejudicial to your Highness Prerogative Royal, but also overmuch onerous to your said Commons, we your most humble Subjects for the Considerations aforesaid, be contented to referr and commit all and singular the said Constitutions to the Examination and Judgment of your Grace only : And which soever of the same shall finally be found, thought, and judged by your Graces most high Wisdom prejudiciall and overmuch onerous as is pretended, we offer and promise your Highness to moderate or utterly to abrogate and annull the same, according to the Judgment of your Grace. Saving to us allwaie all such Immunities and Liberties of this Church of England, as hath been granted unto the same by the Goodness and Benignite of your Highness, and of others your most noble Progenitors, with all such Constitutions Provincial as do stand with the Laws of Almighty God and Holy Church, and of your Realm heretofore made, which we most humbly beseech your Grace to ratifie and approve by your Royal Assent, for the better Executioa of the same in Times to come, amongst your Graces People. Providing also that until your Highness Pleasure herein shall be further declared unto us, all manner of Ordinaries may execute their Jurisdictions in like manner and form as they have used the same in Times past.

XXI.

A Letter by Magnus to Cromwell, concerning the Convocation of York. Taken from the Original.

(Cleop. E. 6, p. 252.)

AFTER full due Recommendation unto your good Mastership, like it the same to wete, that yesterdaie was here with me Mr. Doctor Lee, and shewed unto me the Kings most gracious Pleasure and your Advertisements for my going Northwards to the Convocation at York. So it is, as I doubt

not the said Mr. Doctor Lee knoweth and conceiveth, that I have not a little been sik and diseased, but greatly grieved with a Rewme in myn Hed, and a Catarr fallen into my Stomake, by reason whereof, I have had, and yet have a contynuall great Cough, I am in truste that my Diseas and Sicknes is in Declination, supposing thereby the sooner to have Recovery, and this Daye have sent for my Horses into Nottingham shir, and truste with the Helpe of God to be at York soone after the Begynning of the said Convocation. Many yeres afore-passed, I have ever been redy to go when I have been commanded, and yet I have as good a Will as ever I had, but myn old Body is nowe soe ofte cloggod with Infirmitie and Unweildenes, that it woll not aunswer to the Effect of my Desire and good mynde, yet nevertheless with the good Helpe and Counsell also of Mr. Bartlot, I shall doe asmuch as I may to make me soe strong as it woll be, and have had Communcation at large with the said Mr. Doctor Lee, touching our intended Business. I am very glad that he shall be at York at this Season, for at the laste Convocation where as was graunted unto the Kings Highness the great Some of Mony to be paide in Five Yeres, with the recognising his Grace to be *supremum Caput, &c.* I had very litle Helpe, but my self, albeit the Kings Highness said that he wolde have sent other Bookes after me, which came not: soe that therefore the Kings Causes were the longer in treating and reasonyng or they came to good Effect and Conclusion; the Prelates and Clergie there woll not in any wise give firme Credence to reporte of any Acts that be paste here, onles the same be shewed unto them authentically, either under Seale, or otherwise, or the Kings most honourable Letters addressed accordingly, these two things in myn Oppynnyon, must both be done, for without the same, the Prelats and Clergie of the North Parties being farre from Knowledge of the Kings most high Pleasure, woll not for any Credence be hastie to proceed to any strainge Acts, but woll esteem their Reasons and Lernyng, to be as effectuall as others be. I write the more at large unto you herryne, bycause, as it shall please you, and as ye shall seem good, the Matters that now be intended may be put in order. Glad I would have been to have comen nowe unto you myself, but I assure you, I dare not as yet come into the open Ayer, soe soone as I may, it shall be my firste Pilgrimage by the Grace of God, who ever preserve you myn one good Master. At Maribone this Monday the xxth Daye of Aprill.

Your own Prieste
and Bedeman

T. MAGNUS.

XXII.

A Protestation made by Warham, Archbishop of Canterbury, against all the Acts pass'd in the Parliament to the Prejudice of the Church.

(1531. p. 120.)

Protestatio Archiepiscopi Cantuar.

IN Dei Nomine. Amen. Per præsens publicum instrumentum cunctis appareat evidenter et sit notum, quòd Anno Domini secundum Cursum et Computationem Ecclesiæ Anglicanæ Millesimo Quingentesimo xxxi. Indictione Quintâ, Pontificatûs Reverendissimi in Christo Patris et Domini nostri, Domini Clementis Divinâ Providentiâ illius Nominis Papæ Septimi, Anno Nono, Mensis verò Februarii die vigesimo quarto: In quodam superiori Cubiculo sive Camerâ infra Manerium Reverendissimi in Christo Patris et Domini, Domini *Wilhelmi* Permissione Divinâ Cant' Archiepiscopi, totius Angliæ Primatis, et Apostolicæ Sedis legati, de Lambithe Winton' Dioc. situatum in nostrorum Notariorum Publicorum Subscriptorum, ac Testium inferius Nominatorum præsentia constitutus personaliter idem Reverendissimus in Christo Pater, quandam Protestationem, in scriptis redactam, fecit, et interposuit, ac palàm et publicè Protestatus est, cæteraque fecit et exercuit prout, et quemadmodum quâdam Papiri, Schedulâ, quam manibus suis tunc tenens publicè legebat, plenius continebatur; cujus quidem Schedulæ tenor sequitur, et est talis.

In Dei Nomine. Amen. Nos *Wilhelmus* permissione divinâ Cant. Arch. totius Angliæ Primas, et Apostolicæ sedis legatus, Protestamur publicè et expressè, pro nobis, et sanctâ Ecclesiâ nostra Metropolitanâ Cantuariensi, quod nolumus, nec intendimus, sicuti neque sana Conscientiâ possumus, *Alicui statuto* in præsentî Parlamento apud Fratres Prædicatores London tertio die mensis Novembris Anno Dom' 1529. et Anno Regni Regis Henrici Octavi xxi. inchoat', et abinde usq; ad Westm' prorogat', et ibidem huc usque continuat', edito, seu *deinceps edendo*, quatenus statuta hujusmodi, seu eorum aliquod, in derogationem *Romani Pontificis*, aut *Sedis Apostolicæ*; vel damnum Præjudicium, sive Restrictionem *Ecclesiasticæ Potestatis*; aut in Subversionem, Enervationem, seu Derogationem, vel Diminutionem, *Jurium, Consuetudinum, Privilegiorum, Prærogativarum, Præeminentiarum*, seu *Libertatis Ecclesiæ nostræ Metropolitanæ Christi Cant'* prædict' tendere dignoscuntur, *quomodolibet consentire*; sed ad omnem Juris effectum qui exinde sequi poterit aut debbit, eisdem *Dissentire, Reclamare, Contradi-*

cere; ac *Dissentimus, Reclamamus et Contradicimus* in his scriptis. Super quibus omnibus, et singulis præmissis, idem Reverendissimus Pater nos Notarios publicos subscriptos sibi unum, vel plura, publicum seu publica, Instrumentum sive Instrumenta, exinde conficere debite et instanter requisivit et rogavit.

Acta sunt hæc omnia et singula prout supra scribuntur et recitantur sub Anno Domini, Indictione, Pontificatu, Mense, Die, et loco prædictis; Præsentibus tunc ibidem venerabilibus, et probis Viris, Magistris Johanne Cocks, legum Doctore: Rogero Harmam Theologiæ Baccalaureo: Ingelramno Bedill, Clerico: Et Wilhelmo Waren Literato, Testibus ad præmissa vocatis specialiter et rogatis.

Istud Instrumentum similiter erat subscriptum manibus prædictorum trium Notariorum, with the foregoing Instrument; which was that of the Submission of the Clergy. They were,

William Potkyn, John Hering, and Thomas Argal.

This was copied out of a MS. in my Lord Longvill's Library.

 XXIII.

To the King. From Edmund Bonner at Marselles. A Letter of Bonner's upon his reuding the King's Appeal to the Pope. An Original.

(Cotton Library, Vitellius, B. 14, fol. 75.)

PLEASETH it your Highness to be advertised, that sythen my last Letters sent unto the same of the ivth of this present by Thadeus the Curror wherein I declared in what Termes were the Proceedings here, I was commanded by my Lord of Winchester and other your Highnes Ambassadoures here, to intimate unto the Popes Person, if the same were possible to do, all suche Provocations and Appelles which your Highness heretofore had made unto the Generall Councill, and sent hither to be intimated accordingly. Whereupon desiring Mr. Penyston to take the Pains with me unto the Popes Palace for the Expeditions of an Acte concernyng your Highnes, and he right glad and very well content to do the same: I repayred with hym thither the viith of this present, in the Mornyng, and albeit that at the Begynnyng some Resistance and Contradiction was made that we shold not come unto the Pope, which as then was in manner full readye to come unto, the Consistorie;

And therefore not accustomed with other Business to be interrupted, yet in Conclusion we came to that Chamber where the Pope stode bytwene two Cardinalles, de Medices and Lorayne, redie appavelled with his Stole towards the Consistorie. And incontinently upon my comyng thither, the Pope, whos Sight is incredulous quick, eyed me, and that divers tymes, making a good Pawse in one place, in which tyme I desired the Datarie to advertise his Holines that I desired to speke with him. And albeit the Datarie made no litle Difficultie therein thinking the Tyme and Place not most convenient, yet perceyvyng that upon Refusal I wool have goon furthwith to the Pope, he advertised the Pope of my said Desire. And his Holynes dismyssing as then the said Cardinals, and letting his Vesture fall went to a Wyndowe in the said Chamber calling me unto him, at what tyme (doyng Reverence accustomed) I shew'd unto his Holynes how that your Highness had given me expresse and strayte Commandment to intimate unto hym, how that your Grace had first solomly provoked and also after that appealed unto the Generall Councill, submitting your self to the Tuition and Defence thereof, which Provocation and Appelles I said I had under authentike Writinges then with me to shewe for that Purpose. Declaring that your Highnes was moved thus to doo upon reasonable Causes and Grounds expressed in the said Provocation and Appelles, and yet nevertheless soo tempering your Doynges that beyng a good and Catholike Prince, and proceeding thereafter, your Grace mynded not any thing to say, doo, or goo about agaynst the Holie Catholique and Apostolique Church, or the Authority of the See, otherwise then was the Office of a good Catholike Prince, and chaunsing soo to doo indeed intended in Tyme and Place according, Catholiquely to reforme and await the same. And herewithall I drew out the said Writing shewing his said Holynes that I brought the same for Proof of the Premisses, and that his Holynes might see and perceive all the same, adding hereunto that your Highnes used these Remedies not in any Contempt either of the Church, the See, or of his Holynes, but only upon Causes expressed in the said Writings. Desiring also his Holynes that althoughe in tymes passed it liked hym to shewe unto me much Benevolence and Kyndnes wherbie I must and did accompte my self greatly bounden unto the same, yet considering the Obligations a Subject must and doth of Right beare chiefly unto his Sovereyn Lord, he wood take al my Doyngs in good parte, and not to ascribe any Unkyndnes unto me in this behalfe, but only to consider that a Subject and Servant must do his

Masters Commandment. The Pope havynge this for a Brekefast, only pulled downe his Head to his Shoulders after the Italion Fashion, and said that because he was as then fully ready to goe to the Consistorie he would not tarye to hear or see the said Writings; but willed me to come at after noone and he would gladly gifme Audience to all the same, and other things that I would propose or do, whereupon his Holynes departing streyght to the Consistorie, I returned to your said Ambassadors, telling them what I had doon, and what Answer I had. That after noone I and Mr. Penyston (whom I entended aswel in the Popes Answeres, as also in other my Doinge, to use as a Wittnes if the Cause should soe require) repayed to the Palace, and bycause that Audience was assigned unto many, and among others unto the Ambassador of Millan, I tarried there the Space of an Howre and Halfe, and finally was called into the Pope's Secret Chamber, where (taking with me Mr. Penyston) I founde his Holines having only with hym Godsadyn of Bononie; The Pope perceyving that I had brought one with me, looked much upon hym, and a great deale the more, in my Opinion, bycause that in that Morning I did speak with his Holines alone, Mr. Penyston albeit beyng in the said Chambre, and seying what I did, yet not resorting nye unto his said Holines. And to put the Pope out of this Fantasie, and somewhat to colour my Entent, I tolde his Holynes that the said Mr. Penyston was the Gentilman that had brought unto me Commission and Letters from your Highnes, to intimate unto his Holynes the Provocation and Appeal forsaid; the Pope percease not fully herewith satisfied, and supposing that I would (as I indede entended) have recorde upon my Doyngs, said, that it were good for him to have his Datarie, and also other of his Counsell, to hear and see what were done in that Behalfe, and thereupon called for his Datarie, *Symonetta*, and *Capisuchi*. In the mean whyle, they beyng absent, and sent for, his Holynes leaning in his Wyndow towards the West syde, after a little Pawse turned unto me, and asked me of my Lord of Winchester how he did, and likewise afterward of Mr. Brian; but after that sort that we thought he would make me believe that he knew not of his being here, saying thos Words; How doth Mr. Brian, is he here now: and after that I had answered hereunto, his Holynes not a little seeming to lament the Death of Mr. Doctor Bennet, whom he said was a Faithfull and Good True Servant unto your Highnes, enquired of me whether I was present at the Time of his Death, and falling out of that, and marvelling, as he said, that your Highness would use his Holyness after

such sorte, as it appears ye did: I said that your Highnes no less did marveyll that his Holynes havynge found so much Benevolence and Kyndnes at your Handes in all Tymes passed, would for acquittall shewe such unkyndnes as of late he did, as well in not admitting your Excusator with your lawfull Defences, as alsoe pronouncing against your Highnes: and here we entered in Communication upon two Poyntes, oon was that his Holynes having comitted in Tymes passed, and in moost ample Forme, the Cause into the Realm, promising not to revoke the said Commission, and over that to confirm the Processe and Sentence of the Commisaries, beyng Two Cardinalles and Legates of his See, should not, especially at the Poynt of Sentence, have advoked the Cause from their Hands, reteyning it at Rome, but at the lest, he should have committed the same to some other indifferent Judges within your Realme, making herein that it could not be retayned at Rome: This Argument was, Either his Holynes would have the Matter examyned and ended, or he would not: If he would, then either he would have it examined and ended in a Place whither your Highness might personally come, and ellse bende to send your Proctor, or else in that Place whither your Highnes nother coude or ought personally to come unto; Ne yet bounde to sende a Proctor; if he intended in a Place whither your Highnes might personally come, and ellse bound to send a Proctor he intended well and ought to have provided accordingly. If he intended that the Matter shuld be examyned and ended in that Place wher your Highnes neither could nor ought personally to come, nor yet bounde to send a Proctor, then his Holynes did not well and justly. Seyng that ether your Highness shuld therbie be compelled to make a Proctor in Matter of such Importance against your Will; or enforced to a Thing unto you impossible, or elles to be left without Defence, having just Cause of Absence. And for as much as Rome was a Place whither your Highnes could not ne yet ought personally come unto, and alsoe was not bound to send thither your Proctor: I said therefore that his Holynes justly shuld not have retayned the Matter at Rome. The Second Point was that your Highnes Cause beyng in the Opinion of the best Learned Men in Christendome approved Good and Just, and so many wayes known unto his Holynes; the same shuld not soe long have retayned it in his Hands without Judgment; His Holynes answering to the same, as touching the First Poynt, said that if the Quene (meanynge the late Wife of Prince Arthure, calling her always in his Conversation, the Queen) had not given an Oath "*perhorræscientiæ et quod*

non sperabat consequi Justitiæ complementum impartibus," refusing the Judges as suspect, he would not have advoked the Matter at all, but been content it shuld have been examyned and ended in your Realm; but seyng she gave Othe and refused the Judges as suspect, appealing also to his Courte, he said he might and ought to hear her, his Promise made to your Highnes, which was qualified, notwithstanding. And as touching the Seconde Poynt, his Holynes said that your Highnes only was the Defaut thereof, bycause ye woulde not send a Proxie unto the Cause, without which he said the same coude not be determyned, And albeit I replied aswell against his Answere to the First Poynt, saying that his Holynes cou'd ne yet thereupon retaine the Matter at Rome, and proceed against your Highnes there, and likewise against the Seconde Poynt, saying that your Highnes was not bound to sende any Proxie, yet his Holynes seeing that the Datarie was come in upon this last Conclusion, said only that al these Matters had been oft, and many Tymes fully talked upon at Rome, and therefore willed me to omitte ferther communication thereupon, and to procede to the Declaration, and doing of such Things, that I was specially sent for: Whereupon making Protestation of your Highnes Mynde and Intent towards the Church, and See Apostolique, not intending any Thing to doe in contempt of the same, I exhibited unto his Holynes the Commission which your Highnes had sent unto me under your private Seale (the other sent by Frances the Curror not beyng then come) desiring and asking according to the Tenour thereof, and his Holynes delivering it to the Datarie commanded hym to rede it, and hereing in the same thes Wordes, "*Gravaminibus et injuriis nobis ab eodem sanctissimo Patre illatis et comminatis,*" began to loke up after a new sorte and said, "*O questo et multo vero,*" this is much true, meanyng that it was not true indede. And verily sure not only in this but also in many Partes of the said Commission as they were red he shewed hymself grevouslie offended; insomuch that when those Wordes, "*Ad sacro-sanctum concilium generale proxime jam futurum legitimum et in loco congruenti celebrandum,*" were red, he fell in a marvelous great Choler and Rage, not only declaring the same by his Gesture and Manner, but also by Wordes: speaking with great Vehemence, and saying, Why did not the King (meanyng your Majestie) when I wrote to my Nuncio this you passed to speke unto hym for this Generall Councell, giff no Answer unto my said Nuncio, but referred hym for Answere therein to the French King; at what Tyme he might perceive by my doying (he said) that I was very well disposed and

much spake for it : the thing so standing, now to speke of a General Council, O good Lord. But well ! his Commission, and all other his Writings cannot be but welcome unto me, he said, whiche last Wordes we thought he spake willing to hide his Choler, and make me byleve that he was nothing angrie with this Doyngs, where in very dede I perceiyed by many Arguments that it was otherwise : and one among another was taken here for Unfallible with them that knoweth the Popes Conditions, that he was contynually folding up and unwynding of his Handkerchefe, which he never doth but when he is tykled to the very Hert with great Choler. And albeit he was lothe to leave Conversation of this Generall Council to ease his Stomack, yet at the last he commanded the Datarie to rede further : which he did. And by and by, upon the reding of thoos Clauses, “ si oportat Rever. Patribus,” &c. and *post* and his Holynes eftsones chafed greatly ; finally saying, “ Questo e boon fiatto,” this is but well doon. And what tyme that Clause *Protestando*, &c. and also that oother, “ Nos ad ea Juris et facti remedia,” was red by the Datarie, he caused hym to rede theym again ; which doon, his Holynes not a litle chafyng with hymself asked what I had moore. And then I repeting my Protestation, did exhibit unto him your Highnes Provocation, which incontenently he delivered to the Datarie to rede, and in this also he founde hym self much grieved, notyng in the Begynnyng not oonly those Wordes “ Archiepiscopo Eboracensi,” but also thus, “ Citra tum renocat. quorum cumque procuratorum :” at which he made good pawse, conjectering therebie as I toke it, that ther were Proctors made which might exercise and appear in your Name if your Highnes had ther with be contented. The Datarie reding ferther and comyng to those Woords “ quod non est nostræ intentionis,” &c. his Holynes with great Vehemence says, that thoughe your Highnes in your Protestation had respect to the Church and Authorite of the See Apostolique, yet you had noon to hym at al ; whereunto I answered and said it was not soe, as his Holynes should perceyve in the other Writings. But of truth say what I say woold ther was in Manor never a Clause in the said Provocation that soe pleased him, but he woold wrynge and whrist it to the worst Sense ; as in Annotations upon the Margynes aswell of Provocation as alsoe Appellations, I shall fully declare unto your Highness ; which yet nevertheles at this time bycause it cannot be perfect at the Departure of this Byrer I doo not send it to your Highnes. As the Detarie was reding this Provocation, came in *Symoneta*, and even at those Woords, *Sed*

deinde publico eantur iudicio. Wherin the Pope snarling and sayeing "that publicum," Symoneta said no such was never had. *Symoneta* said, now syne they spake of that Archbishop, I suppose, that made that good Processe, the Cause depending afore your Holynes in the Consistorie. A said the Pope a worshipful Processe and Judgment. And as he was chafing hereupon, ther came oon of his Chamber to tell hym that the French King did come to speke with his Holynes: And incontenently hereupon the Pope made great hast to mete hym; and even at the very Door they mette together, the French King makynge very lowe Curtisie, putting of his Bonet, and keping it of, till he came to a Table in the Popes Chamber. And albeit I much dout not that the French King knew right well what Doynge was in hand, advertised thereof by oon Nicolas his Secretarie and also of the Popes Pryvey Chamber, yet his Grace asked of the Pope what his Holynes did. And the same gave Answer and said, "*Questi signori Inglesi sono stati qua per intimare certi provocationi et appellationi e di fare altre cose,*" Theis Gentlemen of England be here to intimate certeyn Provocations and Appelles and to do other things. Whereupon they two secretly did fall in Conversation; but what it was I cannot tell: the French Kinge his Back was against me, and I understood not what he said. Trough it is, when the French King had spoke a longe tyme and made ende of his Tale, the Pope said those Wordes, "*Questa e per la bonta vostræ,*" This is of your Goodnes. Proceeding ferther in Conversation and laughing meryly together they so talked the Space of three Quarters of an Hower, it beyng then after Six of the Clock in the Nyght, and in Conclusion the French Kinge making great Reverence toke his leave, but the Pope went with him to the Chamber Dorre, and albeit the French King woold not have suffered hym futther to have goon, yet his Holynes following hym out of the Doore toke hym by the Hande and brought hym to the Doore of the Seconde Chamber, where making great Ceremonies the oon to the other, they departed, the Pope returnyng to his Chamber, and seyng me stande at Doore, willed me to enter with hym. And so I did havynge with me Mr. Penyston. And then and ther the Datarie red out the rest of the Povocation: interrupted yet many tymes by the Pope, which ofte for the Ease-ment of his Mynde made his Interpretations and Notes, especially if it touched the Mariage which of late your Highnes made with the Quene that now is, or the Processe made by the Archbishoppe of Canturburie.

The Provocations red, with muche a doo, I under Protestations forsaid did intimate unto him the two Appelles,

made also by your Highnes to the Generall Councell as for my Lord of Winchester, which his Holynes delyvered to his Datarie commanding hym to rede them. Notyng and marking well all Manner and Contentes thereof: and noo lesse offended therbie then he was with the oother. In the reding whereof came in the Cardinal de Medices, whiche stode bare headed contynually during the reding thereof, casting down his Hede to the Grounde; and not a litle marvellng, as it appered unto me, that the Pope was so troubled and mourned. When this was doon, his Holynes said that forasmuch as this was a Matter of great Weyght and Importance, towching alsoe the Cardinalles, he wouold consulte and deliberate with them hereupon in the Consistorie, and afterwarde gif me Answer therein. I contented therewith, desired ferther his Holynes that forasmuch as he had hard all the Provocations and Appelles, seying also the Original Writings thereupon, that I might have thym again; bycause I said I must aswell to the Cardinales as alsoe to other Judges and Persons havng Interest, make Intimation accordingly. His Holynes in the Begynnyng was precise that I should in noe wise have thym; but they to remain with hym. Nevertheles afterward perceyvng that I much stode upon it, he answered and said that like wise as concernyng the Provocations and Appelles with my Petition concernyng the same, he entended to giff me Answer after that he had consulted with the Cardinalles in the Consistorie, so alsoe he entended to doo accordyng redelyvering of the said Writings. And hereupon departed from him about Eight of the Clocke in the Nyght, havng remayned afar, mor than three Howers, I repayred to my Lord of Winchester and other your Highnes Ambassadors here, telling them what I had doon, and what Answer also was giffen unto me.

On the Morowe following, which was Saatterday, albeit ther was Consistorie, yet the same was extraordinarie, chiefly for the Declaration of the newe Cardinalles, the Bishop of Beziers, the Bishop of Langres, the great Mays- ters Nevew, and the Duke of Albanie his Brother. And in the said Consistorie as far as I could learn ther was nothing specially spoken or determyned concernyng the said Provocations and Appelles, or Answer to be given unto the same. Upon Sunday the ixth of this present after noone havng the said Mr. Penyston with me I repayred to the Palace, and spake ther with the Datarie to knowe when I should have Answer of the Pope, and he told me that the Day following shuld be the Consistorie, and that the Pope after the same wouold giff me Answer, and albeit that the said Datarie thus said unto me, yet willing to be sure, I induced on Carol de Blanchis my great Ac-

quaintance and one of the chieff Cameraries with the Pope, to enquire of his Holynes when I should receive and have Answer to the Provocations and Appelles, with other things purposed afor by me unto his Holynes. And his Holynes gave unto hym to be declared unto me the self same Answer that the Datarie afor had gyven unto me, whereupon I departed for that Day.

Apon Monday the xth of this was ordinary Consistorie, and thider I, having with me the said Mr. Penyston, repayed. Tarieng ther alsoo unto the Tyme that all were commaunded furth, savyng the Cardinals: And understanding then eftsones by the Datarie that I must come agayne at Afternoone for Answer, I did for that Tyme departe, resorting at Afternoon unto the Palace, and after that I had taried ther ij Howers, in the Chamber next unto the Pope, which all that Tyme continually was occupied in Blessing of Bedes, Giving his Blessing, and suffering the Ladies and Nobles of the Court to kiss his Foot: I was called in unto hym, ther beyng ther only in the Chamber Cardinal Salviasi and the Datarie. At my comyng he said unto me, *Domine Doctor quid vultis?* And I told his Holynes that I loked for Answer acording as his Holynes had promised me afor. And then he said that his Mynde towards your Highnes alwayes hath been to mynister Justice, and do Pleasure unto you, albeit it hath not been so taken. And he never injustely grieved your Grace that he knoweth, nor entendeth hereafter to doo. And as concernyng the Appellations made by your Highnes unto the General Counsel, he said that forasmuche as ther was a Constitution of Pope Pius his Predecessor, that did condemne and reprove all such Appelles, he therfor did reject your Grace Appeales as frivolous, forbidden, and unlawful. And as touching the Generall Council, he woold doo his best Diligence therein that it should take Effect; repeting agayn how in Tymes passed he had used alwayes Diligence for that Purpose, writing therein to all Christen Princes, your Highnes yet not answering thereunto, but remitting his Nuncio to the French King. Which notwithstanding he saith he wool yet do his Duty, and procure the best he can that it shall succede, nevertheles adding that he thought when it were well considered, that the King of England ought not, nor had Autoritie to call any General Council, but that the Convoking thereof apperteyned unto his Holynes. Finally concluding, that for his Part he woold alwayes do his Dutie as apperteyned. And as concernyng the Restitution of the Publique Writings made upon the Provocation and Appelles forsaid, he said he woold not

restore theym, but woold kepe theym, and that safely. Saying therwithal, that I might have them when I woold, *ab Episcopo Vintoniensi*, and other afor whom they were made, as many as I woold. And albeit that I shewed hym his own Lawe to be, that he coued not detayne them, yet he saying that it was but *de Lana Caprina*, and refusing to make Redeliverie therof, commanded the Datarie only to gife me the Answer in Writinge, and soo bade me fare well.

Goynge with the Datarie to his Chamber for that Purpose, I perceyved ther that the Answer was alredy writ, howbeit that it was not touching so many Thinges as the Pope had by Mouth afor declared unto me, ne yet subscribed with the Dataries Hande, acording to the accustomed maner. And requyring the Datarie to make it perfect, and delyver it unto me subscribed with his Hande; He willed me to come the Day folowyng early in the Mornyng, and I shuld have it. Whereapon I departed, and came in the Mornyng to the Dataries Chamber in the Palace, but he was goon afor to the Pope. Wherefor repayring to the Popes Chamber and fynding him ther, I requyerd the said Answer in Writing. And he goynge with me to his Chamber, delyvered me for Answer the self-same that was written the Day before, adding only in the Ende these Words, *Et hæc ad præsens, salvo Jure, latius et particularius si videbimus respondendi*; Subscribing the same with his own Hande, keping one other Copie with hymself, Which had, without hope of any other as then, I repaired to my Lord of Winchester, and other your Highe Ambassadors, to shew theym al the same,

And by this your Highnes may now perceyve, whether that the Pope will staye Process apou any your Provocations or Appelles, howsomever they be made, or after what Sorte they be intymated unto hym, and allso whether that unto such Tyme he receive Inhibition from the General Council, his Process shall be taken in Lawe as nought. I feare that at his Returne to Rome, he will doo much Displeasure, if by some good Policy he be not stay'd. The Original Answer delivered unto me by the Datarie forsaide, I doe at this Tyme send unto your Highnes, only retaynyng with me the Copie thereof.

And syne albeit your Graces Commandement, declared by your Letters dated at Chatham the xth of August last passed, sent unto me seemed to be, that Devysing some Busyness of my own, I shuld folowe alwayes and be present where the Pope resorteth, stlll residing and demouring, noting, marking and enserching what is doon, and

gyving your Highnes diligent Advertisement thereof, as the Case and Importance of the Mater shuld require; yet for as much as in this late Congress, ther was nothing in maner doon by the Pope at the Contemplation of any in your Highnes Favour, and that the Appellations and Provocations of your Highnes being intimated, it is not like any thing of great Moment to be looked for, especially all Things standing as they do; I not knowyng your Highnes fether determinat Pleasure, and thinking that by reason of the Premisses, your Highnes woold not that I shuld fether interprise in that behalf, have therfor (the Pope beyng goon towards Rome from hence the twelfth of this present) taken my Journey towards Lyons the thirteenth of the same, your Highnes Ambassadors by reason of the Departure of the French Kinges soe alsoe doyng: And from thence I intend towards your Graces Realme, unless I receive your Commands to the contrarie.

To declare unto your Highnes, in what Perplexitie and Anxietie of Mynde I was in until that this Intimation was made, what Zele and Affection I have born therein, how glad I woold have been such Things might have comen to pass, which your Highnes so much hath desired, and generally of all my Doyngs here, without Fear or Displeasure of any Man, it shall not be needful, Partely bycause I trust yuur Highnes dowlth not thereof, and partely bycause the Bearer hereof, untill Mr. Brian, to whom I moost accompte my self much bounden unto, will I suppose at large declare all the same, with other things here doing; of whom your Highnes I doute not shall perceyve that although the Frenchmen were made pryvey of our Doyngs concernyng the Intimation, and in Maner willing the same, two or three Dayes afor the Popes Departure, yet now for Excuse they saye that all their Matters and yours also be destroyed therby. And thus most humblie I recommend me unto your Highnes, beseeching Almighty God to conserve the same in Felicity many Yeares.

From Marselles, the xiith of Novembre, 1533.

Your Highnes moost bounde Subject
and poore Servant,

EDMOND BONER.

XXIV.

Cranmer's Letter, for an Appeal to be made in his Name. An Original.

(Cotton Library, Cleop. E. 6. P. 234.)

IN my right hartly maner I commend me to you. So it is (as ye know right well) I stande in drede, lest our Holy Father the Pope do entende to make some maner of prejudicial processe against me and my Church, and therefore having probable Conjectures therof, I have provoked from his Holyness to the General Counsell, accordingly as the King's Highness and his Counsell have advised me to do; which my Provocation and a Procuracie under my Seale, I do send unto you herwith, desiering you right hartely to have me commended to my Lord of Winchester, and with his Advise and Counsell to intimate the said Provocation, after the best maner that his Lordship and you shall think most expedient for me. I am the bolder thus to write unto you, because the King's Highnes commanded me thus to do, as ye shall (I trust) further perceve by his Graces Letters, nothing doubting in your Goodness, but at this myne owne desier ye will be contented to take this Peynes, tho' his Highness shall percase forget to write unto you therin: which your Peynes and Kindness (if it shall lye in me in tyme to come to recompense) I will not forget it with God's Grace, who presearve you as my self. From Lambeth, the xxijd Day of November.

THOMAS CANTUAR.

XXV.

A Minute of a Letter sent by the King to his Ambassador at Rome.

(Ex MS. Rymeri.)

TRUSTY and Right-welbiloved, we grete youe wel. And for asmuch as not only by the Relacion and Reaporte of our Trusty Chaplain Maister Doctor Boner, but also by certayne Letters writtyn by Sir Gregory, afore the Dispeche of Doctor Bonor, uppon the lyvely Communications had by the Pope to the Emperor, in Justification and Favour of our Cause; by wych it appereth unto us, that his Holyness faving the Justice of our Great Cause, maketh Countnance and Demonstracion now to shew himself more

propense and redy to the Administration of Justice to our Contentation therein, thenne he hath been accustomed in tymes past: Discending for Demonstration herof as you take it to those Particularities folowyng, whyche Sir Gregory hath also sent by way of Instructions to Bonner; that is to say, that in case we will be content to sende a Mandate requiring the Remission of our Cause into an indifferent Place, He wold be content to appoint *Locum indifferentem*, and a Legate and Two Auditors from thense, *ad formand' Processum*, reserving always the Jugement therof to himself; or else if we wold consent and be agreeable, inducing also our good Brother and perpetual Allye the French King, to be also content to conclude and establish for iii or iiij Yeres, a General Truix; that then the Popes Holiness is pleased, if we and our said good Brother wol agree therunto, to indicte with al celeritie a General Counsail, wherunto his Holynes would remyt our Cause to be finished and determyned. Which Overtures being also proponed and declared unto us by the Popes Nuncio here, be set forth by him, and also in a Letter to hym, as though they had been by the said Sir Gregory in our Name desired of the Popes Holyness, and by him assented to, for our Contentacion and Satisfaction, in that Behaulf: wherof we doo not a litle mervayl, considering that we of late never gave unto the said Sir Gregory or any other, any suche Commission or Instructions for that purpose, but fully to the contrary. Nevertheless forasmoch as bothe by the Relation of our said Chaplain and by the Purporte and Effecte of the fore said Letters, Instructions, and also by the Behaviour of the Popes Ambassadour here, and by such Overtures as he on the Popes behalfe hath made unto us, We nowe considering the Benevolent and towarde Mynde of his said Holines expressed and declared in the same, have moche Cause to conceyve in our Mynd, as we doo indede, good Hope, that he depely pondering the Justnes of our said Cause, wil now take more respecte to put us in more Quietnes therein, thenne we had any Expectation heretofore: And therfor our Pleasure is that you discretly relating to his Holynes in what good parte we doo accepte and take his Overtures and Persuasions, doo gyve unto him our right hartly Thanks for the same, adding thereunto that we veraylie trust and be now of that Opinion that his Holynes calling to his Remembrance the manifold Commodities, Profitts, and Gratuities heretofor shewed by us, to him, and the See Apostolique, demanding nothing for Reciprocation of Frenship and mutual Amytie to be shewed at hie Hand, but only Justice in our great Matior,

according to the Lawes of God, and the Ordenances of the Holy Counsailes, for the Encrease of Vertue, Extirpation of Vice, and Quiet of al Christendom, established by our Forfathers, wil now in Discharge of his Duetie towards God, shewing unto us Correspondence of Friendship according to our Deserts, putting aparte all Shadowes of Delayes, more benivolently extende his good Wil and Gratuitie towards us in the Acceleration and speedye finishing of our said Cause, thenne those Overtures doo purpote, whyche if it come so to pass, hys Holines maye be wel assured to have us and our Realme as benevolent and loving towards him and the See Apostolique as hath at any Tyme hertofor been accustomed. And as concernyng the General Truix for three or four Yeres, albeit we do inwardly conside the greate good therof, and be of our oune Nature asmoche inclined therunto as any Prince Christened, and on thother Side asmoche desirous to avoyde Contencion, wherupon many Tymes ensueth Extremytie, to the Hurte of many; yet nevertheless two things at this Tyme enforceth us to abstayne and forbere sodenly to consent to the same: One is, that we being afflicted, troubeled, and encombered in our oune Conscience, and our Realme therby greatly perplexed, cannot sodenly resolve our self to innovate or renewe any perfite Establishment of Peax with other, tyl we may be satisfied and have pure and syncere Peax in our own Harte: and cause seying that it is wonly wyll and unkynd Stubbernes with Oblivion of former Kyndnes, whyche occasions the Lette of the Spede finishyng of our Cause, whyche ye may say that hys Holynes yf it please hym may soon redres, havyng so good Gronds for our part as he haveth, yf he wyl hartely therto applye hym, and then summe good Effecte myght happen to come thereof. An other Cause there is also that we being moost perfutely by an indissoluble Amyte and Leage unite and knyght unto our good Brother and perpetual Allye the French King, maye not in any wise, nor wil put our Consent to any such Request without the Knowledge and Assent of our said good Brother, and other our and hys Confederates: and notwithstanding yf hys Holynes thynketh that myne Endeavour and Labour herin may do hym any Gratuyte and Pleasure, or confer to hys Purpose in any thyng, he advertesyng us thereof, shall well persayve that there shall lack no goode Diligens in us, to set forthe suche thyngs as may stonde with our Honour, and be also pleasant to hym, he shewyng to us sume Correspondnes of Kyndnes in thys our Just and Wayghte Cause. And as touching our Consent to the Indiction of a General Counsaile, thoughte sundry Respects and Consi-

derations at the Tyme nowe present, move us to thinke it not necessary, and that we nothing doubt but our Cause being remytted to the same, we shuld withal convenient celeritie, that begonne have our desired End therein; yet we being nowe in veray good Hope that the Popes Holynes at the last digesting thoroughly the Justness of our Cause, wil so use us in the same that according to Trouth and Equitie good and speedye Successe therof shal folowe in other admyttyng the Excusatory, or else in remyttng bothe the Knowlege of the Fact and finall Dis-cision of the Cause into thys Realme where it was begon, accordng to the olde Sanctions of Generall Concilles and divers of his Predecessours Assent, and as he hymself confesseth in hys Commyssion giffyn unto the Cardinall for thys Pourpose; We have now also suspended therfor our Assent and Consent therunto uppon two respects, wherof the first requireth a necessary Suspencion of our said Consent, forasmoch as the same dependeth uppon the Assent of our said good Brother and other our Confederates, and that the oon of us without the other canne ne will in any wise consent to any Acte of such highe Importance as this is, which toucheth the hole Bodye of Christendome. The Seconde is, that in our Opinion which our Pleasure is ye with good Dexteritie declare unto hys Holynes the good Respecte had of the State of the Worlde, and of the Time present; It were not expedient for the Pope himself to consent thereunto, considering that Themperour is in maner compelled by the Importuntie of the Germaynes and the Lutheran Secte to cause the Pope to indict the said Council. And howe the said Germaynes be mynded towards him and the See Apostolique, we doubt not but his Holynes dothe depely pondre and conside. But ye shal saye unto the Popes Holynes on our behaulf, that finding him towards us good and kinde, brefely expedyteyng our Cause as affore is rehersy'd, wherof we now perceyve some lightlywood, and perceyving him to contynue and persever earnestly mynding the spedy Ende and Determynation therof, for our Satisfaction, we canne do no lesse for Reacquital therof, thenne to procure and practise by al Wayes and Meanes, aswell with our said good Brother as with al other our Allyes, Confederates and Friends, to do all things that maye be moost for the Surety of his Holines and the Commodities of the See Apostolique, whyche we shall not faylle to do, yf he wyll dysclose to us the Menys how far. As touching the sending of a Mandate to require that the Cause might be harde in an indifferent Place, with Reservation of the Sentence to

himself, ye shall signifie unto hys Holynes that albeit we well considering hys towarde Mynde for the speedy finishing of our said Cause, if we were a private Person wold nothing mistrust to consent to his said Overtures, ne the good Effects that might ensue of the same; yet nevertheless this Persuasion soo toucheth contrarye to Generall Concilles, to the Libertie, Regalitie, and Jurisdiction of all Prynces, and most especially to our Prerogatyffe Royall, Privileages of our Realme, wherof we be Hed and Sovereign; within the whiche, by the Ancient Lawes of the same, al Causes of Matrymonye ther bygon and solemnized, cummyng after in Question, ought to have their Original Commencement, and fynall Discusse and Discition by the English Church. Whyche Thyngs well consideryd, he havynge also Regarde to hys Othe, in the Resayte of hys Dyngnitie, whych he ther actually gyffeth for Observance both of the Generall Conselles, and the Antique Lauys of the Faders of the Chyrch; Considerynge also with himself, how we at the Tyme of our Coronation, be likewise obligyd by Othe, to Support and Maintayne the Immunities and Prynely Liberties of our Realme and Croone, whych to contrary, I make my self sure hys Holynes well informyd, will never requyre, syns it is prohybite bothe by Gods Precept, and Lawe of Nature, by these Words, *Quod tibi non vis fieri, alteri ne facias*. Wherfore we fermely trust, that hys Holynes, ponderynge and wayng in the Balance of hys Just Hart and Equal Judgement, these most urgent both Resons and Causes, with respect of hys Duty to God, in Minystryng Justice and Equitie; And considerynge also the Obligation, whych we as King thought not wordy, but by his Election, be bonde to our Realme, *Scilicet defendere Privilegias Coronæ et Regni*, wyll not at thys Tyme thynk any Unkindnes in us, thought that thys hys Request, *scilicet*, to send a Mandate, or to have it in any other Place than in thys Realme, determynyd by us, at thys Tyme be not acceptyd. For surly it so hyghtly toucht the Prerogatyffe Riall of thys Realme, that thought I wer myndyd to do it, yett must abstayne wythout the Assent of our Court of Parliament, whyche I thynke verely wyll never condescent to it. Nevertheless, ye may shew unto hys Holines, that for thys Offerre, we ascribe non Unkyndnes to hym, but rather take it in good Part; considerynge that by hys Ambassadour wee doo parsayve, that hys Mynde was to gratify and do Pleasure herin to us, thys Overture procedynge oppon Gregory's Motion, werin to speke of that Sort, I ensure you of us he had non Commission, but ra-

ther to the contrary. And so we wyll ye shew the Pope ; assuryng farther hys Holynes, that we be ryght sory that thys Overture was no more resonable, or consonant to our Honour. For surly in all resonable Thyngs, we wold gladly shew our selfe benivolent to hym, as long as we persayve any maner of Gratuitie in hym. More ye may say, that we thynke that we nor our Realme have hythertogyven any Occasion to his Holynes, wherby he shuld be moved at the Contemplacion of any privie Person, to attempte the Violation of the Immunities and Liberties of thys our Realme, or to bring the same in any publique Contention, wherby he may compell us in the Maytenance of them, to shew and declare meny Thyngs peraventure it unknowne prejudiciall and hurtfull to the Papall Dyngntie, as it is now usyd, whych not compellyd we intende not to do. Yet another gret Reson as we thynk you may shew hys Holines, gederyd owght of his own Law, whych is thys : I beyng a Commune Parson, am not bondyn *in re ardua*, as thys is, to appere in hys Court, and I beyng not bonden to appere, am not bonde to sende a Proxtour. Wherfore his owne Law shewyth evydently, that this Mater owght not to be determyned by hys Court, but *per Anglicanam Ecclesiam* : For yf hys Court were Juge, I shuld be obligyd to appere there. And ye shal further understand, that we have conceyved by certain Lettres lately sent unto us by the said Sir Gregory de Cassalis, that the Popes Holynes, amongs other Persuasions, in the Furtherauce of our Cause shewed unto hym, that the Laweis being of the contrary Parte of our Cause, doo agree, that the Pope in our Cause may not Dispence, without an Urgent Cause. Which Opinion hys Holynes thinketh moche more dothe avaunce the Goodnes of our Matier, thenne the General Opinion of the Devynes and Lawyers on our Parte, which doo affirm, that the Pope in noo wise maye Dispence. Whiche Matier being also persuaded by his Holynes to Themperour, who declared, that at the Tyme of the Dispensation, there was extreme Warres betwene our Derest Father of Noble Memory, whose Soule God pardon, and King Ferdinando, Father to the Quene. And for Pacifieng thereof the said Dispensation was obteyned ; wherupon the Mariage ensued : Which bereth a Visage of an urgent Cause, if it were true, as it is not. And therefore, as wel for the Satisfaction of the Pope's Holynes in that Behaulf, as for a clere Resolution of the Doubte by his Holynes proponed, whether the Quene were *Cognita* by our Brother Prince Arthure, or noo ; Our Pleasure is, that ye shal signifie to His Holynes, that in the League betwene our said Derest Father, and the said Fer-

dinando, Renoveled and Concluded, Sealed and Signed with the said King Ferdinando, and the Quene his Wief Hands, wherupon the Dispensation for the Mariage betwene us and the Quene was obeyned, appereth no maner of Cause. But playnly declaring the said two Princes to be thenne and afor more perfutely Established, Unyted, and Confederate in Frenship and Amytie, thenne eny other Prince of Christendom, setteth forthe the Cause of the Dispensation and Agrement for the said Mariage, to be only for Contynuaunce and Augmentation of their said Amytie, and for the Vertuose Modestie and other Qualities of the Quene. In which League is also playnly mencyoned and expressed in two Places therof, that the Mariage betwene our said Brother and Her, was solemnized and perfutely consummate; wherby, and by the Depositions of a great Number of Noble and Honorable Personages, which hertofor by their Othes have been examyned upon the same, manifestly and playnly appereth to al indifferent Herers, without Doubt therof, that the Quene was Carnally Knowen by our said Brother Prince Arthur; and the same Dispensation soo proceeding without urgent Cause to be reputed *invalida*. The Transumpte of which League autentiquely transumed, we sende unto youe herewith, to thintent ye may the better perceyve theeffecte of the same. And finally, ye shall firther signifie to his Holynes, that of the Good Successe of this our Cause, dependeth the Suretie of our Succession, and therupon ensueth the Rest, Peax, and Tranquillitie of al our Realme, and by the protracting thereof many perilous Daungers maye and is like to ensue to the same, which above all Things, we and our Realme ought to have Respect unto. Wherfor it is more convenient, and consonant to Reason and Equitie, that this our said Cause shuld be determyned by them, to whose Dammage or Commoditie the Successe of the Cause may ensue, and not by his Holynes, which canne have no certain Knowledge of the State of the same. And yet nevertheless, if his Holynes remytting the final Discusse of the principal Cause to our English Church, as apperteineth, will after that, of his Gratuitie ratifie and confirme suche Sentence as they shal determyn in the same, shal therby not only adquire Christen Obedience of us and our People, moche to his Commoditie and Contentacion, and also profitable to the See Apostolique, but also pacifie the Contradiction, to the Rest and Quietnes of all Christendom. Willing you by thise and other discrete Persuasions, as ye can with al Diligence and Dexteritie to allure his Holynes, being now somewhat attempered and disposed to do us good, to condi-

scend to more benivolent Gratuities, than as yet is set forth by the said Overtures; and to ascertain us with all Diligence and Celeritie, what Towardnes ye shal perceyve in him in this Behaulf, not mynding that ye shall declare this as our resolute Answer. But uppon other and further Overtures, and after more Deliberation and Consultation uppon these weighty Causes, we wil study and enserche, by al Honourable Wayes and Meanes that we canne, to concurre with the towardly Minde of his Holynes, if he earnestly wil applie himself, and persever in suche Opinion, as may be for the Acceleration of thende of our said Cause: Willing you, with all Diligence and Dexteritie, to put your good Endeavour to the same; and likewise to procure the said Sir Gregory, according to our Expectation in that Behaulfe.

 XXVI.

The Judgment of the Convocation of the Province of York, rejecting the Pope's Authority.

ILLUSTRISSIMO et Excellentissimo Principi et Domino Henrico VIII. Dei Gratiâ, Angliæ et Franciæ Regi, Fidei Defensori, et Domino Hiberniæ. Edwardus, Permissione Divinâ, Eboracensis Archiepiscopus, Angliæ Primas et Metropolitanus, Salutem in eo, per quem Reges regnant, et Principes dominantur. Vestræ Regiæ Celsitudini, Tenore Præsentium, innotescimus et significamus, Quod, cum juxta vestræ Regiæ Majestatis Mandatum, coram Prælatis et Clero Eboracensi, Provinciæ in Sacra Synodo Provinciali, sive Convocatione Prælatorum et Cleri ejusdem Provinciæ Eboracensis, in Domo Capitulari Ecclesiæ Metropolitanæ Eborum, quinto Die Mensis Maij, Anno Domini M. D. xxxiv. jam instanti, celebrata, et de Diebus indies continuata congregatis proposita fuit sequens Conclusio, Quod Episcopus Romanus, in Sacris Scripturis, non habet aliquam majorem Jurisdictionem in Regno Angliæ, quam quivis alius extraneus Episcopus. Ac insuper, ex Parte Præsidentium in eadem Synodo, per Nos deputationum memorati Prælati et Clerus, rogati et requisiti ut illam Conclusionem suo Consensu confirmarent et corroborarent, si illam Veritati consonam, et Sacris Scripturis non repugnantem, existimarent aut judicarent. Tandem dicti Prælati, et Clerus Eboracensis Provinciæ antedictæ, post diligentem Tractatum in ea Parte habitum, ac maturam Deliberationem, unanimiter et concorditer, nemine

eorum discrepante, predictam Conclusionem fuisse et esse veram affirmarunt, et eidem concorditer consenserunt.

Quæ omnia et singula vestræ Regiæ Celsitudini, Tenore Præsentium, intimamus et significamus.

In quorum omnium et singulorum Fidem et Testimonium, Sigillum nostrum apponi fecimus. Dat. in Manerio nostro de Cawodd, Primo Die Mensis Junij, Anno Domini, M. D. XXXIV. et nostræ Consecrationis Anno Tertio.

XXVII.

The Judgment of the University of Oxford, rejecting the Pope's Authority.

In a Book, stiled, Registrum, sive Epistolæ Regum et Magnatum ad Academiam Oxon. Unâ cum Responsis. MS. Archiv. A. 117. ad An. 1534. P. 127.

Part of the King's Letter to the University.

OUR Pleasure and Commandement is, that ye, as shall beseem Men of Vertue and profound Literature, diligently Intreating, Examining, and Discussing a certaine Question sent from Us to you, concerning the Power and Primacie of the Bishop of Rome; send again to Us in Writing under your Common Seale, with convenient Speed and Celertie, your Mind, Sentence, and Assertion of the Question, according to the meere and sincere Truth of the same: Willing you to give Credence to our trusty and well-beloved, this Bringer, your Commissarie, as well touching our further Pleasure in the Premisses, as for other Matters, &c. Yeven under our Signett, at our Mannor of Greenwich, the Eighteenth Day of May.

The University's Answer to the King.

UNIVERSIS Sanctæ Matris Ecclesiæ Filiis, ad quos præsentis Literæ pervenerint, Johannes, Permissione Divina, Lincolniensis Episcopus, Almæ Universitatis Oxon. Cancellarius: Nec non universus Doctorum ac Magistrorum, Regentium et non Regentium in eadem Cœtus, Salutem in Auctore Salutis. Quum Illustrissimus simul ac Potentissimus Princeps et Dominus noster Henricus Octavus, Dei Gratia, Angliæ et Franciæ Rex, Fidei Defensor, et Dominus Hiberniæ, assiduis Petitionibus et Querelis Subditorum suorum in summo

suo Parlamento, super intolerabilibus Exterarum Potestatum, Exactionibus nuper Propositis, Controversiisque quibusdam habitis, super Potestate ac Jurisdictione Romani Episcopi, variisque et urgentibus Causis, contra eundem Episcopum tunc ibidem expositis et declaratis, aditus atque rogatus fuerit, ut commodis suorum Subditorum in hac parte consuleret, et Querelis satisfaceret: Ipse tanquam prudentissimus Solomon, sollicite curans quæ suorum sunt Subditorum, quibus in hoc Regno, divina disponente Clementia, præest, altiusque secum considerans, quo Pacto commodissimas Regno suo sanciret Leges denique ante omnia præcavens, ne contra Sacram Scripturam aliquid statuatur, (quam vel ad Sanguinem usq; defendere semper fuit, eritque paratissimus) solerti suo Ingenio, sagaciq; Industria, quandam Quæstionem ad hanc ejus Academiam Oxon. publicè et solenniter, per Doctores et Magistros ejusdem disputandam transmisit: Viz. "An Romanus Episcopus habeat majorem aliquam Jurisdictionem, sibi à Deo collatam in Sacra Scriptura, in hoc Regno Angliæ, quàm alius quivis externus Episcopus? Mandavitque, ut habita super hac Quæstione matura Deliberatione, et Examinatione diligenti, quid Sacræ Literæ in hac Parte nostro Judicio statuunt, eundem certiorum facere suo Instrumento, Sigillo communi Universitatis, communito et firmato curarem. Nos igitur Cancellarius, Doctores ac Magistri prædicti, sæpe reminiscentes, ac penitius apud nos pensitantes, quanta sit Virtus, Sanctitas, ac nostræ Professioni quam consona res, et debita Submissioni, Obedientiæ, Reverentiæ, ac Charitati congrua, præmonstrare viam Justitiæ ac Veritatis cupientibus, Sacrarum Literarum Vestigiis* inserere, securiorique et tranquilliori Conscientia, in Lege Dei sacram, ut aiunt, suam Anchoram reponere; non potuimus non invigilare, sedulo quin in Petitione tam justa ac honesta, tanto Principi (cui velut auspiciatissimo nostro Supremo Moderatori obtemperare tenemur) modis omnibus satisfaceremus. Post susceptam itaque per nos Quæstionem antedictam, cum omni Humilitate, Devotione, ac debita Reverentia, convocatis undique dictæ nostræ Academiæ Theologis, habitoque complurium dierum spatio, ac deliberandi tempore satis amplo, quo interim cum omni qua potuimus Diligentia, Justitiæ Zelo, Religione et Conscientia incorrupta, perscrutaremur tam Sacræ Scripturæ Libros, quam super eisdem approbatissimos Interpretes, et eos quidem sæpe ac sæpius à nobis evolutos, et exactissimè collatos, repetitos et examinatos; deinde et Disputationibus solennibus, palam et publicè habitis et celebratis, tan-

* Leg. insistere,

dem in hanc Sententiam unanimiter omnes convenimus, ac concordēs fuimus; Viz. Romanum Episcopum majorem aliquam Jurisdictionem non habere, sibi à Deo collatam in Sacra Scriptura, in hoc Regno Angliæ, quam alium quemvis externum Episcopum. Quam nostram Assertionem, Sententiam, sive Determinationem, sic ex Deliberatione discussam, ac juxta Exigentiam Statutorum et Ordinationum, hujus nostræ Universitatis per nos conclusam, publicè totius Academiæ Nomine, tanquam veram, certam, Sacræq; Scripturæ consonam, affirmamus (et) testificamur per Præsentes. In quorum omnium et* Fidem et Testimonium has Literas fieri, et Sigillo nostræ Universitatis communi, roborari fecimus. Dat. in Domo Congregationis nostræ, 27. Die Mensis Junij, Anno à Christo nota M. D. xxxiv.

 XXVIII.

The Judgment of the Prior and Chapter of Worcester, concerning the Pope's Authority.

Ordo quidam observandus erga Dominum Regem Henricum Octavum, &c. Et in quali æstimatione habebimus Episcopum Romanum.

Copied out of the Register of Worcester.

QUUM ea sit non solum Christianæ Religionis et Pietatis Ratio, sed nostræ etiam Obedientiæ Regula, Domino Regi nostro Henrico Octavo, (cui uni et seli, post Christum Jesum Servatorem nostrum, debemus Universa) non modo omnimodam in Christo, et eandem sinceram, integram, perpetuamque Animi Devotionem, Fidem et Observantiam, Honorem, Cultum, Reverentiam, præstemus; sed etiam de eadem Fide et Observantia nostra Rationem quotiescunque postulabitur, reddamus, et palam omnibus, si res poscat libentissimè testemur. Noverint universi ad quos Scriptum præsens pervenerit, Quod nos Willielmus, Prior Ecclesiæ Cathedralis, sive Monasterii Beatæ Mariæ Wigorn' Ordinis Sancti Benedicti et ejusdem Loci Conventus sive Capitulum Wigorn' Dioc' uno Ore et Voce, atque unanimi omnium Consensu et Assensu, hoc Scripto nostro sub Sigillo nostro communi, in Domo nostra Capitulari dato, pro Nobis et successoribus nostris, omnibus et singulis in perpetuum profiteamur, testamur, ac fideliter promittimus

* Not Legible; but it seems, it was singulorum.

et spondemus, nos dictos Priorem et Conventum, sive Capitulum, et Successores nostros omnes et singulos, integram, inviolatam, sinceram, perpetuamque Fidem, Observantiam et Obedientiam, semper præstaturos, erga Dominum Regem nostrum Henricum Octavum, et erga Annam Reginam, Uxorem ejusdem, et erga Sobolem ejus ex eadem Anna legitimè tam progenitam, quam prognerandam. Et quod hæc eadem Populo notificabimus, prædicabimus, et suadebimus, ubicunque dabitur Locus et Occasio. Item, quod confirmatum ratumque habemus, semperque et perpetuo habituri sumus, quod prædictus Rex noster Henricus, est Caput Ecclesiæ Anglicanæ. Item, quod Episcopus Romanus, qui in suis Bullis Papæ nomen, usurpat, et summi Pontificis Principatum sibi arrogat, non habet Majorem aliqua Jurisdictionem à Deo sibi collatam, in hoc Regno Angliæ, quam quivis alius externus Episcopus. Item, quod nullus nostrum, in ulla Sacra Concione, privatim vel publicè habenda, eundem Episcopum Romanum appellabit Nomine Papæ, aut summi Pontificis, sed Nomine Episcopi Romani, vel Ecclesiæ Romanæ: Et quod nullus nostrum orabit pro eo tanquam Papa, sed tanquam Episcopo Romano. Item, quod soli dicto Domino Regi et Successoribus suis adhærebimus et ejus Leges ac Decreta manutenebimus. Episcopi Romani Legibus, Decretis et Canonibus, qui contra Legem Divinam, et Sacram Scripturam, aut contra Jura hujus Regni esse inveniuntur, in perpetuum renunciantes. Item, quod nullus nostrum omnium, in ulla, vel privata vel publica Concione, quicquam, ex Sacris Scripturis desumptum ad alienum Sensum detorquere præsumat: Sed quisque Christum, ejusque Verba et Facta, simpliciter, apertè, sincerè, et ad Normam seu Regulam Sacrarum Scripturarum, et verè Catholicorum et Orthodoxorum Doctorum, prædicabit catholicè et orthodoxè. Item, quod unusquisque nostrum, in suis Orationibus et Comprecationibus, de more faciendis, primum omnium Regem, tanquam Supremum Caput Ecclesiæ Anglicanæ, Deo et Populi Precibus commendabit; deinde Reginam Annam, cum sua Sobole; tum demum Archiepiscopos Cantuariensem et Eboracensem, cum cæteris Cleri Ordinibus pro ut videbitur. Item, quod omnes et singuli prædicti Prior et Conventus, sive Capitulum, et Successores nostri, Conscientia et Jurisjurandi Sacramento, nosmet firmiter obligamus, quod omnia et Singula Prædicta, fideliter, in perpetuum observabimus. In cujus Rei Testimonium, huic Scripto nostro, commune Sigillum nostrum appendimus, et nostra Nomina Propria quisque Manu Scripsimus. Dat. in Domo nostra Capitulari, xvii Die Mensis August, Anno Regni Regis nostri Henrici Octavi, Vicesimo Sexto.

Then follows an Oath made to King Henry the VIIIth, agreeing exactly with that, Book II, Vol. I (1534) of The History of the Reformation; except, that the Words alonely in the Second Line, and damage at the Close of that Oath, are wanting.

ILLUSTRISSIMO et Potentissimo in Christo Principi et Domino nostro, Henrico Octavo, Dei Gratia Anglicæ et Franciæ Regi, Defensori Fidei, Domino Hiberniæ, in Terris Supremo Ecclesiæ Anglicanæ, sub Christo, Capiti; Vestri humiles Subditi, et devotissimi Oratores Henricus Holbecke, Prior Ecclesiæ Cathedralis Wigorn' et ejusdem Loci Conventus, Ordinis Sancti Benedicti Wigorniensis Dioceseos, Reverentiam et Obedientiam, tam Excellenti et Præpotenti Principi debitas et condignas, cum omni Subjectionis Honore. Noverit Majestas Vestra Regia, Quod nos Prior et Conventus memorati, non Vi aut Metu coacti, Dolore, aut aliqua alia sinistra Machinatione ad hoc inducti, sive seducti, sed ex nostris certis Scientiis, Animis deliberatis, merisque et spontaneis Voluntatibus, pure, sponte et absolute, profitemur, spondemus, ac ad Sancta Dei Evangelia, per nos corporaliter tacta, juramus, illustrissimæ veræ Regiæ Majestati, Singulari et Summo Domino nostro et Patrono, Henrico Octavo, Dei Gratia, Angliæ et Franciæ Regi, Fidei Defensori, Domino Hiberniæ ac in Terris Ecclesiæ Anglicanæ Supremo immediate sub Christo Capiti; quod posthac nullo externo Imperatori Regi Principi aut Prælato nec Romano Pontifici (quem Papam vocant) Fidelitatem aut Obedientiam, Verbo vel Scripto simpliciter, vel sub juramento, promitemus aut dabimus, vel dari curabimus, sed omni tempore Causa et Conditione Partes vestræ regiæ Majestatis ac Successorum vestrorum sequemur et Observabimus, et pro viribus Defendemus, contra omnem Hominem quem vestræ Majestati aut Successoribus vestris adversarium cognoscemus vel suspicabimur. Solique vestræ Regiæ Majestati velut Supremo nostro Principi quem etiam Supremum in Terris Ecclesiæ Anglicanæ sub Christo Caput agnoscimus et acceptamus, et Successoribus vestris Fidelitatem et Obedientiam sincere et ex animo præstabimus. Papatum Romanum non esse a deo in Sacris Literis Ordinatam profitemur. Sed Humanitus traditum constanter affirmamus, et palam declaramus et declarabimus, et ut alii sic publicent diligenter curabimus. Nec tractatum cum quocunque mortalium privatim aut publicè inibimus, quod Episcopus Romanus aliquam Auctoritatem vel Jurisdictionem amplius eic habeat aut exerceat, vel ad ullam posthac restituatur, ipsum-

que Romanum Episcopum modernum aut ejus in illo Episcopatu Successorum quemcunque non Papam, non summum Pontificem, non Universalem Episcopum, nec Sanctissimum Dominum, sed solum Romanum Episcopum vel Pontificem (ut priscis mos erat) scienter publicè asseremus. Juraque et Statuta hujus Regni pro extirpatione et sublatione Papatus ac Auctoritatis et Jurisdictionis ejusdem Romani Episcopi quandocunque edita sive sancita pro viribus scientia et ingeniolis nostris ipsi firmiter Observabimus ac pro ab aliis quantum in nobis fuerit sic observari curabimus atque efficiemus: nec posthac ad dictum Romanum Episcopum appellabimus aut appellari consentiemus: nec in ejus curia pro Jure aut Justitia agemus aut agenti Respondebimus, nec ibidem Accusatoris aut Rei Personam Sustinebimus. Et si quid dictus Episcopus per Nuncium vel per Literas significaverit, quaecunque id fuerit, illud quam citissime commode poterimus, aut vestræ Regiæ Majestati et vestris à Secreti, Consiliariis, vestrisve Successoribus aut eorum à Secretis Consiliariis significabimus aut significari faciemus. Nosque Literas aut Nuncium ad eundem Romanum Episcopum, vel ejus curiam nec mittemus, nec mitti faciemus, nisi vestra Majestate conscia et consentiente aut vestro Successore quod dictæ Literæ vel Nuncius ad illum deferentur: Bullas, Brevia, aut rescripta quæcunque pro nobis vel aliis, ab Episcopo Romano vel ejus curia non impetrabimus, vel ut talia à quovis impetrentur non consulimus. Et si talia pro nobis insciis aut Ignorantibus generaliter, vel specialiter impetrabuntur vel alio quomodolibet concedentur, eis Renunciabimus et non Consentiemus: nec utemur iisdem ullo pacto seu modo. At eas vestræ Majestati et Successoribus vestris tradi curabimus, omnibusque dicti Romani Episcopi Concessionibus, Privilegiis, largitionibus et indultis cujuscunque Naturæ seu qualitatis existant, ac sub quocunque Verborum tenore concessæ fuerint, à dicta sede Romana directe vel indirecte, mediate vel immediate aut alias qualitercunque dicti Romani Episcopi Auctoritate largitis sive consensu quibuscunque publicè et expresse in his Scriptis renunciavimus, easque irritas et inanes esse Volumus. Et soli vestræ Regiæ Majestati velut Supremo nostro Principi et Ecclesiæ Anglicanæ Capiti et Successoribus vestris nos subditos et subjectos fore profiteamur et nos ac Successores nostros subjicimus: Et solummodo subditos fore spondemus. Nos eidem Romano Episcopo vel ejus Nunciis Oratoribus, Collectoribus aut Legatis ullam procuracionem, pensionem, portionem censum aut quamcunque aliam Pecuniarum Summam quocunque no-

mine appelletur, per nos aut interpositam Personam vel Personas solvemus nec solvi faciemus. Statutumque de Successione vestra Regia in Parlamento vestro tento apud Westmon' Anno Regni vestri 28 ac omnia et singula in eodem contenta juxta vim formam et effectum ejusdem fideliter Observabimus. Præterea in Vim Pacti profite-mur et spondemus ac sub Fidelitate vestræ Majestati debita, et nostra coram Deo Conscientia, promitemus quod contra hanc nostram professionem et sponsionem, nulla dispensatione, nulla exceptione, nulla appellatione aut provocatione; nulloque juris aut facti remedio, nos tuebimur: et si quam protestationem in præjudicium hujus nostræ Professionis faciemus, eam in præsens et in omne tempus futurum revocamus et eidem renunciamus per præ-sentes Literas; quibus propriis manibus nomina nostra subscripsimus, ac eas sigilli nostri communis appensione et Notarii Publici Subscripti signo et Subscriptione comuni fecimus et curavimus, Dat. et act. in Domo nostra Capitulari xxvi Die Mensis Augusti, Anno Domini Millessimo Quingentissimo Tricesimo Sexto, Anno Regni vestræ Regiæ Majestatis Vicesimo Octavo. Præsentibus tunc ibidem discretis Viris Johanne Tyson, Olivero Lloyde, et Rogero Hughes, in legibus et decretis respective Baccalaureis, et Ricardo Bedle Notario Publico testibus ad præmissa specialiter vocatis requisitis.

XXIX.

An Order for Preaching, and bidding of the Beades in all Sermons to be made within this Realme. 1535.

(Cotton Library, Cleop. E. 5. P. 286.)

FIRST, whosoever shall preache in the Presence of the King's Highnes, and the Queen's Grace, shall in the bidding of the Beades, pray for the Hole Catholike Church of Crist aswell Quick as Ded, and specyallie for the Catholique Church of this Realme; And First as we be most bounden for our Soverigne Lord King Henry the VIIIth, being ymediately next unto God, the onelie and Supreme Hed of this Catholike Church of England, and for the most Gracious Lady Queen Anne his Wife; and for the Lady Elizabeth, Daughter and Heire to them both, our Prynnesse, and no ferther.

Item, The Preacher in all other Placs of this Realme when in the Presence of the King's saide Highnes, and the Queen's Grace, shall in the bidding of the Beads, pray

First in Manner and Form, and Worde for Worde as is above ordeyned and lymyted; adding thereunto in the Seconde Parte, for all Archebishops and Bishops, and for all the hole Clergie of this Realme; and speciallie for suche as shall please the Preacher to name of his Devotion; and Thirdly for all Dukes, Earls, Marques, and for all the hole Temporaltee of this Realme; and speciallie for suche as the Preacher shall Name of Devocyon: And fygnallie for the Soules of all them that be Ded, and specialie of such as it shall please the Preacher to Name.

Item, It is Ordeyned that every Preacher shall Preach ones in the Presence of the greatist Audience against the usurped Power of the Bishop of Rome, and so after at his Lybertee: And that no Man shat be suffered to defend, or mayntene the foresaid usurped Power: Ferthermore to keep Unyte and Quyetness in this Realme, it is ordeyned that no Preachers shall contende openly in Pulpet one against another, nor uncharytablie deprave one another in open Audience; but if any of them be greved one with another, let them Complayne to the King's Highnes; or to the Archbishops, or Bishops of the Diocs where such Chaunce shall happen, and there to be remedied if there be Cause why; and if the Complaynt be not trew, the Complayner to be punished.

Item, Also to forbende that no Preachers for a Year, shall Preach neyther with, nor against Purgatory, honouring of Saynts, that Priests may have Wives: that Faith onelie justifieth: to go on Pilgrimages; to forge Miracles; considering these things have caused Discension amongst the Subjects of this Realme already, which thanked be God is now well pacified.

Item, That from hensfourth all Preachers shall purelie, syncerelie, and justlie preache the Scripture, and Worde of Christe, and not myxe them with Man's Institutions, nor make Men believe that the Force of Goddes Law, and Man's Law is like; nor that any Man is able, or hathe Power to dispence with Godes Law.

Item, It is also ordened that the Declaration of the Sentence which hathe ben used in the Church Four Tymes in the Yeare, shall not from henceforth, neyther be published, nor esteemed in any Point contrary to the Præynce and jurisdiction Royall of our King and his Realme, or Laws and Liberties of the same; and any so doing to be competently punished by the Bishop of that Diocs where it shall Fortune him to be, or inhabite: And this throughout the Realme and Domynions of our Soveraigne, shortlie the Bishops to sett Order in.

Item, It is also ordened that the Colects for the Preservation of the King and Queen by name, be from henceforth comunely and usuallie used and sayed in every Cathedrall Church, Religious House, and Peroche Church, in all their High Masses thorough out all the Realme and Domynyons of our King and Sovereignc.

Item, It is ferther ordeyned, that wheresoever the King's just Cause of Matrimony hath eyther been detracted, and the incestious and injuste set fourth, or in Placs where as it hath not been dilated, that in all those Placs till the People be fully satisfied and justlie instructe, all manner of Preachers whatsoever they be, happening to come into any such Parte of the Realme, shall from henceforth open and declare the mere veryte and justnes of this later Matrimony, as nigh as their Learning can serve them, and according to the trew Determynacions of a greate Number of the most Famous and Esteemed Universities of Christendom; according also to the just Resolution and Diffinicyon of both the Convocationes of this Realme, concurring also in the same Opynyon, by the Hole Assent of Parliament, our Prynce, the Lords Spiritual and Temporal, and Commones of this Realme; wherefore now they must declare this Matier, neyther doubtful nor disputable, but to be a Thing of mere Veryte, and so to be allowed in all Men's Opynyons.

Item, It is ferther ordeyned that the foresaid Preachers shall also declare the false and injuste Handeling of the Bishop of Rome, pretending to have Jurisdiction to Judge this Cause at Rome; which in the First Hering thereof did both declare and confesse in Word and Writing the Justnes thereof to be uppon our Sovereignes side, insomuch as by a Decretall delyvered to the Legate here then sitting for the same Cause, he did clearly determyn, that if Prince Arthur was our Princes Brother, and then of competent age allowed in the Law when he Married the Lady Katharine, she being so likewise, and that as far as Presumptions can prove Carnall-Copulation ensued between them; that these proved, before the said Cardinales and Legates (which in dede were accordingly to the Lawes justlie proved) that then the unjust Copulacion between our Sovereigne and the said Lady Katheryn, was neyther Lawfull, nor ought to be suffered, and so, *eo facto*, pronounced in the foresaide Decretall, the nullite, invalidite, and unlawfulness of their pretended Matrimony, which was by his Law sufficient Judgement of the Cause; which Decretall by his Commandment, after and because he would not have the Effect thereof to ensue, was, after the Sight thereof, imbesiled by

the foresaid Cardinalls; and one which then was here his Cubicular, contrary to all Justnes and Equytee, wherein he hath done our Sovereigne most extreme Wrong.

Secondly, Contrary to all Equite and Determination of Generall Counsailes, he hath called the Cause (which ought to be determyned here) to Rome, where our Sovereigne is neyther bounde to appere, nor send Proctor: And yet hath he deteyned wrongfully the Cause there these Three or Four Years at the Instance of the other Partie, which sued to have it there, because they knowe he durst not displease the Emperour, who maketh himself a Partie in it, as by the Sequele it doth evydentlie appere, and so could our Prince gett no Justice at his Hande, but was wrongfully delayed to no small hinderance, both to his Succession, and this his Realme, emynente Daunger.

Thirdlie, Where it is a naturall Defence that the Subject ought, and may defende his naturall Sovereigne, or Master, both in Word and Deed, and ought thereto to be admytted, this forsaid Bishop of Rome, contrary to this Equite in Nature, hath rejected our Sovereigns Excusator, contrary both to his own Lawes (which he most sitteth by) and also Gods Law, which he ought to prefer. Upon which Cause, and other great Injuries, our Sovereigne did Appeale to the General Counsaile; notwithstanding the which, he hath contrary to all Justice proceded, *ad ulteriora*, wherein by a General Connsaile he is dampned as an Heretick; yet thus injuriouslie from the begynnyng hitherto, he hath handled our Princes Cause and Matier there.

Fourthely, The said Bishope of Rome syns our Princes Appeal, hering of the Laws, and Acts of Parliament which we then went about, and that our King having just ground (the Premisses considered) would provide according to his bounden Duetie, both for the Suretie of his Succession and Realme, gave out a Sentence in Maner of Excommunyca-tion and Interdiction of him and his Realme, in which when he was spoken to for the Iniquitie and Unjustnes therof by our Princes Agents, he and his Counsaile could nor did otherwise excuse them (the Facte being so contrary to all Lawes and Right) but that the Faulte was in a New Officer late come to the Court, which for his lew'd doing should grevovsly be punyshed, and the Processe to cesse. This they promised our Princes Agente, which notwithstanding, was set up in Flanders to the great Injurie of our Prynce, and for parcyalite to the other Parte, as it may well appear by the forsaide Sentence.

Fyvethlie, The said Bishope of Rome sought all the Ways possible with fair Words and Promises, both by his

Ambassadors and our Sovereigns owne, which by any Meanes could be invented, to have abused our Prynce and Sovereigne ; which when he saw that by none of his Crafts our Prince would be no longer abused with them, then sewed he to the French King, to be a Mediator between our Sovereigne and him : Declaring to him and his Counsaile that he would gladly do for our Sovereigne, allowing the Justnes of his Cause ; so that they would fynd the Means that our Sovereigne would not proceed in his Acts and Lawes till that were proved. And that he would meet with him at Mercelles for the fynishing therof, for at Rome he durst not do it for fear of the Emperour. The good French King admonyshed our Prince hereof, offering to him to do all Pleasure and Kyndnes that lay in him in this Cause, trusting that if the Bishop of Rome came ones to Marcelles, he should give Sentence for our Sovereigne in his just Cause, and therefore prayed our Prince to be content with that Meting, in which he would labor for it effectuouslie, and so he did : To the which our Prince answered, that touching the Meting he was content, but touching the forbering of making Lawes, he prayed his good Brother to hold him excused, for he knew well ynough bothe the Crafte and Delayes of the Bishop of Rome ; by which from thencforth he would never be abused : And that likewise he fered that he would abuse his good Brother, which so indede after followed, for after he had gotten the Maryage of the Duke of Orleance, he then promised the French King to give Judgment for our Maister, so he would send a Proxie, which the said Bishop of Rome knew well before, that he neyther would, nor was bound to do ; yet notwithstanding his subtill ymagynacions, his Promise was to the French King, that our Prynce sending a Proctor, should there before his Departure have Judgment for him in the Principall Cause ; for he openly confessed ferther, that our Maister had the Right : But because our Prince and Maister would not pre-judicate for his Jurisdictione, and uphold his usurped Power by sending a Proctor, ye may evydentlie here see that this was onelie the Cause why the Judgment of the Bishop of Rome was not given in his Favour ; whereby it may appere that there lacked not any Justnes in our Princes Cause, but that Ambition, Vaine-Glory, and to much mundanytee, weare the Letts thereof : Wherefore, Good People, I exhorte you to sticke to the Trueth and our Prince, according to our bounden Dueties, and Dispise thes noughtie Doings of this Bishop of Rome ; and charytably pray that he and all others, abusers of Christs Worde and Workes, may have Grace to amend.

XXX.

Instructions given by the Kinges Highnes, to his Trusty and Well-beloved Servant William Pagett, one of the Clearkes of his Signet, whom his Highnes sendeth at this Tyme unto the Kinge of Pole, the Dukes of Pomeray and of Pruce; and to the Cities of Dantiske, Stetin, and Connyinburgh, for the Purposes ensueinge. An Original.

(Cotton Libr. Vitell. B. 14. Fol. 66.)

HENRY R.

FIRST the said Pagett takeinge with him the Kinges Highnes Letters of Credence to the Princes aforesaide, with the Coppies of certeine other Bookes and Writeings prepared for his Dispatch, shall with all Diligence, takeing his Journey from hence, repaire unto the said Princes, as to his Wisdome shall be thought best for the Expedition of his Journey most convenient. After his Arrival there, takeing the best Opportunity he can for his Audience, and deliverie of the Kings Highnes said Letters, with his Highnes most hartly Recommendations; The said Pagett shall say that the Kinges Highnes consideringe not only the Olde Love, and Perfect Friendship, which hath now of long Tyme been contracted, and by mutual Offices of Amity established between his Highnes and the said Princes; But also the singular Affection and entire Zeal, which his Highnes by sondry and manifold Arguments hath and doth daily perceive to be in them, to the searchinge, furtheringe, defence, and mainteininge, of the Sincere Truth, and Right Understanding of Gods Word, and the Justice of his Lawes, and the Extirpacion of such inveterate, old, and corrupt Errors, Customes, and Abusiones, whereby Christes People have bin nowe of long Tyme seduced, and kept more bound, thrall'd, and captive under the Yoke of the Bishops of Rome, then ever the Jewish People were under the Ceremonies of Moses Lawe; his Highnes hath sent nowe presently the said Pagett unto the said Princes, and to every one of them severally, as aforesaid, to open and declare on his Highnes Behalf the great Desire which his Highnes hath, to do all Things for his Part; whereby not only the Friendship may be nourished and encreased, but alsoe the Common Cause of all Christend Men may be reduced to such Ende as shall be agreeable to the due Order of Christs Faith and his Precepts, and Lawes given unto us by his Worde and Spirit, and expressed in his Gospell. And for as much as the Chiefe Pointe, and the greatest Demon-

stracion of true Friendship, is Friendes to communicate and breake Friendly each to other, *Et deponere in sinum Amici*, the whoal Estate of their Causes, and what Things be pleasaunt and acceptable unto them, or contrary, wherein they find themselves grieved, wronged, or injured; the said Pagett shall further say, that the Kings Highnes hath given him in Commaundment to open and declare unto the same severally the whoall Progresse of his great and weighty Cause of Matrimony, with the intollerable Wrongs and Injuries donn unto his Highnes in the same by the Bishop of Rome, called the Pope: And in what Termes the same nowe consisteth. And finally by what Waies and Means his Highness purposeth and intendeth nowe to defende his said most just and right wise Cause, and to resist the Malicious Attemptats of the said Bishop of Rome.

And for his Entry into the Matter, the said Pagett shall note and regarde Two principall and speciall Pointes; that is to say, the Justice of the King's Cause, and the order and Processe which hath binn used therein. And as concerninge the first Pointe, the said Pagett shall shewe howe the King's Highnes hath so used himself, as no Man may lawfully complaine of the same. For as touchinge the Justice of his Highnes Cause, that is to say, the Declaration of his Marriadge with the Princesse Dowager to be nought, of noe Moment nor Effecte; but against the Lawe of God's Nature and Man, and therefore indispensable by the Pope, and in no wise availeable; The said Paget shall shewe, howe the King's Highnes hath don therein as much as becometh a Cristian Prince to doe for Discharge of his Conscience: and hath founde so certaine, soe evident, soe manifest, soe open and soe approved Trueth therein, as whereunto he ought of Necessity to give place, and to allowe and receive the same; not as a Matter doubtfull and disputable, but as a plaine and discussed Verity, of the true Understandinge of God's Worde and Lawe, which all Cristian Men must follow and obey, and to all worldly Respecte preferre and execute. In attaininge the Knowledge whereof, if his Highnes had used his owne particular Judgment and Sentence, or the Mind only and Opinion of his own Naturall Subjecte, altho' the same might in his owne Conscience have sufficed, yet his Highnes would have much repugned, if some other had made Difficulty to assent in the same, untill further Discussion had bin made thereuppon. But now, for as much as beside the King's owne certeine Understandinge, and the Agreement of the wholl Clergie of both Provinces of his Realme, unto the same; His Highnes hath alsoe for him the Determinations of the most Fa-

mous Universities of Christendom, which be indifferent to pronounce and give Sentence in this his Cause, and therewith alsoe the evident Wordes of God's Lawe; his Highnes hath thought himself, in Honour and Duty to the Obligation of God's Commandements, obliged necessarily to imbrace and receive the same; and there, by the Consent of his Nobles Spirituall and Temporall, and with the singular Contentation, Rejoice and Comforte, of all his Commons and Subjects. And finally, by the Judgement and Decree of the Archbishoppe of Canterbury, most solemply and autentiquely passed in that Behalf, hath now, for the Discharge of his owne Conscience, which was before merveileously greived and offended with the Opinion of Incest Matrimony, and for the avoideinge of extreame Dangers of his Succession, and the Ruyn of his Realms, which was by reason thereof imynent and manifestly apparant to insue, divorced and seperated himself from the Yoake and Bande of that unlawfull Marriadge, which was of longe time usurped and continued betweene his Highnes and the said Princesse Dowager, and hath espoused and married to his lawfull Wife, the Noble Lady, Dame Ann Marques of Pembroke, whose approved and excellent Vertues, that is to say, the Purity of her Life, her constant Verginity, her maidenly and womanly Pudicity, her Sobernes, her Chastenes, her Meekenes, her Wisdome, her Discent of Ancient Right Noble and Highe Parentage, her Education in all good and lawefull Shewes and Manners, her Aptnes to Procreation of Children, with her other infinite good Qualities, more to be regarded and esteemed then the only Progeny, be of such approved Excellency, as cannot be but most acceptable unto Almighty God, and deserve his highe Grace and Favour to the singular Weale and Benefitte of the King's Realme and Subjects. Albeit in caise any Objection shal be made hereunto by the said Princes, or any of their Councill, *de Ratione Scandali*, by reason that the King's Highnes hath not observ'd in all Pointes the common order and Manner of the Pope's Lawes, the said Paget shall, thereunto replying and answering, founde themselves first upon the most stedfast Grounds of Scripture, viz. "Quia justo Lex non est posita; sed ubi Spiritus Dei, ibi Libertas est: Et si Spiritu Dei ducimini, non etis sub Lege. Hoc est, Spiritus Sancti et Conscientiæ motum sequentes, sub Lege primaque privatæ cedere debet, nequaquam sumus constituti. In prohibitis autem Lege Divinâ, parendum est Conscientiæ, in aliis vero Ecclesiæ: Et qui Lege privatâ ducitur, nulla ratio exigit ut Lege publica stringatur." And thereupon the said Paget shall in-

ferre, that although in the Lawe, every Man's private Conscience be but a private Court, yet it is the Highest and Supreme Courte for Judgement or Justice, condemning or approving of Mens Actes and Deedes in the Sight of God; accordinge to the Saying of St. Paule to the Romanes, "Gentes quæ Legem non habent, sibi ipsis sunt Lex; qui ostendunt Opus Legis scriptum in Cordibus suis; simul attestante ipsorum Conscientia, ex Cogitationibus eorum, inter se aut accusantibus aut excusantibus, in eo die quo judicabit Deus occulta hominum." And therefore the said Paget shall say, that beinge the King's Highnes said Cause fully examined, discussed, and resolved in his owne Conscience; and being also the same Court of his Conscience inlightened and instructed, first by the Spirite of God, who possesseth and directeth the Hartes of Princes, and afterward established and confirmed by such wayes as is before expressed; pronounced and declared, to be discharged before God from the Contracte of his said first Matrimony, and be at Liberty to exercize and enjoy the Benefitte of God, for Procreation of Children, and the lawfull Use of Matrimony, necessary for the Relief of Man's Infirmity. No man ought to inveigh at this his Doinge, but rather to interpretate the same into the best Parte, in that that the King's Highnes had more Regarde unto the Weale of his Soul, than to any Ceremonies of Mens Laws, which themselves decree and ordeine: That noe Man is bounde to obey them, or any other Man's Precept, of what Dignity or Preheminance soever he be, if the same do "militare contra Deum et Conscientiam offendat: Primum etenim quærendum est regnum Dei, &c. Et quid prodest hujusmodi, si universum mundum lucretur, animæ vero suæ detrimentum patiatur, &c.?" He may also further say, that the King's Highnes knoweth well, that Respect is to be had unto the World, and doubteth not but that it is alsoe sufficiently declared and showed by his Actes and Proceedinges, howe much he hath laboured and travailed therein; but sithence that these Things, although in their outward Visage be worldly, yet inwardly they touche and concerne the Perill of Soule, noe Man beinge *sinceri et candidi Pectaris* cann arreste any Blame unto the King's Highnes, in that he hath after soe long Travaile, Labour and Studye, with intollerable Coste and Charges, without any Fruite sustained in that Behalf, be inforced and constreyned rather to followe and accomlishe the Determination of his own Conscience, and the Law of the same, consonant and agreeable in this Case to the Law of God, and therefore superior and excellinge all Lawes of Man, then to indure in perpetuall Sute, and con-

tinuall Trouble of Body and Mynde, doing Injurie to Nature, and incomparable Dammage to his Realme; not doing soe much as in him is, to provide for the same. And to the intente the said Paget may with the more Efficacy declare unto the said Princes, the ungodly and unlawful Demeanours of the Pope, in the whoall Progressse of the King's Highnes said Cause, handling his Highnes by the Space of vii Years, and more, in Delayes and Dalliance; and how for Friendship and Justice, he hath alwayes ministred unto him Unkindness and notable Injurie: By reason whereof, the King's Highnes hath binn thus constrained to doe as he hath don: The said Paget shall understande, how that first in the Beginninge of his Highnes greate Cause, his Grace beinge daily inquieted and molested with the Scruple of Incest and unlawfull Matrimony, did send unto the said Bishop, as unto him which presumed upon him the Title and Name of Christ's Vicar in Earth; and which had the Keyes of Knowledge and Power, to discern the very Worde of God from the Worde of Man; to the intent that he, according to his Office and Duty, should have ymediatly dissolved that Doubt and Scruple, which his Highnes in Conscience had before conceived, and should have restored him incontinently to the Quietnes and Rest of the same. Upon which Insynuation, the saide Bishop of Rome refusing to take any Knowledge of the Kings said Cause of Matrimony, but would the King should take a Commission, and Commissioners to be sent into this his Grace Realme, to whom the said Bishop would give sufficient Authority, to decerne, knowe, judge and determyne the said Cause; then pretending, that it might in noe wise by the Order of the Lawes be intreated at Rome, but only within the King's own Realme. And so he delegated his wholl Power to the Cardinal Campegius, and the Cardinall of York. Giving alsoe unto them, one other Speciall Commission, in Forme of a Decretall: Wherein the said Bishop of Rome pronounced and gave Sentence, that the King's Highnes Matrimony was utterly nought and unlawfull; and that therefore his Highnes might *convolare ad secundas Nuptias*; and the Children procreated in the Seconde Marriadge were lawfull. And in this oppen Commission, he gave alsoe unto the said Legate full Authority to determyne this Matter, and to give Sentence for the King's Highnes; and yet secretly he gave them Instructions, to bring the said Commission Decretall, and not to proceede by Vertue thereof, or of any other Commission, unto any finall End or Sentence, but to suspend and put over the same. And at the Time of Sendinge of the said

Commission, he sent alsoe down unto the King's Highnes, a Briefe written with his owne Hande; wherein he did alsoe approve the Justice of the King's Cause, in like maner as he did in his Commission Decretall; and promised unto the King's Highnes, "*quam sanctissimè sub verbo Pontificis,*" that he would never afterwarde advocate the said Cause out of the Realme of Englande, but would suffer it to have the due Course and Order of Intreateinge of the same, within the King's Highnes Realme; which his Sentence and Promise notwithstanding, yet the said Bishop of Rome, contrary to his own Conscience and Knowledge, what was the very Trueth and Justice in the King's Highnes Cause; and to the intente he might molest and trouble the same, decreed out sundry Citations, whereby he would needes enforce the King's Highnes to appeare at Rome in his own Person, to the Subversion of him, his Dignity, and the Priviledges of his Realme: or else to constreine him in the Exhibition of a Proxie there: The Iniquity of both which Things, is so evident and notable, *ut nulla rerum facie defendi queat.* For it is a common Principle of the Lawe, *Quoties autem citatus ex Privilegio, vel aliqua alia Materia, in voce expressa, venire non teneatur, in eo casu nec tenetur aliquam sui copiam facere, neque Se, neque Procuratorem sistere.* It is also notorious, that the Libersies and Prerogatives of the King's Realme, to the Observation whereof he is bounde by his Oath at his Coronation; and that alsoe the Priviledges of Princes, beinge publique Persons, besides other great and urgent Causes, doe necessarily let the King's Person to appeare at Rome, and lawefully defendeth and excuseth his Absence from thence. And besides all this, that his Highnes ought not to be cited to Rome; it is enacted by the Holy Councilles of Nice, of Affreque, and of Melevitan; and it is agreeable alsoe to all Lawes, Reason and Equity, that Kings should not be compelled to repair to Rome at the Pope's Callinge, ne be bounden in a Matter of so highe Weight and Consequence as this is, to sende out of their Realms and Dominions, their Writeinges, Instrumentes, and Munimentes, conteyneinge the Secretyes of their Affaires, or to make and trust a Proctor in soe farr distant Parts, and in a Matter of such Gravity and Importance, to abide and fullfill that which the said Proctor shall agree unto there. And hereunto the said Paget may adde, howe this Matter toucheth the Dignity of all Christian Princes very highly, to suffer themselves to be so yoaked with the said Bishop's Authority. And that it is Tyme for Princes, nowe that the same Bishop maketh this Enterprise upon them, to inserche and knowe the Grounde and Bot-

tome of his and their Authorities. For what and the Pope would cite and call all Christian Princes to appeare before him at Rome; that is to say, to cause them to abandon and forsake their owne Realmes, and neglect the Cure and Office committed unto them by God, and to answer there upon such Matters as the Pope should for his Pleasure object against them? *Esset quidem illud durum; sed tamen si vellet Pontifex, hæc posset facere, qua etenim ratione unum constringere; omnes etiam Reges cogere posset:* And so it should be always in the Pope's Authority and Libertie, to remove and depose what Kings it pleased him from his Crowne, and to rule and govern all Kingdomes after his owne Arbitre and Pleasure: One other notable Iniquity, is also in that the Pope by his Citation would needs enforce the Kinges Highnes to appear at Rome; forasmuch as Rome is by all Laws a Place Unlawful, yea, and thereto most suspect and unsure, not only for the Kinges Highnes owne Person, being the Principale Parte, but alsoe for the Person of his Proctor, if he should send any such thither; and especially for the self Cause to be intreated there: Now it is a Principle in the Lawe, *quod citando ad locum non tutum et precedendo Index facit inique quia legibus id prohibentibus necnon antiquissimis consiliis et Pont' Romanorum definitionibus repugnantibus id facit non solum inique sed etiam nulliter facit:* And yet further, the Pope not satisfied with these Injuries and Wrongs don unto his Highnes, yea, and to Justice it self, in Manner as is above rehearsed; but being then, and at such Tyme as the said Citations were published, Resident at Rome, One Doctor Kerne, the Kinges Subject understandinge how his Highnes was called there to appeare to one Cappisucchi Deane of the Rota, to make Answer unto the Princes Dowagers Complaite, and exhibiting Reasonable Causes, and Lawful Matters Excusatory why his Grace should not be bound either to appear at Rome, or to sende a Proctor thither; which Things he did as the Kinges Subject, and as one who by Lawe of Nature is bounden to Defende his Kinge and Sovereigne Lord; and by all Laws admitted to alledge that in Defence of him that is Absent, which in Equity ought to preserve him from Condemnacion; yet this notwithstandinge, the said Cappisucchi, *idque approbante Pontifice,* not regarding nor consideringe the Matters soe by the said Doctor Kerne alleadged, but demanding whether he had any Proxie from the Kinges Highnes for such Purpose or noe: the said Cappisucchi, for Default of such Proxie (which was not necessary in this Case) rejected the said Doctor Kerne from the Office of an

Excusator there, and proceeded in the Principall Cause : by Reason whereof the said Doctor Kerne appelled to the Pope alleadginge Injurie to be don not only to the Kinges Highnes, but alsoe unto himself, for that such Matter as he (having Intereste in) did alleadge was not considered nor regarded, but Processe made notwithstanding, to which Appellation the said Cappissuchi gave an ambiguous and doubtful Answer, promiseinge afterward to open his said Answere and Sentence more plainly, and to give determinate Resoluciones therein, which nevertheless he would not doe, albeit he was diverse Tymes required and pressed thereunto, but so passed he the Tyme and suddenly returned to Processe ; whereupon the said Doctor oftentimes appealed and put upp again a Supplicacion to the Pope for the Admission of the said Appeal, by reason whereof the said Matter was reasoned in the Signature ; where althoughe by noe lawe it woud be shewed why the said Doctor Kerne ought not to be admitted to alleage the said Matters Excusatory in the Defence of the Kinges Highnes ; yet they gave their Voices there as the Pope saide, that Doctor Kerne should not be heard without the Kinges Proxie ; whereunto when Doctor Kerne replied, sayinge that whatsoever they decreed or saide, yet there was no Lawe to maintayne and bear it : It was answered again by the said Bishope, called Pope, that he might Judge all Things after his own Conscience. And upon this Resolucion, without any other Decree given, or at least notified and declared, they proceeded in the Principall Cause, intendinge by this Injurie and Wronge to enforce the Kinges Highnes to the Exhibition of a Proxie there, to his high Prejudice, and the Derogation of the Libertyes, and Prerogatives of his Realme, and to the pernicious Example of the like to be done unto other Princes in Tyme comeing. And althoughe at the same Time, the Kinges Ambassadors there Resident, did shewe unto the Pope the Determinacion of the Universities of Paris and Orleance, with the Opinions and Sentences of the best and most Famous Learned Men of Italy and Fraunce, determining all with one Consent, that these the Popes doeinges were meere Injuries and Wronges, and contrary to his owne Lawes, wherein it is contened, "*Quod Pontifex Romanus non potest cogere aliquem Principem Christianum ut Romanam veniat, ut in Cau a Matrimonii ibidem respondeat. Aut in eorum gratiam procuratorem constituat et quod subditus cujuscunque Principis poterit sine mandato et sine Satisfatione ejusdem absentiae sine non comparentiae allagere et quod debeat ad id admitti : quodque propositis per*

eundem justes Causis absentiæ non poterit contra absentem Principem ulterius procedi. Sed quod omnis talis processus si quis contra eundem factus fuerat, sit jure ipso facto nullus." Yet he continuynge still in the Discussinge and Disputacion of the same Pointes: and perceiveinge well the Kinges Highnes Adversaries to be in the wronge Parte, did still nevertheless reject the said Mr. Kerne from the Lawfull Defence of the Kinges Highnes, and ceased not to make Processe against his Grace in the Principall Cause to the expresse Wronge and Injurie of his Highnes, and soe continuynge still in accumulateinge from Tyme to Tyme, new Griefes and Injuries against the Justice of the Kinges Cause; and sending out very slanderous Griefes against the Kinges Highnes, with diverse other unsemeinge and ungodly Demeanors used by him and his Ministers in the Discousse and Doinge of the said Injuries. Finally to accomplishe his longe and indurate Malice, he decreed and determined to publishe out against the Kings Highness, the Sentence of Excommunication, and soe the King's Highnes, being advertised of the said Determination and Purpose, and mynding to use his lawfull and naturall Defence of Provocation and Appellation against the same. After that his Highness had soe made Authentiquely his said Provocation and Appellation from the Pope to the Generall Councell, which shall be nowe next indicted, and lawfully congregated; and alsoe caused the same to be intimated unto the Pope by one of his Subjects, the said Pope would in no wise admitte the same, *et deferre hujusmodi Appellacioni*, but pretendinge for his Defence a certeine Bull made by Pope Pius, and that he was Superior to all Generall Counsailes, did most Arrogantly and contemptuously reject the Kinges Highnes said Appellacions, alleadging the same to be nought; and they were Heretiques and Traytors to his Person, which would Appeal from him to any General Councell, or would attempt to doe any Thing whereby his Authority should be seene to be inferior unto the Authority of General Counsell.

The Iniquity of all which Things beinge thus opened unto the said Princes, and set forth by the said Pagett, with the best Perswasions he can devise for that Purpose, he shall further shewe unto the same, that thence it is now evidently seene that the said Bishop of Rome for the Defence of his own corrupt Affections of Glorie and Ambition, regardeth not what Injurie he doth to Christian Princes, yea, and to abuse and subjecte so much as in him is, not only contrary to the Trueth, but alsoe to the due Order both

of God and Mans Lawes, shewing himself therein rather to be the Childe of Wrathe and Discorde, then the Imitator and Follower of Christ; It shall nowe appertaine unto the Office of every good Christian Prince on tother side, to have more Spirituall Regarde to the Preservation of their one Estate and Dignity, and the Maintenance of Gods Lawes, then they have had in Times past. And to study nowe by all Means rather to confounde and destroy these Presumptions of Men, which forge themselves such a Throne and Power as soundeth greatly to the Blasphemy of Christ and his very Spouse the Church, then to suffer the same any further to encrease.

And forasmuch as the Kinges Highnes not only for want of Justice in his said Cause at the Popes Hande, but also for the Defence of those extreme Injuries, which the said Pope hath enforced unto him and the Justice of his Cause, and for the Maintenance of his Estate Royal, with the Lawes and Privileges of his Realme, conforme and agreeable to the Lawe of God, is nowe utterly determined, havinge God and his Word upon his Party, to resist and withstand the said Bishops malicious Attempts and reduce the said Popes Power, *Ad justos et legitimos mediocritatis suae modos*, so as within this his Highnes Realme, he shall not be suffered to exercise any other Power and Jurisdiction, then is granted unto him by expresse Scripture. The said Paget shall shewe unto the said Princes; that the Kinges Highnes trusteing not a little to their greate Vertue, Wisdome, and Ould Amity hath commaunded him not only to open and declare unto the said Princes the wholl Circumstances of all the Premisses, and of what Mynd and Disposition the Kings Highnes is nowe towarde the said Pope, and the Court of Rome: But also to exhorte and instantly to require the same on the Kings Highnes Behalf, that it shall please them to adhere and sticke with the Kinges Highnes in his said righteous Cause to the repaire of the said Injuries at such Tyme as the same shall be intreated in the General Counsell. And in the mean Season to give unto his Highnes their Assistance and best Advice how he shall procede to the Accomplishment of his desired Purposes, according to such Articles as be written in a certaine Scedule and be delivered unto the said Paget, and signed with the Kings Highnes Hand, which he shall also exhibite and shewe unto the said Princes; and to every of them, as by his Wisdome he shall perceive may be most Beneficiall unto the Kinges Highnes Affaires: and to require also the said Princes and Potentates, that in Case there be any Articles,

Causes, or Matters in those Parties touchinge any Abuses, Evil Customes, or Opinions, which for the Common-Wealth of Christendome, and the Maintenance of Gods Worde the said Prince and Potentate, or any of them, shall thinke necessary and requisite to be reformed and redressed, the said Paget shall say that the Kinges Mynde and full Determinacion is, his Highnes beinge advertised of the Specialties of the same, either by the Letters of the said Paget, or otherwise by Letters of the same Princes; or by the Messengers, Servants, or Orators of them, or any of them, will not faile, but like as the same his Highnes at this Time declareth his Griefes, and desireth their Assistance in this his Suit and righteous Causes and Quarrels, even so likewise his Highnes will not only right thankfully and kindly admitte the same Causes, to his most favourable Audience; but also will with all Effecte and Sincerity to him possible, indeavour himself both to the Exturpacion and Puttinge away of the said abuses and Evil Customes soundinge againt Gods Worde and Lawes, end also further doe that Thing that may lye in him for Reformacion thereof, and Establishinge the good Intentes and Purposes of the said Princes, as most specially may be for the Maintenance of Gods Word, the Faith of Christ, and Wealth of Christendome, like as unto the Office of a very Christian Prince, and the Perfectness of Amity and Friendship contracted betweene his Highnes and the said Princes shall apperteine. Finallie, for as much as it doubtfull of what Minde, Intention, and Purpose, the said Princes be, or at least some of them, that is to witte, whether they be soe dedicated to the Popes Devocion, that there is no likelihood of any good Success touchinge the Kings Purposes to be don or gotten at their Hande, the said Paget shall First and before the Deliveringe of the Kings said Letters to any of the said Princes, and Declaracion of this his Charge by all Dexterity, Wayes and Meanes to him possible insearch, inquire, and knowe the Disposicion and Inclination of the said Prince, and of every of them severally, and soe thereafter accordinge to their Wisdomes and Discretions to deliver or retaine the Kings said Letters, with Declaracions or without Declaracions of their said Charge, as to their Wisdomes shall be thought most necessary and requisite for atchieveinge of the Kings Highnes Purposes in this Behalf.

HENRY R.

XXXI.

Propositions to the King's Counsell; marked in some Places on the Margin in King Henry's own Hand. 1533. An Original.

(Cotton Library, Cleop. E. 6. p. 319.)

FYRSTE to sende for all the Bishops of this Realme, and specyallie for suche as be nerest unto the Courte; and to ex-amyne them aparte, whether they, by the Law of God, can prove and justefe, that he that now is called the Pope of Rome is above the Generall Counsell, or the Generall Counsell above him? Or whether he hathe gyven unto him by the Law of God, any more Auctoryte within the Realme, than any other Foreign Bishop?

2. Item, To desire, with, all the Bishops of this Realm, to set forth, preach, and cause to be preached to the King's People, that the said Bishop of Rome, called the Pope, is not in Auctoryte above the Generall Counsell, but the Generall Counsell is above him, and all Bishops. And that he hath not, by God's Lawe, any more Jurisdiction within this Realme, than any other Foreign Bishop (being of any other Realm) hathe. And that such Auctoryte as he before this hathe usurped within this Realme, is both against Godes Law, and also against the Generall Counsells. Which Usurpations of Auctorite, onelie hath grown to him, by the Sufferance of Princes of this Réalme, and by none Auctoryte from God.

3. Item, Therefore that Order be taken, for suche as shall preach at Paul's Cross from henceforthe, shall contynually from Sunday to Sunday preach there, and also teache and declare to the People, that he that now calleth himself Pope, nor any of his Predecessours, is, and were but only the Bishops of Rome; and hath no more Auctorite and Jurisdiction, by Godes Lawe, within this Realme, than any other Foreign Bishop hath; which is nothing at all. And that such Auctoryte as he hath claymed heretofore, hath been onlie by Usurpation and Sufferaunce of Prynces of this Realme. And that the Bishop of London may be bounde to suffer none other to preach at Paul's Cross, as he will answer, but such as will preach, and set forth the same.

4. Item, That all the Bishops within this Realme, be bound and ordered in the same wise, and to cause the same to be preached thorough out all their Dioces.

5. Item, That a specyall Practise be made, and a streight Commandement gyven to all Provyncealls, Ministers, and Rulers of all the Foure Orders of Friers within this Realme; commanding them to cause the same to be preched by all the Preachers of their Religions, in and thorough the hole Realme.

6. Item, to practise with all the Friers observants of this Realme, and to commande them to preach in lyke wise; or elles that they may be stayed, and not suffered to preach in no Place of the Realme.

7. Item, That every Abbote, Pryor, and other Heddes of Religious Houses within this Realme, shall in like manner teche their Convents and Brethren, to teach and declare the same.

8. Item, That every Bishop shall make specyall Commandements to every Person, Vicare and Curate, within his Dyoces, to preach and declare to their Parochians in lyke wise.

9. Item, Proclamations to be made thorough out the Realme, conteyning the hole Acte of Appeles: And that the same Acte may be impressed, transumed, and set up on every Church Dore in England; to the Intent, that no Parson, Vycar, Curate, nor any other of the King's Subjects, shall make themselves ignorant thereof.

10. Item, The King's Provocation and Appellations, made from the Bishop of Rome unto the Generall Counsell, may also be transumed, impressed, published and set up on every Church Dore in England; to the Intent, that if any Censures should be fulmynate against the King or his Realme, that then it may appear to all the World, that the Censures be of none Effect; considering that the King hathe already, and also before any Censures promulged, bothe provoked and Appeled.

11. Item, Like Transumptts to be made, and sent into all other Realmes and Domynions, and specyally into Flanders, concerning the King's saide Provocations and Appellations; to the intente the Falshode, Iniquite, Malice and Injustice of the Bishop of Rome, may thereby appere to all the World: And also to the intent that all the World may know, that the King's Highnes standing under those Appeles, no Censures can prevayle, nor take any Effecte against him and his Realme.

12.* Item, A Letter to be conceived from all the Nobles, as well Spirituall as Temporall, of this Realme, unto the

* Not yet done, ne can well be done before the Parliament.

Bishop of Rome, declaring the Wrongs, Injuries and Usurpations, used against the King's Highnes and this Realme.

13.* Item, To sende Explorateurs and Espies into Scotland; and to see and perceyve their Practises, and what they intende there; and whether they will confeder themselves with any other outwarde Prynce.

14.† Item, Certen discrete and grave Persons, to be appointed to repair into the Partes of Germany, to practise and conclude some Lege or Amyte with the Prince and Potentats of Germany; that is to say, the King of Pole, King John of Hungary, the Duke of Saxony, the Duke of Bayvere, Duke Frederyke, the Landgrave Van Hesse, the Bishop of Magons, the Bishop of Treuers, the Bishop of Coleyn, and other the Potentats of Germany; and also to enserch, of what Inclination the said Prynces and Potentats be of, towards the King and his Realme.

15.‡ Item, Like Practise to be made and practised with the Cyties of Lubecke, Danske, Hamburg, Brunswyke, and all other the Stedes of the Hannse Tutonick; and to enserche of what Inclination they be towards the King, and this Realme.

16. Item, Lyke Practise to be made and practised, with the Cities of Norimbergh and Aughsbrough.

17.§ Item, To remember the Marchiants Adventurers haunting the Domynyons of Braband, and to speke with them.

18.|| Item, To set Order and Establishment of the Princes Dowager's House with all Celerity, and also of my Lady Mary's House.

19.¶ Item, A full Conclusion and Determination, to be taken for my Lady Princes House.

XXXII.

A Letter against the Pope's Authority, and his Followers, setting forth their Treasons. An Original.

(Cott. Library, Cleop. E. 6, p. 214.)

BY THE KING.

HENRY R.

TRUSTY and right Welbeloved, We grete you well. And wher as heretofore, as ye know, both upon most just and

* For to send Letters to my Lord Dacres, my Lord of Norfolk, and Sir T. Clifford.

† In the King's Arbitrement.

§ This is already done.

¶ The Orders taken.

‡ To know this of the King.

|| The Order is taken.

vertuose Foundations, grounded upon the Lawes of Almighty God and Holly Scripture, and also by the deliberate Advice, Consultation, Consent and Agreement, as well of the Bishops and Clergie, as by the Nobles and Comons Temporall of this our Realme, assembled in our High Court of Parliament, and by Auctoritie of the same, the Abuses of the Bishop of Rome his Auctoritie and Jurisdiction, of longe time usurped against us, have been not only utterly extirped, abolished and secluded ; but also the same our Nobles and Comons, both of the Clergie and Temporalitie, by another severall Acte and upon like Foundation for the publique Weale of this our Realme, have united, knyt and annexed to us and the Corone Imperiall of this our Realme, the Title, Dignitie and Stile of Supreme Hed in Earth, immediatly under God, of the Church of England, as undoubtedly evermore we have been. Which Things also the said Bishops and Clergie, particularly in their Convocations, have holly and entierly consented, recognised, ratified, conformed and approved autentiquely in Writing, both by their Speciall Othes, Profession and Wryting, under their Signes and Seales. So utterly renouncyng all other Othes, Obedience and Jurisdiction, either of the said Bishop of Rome, or of any other Potentate, we late you witt, that perpendyng and consideryng the Charge and Commission in this Behalf geven unto us by Almighty God, together with the great Quietness, Rest and Tranquillite, that hereby may ensue to our faithful Subjects, both in their Consciences, and other wise to the Pleasure of Almighty God, in case the said Bishops and Clergie of this our Realme, should sincerely, truly and faithfully sett forth, declare and preach unto our said Subjects, the very true Word of God, and without all maner or color of Dissimulation, Hipocrisie, manifest, publishe and declare, the great and innumerable Enormities and Abuses, which the said Bishop of Romé, as well in Title and Stile, as also in Auctoritie and Jurisdiction, of long Tyme unlawfully and injustly hath usurped upon Us, our Progenitors, and all other Christen Princes ; have not only addressed our Letters Generall to all and every the same Bishops, straitly charyng and commanding them, not only in their proper Persons, to declare, teach and preach unto the People, the true, mere and sincere Word of God : And how the said Title, Stile, and Jurisdiction of Supreme Hed, apperteyneth unto Us, our Corone and Dignitie Royall. And to gyve like Warnyng, Monition and Charge, to all Abbots, Priors, Deanes, Arche Deacons, Provosts, Parsons, Vicars. Curats, Scole Masters, and all other Ecclesiastical Persons within their Dioces, to do the

Semblable, in their Churches, every Sunday and Solem Feast, and also in their Scoles; and to cause all manner of Prayers, Orisons, Rubrics and Canons in Masse Books, and all other Books used in Churches, wherin the said Bishop is named, utterly to be abolished, eradicat, and rased out in such wise, as the said Bishop of Rome, his Name and Memorie for evermore (except to his Contumelley and Reproche) may be extinct, suppressed and obscured: But also to the Justices of our Peas, that they, in every Place within the Precinct of their Commissions, do make and cause to be made diligent Serche wayse and especially, whether the said Bishops and Clergie do truly and sincerely, without any Maner Cloke or Dissimulation, execute and accomplish their said Charge to them commytted in this Behalfe; and to satisfie Us and our Councill, of such of them that should omytt or leave undone any Parte of the Premisses, or elles in the Execution thereof, should coldely, fainedly use any manner of synister Addition, Interpretation or Cloke, as more plainly is expressed in our said Letters. We considering the great Good and Furderance, that ye may do in these Matters in the Parts about you, and specially at your being at Sises and Sessions; in the Declaration of the Premisses, have thought it good, necessary, and expedient, to write these our Letters unto you; whom we esteem to be of such singuler Zeale and Affection towards the Glory of Almighty God, and of so faithfull and loving Harte towards us, as ye woll not only, with all your Wisdome, Diligences and Labours, accomplish all such Things, as might be to the Preferment and setting forward of Godes Worde, and the Amplification, Defence and Maintenance of our said Interests, Right, Title, Stile, Jurisdiction and Auctoritie, apperteyning unto Us, our Dignitie, Prerogative, and Corone Imperiall of this our Realme, woll and desire you, and nevertheles straitely charge and command you, that laying aparte all vaine Affections, Respects, and Carnal Considerations; and setting before your Eyes the Mirror of Truth, the Glorie of God, the Right and Dignitie of your Sovereigne Lord; thus tending to the inestimable Unitie and Commoditer both of your self, and all other our Loving and Faithfull Subjects, ye do not only make diligent search within the Precinct of your Commission and Auctoritie, whether the said Bishops and Clergie doe truly, sincerely as before, Preach and Teach, and declare to the People the Premisses, according to their Duties, but also at your said setting in Sises and Sessions ye do persuade, shewe, and declare unto the same People the Tenor, Effect, and Purpose of the Premisses in such wise, as the said Bishops, and

Clergie, may the better, not only do therby, and execute their said Dueties, but that also the Parents, and Rulers of Families, may declare, teach, and informe their Children and Servants in the Specialities of the same, to the utter extirpacion of the said Bishops usurped Authority, Name, and Jurisdiction; for ever shewyng and declaryng also to the People at your said Sessions the Treasons trayterously commytted against us and our Lawes, by the late Bishop of Rochestre, and Sir Thomas Moore, Knight, who thereby, and by diverse Secrete Practises of the maliciouse Mynds against us intended, to semynate, engender, and brede amongs our People and Subjects, most mischievous and sediciouse Opynyon, not only to their own Confusion, but also of divers others who lately have condignely suffered Execucion according to their Demerites, and in such wise dilating the same with Persuacions to the same our People, as they may be the better fixed, established, and Satisfied in the Truth, and consequently, that all our Faythfull and true Subjects may therby detest and abhorre in their Hearts and Deeds, the most recreant and traiterouse Abuses, and Behaveours of the said Maliciouse Malefactors as they be most Worthy, and fynding any Defaulte, Negligence, or Dissimulacion in any manner of Person, or Persons, not doyng his Duetie in this Partie, ye immediately doe advertise us and our Counsel of the Defaulte, Manner, and Facion of the same, lating you witt, that considering the greate Moment, Weight and Importance of this Matter, as wherupon dependeth the Unity, Rest, and Quietnes of this our Realme, yf ye should contrary to your Dueties, and our Expectations, and Trust, neglect, be slake, or omytte to doe diligently your Dueties in the true Performance and Execucion of our Mynde, Pleasure, and Commandment as before, or wold halte or stumble at any Person, or Specialtie of the same, be ye assured that we, like a Prince of Justice, well so punish and correct your Defaulte and Negligence thereyn, as it shall be an Example to all others, how contrary to their Allegiance, Othes and Dueties, they do frustrate and deceive, and disobey the just and lawfull Commandment of their Sovereign Lord, in such Things as by the true Hartie and Faithfull Execucion whereof, they shall not only prefer the Honour and Glory of God, and sett forth the Majesty and Imperial Dignitie of their Sovereign Lord, bnt also importe and bring an inestimable Unitie, Concorde, and Tranquillitie of the Publique and Common State of this Realme: whereunto both by the Lawes of God and Nature and Man, they be utterly obliged and bounden, and therefore fail ye not most effectually, earnestly, and entierly to

see the Premisses done and executed upon Paine of your Allegiance; and as ye woll advoyde our High Indignacion and Displeasure, at your uttermost Perills: Given under our Signet at our Manor besids Westminster the xxvth Day of June.

XXXIII.

A Proclamation against Seditious Preachers.

(Cott. Libr. Cleop. E. 6.)

BY THE KING.

HENRY VIIIth.

RIGHT Trusty and Well-beloved Cousyn, we grete you well, and where it is comen to our Knowledge that sundry Persons as well Religious, as Secular Priests and Curats in their Parishes, and divers Places within this our Realme, do dailly asmuch as in them is, sett forthe and extolle the Jurisdiction and Auctoritie of the Bishop of Rome, otherwise called Pope, sowyng their Sedicious, Pestylent, and False Doctryne, praying for him in the Pulpit, and makyng him a God, to the great Deceyte, illudying and seducyng of our Subjects, bryngyng them into Errors, Sedicion, and Evil Opynyons, more preferring the Powers, Lawes, and Jurisdiction of the said Bishop of Rome, then the most Holly Laws and Precepts of Almighty God. We therefore myndyng not only to provide for an Unities and Quietnes, to be had and contynued amongs our said Subjects, but also covetyng and desyryng them to be brought to a Profession and Knowledge of the mere Verity and Truth, and no longer to be seduced, nor blynded with any such Supersticious and False Doctryne of any Earthly Usurpers of Gods Lawes, Woll therefore and Command you, that wher and whensoever ye shall fynde, perceive, know, or here tell of any such Sedicious Personnes, that in such wise do sprede, teach, or preach, or otherwise sett forth any such Opynyons and Pernicious Doctryne, to the Exaltacion of the Power of the Bishop of Rome; bryngyng therby our Subjects into Error, Grudge, and Murmuracion, indelayedly do apprehend and take them, or cause them to be apprehended and taken, and so committed to Warde, there to remayne without Bayl or Maynprize, untill upon your Advertisement thereof unto us, or our Council, ye shall know our further Pleasure in that Behalfe: Given under our Signet, at our Manor of Greenwich the xii Day of April.

XXXIV.

A Letter of the Archbishop of York's, setting forth his Zeal in the King's Service, and against the Pope's Authority.

(Cotton Library, Cleop. E. 6. p. 236).

PLEASE it youre Highnes to understande, that the viith Daye of June, I received by the Hands of Sir Francise Bygott, your most Honorable Letters; by tenor whereof I perceiue, that your Highness is enformed, and so doth take it, that wher as the same your Highnes, as well by Conuocations of your Clergies of both Provinces, as by your High Court of Parliament is declared the Supreme Hed in Yerthe of the Church of England, and also by the Clergie of the said Conuocations, it is avowed, that the Bishop of Rome by Gods Lawe hathe no more Jurisdiction within this Realme than any other Foreigne Bishope; and therefore ordre taken by your High Court of Parliament, by the Consent of the Lords Spiritual and Temporal, and the Comens in the same assembled, as well for the Unitynge and Knittinge of your sayde Style and Title of Supreme Hed to your Imperiall Crowne, as for the Abolishment of the saide Bishope of Rome's Autoritie and Jurisdiction, yet I neuertheless, nodre remembring my Consent giuen to the same, by my Subscription and Profession, signed with my Hande, and sealed with my Seal, have not done my dewe Endevorment to teach the same, nor cause to be taught within my Diocese and Province; so that the foresaid Truths myght be imprinted and rooted in the Harts of the Ignorant People your Highnes Subjects, wherefore your Highnes commanduth me, not onlie to Preache the forsaide things in my Person, and also to commande others to Preache the same, but also to give Commandment in your Highnes Name, to all maner of Prelates and Ecclesiastical Persons within my Diocese and Province, to declare and cause to be declared everie Sunday; and therewith to open to the People your Highnes just and raysonable Cause, moveing the same to refuse and to exclude out of your Realm all the Jurisdiction and Autoritie of the said Bishop of Rome; and fethermore your Highnes commandeth me to cause all Collects and Places of the Masse-Booke, wher anie mention is made of the saide Bishope of Rome to be rased out, and nodre the sayd Collects, nor any other Thing, wherbie the said Bishops Autoritie is magnified, to be had anie more in Use, but to be utterlie suppressed with Silence; and besides this, your Highnes in the same your most honourable Letters, giveth order for Scole Masters, how they shall instill

and inculke the foresaid Trueths into the Harts of theyre Disciples, to the intent, that so beeing enplanted and rooted in tender Aige, they may so allwaies continue. In moste humble Maner prostrate, I beseech your Highnes to take in good Parte my Answer. I trust your Highnes is not unremembred, that about this Tyme the last Year, anoune after my Return from your Highnes, my Lord of Canterburie by your Commandment sent to me a Booke, wherein was an Order for Preaching, and in the same Forme devised, as well for Preachers as Curats, for the Beads; in which Forme, your Highnes Style and Title of Supreme Hedde is mentioned, and ferther in the same Booke, your Highnes hath given Commandment, that every Preacher sholde afore Easter last past ones in solempne Audience declare the usurped Jurisdiction within this Realme of the Bishope of Rome, and your Highnes just Causes to decline from the same; and also to open and declare such Things, as myght avowe and justifie your Highnes refusall of Mariage with the Princes Doager, and Lawful Contract of now with your most dear Wife Queen Ann, and in the same an Order also given for the Suppression of the Generall Sentence; After the Recepte of which Booke, the Sunday next following, which was then the Second Sunday after Trinitie Sunday, I went from Cawood to York, and ther in my own Person, declared as well your Highnes Cause touchinge the Matrimonie, as also your Refusall of the Popes Jurisdiction, furnishinge both so at leangth, that I trust that nothing that needed to be opened and spoken, was left unspoken: And to the intent, that I wolde have the Thing the more spread abrode, I forthwith upon the Recepte of the forsaide Booke, sent to York to publishe ther, that I wolde be ther Sundaye followinge, and cawsed the Churches to make an Order of theyre Service, in suche Tyme, as everie Man myght have oportunities to be at the Sermon, and speciallie required the Mayer and his bretherne, and your Faithful Chaplaine and Servants, Mr. Magnus, and Sir George Lawson to be ther, and ther and than afore a great Multitude, and as it is to be supposed in that Multitude werr a great number of sundry Parts of the Contree, which never lack in that Citie, it may be thought ther was the greater number, because it was noysed that I sholde Preache, takenge occasion of thees Words in the Gospell of that Daye, *Uxorem duxi ideo non possum venire*, so I uttered, explained, declared, and opened both the forsaide Matters, and the Injuries doon to your Highnes by the Bishope of Rome Clement, that your saide Chapleyne and Servants, Mr. Magnus and Sir George Lawson, thought that the Audience was satisfied.

These ii bee my Witnesse hearin, with a very great Multitude besides them, that I nothings fayne heerin. As for your Highnes Title of Supreme Hed, I touched not than, for somutche, as no order was given than, but onlie to meke mention therof in the Prayors; and it is well known to all that have herde me Preache ever sins my first comynge into my Diocese, that for more speed of Tyme, and more utterance of Mater, I never have made Prayours in any Sermond, but proceeded forward without stope, nor have anie Thinge, or not muche, rehersed in Latin, but English it in course, for the same Purpose. Also upon the Receipt of the same Booke, furthwith I commanded my Officers; and others that coulde Write, to make out a great Number of the saide Books, and cause to be delivered to everie Preacher within my Dyocese a hole Booke, charge them, to doe according to the Instruction therof, and generallie everie Curate a Booke comprisenge as muche as touched theyre Charge, and if he were a Preacher, he had the hole. And I assured your Highnes, I have not yet herde, but that every one of the said Curats foloweth theyre Books in everie Poynte; and speciallie praye for your Highnes as Chief Hedde of the Church, and all other Things observe in the same; and yet I have done my Diligence to herken and know if it were otherwise. And I doe not know but all the Preachers have done theyre Duetie; and to the great Number of them I spake my selfe, and delivered them Books, and Charged them. And further, I charged all Curatts and others, that they sholde suffer no Man to preache in theyr Churches; to the intent, that all that would preache, should be constrained to come to me, that I might deliver them the foresaid Instructions. And never yet anie had Licence of me to preache, but he had suche a Book delivered hym. To every House of Fryars, and other Religious Houses, wher anie Preachers werr, I gave Books; and likewise to all that I knewe, or coulde learne to be within my Dyocese, with Charge that they sholde folow the Booke. When anie Religious Men came to me for Counsell, I told them what I had done, and gave them Counsell to doe the same. Of divers Sorts have come to me, both Observants and Cartusians, and others. Upon Good Frydaye last past, I charged the Treasurer of Yorke, that he sholde leave out the Collect *pro Papa*. Lykewies I charged the Deacon that songe the Hyme *Exultet Angelica*, in the Hallowing of the Paschall, that he sholde leave out mentiou therein made *de Papa*. The Trueth of all these Things may be examined and known, if it shall so please your Highnes: By wiche it shall appear,

I trust, that I am not in suche Blasme as your Highnes imputethe to me; enformed by them, peradventure, that be not my Friends. Your Highnes somewhat knoweth me. I have been allwayes open and plain, and hidreto I dare avowe I never deceived you, nor heratter shall in any Thing that I take upon me, as my Lerynge and Conscience woll serve. And now, after the Receipte of your most Honorable Letters by Sir Francis Bygott, I forthwith caused Letters to be made to my Lord of Duresme and Carlisle, and to all Archdeacons, gevinge to them (on your Highnes behalf) streight Commandement, to follow true lie and syncerlie theffecte of such Commandements, as your Highnes hath given me in your most Honourable Letters; and have charged all Archdeacons to see, that all Things, according to the Tenor of your saide most Honorable Commandment, bee done without Delaye; and have charged them to deliver Books to all Curats and others, of the olde Instructions, putting to them all that is nowe encreased in these your Highnes last most Honorable Letters: So that I trust, all Things shall bee done according to your Highnes Commandment, with all Speed, Efficacie and Diligence, wherunto I shall hearken. And for my Parte, I have (on Sunday last past, which next followed the Receipte of your Highnes most Honourable Letters) declared all Things comprised in the same; so that, I trust, the Audience was satisfied. I caused the Citie to be warned afore, and diverse of the Contree were present. And your faythful Chapleigne and Servants, Magnus and Sir George Lawson, I specially required to be ther; as in deed they werr, and can reoport what they think therof. Ther werr also present the Abbot of Sainte Maries of Yorke, the Treasurer of Yorke, Sir Francis Bygott; these werr there, your Servants and Chapleignes, and others. I trust your Highnes shall never fynde in me, but that I promise, I shall fullfill, and all things doe with good Haste, that I may doe, at your Highnes Commandement, God not offended. And most humble prostrate, I besече your Highnes to be so graciouse, good Lord, not to beleive any Complaynts of me afore you have herde my Answer. The Tyme is now suche, that some Men think they doo highe Sacrifice, whan they may bring into your Highnes displeasure, such a poor Priest as I am: But I trust in our Lorde, that your Highnes dothe not soe take it, and that our Lorde woll continewe your Highnes graciouse Mynde towards your poore Preests and Chapleignes; and that he shall sende to them, that cawsleslie provoke the grevouse Displeasure of your Highnes against your saide Preests, better Grace hereafter. For which, and for the

continually Keeping of your Highnes in his Governauce, I shall, as I am most bounde, continually praye. From Bishops-Thorpe, the xivth of June 1535.

Your Highnes most humble

Preest and Beadman,

EDWARDE EBRO'.

XXXV.

A Letter of Cromwell's to the King's Ambassador in France, full of Expostulations.

(Ex MS. Rymeri).

SIR;

August the 23d.

AFTER my most Hertie Recommendations, these shall be to advertise you, that the 17th Day of this Moneth I receyved from you a Packet of Letters, which indelayedlie I delyvred unto the King's Highnes, and conferred with his Grace. Theffecte both of your Letters, and all others within the saide Packet, being directed aswell to his Highnes as to me. And after his Highnes had with me perused the hole Contents thoroughlie of your saide Letters, perceyving not onelie the lykelyhood of the not Repairee into Fraunce of Philip Melanchthon, but also your Communications had with the Frensh King, upon your Demaunde made of the King's Highnes Pencions, with also your discrete Answers and Replications made in that behalf; for the which his Majestee gyveth unto you his Hertie and Condigne Thanks. Ye shall understande, that his Highnes comaunded me to make you Answer in this wise folowing. First, as touching the King's Money, his Highnes doubtith not, but seeing both the French King, and also the Grete Mayster, have promised you it shall be depeched; ye will, as the Case shall requyre, not cease to call upon them till it be depeched. And fether considering, that the said French King, upon youre saide Demaunde of the said Pencions, so sodaynelye fell into Communication with you, aswell of his Friendship and Humanyte shewed to the King's Highnes; alledging, that He at all tymes hathe answered for the King's Highnes, specially being last at Marcells with Pope Clement, with other Thyngs, as in your saide Letters appereth. As also concernyng the Executions lately done here within this Realme, the King's Highnes not a little mervailleth thereat, and thinketh it good, that as of your self ye take some Occasion at convenyent Tyme and Opertunyte to Renovate the saide Communication, both with

the French King, or at the leest with the Grete Maister ; saying unto them, that where the saide French King alledgeth, that he hathe at all tymes answered for the Kyng's Highnes in his Cause ; and specially to the saide Pope Clement at Marcells ; affirmyng his Procedyngs to be Just and Upright concernyng the Matrymony, as ye do wryte in that. Albeit the King's Highnes Proceedings, in all his Affaires within this Realme, being of such Equyte and Justnes of themself as they be, nedeth not any Defence or Assistance ayenst Pope Clement, or any other Foreyn Power, having Goddes Worde and Lawes only sufficient to defende him ; Yet in that that the saide French Kyng hathe, as he sayeth, answered at all Tymes on the King's Parte, he hathe don nothing but the Parte of a Brother, in Justefieng and Verefyeng the Trueth ; and so continuyng, shall do as apperteyneth to a Prynce of Honour, which the King's Highnes doubtith not he hath, and will doe only in Respecte to the Veryte and Trewth, besid the Amyte betwixt them both justlye requyryng the same. And concerning the executions don within this Realme, ye shall sey to the saide French Kyng, that the same were not so marvelous extreme, as he alledgeth. For, touching Mr. More, and the Bishop of Rochester, with suche others as were executed here, their Treasons, Conspiracies and Practises secretly practisyd, aswell within the Realme as without, to move and styrr Discension, and to sowe sedicyon within the Realme, intending thereby not onelye the Destruction of the Kyng, but also the whole Subversion of his Highnes Realme, being explained and declared, and so manifestly proved afore them, that they could not avoyde nor denye it : And they thereof openly detected, and lawfully convicted, adjudged and condemned of High Treason, by the due Order of the Lawes of this Realme, it shall and may well appere to all the Worlde, that they having such Malice roted in their Herts agenst their Prynce and Sovereigne, and the totall Destruction of the Comen Weale of this Realme, were well woerthie, if they had had a Thousand Lyves, to have suffered ten tymes a more terrible Deth and Execution then any of them did suffer. And touching suche Wordes as the saide French King spake unto you, concerning how Mr. More dyed, and what he saide to his Daughter going to his Judgement, and also what Exhortations he should gyve unto the Kyng's Subjects, to be trew and obedient to his Grace ; assuring you that there was no such Thing, whereof the Grete Master promysed you a Double at length : in that the King's Pleasure is, that ye shall not onelie procure the said Double, and sende it hither, but

also sey unto the saide French King, that the King's Highnes cannot otherwise take it but verve unkyndly, that the saide French King, or any of his Counsaile, at whose hands he hathe so moche meryted, and to whom he hathe mynstered so many Grete Benefits, Pleasures and Commodityes, shoulde so lightly gyve Eare, Faith and Credence to any such vayne Brutes and fleeng Tales; not havynge first Knowledge or Advertisement from the King's Highnes here, and his Counsaile, of the Veryte and Trewth; affirming it to be the Office of a Freinde, hering any suche Tales of so Noble a Prynce, rather to have compressed the Bruters thereof to Sylence, or at the leest not permitted to have dyvulged the same, untill such Tyme as the King's Majestee being so dere a Frende had ben advertesed thereof and the Trewth knowen, before he shoulde so lightly beleve or alledge any suche Reporte. Which ingrate and unkynde Demeanure of the saide French King, used in this Behalf, argueth playnly not to remayn in his Brest such Integryte of Herte, and syncere Amyte towards the King's Highnes, and his Proceedings, as his Highnes alwayes heretofore hathe expected and loked for: Which Thing ye may propone and alledge unto the saide French King, and the Grete Master, or to one of them, with suche Modestie and Sobrenes, as ye thinke they maye perceyve that the King's Highnes hathe Good and Just Cause in this Parte, somewhat to take their Light Credence unkyndly. And whereas the said French King sayeth, that touching such Lawes as the King's Highnes hathe made, he will not medle withall; alledging it not to be mete, that one Prynce shoulde desire another to chaunge his Lawes; sayeing, that his be too olde to be chaunged. To that ye shall say, That such Lawes as the King's Highnes hath made here, be not made without Substauncyall Grounds, by Grete and Mature Advise, Counsaile and Deliberation, of the hole Polycie of this Realme, and are in Dede no new Lawes, but of grete Antiquyte, and many Yeres passed, were made and executed within this Realme, as now they be renovate and renewed onlie in Respecte to the Commen Weale of the same. And it is not a little to his Highnes Mervule, that the saide French King ever would counsaile or advise him, if in case hereafter any such like Offenders should happen to be in this Realme, that he should rather banysh them, than in such wise execute them. And specyallie considering, that the saide French King himself, in Commonyng with you at the Tyme, not only confessed the extreme Execucyons and grete Bruyllie, of late don in his Realme, but also that he now intendeth to withdraw the same, and to Revoke

and Call Home agayn suche as be out of his Realme: The King's Highnes therefore, the more straungely taketh his saide Advise and Counsaile, supposing it to be neither thoffice of a Frend, nor of a Brother, that he wold determyn himself to call home into his Realme agayn his Subjects being out of the same, for speking agenst the Bishop of Rome's usurped Authorite, and Counsaile the Kings Highnes to banyshe his Traytours into straunge Parts, where they myght have good Occasion, Tyme, Place, and Oportunyte to wourke their Feats of Treason and Conspiracie the better agaynst the King's Highnes and this his Realme: In whiche Parte ye shall somewhat engreve the Matier after suche sorte as it may well appere to the saide French King, that not only the King's Highnes may take those his Counsailes and Communications, both straungely and unkyndely, thinking the same not to procede of mere Amyte and Friendship, but also using such Polycie and Austeryte in proponyng the same with the said French King, and the Grete Maister, taking such Tyme and Oportunyte as may best serve for the same, as they may well perceyve the Kings Highnes Proceedings here within the Realme, both concerning the saide Execucyons, and all other Things, to be onely grounded uppon Justice and the Equyte of his Lawes, which be no new Lawes, but Auncyete Lawes made and established of many Yeres, passed within this Realme, and now renovate and renewed as it is aforsaide, for the better Order, Weale, and Suretie of the same. And ye may ferther say, that if the French King and his Counsaile well consyder, as they ought to do, that it were moch better to advance the Punyshment of Traytours and Rebels, for their offences, then to ponysh such as do speke agenst the usurped Auctoryte of the Bishop of Rome, who Daylie goeth about to suppress and subdue Kynge and Princes, and their Auctoritee gyven to them by Goddes Worde; all which Matiers the Kinges Pleasure is, that ye shall take Tyme and Occasion, as ye talkyng agayn with the French King, or the Grete Maister, may declare your Mynd, as before is prescribed unto you: Adding thereunto such Matier, with such Reasons, after your accustomed Dexteryte and DiscreSSION, as ye shall thinke most Expedient, and to serve best for the Kings Purpose, Defence of his Proceedings, and the Profe of the French Kings Ingratitude, shewed in this Behalf; not doubting in your Wisdom, good Industrie, and discrete Circumspection, for thordering and well-handelling of the same accordynglye.

And touching Melanchton, considering there is no likelihood of his Repayree into Fraunce, as I have well per-

ceved by your Letters; the Kings Highnes therefore hath appointed Cristofer Mount, indetaiedlie to take his Journey where Melanchton is: And if he can, to prevente Mounsieur de Langie in suche wise, as the said Melanchton his Repayree into Fraunce, may be stayed and dyverted into England, not doubting but the same shall take Effecte accordinglie.

And as to Mr. Heynes, the King's Pleasure is, that he shall go to Parys, there to lerne and dissiphre the Oppynyons of the Lernerd Men, and their Inclinations and Affections aswell towards the Kyngs Highnes Proceedings, as to the Bishop of Rome his usurped Power and Auctoryte, after such sorte as the Kings saide Highnes hath now wrytten to hym, by his Gracious Letters addressed both to him, and the saide Cristofer Mount; dyrecting them what they shall do in all Things comytted to their Charge at this Tyme, as I doubt not, they will put there unto their Devoires for the Accomplishment of the Kings Pleasure as apperteyneth. And thus makyng an Ende, prayeng you to use your Discession in the proponing of the Premisses to the French King, and the Grete Master, or the one or both of them, using the same as a Medecyn, and after such sorte, that as nere as ye can, it be not moch displeasantly taken, advertesing the Kings Highnes from Tyme to Tyme of the Successes therof; and of all other Occurraunts as the Case shall require. I shall for this Tyme bid you most Hertelie Farewell, &c.

Thornebery the 23d Day of August.

XXXVI.

The Engagemēt sent over by the French King, to King Henry, promising him that he would adhere to him, in condemning his First, and in justifying his Second Marriage.

(Paper-Office.)

FRANCISCUS Dei Gratia Francorum Rex Christianissimus, omnibus et singulis presentes Lecturis et Auditoris salutem. Non honoris solum nostri, verum etiam officii et pietatis ratio illud à nobis efflagitat, ut non modo fortunam, sed etiam fidem, Auctoritatem, gratiam, et studium omne nostrum adhibeamus, ne cum amici longe charissimi, et de nobis optimè meriti, injuria justitia etiam et veritas negligantur. Hinc est quod cum Serenissimus et Invictiss. Princeps Henricus Dei Gratia Angliæ Rex, Fidei Defensor, Dominus

Hiberniæ, et Secundum Deum, Supremum in Terris Ecclesiæ Anglicanæ Caput, Charissimus Frater ac Consanguineus et perpetuus Confederatus noster, vigore cujusdam dispensacionis a bonæ memoriæ Julio papa, illius nominis secundo, cum nobili Muliere Catherina, preclaræ memoriæ Ferdinandi et Elisabeth Hispaniarum Regum, Filia, ac preclaræ memoriæ Illustris Principis Arthuri, dicti sereniss. Regis Henrici Fratris Naturalis et Legitimi, relicta, Matrimonium olim de facto contraxerit, et ex eadem in eodem pretenso Matrimonio, Filiam adhuc superstitem Mariam nomine susceperit, cumque idem Serenissimus Rex dicti incesti Matrimonii conscientia motus, à prefata Domina Catherina diverterit, ac justissimis gravissimis que de Causis, nobis etiam satis cognitis et perspectis, ad id inductus, Matrimonium cum Clarissima et Nobilissima Domina Anna nunc Angliæ Regina, rite, legitime et realiter mierit, contraxerit, et in facie Ecclesiæ Solemnizaverit, et Preclarissimam Dominam Elizabeth Angliæ Principem ex eadem et in eodem Matrimonio Procreaverit, et susceperit, cumq; preterea super illius Dispensationis et Matrimonii viribus ac justicia, necnon super dictæ Dominæ Mariæ Legimitate et natalium defectu, multæ gravesque questiones subortæ fuerint, in quibus tractandis ac in iudicio et veritate discutiendis, nos bene multis Argumentis perspeximus, non eam (quam oportuit) equitatis rationem ab ipso Pontifice Romano habitam fuisse; et multa sive temporum iniquitate sive hominum vitio contra omne jus phasque in premissis et circa ea definita. Voluimus in hac Causa tam gravi integerimos quosq; Regni nostri viros, ac non modo in Sacra Theologia Peritissimos, verum etiam juris Ecclesiastici Callentissimos consulere: quibus etiam Mandavimus ut quid in tota hac Causa Secundum Deum et conscientiam sentirent, fideliter nobis referrent atque responderent. Quoniam his autem habitis prius inter dictos eruditissimos Viros matura Deliberatione, diligenti Examinatione, ac longo tractatu, nos ex eorum omnium et singulorum unanimi sententia et conformi relatione, liquido comperimus, invenimus, et plene intelleximus, non solum quod dicta dispensatio fuit et est omnino nulla, inefficax et invalidatam propter surreptionis et obreptionis vicia, quam propter alias Causas, maxime vero propter Potestatis in dispensante defectum, ex eo viz. Quod Matrimonia cum relictis Fratrum decedentium sine Liberis contracta, sint de jure Naturali et Divino prohibita, nec Romanus Pontifex nec ulla alia humana potestas possit dispensare, ut illa aliquo modo legitima fiant aut consistent; verum etiam quod prefatum Matrimonium inter dictum Charissimum Fratrem nostrum ac

prefatam nobilem mulierem dominam Catherinam de facto ut prefertur contractum, fuit et est Incestum, ac prorsus nullum, ac etiam contra Sacrosancta Dei percepta, atque adeo contra omnia jura tam Divina quam humana usurpatum, quodque proinde dicta Domina Maria in eodem pretense Matrimonio ut prefertur, suscepta et procreata, ad omnem juris effectum spuria et illegitima proles, ac ex illicito et incesto coitu genita fuit et est, sicque ab omnibus reputari, censeri, et haberi debuit, ac debeat omnino: ac etiam quod dictum Matrimonium quod idem charissimus Frater noster cum dicta clarissima Domina Anna Angliæ Regina contraxit, fuit et est modis omnibus Sacrosanctum, legitimum et validum: quodque dicta Illustris Domina Elisabeth Angliæ Princeps ex eodem Matrimonio, suscepta necnon alia quæcumque proles ex eodem Matrimonio, Divina Bonitate in posterum sustipienda, Legitima fuit et est, eritque et esse debet. Ac denique cum non solum multi ex Reverendissimis Romanæ sedis Cardinalibus inter quos imprimis fuit Cardinales ille quondam Aucomtanus, verum etiam nuper bonæ memoriæ Clemens Papa Septimus, ex certa et deliberata Animi sui Sententia, cum nobis ipsis Marsiliæ tunc existentibus, tum alias sæpe Oratoribus nostris tunc Romæ agentibus, palam ac vivæ vocis suæ oraculo confessus sit, et expresse declaravit se sentire, dictam Dispensationem et Matrimonium cum dicta domina Catherina contractum, fuisse et esse nulla prorsus, et de jure invalida, quodque eadem sic fuisse et esse per suam sententiam definitivam seu finale decretum, declarasset, pronunciasset, et definivisset si privati quidam affectus et respectus humani non obstitissent. Nos igitur Franciscus Francorum Rex antedictus, ut justum veritati suffragium serentes, simul et justissimæ charissimi Fratris nostri Causæ patrocinemur, notum facimus et in publicam testationem deduci volumus, per presentes, quod nos primam quidem dictam dispensationem quæ a dicto Julio Secundo ut predicatur emanavit, nullam prorsus ac minus validam, et ex dictis causis inefficacem irritam inanem fuisse semper, et esse, deinde ipsum Matrimonium quod ejusdem Dispensationis virtute cum dicta domina Catherina olim de facto contractum fuit, incestuosum, nullum ac omnino illegitimum, ac naturali Juri et Divinæ contrarium fuisse et esse, ac pro incestuoso, nullo minusque legitimo haberi debere; denique dictam Dominam Mariam ex eo Matrimonio ut premititur susceptam, prorsus illegitimam et ad succedendum in Paterna Hereditate prorsus inhabilem fuisse et esse, et pro tali haberi censerique debere, reputamus, acceptamus, judicamus, asserimus, censemus et affirmamus. Similiter reputamus, ac

ceptamus, judicamus, asserimus, censemur et affirmamus quod Matrimonium illud quod idem Serenissimus Rex et Charissimus Frater noster, cum prefata Illustrissima Domina Anna contraxit, fuit et est modis omniibus Sacrosanctum, legitimum et validum, et quod proles ex eodem Matrimonio suscepta seu suscipienda, maxime autem dicta clarissima Domina Elisabeth nunc Angliæ Princeps ex eisdem ut prefertur procreata, ad omnem juris effectum legitima fuit et est, eritque et esse debet. Quodque non solum omnia ex singula quæ dictus Serenissimus Rex et Charissimus Frater noster, pro confirmando et stabiliendo hujusmodi Matrimonio suo quod cum præfata Illustrissima Domina Anna Angliæ Regina contraxit, necnon predictæ Dominae Elisabeth Filiæ suæ, ac aliorum liberorum qui ex hoc Matrimonio procreabuntur, Legitima et Hereditaria in Regnum suum Successione, statuit, ordinavit, aut promulgavit, justissimis fundamentis innitantur et subsistant, verum etiam quod omnia et singula Sententiæ, censuræ, decreta, alii quicumque processus et judicia contra præmissa ac eorum occasione per bonæ memoriæ Clementem nuper Pontificem Romanum, aut alium quemcunque Judicem, sive aliam Autoritatem quamcunque facta, edita aut promulgata, aut imposterum edenda, ferenda, facienda sive promulganda, sint ipso jure nulla, irrita, injusta et iniqua, ac pro talibus haberi, reputari, adjudicari, et censeri debere certo credimus, constanter attestamur, censemur, asserimus, et affirmamus per presentes. Promittimus insuper in fide ac verbo Regio, ac sub Hypotheca omnium bonorum nostrorum Patrimonialium et fiscalium, necnon bonorum subditorum nostrorum, etiam in forma contractus Garenticii Paratam Executionem habentis, obligamus nos, Heredes et Successores nostros, dicto Serenissimo Henrico Charissimo Fratri nostro, Heredibus et Successoribus suis, quod nos hanc Animi nostri Sententiam, et Judicium, quod super Præmissis nos habere vere et ex Animo Declaravimus, semper et ubique locorum, maxime autem in omnibus et singulis futuris Synodis, aut Conciliis generalibus, et coram quibuscunque Judicibus, necnon apud et contra omnes Homines; quicumque eidem Sententiæ nostræ quacunque ratione adversabuntur, cujuscunque Autoritatis, pre-eminentiæ aut Dignitatis, etiam si Supremæ fuerint, per nos ac nostros subditos quoscunque, tam in Judicio quæ extra, manutenebimus, propugnabimus, ac si opus fuerit, etiam manu forti defendemus, ac pro viribus justificabimus: nec ullo unquam modo aut tempore imposterum publice aut occulte, directe aut indirecte, eidem Sententiæ nostræ contraveniemus: nec quicquam unquam attemptabimus, moliemur, aut faciemus,

nec ab aliis imposterum cujuscunque Autoritatis fuerint, fieri aut attemptari quantum in nobis est, permittemus, quod in irritationem, enervationem, prejudicium, aut in contrarium huic nostræ Sententiæ cedat, aut cedere possit quovismodo. In cujus Rei Testimonium, &c.

Marked on the Back, thus:

Instrument of Francys the First, King of France, whereby he justifieth the Mariage of King Henry the VIIIth with Queen Anne, and declareth the Invalidity of the former with Q. Catherin, notwithstanding the Pope's Dispensation.

In another Place, on the Back, and with another Ancient Hand (I believe, Cromwell's).

An Instrument devised from the French King, for his Justification and Defence of the Invalidity of the King's Highnes Fyrst Mariage, and the Validyte of the Seconde.

XXXVII.

Cranmer's Letter to Cromwell; justifying himself, upon some Complaints made by Gardiner. An Original.

RIGHT Worshipful, in my moste hartie wise I commend me unto you, most hartely thankyng you, for that you have signified unto me by my Chapleyn Master Champion, the Complaynte of the Bishope of Wynchester unto the King's Highnes, in two Thyngs concernyng my Visitation. The one is, that in my Stile I am written, *Totius Angliæ Primas*, to the Derogation and Prejudice of the King's Highe Power and Authoritie, beyng Supreme Hedde of the Church. The other is, That his Dioces (not past five Yeres agon) was visited by my Predecessor, and muste from hensfurthe paye the Tenth Parte of the Spiritualities, accordyng to the Acte granted in the last Session of this Parliament; wherfore he thinketh, that his Dioces shuld not be charged with my Visitation at this Tyme. Fyrste, as concernyng my Stile, wherin I am named *Totius Angliæ Primas*, I suppose, that to make his Cause good (which els in dede were nawghte), he doth myxe it with the Kyng's Cause (as ye knowe the Man Lacketh neither Leryng in the Lawe, neither witty Invention, ne Crafte to sett furth his Matiers to the best), that he myght appere not to maynteyne his own Cause, but the Kyng's; agaynst whose Highnes, he knoweth right well, that I may maynteyne no Cause; but gyve

place, and lay both my Cause and Self at my Prince's Feet. But to be playne, what I think of the Bishop of Winchester, I cannot persuade with my self, that he so much tendereth the King's Cause, as he dothe his own, that I shuld not visite him: And that appereth by the very Tyme. For if he cast no farther, but the Defence of the Kyng's Grace's Authoritie, or if he entended that at all, why moved he not the Matier, before he receyved my Monytion for my Visitation; whiche was within Four Myles of Winchester dellyvered unto hym the 24th Day of April last, as he came up to the Court? Moreover, I do not a litle marvaile why he shuld now fynde Faute, rather than he did before, whan he took the Bishop of Rome as Cheff Hedd: For though the Bishop of Rome was taken for Supreme Hedd, notwithstanding that, he had a great Nombre of Primates under hym; and by having his Primates under hym, his Supreme Authoritie was not less esteemed, but much the more. Why then may not the Kyng's Highnes, beyng Supreme Hedde, have Primates under hym, without any Dymynshing, but with the Augmentyng of his said Supreme Authoritie. And of this I doubt not at all, but that the Bishop of Winchester knoweth as well as any Man lyving, that in case this said Stile, or Tyle, had byn in any Poynt Impedment or Hinderance to the Bishop of Rome's usurped Authority, it would not have so long ben unreformed as it hath byn. For I doubt not, but all the Bishops of England, would ever gladly have hadd the Archbishop's both Authoritie and the Title taken away, that they myght have byn equall together, which well appereth by the many Contentions agaynst the Archbishops for Jurisdiction, in the Courte of Rome; which had ben easily brought to pass, if the Bishops of Rome had thought the Archbishops Titles and Stiles to be any Derrogation to their Supreme Authority. All this notwithstanding, yf the Bishops of this Realme passe no more of their Names, Stiles and Titles, than I do of, myn; the Kyng's Highnes shall sone order the Matter between us all. And if I saw that my Stile were agaynst the Kyng's Authoritie (wherunto I am specially sworne): I would sew myself unto his Grace, that I myghte leave it; and so wolde have don before this Tyme. For, I pray God never be mercyfull unto me at the Generall Judgement, if I perceyve in my Hert, that I sett more by any Title, Name, or Stile that I write, than I do by the Paryng of an Apple, farther than it shall be to the setting furthe of God's Worde and Will. Yet I will not utterly excuse me herin, for God must be Judge, who knoweth the Botome of my Harte, and so do not I myself: But I speake forsomuch as

I do fele in my Harte, for many evill Affections lye lurking ther, and will not lightly be espied. But yet I would not gladly leave any Juste Thyng, at the Pleasure and Sute of the Bishop of Winchester, he beyng none otherwise affectionate unto me, than he is. Even at the Begynnyng furst of Christ's Profession, *Diotrephes* desyred *gerere Primum in Ecclesia*, as saith St. John in his last Epistell. And syns, he hath had more Successours than all the Apostles hadd, of whom have come all theis Glorious Titles, Stiles, and Pompes into the Church. But I would, that I, and all my Brethren the Bishops, wold leave all our Stiles, and write the Stile of our Offices, callyng our selves *Apostolos Jesu Christi*: So that we toke not upon us the Name vaynly, but were so even in dede; so that we myghte ordre our Dioces in suche Sorte, that neither Paper, Parchemente, Leade, nor Wexe, but the verie Christian Conversation of the People, myght be the Letters and Seales of our Offices, as the Corinthians were unto Paule, to whome he said, "Literæ nostræ, et Signa Apostolatûs nostri vos estis."

Now for the Seconde; where the Bishop of Winchester allegeth the Visitation of my Predecessour, and the Tenth Parte now to be paid to the Kyng. Truth it is, that my Predecessour visited the Dioces of Wynchester, after the Decesse of my Lord Cardynall, as he did all other Dioces (*Sede vacante*); but els I thynke it was not visited by none of my Predecessours this Forty Yeres. And notwithstanding that, he hymself not considering thair Charges, at that Tyme charged them with an newe Visitation, within lesse than Half a Yere after; and that agaynst all Righte, as Doctour Incent hath reported to my Chancellour, the Clergie at that Tyme paying to the Kyng Half of their Benefices in Five Yeres, whiche is the Tenth Parte every Yere, as they paid before, and have paid syns, and shall pay still for ever by the laste Acte. But I am verie gladde, that he hath now some Compassion of his Dioces, although at that Tyme he had verie smale, whan he did visite them the same Yere that my Predecessour did visite. And also other Bishops, whos Course is to visite this Yere, kepe thair Visitation (where I did visite the laste Yere), notwithstanding the Tenth Parte to be paid to the Kyng's Grace. Howbeit I do not so in Wynchester Dioces, for it is now the Third Yere syns that Dioces was visited by any Man, so that he hath the leste Cause to complayne of any Bishop, for it is longer syns his Dioces was visited than the other. Therefore where he layeth to aggravate the Matter, the Charge of the late Acte graunted, it is no more agaynste me, than agaynst all other Bishops that do visit this Yere, nor

makyth no more agaynst me this Yere, than it made agaynst me the laste Yere, and shall do every Yere hereafter. For if ther were true Men, in Accomptyng and Paying the Kyng's Subsidie, they are no more charged by this newe Acte, than they were for the Space of Ten Yeres past, and shall be charged ever hereafter. And thus to conclude, Yf my saide Lorde of Wynchester's Objections shuld be allowed this Yere, he myght (by such Arguments) both disallowe al Maner of Visitations that hath be down thes Ten Yeres past, and that ever should be don hereafter. Now I pray you, good Maister Secretary, of your Advice, Whither I shall nede to writte unto the Kyng's Highnes herin. And thus our Lorde have you ever in his Preservation. At Otteforde, the xiith Doye of Maye.

Your own ever assured,
THOMAS CANTUAR'.

XXXVIII.

A Letter of Barlow's to Cromwell, complaining of the Bishop and Clergy of St. David's.

(Cotton Libr. Cleop. E. 4. P. 107.)

PLEASETH your Good Mastership, with Compassion to advertise the Complaynt and unfayned Petitions of your Humble Oratour, disquietly vexed without Cause or any pretenced Occasion, motioned of your said Oratour's Parte: Whereas the Queen, of her Graciousse Bounte, advouched me not unworthy the Priorship of Haverford West, under her Grace's Foundation, syns the Tyme of my ther continuall Residence; Consideryng the hungry Famyne of heryng the Word of God, and desolate Scarcete of true Preachers, I have endeveryd my self, with no small Bodily Dainger against Antichrist, and all his Confederat Adherents, sincerely to preach the Gospell of Christ; whose Verite, as it is invincible, so it is incessantly assailed of faithles false Perverters; by Reason whereof, they which of Dutie ought to fortifie me in Manteynyng the Truth maliciously have conceiv'd a malevolent Mynde, causles to maligne against me in such wise, that I was forced (from their Tyranny) to appele unto the Kyng his Honourable Councillis; as plainly apperith by the untrue, surmised Articles, falsely contrived by the Black Freer of Haverford West; which thoughe I presented to your Mastership, as the Act of his onely doing yet was it the Mayntenans of the Bishop, and his unghostly Spirituall Officers; which is

evident by the Reward of the Bishop to the Freer, at his departing, also by his Letters directed to Mr. Dean of the Arches, and to Doctor Huys, diligently to sollicite that I might be suppressed in my just Matter: And where they sithe perceive that (Praise be to God) under the Favour of your righteous Equite, they cannot prevaile against me as they wilfully would, yet cease they not wrongfully to vex such as pertayne to me, troblyng them with Tyranny for my Sake, no such Tyranny deserving. As, where of late I sent a Servant Home about certain Busines; immediatly after his Comyng, the Bishop's Officers ascited hym to Appearance, ransacking his House, forced him to deliver such Books as he had; that is to say, an Englishe Testament, the Exposition of the vth and vith Chapters of Matthew, the Tenn Commandments, and the Epistle of Saynte John; violently with holding them with vehement Reproches, and clamorouse Exclamations against Heretikes: As if to have the Testament in English were horrible Heresie, to no litle dismayng and ferefull Discomfort of the sincere Favorers of God's Word. Moreover, they charged in the Kyng's Name, the Maire of Tynby, in payne of Fyve Hundreth Markes, to put in Warde the said Poore Man, his Wiff, and a certain Honest Widdowe of inculpable Fame, with whom they were at host, laying certen Articles to their Charge which they never thought nor spake, and after most shamefull Rumors rayseed upp to their Dyffamation, with slanderouse Wonderment of the Towne, all crayfty Means assayed to bryng in false Witnes, when no Accuser would appear openly; as a true Certificat under the Towns Seal, largely doth testify; the above mencyoned Officers without any Charitable Satisfaction to the said Parties wrongfully Imprisoned, badd the Maire do with them as he listed; and so thens departing made their advaunt in Places where they came of their valyant Actes against Hereticks, meaning thereby the Favouers of Christs Gospell: In Consideration whereof, it may please your Singular Goodnes to provide a Redress, that from the Terrour of such Tyrannes, the Kings Faythfull Subiects, your porre Oratoures maye peaceably live according to Gods Lawes, without any suche unchristen Empeschment, and combrose Vexations.

Furthermore unfayndly to ascertain your Maistership in what perilous Case greatly lamentable the Kings Faithfull Subjects, the poore Resians in the Dioces of Saynt David, your Suppliant Oratours, are miserably ordered under the Clergy, requireth a farre larger Processe then here maye conveniently be comprised: For though we have semblably to other Dioceses, in outwarde Auctorite and exterior Cere-

monies a Bishope, a Suffrigan, Archdeacons, Deanes, Commissaries, and other Bishoplike Officers, intituled with Spirituall Names; also a multitude of Mounks, Cannons, Freers, and Secular Pristes, yet among them all, so many in Number, and in so large a Dioces, is there not one that sincerely Preacheth Gods Word, nor scarce any that hartely favorith hit, but all utter Enemyes ther against, whose stubborne Resistance cannot last without froward Rebellion against the Kings Gracious Actes established upon the Verite of Gods Word. And concerning the enormous Vices, the fraudulent Exactions, the mysordered Lyving, and Heathyn Idolatry, shamefully supported under the Clergies Jurisdiction; which by sequele of theyr blynd wilful Ignorance, do consequently follow, no Dioces, I suppose, more corrupted, nor so far out of Frame, without hope of Reformacion, except your Lordship shall see a Redresse, in whom under the Kyngs Grace, the Trust of all those that meane well onely consistyth. Fynally theyr abused Fashioned at length to discover at your Commandment; I shall be ready with such certente of Truth, that no Advirsary shall be able to make contrary Denyall; which so performed, it may then please your good Mastership to licence me to departe, under the lawfull Favour of your Protection; without the which, nether can I without Perell repair Home, nor there in Safte contynue, among so odious Adversaries of Christs Doctrine, by whose Tyranny, that I may not be unjustly opprest, I most humbly beseeche your assistant Aide, howbeit no farder then the Write of Scripture will justifie my Cause; nether for no Carnall Commodite of any Worldly Preferment, but all onely for the Advancement of Christs Gospell, to the Honour of God, who evermore graciously preearve your Mastership in honourable Felicite.

Your Humble Oratour,

WILLIAM BARLO,
Prior of Haverford-West.

XXXIX.

A Letter of D. Legh's concerning their Visitation at York.

(Cotton Libr. Cleop. E. 4. P. 104.)

To Mr. Cromwell, Chief Secretary.

RYGHT Worshipful Sir, my Dewty pre-supposed, this is to advertise you, that Master Doctor Layton and I, the xiith Day of January, war with the Archbishop of Yorke,

whom we according to your Pleasure and Precepts have visyted: Injoyning him to preach and teach the Word of God (according to his bownd Dewty), to his Cure committed unto him, and also in the Knowledge concerning the Prerogative Power the Kings Grace have, and to see others here in his Jurisdiction being induyd with Good Qualities, having any Respect either to Gods Goodnes, Vertue, or Godlines, to performe the same, injoyning moreover to him to bring up unto you his First, Second, and Third Foundations, wheruppon he enjoyeth his Office, and Prerogative Poore, with the Graunts, Privelegis and Concessions given to him, and to his See apperteyning; the which whan that you had red them, and knowe in all Points the hole Effect of them, I doe not doubt, but that ye shall see and rede many Things worthy Reformation. By the Knowledge whereof, I suppose the King's Highnes and you will be glad, and do think it mete that every Bishope war in likewise orderyd: then shuld they, them under the Governances Edifye much in Christ in his Doctrine and Teachings: And then the Poor Ignorante Persons now by Blindnes and Ignorance sedusid, might therby be brought to Light and Knowledge, wherby they should profit muche, the Welthe of their own Soules, and the Commynaltye: and it should be greatly Expedient to the Conservation of their Fidelite toward their Prince, and to his Graces Succession now begotten, or hereafter to be begotten. ¶ Now that I have enformed your Mastership of our Acts and Deeds, done to a good Ende, as our Opinion serve us, that shall lie in your circumspecte Prudencye and Wisdom to order all Things, as ye shall think to your approved Discretion most mete, and to the farderans of the Glory of God and Preservation of the Common Wealthe, most Expedient and Necessary. For in the same Jurisdictions given heretofore either augmented or diminished, to be ministred to their Bishops as wall be thought to your Wisdom most convenient; I do not dowght but it shall be much profitable, and commodious both to the Kings Highnes, and to your Mastership, as knoweth God, who ever prserve your Mastership. From Yorke the xiiiith Day of January.

Yours ever assured,

THOMAS LEGH,

XL.

A Letter of Tonstall's upon the King's ordering the Bishops to send up their Bulls. An Original.

(Cotton Lib. Cleop. E. 6. P. 246.)

RIGHT Honorable, in my humble Manner I commend me unto your good Mastership. Advertising the same, that I have of late receivd a Letter from Master Doctor Layton, declaring unto me that ye willyd him to write unto me, that albeit the Kings Highness hath directed his Letters Missives to all and singular his Bishops in this his Realme, to appere before his Grace immediatly after the Feast of the Purificacyon next cominge, to the Intent that they shall deliver up unto His Graces Handes all their Bullys of Confirmation, or such other like, as they have had from Rome at any Time heretofore; yet his Grace consideringe my late Departure thens, for my more ease and quietnes, is well content that I make mine Abode here, so that I Write unto his Grace a Letter, therin declaringe that I will be content to doe as other Bishops do in this Behalf, and to gife up into his Handes all such Bullys as his Graces Pleasure is to have of me. Advertising me further, that your Mastership, as my great Frende hath promised to the King, that I will accomplishe the Kings Desire and Pleasure herin: For whiche your most great Kindnes not only shewed unto me many Times heretofor, but also nowe renewid at this Time, with making of such Assurance for me to the Kings Highnes I most humbly Thanke your Mastership. Advertising the same, that forasmuch as I could not perceive by any Part of Master Layton's Letter to what Intent the Kinges Highnes wold have the said Bulles delivered into his Handes; and if in my Letter to be written unto his Grace I should mistake his Entent, I shuld not only thereby offende his Grace, which I would be as lothe to doe as any Subject within his Realme, but also make him to be displeasid with my Kinsman, that so blindly had Written unto me, and paradventure with your Mastership for usinge him for your Secretary in this Behalf: considering with my self the hole Effect of the same, better to be to have my Bulles into his Hands, thought that most best to send up the said Bulles there to be ready to be delivered at his Graces Will and Pleasure: Humbly beseechinge your Mastership to move the Kings Highnes to be Good and Gracious Sovereigne Lord unto me, and to consider if I shuld nowe in my Age leif my Bishoprich, which I trust his

9. Item, If it shall happen, that War, or any other Contencion, either for the Cause of Religion, or for any other Cause besides this Cause, shall be inferred or moved against the said most Noble King, his Realmes, Domynions or Subjects, by whatsoever Prince, State or People, or also against the said Right Noble Princes or Stats Confederat: That in that Case, neither of the said Parties shall give Ayde, Helpe, nor Socours against the other Partie, nor shall assist the Prince, nor the People so invadyng or movyng Warre, neither with Counsaill, Helpe nor Favour, dyrectly nor indirectly, prively nor apertely.

10. Item, That the said most Noble King would vouchsaufe, for the Defense of the said Leage and most Honest and Holie Cause, to Conferre to and with the said Princes, giving suretie (as within is added) to lay fourth and contribute One Hundreth Thousande Crownes. Which Money, it shall be Lawful to the Confederats to use and employ wher Nede shall be, in Cause of Defense, for the Moytee or Halfe Parte therof. The other Moytee they shall take of the same Money, which they have leyd fourth, and contributed to the same Sum.

11. And if need shall be of contynuall and dayly Defence, for the Contynuance of the Warre, or Invasion of Adversaries; in that Case, forasmuch as the Princes and Confederates be not only bound unto ferther Collacion and Contribucion of Money, but also to the mutuall Defence with their Bodies and Goods; it may please the saide most Noble King, not to be greved in so urgent a Cause of Necessity, also to contribute more, that is to say, Two Hundreth Thousande Crownes: Which Money, nevertheles, for the Halfe Partc, the Confederates may employe together with their own Money. And if it happen the Warre to be soner ended, then that that shall remain, shall be justly reserved, and (the Tyme of the Confederation fynshed) shall be restored to the saide most Noble Kinge.

12. Which if tee said most Noble King woll do, the Princes do promyse themselves, with their sufficient Sureties, to assure not onlie that they shall not convert this Money to any other Use, than to the Defence of the Leage and Cause of Religion, together with their owne Money which they in such a Confederation do contribute, but also that entirely and faithfully, they shall paye and restore unto the said most noble King the same Summ, which either when ther shall be no need of Defence, or (after the Defence) shall remain and be left, in case it shall not be employed to that Use.

13. Item, that for as much as the Ambassadors of the said most Noble King shall now for a Tyme remayne in

Germanye, and with the Lernerd Men in Holy Letters, dispute and comun of certeyn Articles; the Princes do desire, that they woll shortly inquire, and knowe their most Noble King's Mind and Resolution, in the Conditions of the said Leage; and when they shall be certefied, to signifie the same unto Us the Elector of Saxe, and Lantsgrave of Hesse.

14. Which when they have done, the Princes will send in their (and the Stats Confederats Names) Ambassadors to the said most Noble King, and amongst them one excellently Lernerd, not onely to conferre with his Royall Majestie upon the Articles of Christ's Doctrine, and to deliberate upon the Ceremonies, and other Things in the Church, to be changed, ordered and reformed, but also to comment and conclude upon all the Articles, of the which we have spoken with the King's most Royall Majesty, in the Name of the Confederats.

XLV.

The Answer of the King's most Noble Majestie of Englande, to the Peticions and Articles lately addressed to his Highnes, from the Noble Prynces, John Frederike Duke of Saxe, Elector, &c. and Philip Lantsgrave van Hesse, in the Names of them, and all their Confederates.

(Paper Office.)

1. THE said most Noble King answereth, That his Majestie will, and hath of long Tyme mynded to set fourth the Evangelie of Christe, and the trew syncere Doctrine of the same, out of which springeth and floweth our trew Faith, whiche to defende he is most redy both with Life and Goods; but to say, that he being a King reckened somewhat Lernerd, (though unworthy), having also so many Excellent well Lernerd Men within this Realme, thinketh it mete to accept at any Creature's Hands, the Observing of his and his Realmes Faith, thonlye Grounde wherof remayneth in Scripture, surely he doth not; and requiereth his entier Friends herewith not to be greved: But his Highnes is right well contented, and much desireth, that for Unyte in Faith and Articles, to be made upon the same, it wolde please his saide Confederats and Friends, to sende hither some of their best Lernerd Men, to conferre and conclude, with him and his Lernerd Men, to the Intente to have a parfaite Concorde and Unyon in Faith amongst us. In which his Highnes doubteth not, but at such Tyme as when their Deputs shall come, they shall fynde the most Towardnes in the King, and in his Realme.

To the Seconde, his Highnes answereth, That he is con-

tent to employ himself, joyntly with the said Confederats, in all Generall Counsailes, they being *Catholici et Liberi, in Loco etiam omni Parte tuto*, for the Defence of their mere and trew Doctryns of the Gospell, according to their Desires. But ás touching the Ceremonies, there may be different Rites, and such Dyversite used in dyvers Domynyons, *ferè per totum Mundum*, that it will be harde to conclude anye Certentie in them. Wherefore his Highnes thinketh it mete, that the Order and Limitacion of them shoulde be left to the Arbitres of the Governours of every Domynyon, supposing that every of them can tell what is most comodious for his owne Domynyons.

To the Thirde, his Majestie answereth, That he is contented, that neyther his Highnes, (without the express Consent of the said Princes and Stats Confederate) nor the same Princes and Stats Confederate, (without the express Consent of his Highnes) shall assent nor agree to any Indiction of a Generall Counsaile, or to any Generall Counsaile, which the Bishop of Rome that now is, or that hereafter shall be, or any other by whatsoever pretend Auctorytee, doth or shall make, enter, presume, or begynne, or cause to be made, entered, presumed, or begon, but that they neyther shall consent to any Place of the future Counsaile, nor to the Counsaile selfe, except it be by their mutual Consents, assented and agreed unto; provyded nevertheless, that if it shall appear certainly by just Arguments and Reasons both to his Majestie, and the said Confederats, that a Christien Free Counsaile may be indicted, in *loco etiam omni Parte tuto*, that then that Counsaile shall not be by him, or them, refused.

The 4th, 5th, and 6th Articles, his Highnes is content to accept in every Point, according to their own devises.

To the 7th, his Grace answereth, That he doth moste fully accepte their good Overture therein, by the which they declare their good Inclynacion and Hertie Good Will towarde his Highnes; nevertheles, his Majestie desireth them to take in good Parte, that he doth not accepte the saide Name and Place, till he be throughlie agreed with them uppon the Articles before rehearsed; which ones agreed on, his Highnes entendeth most thankfully to accept the same.

The 8th Article, his Majestie is content to accepte according to their own Desire.

9th, Also his Highnes agreeth, so that they woll adde therunto, that in that Case of Warre, neyther Partie shall suffer or permytte any of their Subjects, or Servants, to serve them, that in such wise shall by any Warre molest any of them.

To the 10th, his Majestie answereth, That for the Warres already by past, he being in no Confederacion with them, thinketh it very strange, and somewhat unreasonable, that they should of his Highnes require any Ayde or Assistance; but in case that this Confederacion now spoken of do take effecte, and that the contynuance of Warre seme to be necessary, by their mutual Consents, for the supporting of their Faith against their Adversaries; and therefore the Confederats being also bound to contrybute for their Parts, every Man for his Porcyon as shall be thought necessary amongst us; his Highnes will be content for his Parte, in Declaracyon of his Loving Harte to them, to contribute 100000 Crowns, the Tyme, and Place, and Faction, for the Employment of the same, ones bytween his Grace and them agreed on: Provyded that in Case that eyther there shall be no Warre made to any of the Parts for the same; or that it shall be sooner ended then shall be looked for, that then the Hole or, that Part left and remayning, shall be fully and trewly *bona fide* restored unto his Highnes, whensoever he shall demaunde, or require the same.

The 11th, his Majestie doth accepte according to their owne offer.

The 12th, his Highnes also agreeth unto.

To the 13th, (*Two lines torn out*) agreed unto the most Part of the Articles, they will now according to their own offer, with all Speed and Diligence, send hither their Ambassadors plenaryly instructed to comon, agree, and conclude with his Majestie in all Things that shall be comoned of, and treated betwixt his Highnes and them.

XLVI.

The Answer of the King's Ambassadors, made to the Duke Saxon, and the Landgrave of Hessie.

(Cotton Lib. E. 4, P. 104.)

FIRST, that his Highnes, aswell by his Ambassadors, as their Letters from Smalkald, doth perceive Two Things; the one is their Gratitude and Benevolence towards his Majestie, and that they desire the Continuance between their Progenitors inviolably observed to be increased: The other is not only thair great Constance in the setting forth of the Trueth of the Gospell that was darkened afore, but also that they exhorte his Grace to the Defence of the same, which be most acceptable to his Highnes, and thank-

eth them aswell for his Behalfe, as allso for the Behalfe of all Christendom, knowleging the greate Benefite of God, in giving the sayd Princes such Stedfastness and Strength; and that his Majestie willed to be shewed unto them that their wondrous Vertues have so ravished and drawn his Mind to thair Love, that his Highness feled a greate encrease to thair Unitie, in such wise, that he is determined fully never to passe the Occasion, without Correspondence of Love, nor any Occasion that he shall think may conduce in any wise to their good Myndes, and Godly Proceedings, and for to declare his Minde to the Articles of your Peticion.

The 3d, 4th, 5th, 6th, 8th, 9th 11th, 12th, and 13th, Articles do please his Majestie well ynough; and although there be some Things in them, that his Grace would grante easely to no manner Princes, were they never so greate; yet nevertheles his Highnes for his Affection towards them, thinking that they meane nothing ells but the Reformation of the Church, which his Majestie for his Parte desireth much, and desireth to joyne with them in the same; in these Articles his Majestie desireth that only the 3rd and 4th Article be more ampley declared, that is to say,

The 3rd Article by these Wordes, Item, that nether the Kings Highnes without the Assent of the Princes and Stats Confederate, nor they without his Graces Assent shall agree to the Indiction of any Counsaile, that the Bishop of Rome that now is, or any other whatsoever Auctoryte may pretende: and that also nether of the said Parties shall agree upon the Place of a Council to be had, without the Agreement of the other expressly to be given, but that the same be done by the mutuell Assent of his Grace, the said Princes and Estats. Provided uevertheles, that if all they shall perceiue a Lawfull and Christien Free Concile to be indicted in some sure and indifferant Place, that then nether of them both Parties shall refuse the saide Concile.

To the 9th Article his Highnes wold have added, that nether of both Parties shall permitt any of their Servants, or Subjects, to be in solde against the other Part, nor to helpe directly, or indirectly, such as wolde invade, or entreprise against them.

As to the 1st, 2d, 7th, and 10th Articles, his Grace answered, to the 10th his Majesty sayeth, that he doubteth not but the said Confederats do well think and know, that his Grace is moved in his Mind by no more private Necessitie, that he or his Realm have, nor any private Profite to joyne with the said Confederates in Leage and Defense, for he and

his Realme is in good Peace: and knoweth not that the Bishop of Rome, the Emperor, or any other Prince pyketh any Quarrel with him, and that much lesse Warre; and although his Grace feared some Hostilitie of them, nevertheless by the Death of a Woman, all Calumnies be extincted; and to the entent the Confederats might know his Graces good Affection towards them, and to the Reformation of the Church, and Abolicion of Abuses, his Grace signifieth unto them, that he woll in no wise refuse thair Peticion, but willingly contribute for his Parte 100000 Crownes for the Defence of the Leage, in Case that the Confederation between the said Confederats and his Grace to be made, shall be brought to any Effect. And for other Appendaunces of this Article, as touche sufficient Suertie, Item, that the Half of the Monaye by them contributed shuld be spent, or ever they touched his Graces Monaye: Item concerning the Forme and Maner to deposite and spend the same. Item to make his Highnes prevey of the same, that on thair Behalfe shall be contributed, and of the Necessitie where abouts it shold be spent; and that all Things may be done by Common Advise and Assent, because the same do require long Treatie; therefore his Grace referreth the same to his Orators, and to such of thairs, as by the 13th Article they desire to send, his Grace desireth the said Princes to send them fully instructed, and with sufficient Power and Auctorite to treat with his Highnes, not doubting but they shall have reasonable and friendly Answer.

To the 1st, 2d, and 7th Articles, his Majestie hath veray acceptable and agreeable, the Honour they have thought to deferre unto him, as above all Princes, to call him to be Protector and Defendor of their Religion, wich is a Declaration of the certain Benevolence and Trust that they have in his Majestie; and although his Majestie knoweth what Envy and Danger foloweth such Title, yet nevertheless his Highnes is so desirous to do them Pleasure, and to the Glóry of the Gospell, his Grace is content to accept the same Honour, after that between his and thair Orators Agreement, shal be had upon the 1st and 2d Articles, for it shuld not be sure nor honourable for his Majestie, before they shall be with his Grace agreed upon certain Concorde of Doctrines, to take such a Province upon his Highnes; and forasmuch as his Majestie desireth much that his Bishops and Learned Men might agree with theirs, but seen that it cannot be, oneles certain Things in their Confession and Apologie, shuld by their familiar Conferencies be mitigate, His Grace therefore would the Orators and some Excellent Learned Men with them shuld be sent hither, to conferre,

talke, treate and common upon the same according to the 13th Article.

Now that his Highnes by the same Answers sheweth unto them his good Harte, trusting that they woll be of Correspondence therunto, his Majestie desireth Three Things of them of no great Coste nor Difficultie.

First, That in Case any King, Prince, or other, would invade his Majestie or Dominions for the same, or for the Cause of the Religion, that then they woll furnishe him at their Expences, 500 Horsemen armed of all Peces, or 10 Ships well arrayed for the Warre, to serve his Majestie by the Space of Four hole Monethes by Land or by Sea; and that it shall be at his Graces Choyse to have Horsemen, or Shippes, and that such as his Grace shall chuse, shall be sent to him, within a Month after the requisition thereof.

Second, That besides the same, that they shall reteyn at his Majesties Costs and Chardges, such Number of Horsemen and Footmen, as his Highnes shall require; so that the Horsemen passe not the Number of Two Thousand, and the Footmen the Number of Five Thousand; or for the said Footmen, 12 Ships in good Order furnished with Men, Harneys, Ordnances, Victuells, and other Things necessarie; and that the Kings Majestie maye hyre them, reteyne at his Wages as long as it shall please his Grace; and it shall be at his Majesties Choyse to have the said 12 Ships, or the said Number of Horsemen and Footmen, and that such as his Majestie shall choyse, maye be redye within Two Moneths after his Requisition.

Thirde, That the sayd Confederats woll take upon them in all Conciles hereafter, and every where ells to promote and defend the Opinion of the Reverend Fathers, Dr. Martin, Justus Jonas, Cruciger, Pomeran, and Melanchton, in the Cause of his Graces Marriage.

XLVII.

A Letter writ to the King by the Princes of the Smalcaldick League. An Original.

(Cotton. Lib. Cleop. E. 6, P. 283.)

SERENISSIME Rex, Postquam Romanus Pontifex, Paulus Tertius, Generalem Synodum Mantuæ celebrandam, et inchoandam die vicessimo tertio Maij, indixit, misit ad nos Invictissimus Imperator Carolus Quintus Clementissimus Dominus noster, Oratorem suum, ut ad Indictionem illam Concilij ipsi veniamus, vel Procuratores nostros mittamus.

Etsi autem nos ex animo semper optavimus, ut Synodus, rebus deliberatis, emendationem abusuum atque errorum, qui diu jam in Ecclesia hærent, institueret, etiam adversus illos ipsos Pontifices et Prælatos, quorum partim Negligentia, partim Cupiditatibus, vitia illa in Ecclesiam irrepserunt: Tamen Bulla, in qua Paulus Pontifex Concilium indicit, non obscurè testatur, Pontificem (cum suis conjunctis) nequaquam passurum esse; ut in Synodo, de restituenda vera Doctrina, et corrigendis Abusibus atq; Erroribus, agatur. Sed quemadmodum ab ipso, et quibusdam suis Antecessoribus Doctrina, quam confessi sumus, sine ulla Cognitione, aut Examinatione Generalis, liberæ, et Christianæ Synodi, temerè, et cum Contumelia Evangelij, damnata est; Ita ostendit se Paulus Pontifex, hæc Præjudicia, Prætextu Synodi confirmaturum esse: Et conatur sibi ipsa receptione Bullæ, obligare omnes Reges et Potentatos, ut ipsi quoque assentiantur illis Prejudiciis, et omissa cognitione, se ad Piam et Catholicam Doctrinam, et in Evangelio clarè traditam, quam profitemur extirpandam, et armis delendam conjungant. In hanc Indictionem si consensissemus, visi essemus hæc Præjudicia confirmare et Doctrinam Ecclesiæ Romanæ et Doctrinam nostrorum Testimonio nostro condemnare. Itaque Oratori Cæsariæ Majestatis, verè, et bona fide commemoravimus, quare nobis illa Indictio Concilij, iniqua, et perniciosa Ecclesiæ videatur; ac petivimus, ut Cæsariæ Majestati, Excusationem nostram justam, et consentaneam, Juri scripto et naturali, quare in illam Indictionem non consenserimus, exponat.

Non dubitabamus, aut quin Romanus Pontifex, et hi quos habet conjunctos, se excusaturi essent apud Regiam Dign. V. tanquam Pontifex fecerit suum Officium, ac ostenderit se voluisse recte consulere Ecclesiæ; nos vero oneraturi Invidia, quasi communi Utilitati deesse velimus. Quare necessarium nobis visum est, Causas, propter quas Indictionem illam iniquissimam, et insidiarum ac periculi plenam recusavimus, Regiæ Dignitati vestræ, et cæteris Regibus et Principibus significare, ut adversariorum Calumniis, et aliorum Suspicionibus occurreremus.

Itaque, ut Regia Dignitas vestra Causas illas verè et integrè intelligere possit, rogamus, propter Gloriam Christi, ut Regia Dignitas V. nostram Excusationem, quam publicatam his Literis adjecimus, perlegat. qua in re non solum periculo moveatur multorum in Germania Populorum, quibus Regiam Dignitatem V. optimè velle speramus, sed etiam cogitet, hanc nostram Causam ad communem Salutem Ecclesiæ pertinere, in qua cum Disciplinam multis in rebus collapsam esse constet, et paulatim receptos esse abusos

non dissimulandos, diu multi, magni, et præstantes Viri, Emendationem optaverunt et flagitarunt. Non dubitamus, aut quin Regia Dignitas V. etiam ex alio cupiat Ecclesiæ Christi quemadmodum Deus hoc Officium, præcipuè à summis Principibus requirit, omni Ope, et omnibus Viribus consulere. Proinde et communem Ecclesiæ Causam, et nos ipsos diligenter commendamus Regiæ Dignitati V. et nostra Officia, cum summa Observantia, Reg. Dignitati vestræ deferimus. Bene et feliciter valeat Regia Dignitas Vestra. Datæ vij. Calend. April. Anno Domini M.D.XXXVII.

Dei Beneficio, Jeannes Fredericus Dux Saxoniz, Sacri Romani Imperij Archimareschallus ac Princeps Elector, Lantgravius Turingiz, et Marchio Mysiz.

Et Philippus Lantgravius Hassiz, Comes Cattorum Diek, Zygenhaim, et Nidde, suo et aliorum, Principum Statuum, et Civitatum Imperij Germanicæ Nationis, Nominè, puram Evangelij Doctrinam profitentium.

Serenissimo Principi, Domino Henrico ejus Nominis Octavo, Britanniz et Franciz Regi, Domino Hiberniz, Domino Cognato, et Amico nostro Carissimo.

XLVIII.

Cranmer's Letter to Cromwell, complaining of the Ill Treatment of the Ambassadors from Germany.

(Cotton Libr. Cleop. E. 5, P. 212.)

My very singular good Lorde, in my most hertie wise I recommend me unto your Lordship. And where that the Oratours of Germany, when thei granted to tary one Moneth, required that we should go furth in their Booke, and entreate of the Abuses, so that the same myght be set furth in Wrying as the other Articles arr: I have syns effectuously moved the Bishops therto, but they have made me this Answer; That thei knowe, that the King's Grace hath taken upon hymself to answer the said Oratours in that Behalf, and thereof a Book is alredie divided by the King's Majestie: and therefore they will not meddell with the Abuses, leste thei should write therein contrarye to that the King shall write. Wherefore thei have required me to entreate now of the Sacraments of Matrimony, Orders, Confirmation, and Extreme Unction; wherin thei knowe certeynly that the Germanes will not agree with us, excepte

it be in Matrymoney onlye. So that I perceyve, that the Bishops seek only an Occasion to breke the Concorde; assuring your Lordship, that nothing shall be done, unles the King's Grace speciall Commandente be unto us therin directed. For they manifestly see, that they cannot defend the Abuses, and yet they wold in no wise grant unto them. Farther, as concernyng the Oratours of Garmanye, I am advertised, that thei are very evill lodged where thei be: For besides the Multitude of Ratts, daily and nyghtly runnyng in thair Chambers, which is no small Disquietnes; the Kechyn standeth directly against their Parlar, where they dayly Dine and Supp; and by reason therof the House savereth so yll, that it offendeth all Men that come into it. Therefore, if your Lordship do but offer them a more Commodious House to demore in, I doubt not, but that they will accept that Offer most thankfully, albeit I am suer that they will not remove for this tyme. And wheras of late I did put your Lordship in Remembrance, for the Suppression of the Abbey of Tudberye; now I beseech your Lordship, not only that Commissionours may be sent unto that House, but also in likewise unto the Abbey of Rocester, or Crockesdon; beseeching your Lordship to be good Lorde unto this Berer Frances Basset, my Servant, for his Preferment unto a Leace of one of the said Houses; not doubting but you shall prefer a right honest Man, who at all Tymes shall be able to do the King's Grace right good Service in those Partes, and also be at your Lordship's Commandment during his Life. Thus Almightye God have your Good Lordship in his blessed Tuition. At Lambeth, the xxiiij Daye of Auguste.

Your own ever assured,

T. CANTURIEN'.

XLIX.

The Earl of Northumberland's Letter to Cromwell, denying any Contract, or Promise of Marriage between Queen Anne and Himself. An Original.

(Cott. Libr. Otho. C. 10.)

Mr. Secretary, This shall be to signifie unto you, that I perceyve by Sir Raynold Carnaby, that there is supposed a Precontract between the Queen and me; wherupon I was not only heretofore examined upon my Oath before the Archbishopps of Canterbury and York, but also received the Blessed Sacrament upon the same before the Duke of Norfolk, and other the King's Highnes Council Learned in the

Spirituell Law ; assuring you, Mr. Secretary, by the said Oath, and Blessed Body which affore I received, and hereafter intend to receive, that the same may be to my Damnation, if ever there were any Contracte, or Promise of Marriage between Her and Me. At Newyngton-Green, the xiiijth Day of Maye, in the 28th Year of the Reigne of our Sovereigne Lord King Henry the VIIIth.

Your Assured,
NORTHUMBERLAND.

L.

A Letter, giving Pace an Account of Propositions made to King Henry by Charles the Vth.

(Paper-Office.)

TRUSTY and Right Wel-beloved, we grete you well, lating you Wit, that on Tuesday last passed, repaired to our Maner of Greenwich unto us, the Emperors Ambassador here Resident, and on his Masters Behalf, pretending a Desire to renew the Old Amytic that hath been between us, testified nevertheles by Letters of Credence sent from the said Emperor to our Trusty and Right Wel-beloved Counsailler, Thomas Cromwell, our Principal Secretary, which of long Season hath been interrupted, made unto us for the Advancement of suche a Renovation certain Overtures: The First was, that he wold be a Means to have a Reconciliation between us and the Bishop of Rome: An other, that we would ayd him with some Contributions in his entended Voyage against the Turk: The Third, that forasmuch as by a certain Leage passed between us, it is covenanted and agreed, that in Case either of us shuld be invaded in any of our Realmes, Dominions, or Seigniories, which we have in Possession, the other shuld ayd him in such Form, as in the said Leage is expressed, at the Costs and Expences of the Prince requiring the same, and that there is a greate Appearance that the French King wil now invade him in the Duchie of Millain, we wold grant him such Ayde for his Defence against the said French King, as in the said Leage is limited. To the said Masse and Substance of his Credence, tending to a Renovation of Amytie, ye shall understande our Answer was, that albeit the Interruption and Disturbance thereof, hath proceded holly on the Emperors Behalf, who for our Friendship in such wise hertofore shewed unto him, in making him King of Spayn, in making him Emperor, whenne the Empire was at our Disposicion, in lending him

our Money, that he may only thank us for the Honour he is now advanced unto, hath nevertheless for his reciproque shewed unto us, all the Ingratitude he could devise, both in contempnyng, as it were, a Friendship, when we have done more for his Satisfaction in our Proceedings then needed, and in procuring what Displeasure and Injury he could against us, at the Bishop of Romes Hande, as by Credible Reports we have knowen and lerned; yet such is our Zeal to Unitye, Concord, and Quiet amongs Christian Princes, and such is our Princely Nature, that as we canne continue our Displeasure to no man, if he do ones remove the Cause therof: So if he which is a Prince of Honor, and a Personage whom we ones chose, and thought Worthie for his Vertue and Qualities, to be advanced, will by his express Writing, eyther desire us to put his Doings towards us in Oblivion, or by the same Purge himself, and declare that such Things as we have noted Unkindnes in at his Hande, hath been unjustly, and without his Desert, imputed unto him, we shall gladly embrace his Overture touching this Renovation; but we plainly said and offered, that seing we had susteyned the Injury, we could not be a Suiter for the Reconciliation, nor treat with his Master of such Appendants for Aydes, as be before expressed, or any such like, unless our Amyties shuld be first Symple, and without all Manner of Conditions renoveled; which Parte, if he will first accomplish, he shuld not need to doubt, but to all his reasonable Desires to be made after, he shall have as Friendly and Reasonable Answer, as between Friends in the Highest Degree of Friendship can be required. Touching the Bishope of Rome, we declared unto him, that as we have not proceededd uppon so sleight and slender Grounds, as we wold revoke, alter, or change any Peece of our Doings; having in all Causes made our Foundacions uppon the Laws of God, Nature, and Honestie, and established all our Works made uppon the same, by the Consent of all the States of our Realme, in open and High Court of Parliament, so considering there hath been some Means made unto us by the Bishop himself for such a Reconciliation, which we have not yet embraced, it shuld not be Expedient to have it compassed by any other Means; nor we could take as in good Parte, or think that the Emperor shuld earnestly mind a Reconciliation, and a Renovation of our Amyties, if for the Satisfaction of the Bishop of Rome our Enemye, he shuld move us to allter any one Thing that we have here determyned contrary to his Purpose, and pretended Autoritie. To his Request for Aid against the Turk, was answered, that we could give no cer-

Grace of his Goodnes meanith not to make me to doe, by demandinge of my Bulles to be delivered into his Handes, that shuld not only disappoint me of my Liffinge, but many other my Servants his Subjects, that have their Liffinge only by me, who if I shuld leve my Promotion shuld be thereby destitute of Succour; which being my speciall Trust that his Grace of his inestimable Goodnes will have respect unto, and that my Mind herein, not to lese my Promotion, is neither Ambiciouse nor Unreasonable, nor contrary to his Graces Entent, I have sent up the said Bulles there to be redye, whiche Thinge sens that is more then I was willed to doe by Master Layton's Letter, I have forborne to wryte unto his Grace that I wold do that, seinge I do indeed accomlishe his Graces Pleasure. Praynge humbly your Mastership upon Advertisement geffen to the Kings Highnes, hereof to know his Will and Pleasure what he will have to be done, and the same so knowne to declare unto this Bearer William Redmayn, who therupon shall deliver the said Bullys into your Handes, or to whom the Kings Grace will apyoynt to receyve them, yf the Kings Will and Pleasure be to have them. Which I doe undoubtedly trustinge that the Kinges Highnes will be as good to me, as he is to other Bishops of his Realme beinge in like Case, seinge I had them by him, and did renounece all things conteynd in them contrary to his Prerogative Royall, at suche Time as I presented to his Grace his Bull unto him, as that will appere by the Othe of my Homage remayninge with the said Bull in the Kings Records now beyng in your keeping, as all Bishops ever have been accustomyd to doe by the Laws of this Realm heretofore used. The Bulls that I do send remayning in my Handes concerning my Bishopryche be v. in Number, the other were delyvered to whom they were directed: One to the Kings Highnes, an other to my Lord Cardinall, then being my Metropolitan, whose Soul God Pardone, and other to my late Lord of Rochester to take my Othe to the Bishop of Rome, which I think was sent up to Rome with the Othe as hath been accustomyd to be done. And so those that I nowe send did remayne still in my Handes. And other Bulles then these have I noon, humblye beseeching your Mastership in all mine Affayrs to be good Master unto me, and to be meane unto the Kings Highnes to be Good and Graciouse Sovereigne Lorde unto me, and I shall according to my most bounden Dewty, daily pray for the Preservation of his Royall Estate longe to endure; and likewise I shall contynewe daily Beedman to your Mastership, whom Almighty Jhesu preserve in long Life

and good Health to his Pleasure and yours. From Aukelands the xxixth Day of January;

Your Masterships Humble Beedman,
CUTHBERT DURESME.

XLI.

A Letter of the Archbishop of York's, concerning the Suppression of the Monasteries.

(Cott. Libr. Cleop. E. 4, P. 239.)

RIGHT Honourable, after my Hertiest Commendation. According to your Request made to me in your Letters, I have furthwith upon the Receipte of the same, sent Commandement to certayne Monasteries for beeing with me to Yorke, where I was than; and now I have given Commandement to all Archdeacons, to warne all Monasteries, of less yearly Value than Two Hundred Pound, being within their Archdeaconries, that they shall nothing imbecille, ne alien: And if they have, that they shall agayne call such Things aliened, or imbecilled, to their Hands. Some that were noted to have received some Goods of suche Monasteries, I called and warned, that they shold in no wise meddle with any such Goods; and that if they had any such, that they shold restore them; And ferthermore, if any such Goods shall be offred to them, that they shold give me Warning. And forbicause most resorte for such Propose is to the Citie of Yorke, I have warned the Majour of Yorke, and other of his Brodren thereof, and speciallie the Maister of the Mynt, upon their Peril and Daunger, that they receive no Goods of any such Monasteries. And ferther herin I entend to do from Time to Time, as I shall see nede, and daily do warn such as do resort to me, that they meddle not with any such Goods, that by them this Commandment may be more published, as I trust it shall be now by the Archdeacons Officials, which be nowe all Abrode, and have Speciall Commandment to sett furthe this Propose.

Sir, I entierlie pray you to be good to me, for Two Places of the Patronaige of the Archbishopps of Yorke, that if you shall thinke upon such Considerations as I shall alledge, that I have Reason to sue for them, as you woll help me with your good Word, that they be not suppressed. The one of them named Saincte Oswaldes, is not of Foundation a Monasterie of Religious Men, but is *Libera Capella Archiepiscopi*. No Man hathe Title in it but the Archbishop: The Prior therof is removable at my Pleasure, and accomptable to me; and the Archbishoppe may put ther, if he woll,

Seculer Prestes, and so would I have done at my Entre, if I had not ther found one of myne Acquayntance, whom I judged meete to be there under me. And moreover, the Archbishops of Yorke had it given to them by William Rufus, in Exchange for Recompense, as well of Lands as Jurisdiction, taken from them at the Coming in of William Conqueror, as appereth in my Registres, and other Old Books. And in the same it appereth, that the said Chapell enjoyeth all Privileges, like as all other the Kinges Free Chapells: for it was some tyme *Libera Capella Regia*: And for the Defence of the said Privilaiges, and Jurisdiction ther, my Predecessours have alwaies had Writts from the King, agaynst all Disturbers; because it is no other but *Libera Capella*, and some tyme was the Kinges.

The other is called Hexam, upon the Borders of Scotland, and was some Tyme *Sedes Episcopalis*; and many Holie Men, some time Bishops, ther be buried in that Church, Saints of Name. And Wise Men, that knowe the Borders, think, That the Lands therof, although they were Ten tymes asmuch, cannot contrevaille the Damaige, that is like to ensue, if it be suppressed. And some waye, there is never a House between Scotland and the Lordshipp of Hexham; and Men feare, if the Monasterie go down, that in Processe all shall be waste muche within the Land. And what Comfort that Monasterie is daylie to the Contre ther, and specialie in Tyme of Warre, not onlie the Contre Men do knowe, but also many of the Noble Men of this Realme, that hath done the King's Highnes Service in Scotland. I dout not, but that the Land of that Monasterie is better than Two Hundred Pound by Year; as likewise the Archbishop's Lands, war much better if they laye in a quiet Place. Some of my Predicessours have had ther 1300 Marcs by Year, and now it is (*communibus Annis*) undre 250. I entierlie pray you, if you think that I have Reason, send for these Two, that you woll help me to save them. And as for Hexham, I think it is necessarie to be considred, as (I think) they that knowe the Borders woll saie.

Sir, According to the King's Commandment, I have generally given Commandment, that no Prechers shall be suffered, that withoute Discretion preche Novelties, and (as you right wiselie consider'd) do rather sowe Seeds of Dissention, than do any good: And some such as I have heard to use such Preaching, I have discharged; and yet they preach: But I make Processe agaynst them; and some of them say, they will get Licence of the Kyng to preach. If they obtaine any such Licence, I then am discharged for them that have such Licence. But I trust, that you woll

suffer no such Licence to pass, but that I shall knowe therof: And what your Pleasure is than, if they preach such Novelties, I pray you I may knowe by this Bearer. Some say, they have Licence of my Lord of Canterbury; but, I trust, they have no such: And if they have, none shall be obeyde here, but onlie the Kyng's and yours. And this in my hertiest maner. Fare you well. From Cawed, the xxiiid of April 1536.

Your own ever assured,
EDWARD EBOR'.

XLII.

Instructions for sending Barnes and others to Germany. An Original.

(Cott. Libr. Cleop. E. 6, P. 330.)

MASTER Secretary, After our most hartie Commendations, ye shall understand, that having received the Letters sent unto you from Sir John Wallop, and shewed the same unto the King's Majestie; his Pleasure thereupon was, that we shuld dispatch these our Letters incontinently unto you, concernyng the Accomplishment and Doing of these Things ensuing. First, his Grace's Pleasure, that you shall immediatly (upon the Recept herof) despech Barnes in Post, with Deryk in his Company, into Germany; commanding him to use such Diligence in his Journaye, that he may and it be possible, meet with Melancton before his Aryvall in France: And in case he shall so meet with him, not only to dissuade his going thither; declaring how extremely the French King doth persecute those that will not grante unto the Bishop of Rome's Usurped Power and Jurisdiction; using in this Parte all Persuasions, Reasons and Means, that he can devise, to empech and let his said Journay thither: laying unto him, how much it shuld be to his Shamè and Reproch, to vary and go nowe from that true Opinion wherin he hath so long contynued; but also, on the other side, to persuade him all that he may, to convert his said Journay hither, shewing as well the Conformitie of his Opinion and Doctrine here, as the Nobilitie and Vertues of the King's Majestie, with the good Entertaynement which undoubtedly he shall have here at his Grace's Hands. And if percase the said Barnes shall not meet with him before his Arryvall in France, then the said Barnes proceeding himself forth in his Journay towards the Princes of Germany, shall (with all Diligence) returne in Post to King's Highnes the said Deryk, with Advertisement of the

Certaintie of the said Melanct cummyng into France, and such other Occurrants as ye shall then know. And if the said Deryk be not now redy to go with him, the King's Pleasure is, that ye shall in his stede, appoint and sende such one other with the said Barnes, as you shall think meet for that Purpose.

And when the said Barnes shall arrive with the said Princes of Germany, the King's Pleasure is, He shall) on his Grace's Behalf) aswell perswade them to persist and continue in their former good Opinion, concerning the Deniall of the Bishop of Rome's Usurped Autoritie, declaring their own Honour, Reputation and Suretie, to depende therupon; and that they now may better mayntain their said Just Opinion therein then ever they might, having the King's Majestie (One of the most Noble and Puissant Princes of the World) of like Opinion and Judgment with them; who having proceeded therein by great Advise, Deliberation, Consultation, and Judgments (of the most part) of the great and famous Clerks in Christendome, will in no wise relent, vary, or alter in that Behalf. Like as the said Barnes may declare and shew unto them, by a Book made by the Dean of the Chaple, and asmany of the Bishop's Sermons as you have. Whiche Booke you shall receive herwith: The Copie wherof, and of the said Sermons, you must deliver unto the said Barnes, at his Departure, for his better Remembrance, and just Occasion. To whom also his Grace's Pleasure is, you shall shew as muche of Master Wallop's Letter, (which we send you also again) as you shall see drawn and market with a Penne in the Margent of the same, As also exhorte and move them, in any wise to beware, how they commit any of their Affaiers to the Order, Direction, or Determination of the French King, considering he and his Counsell be altogether Papist, and addict and bent to the Maintenance and Conservation of the Bishop of Rome's pretended Auctoritie. Furthermore, the King's Pleasure is, ye shall uppon the Receipt herof, immediatly cause Mr. Haynes, and Christopher Mount, in Post to repair into France, to Sir John Wallop, in as secrete maner as they canne; as commyng like his Friend, to visit him, and not as sent by the King. And in case they shall (by him, or otherwise) lerne and know that Melanchthon is there arryved; then his Grace woll, that the said Haynes and Mount shall (in such sort as they be not much noted) reasorte unto him: And for the desuading of the Contynuanance there, or the Alteration of his Opinion, and the Alluring of him hither, to use suche Reasons and Persuasions as be before written, with suche other as they canne furthert

devise for that Purpose. To the which Haynes and Mount, the King's Pleasure is, ye shall delyver like Copies of the said Dean's Book, and Bishop's Sermons, to be shewed unto the said Melanchthon, or otherwise used, as may be most expedient for the Atchievement of the King's Purpose in that Behalfe.

Ye shall also understande, that the King's Pleasure is, ye shall write to Sir John Wallop, and send unto him therewith like Copies; willing him, in case he shall have certain Knowledge that the Articles be true, (written in these his Letters) concernyng the French King's Sending into Germany, for the Contynuance of the Bishop of Rome's pretended Supremacy; to repair with the said Copies to the French King; and not only to set the same forth, with such Reasons as he canne devise in that Parte, shewing, how much it shall be against his Honour, both to give Himself subject to the said Bishop, and to move other to do the semblable; but also to declare unto him, that the King's Highnes (remembring his old frendly Promises, concernyng the Mayntenance of his Cause, and of his Proceedings touching the same) cannot but think it a little strange, that the said French King (seeing his Majestie hath, in his Doings touching the said Bishop of Rome, moved neither his, nor any Prince's Subjects) will move and styr the Germanes, to condescend upon a contrary Opinion, both to themselves, and to his Grace in this Behalfe: And that his Majestie must nedes think his Amytie muche touched in that he shulde move any State or Contrey, to do that Thing which is so much against the Kings Highnes and his own Promise, using all the Wayes he canne to dissuade him from the dishonorable Obedience of the said Bishops, soe moving him to inclyne to the Kings just Opinion touching the same.

Finally, the Kings Pleasure is, ye shall write an other Letter to the Bishop of Aberdeen, signifieng that the Kings Majestie taketh it very unkindly that the King his Nephew wold now embrace without his Advice or Counsail, being his derest Freinde and Uncle, and now in Leage and Amytee with him, the Marriage of M. de Vandoms Daughter, whereunto he would give non Eare at his Graces Overture hertofor made of the same; in your said Letter, imputing a greate Negligence therin, to the said Bishop, and other of his Masters Counsail, seeing their Master sheweth not, in the doing therof, suche Amytie towards the Kings Highnes as the Friendship between them doth require: And to make an Ende, his Grace woll in no wise that Barnes, or Haynes, shall tary for any further Instructions of the Bi-

shope of Cantorbury, or any other, having his Grace determined to sende the same after, by Mr. Almoner and Hethe; but that he, Mr. Haynes, and Mount, shall withall possible Diligence departe immediately in Post, without longer tarieng thenne for this their Dispatche shall be necessary, soe as their Abode empeche not the Kings Purpose, touching the said Melancton: And thus fare youe most hartly Well. From Langly in much haste, this Monday at iij of the Clock, at after Noone.

Your Lovyng Friend,
T. Norfolk.
George Rocheford.

 XLIII.

The Smalcaldick League.

(Cotton Lib. Cleop. E. 6, P. 303.)

By the Grace of God, We John Frederick Duke of Saxony, High Mareshall of the Empire of Rome, and Prince Elector, Lantgrave of Truringie, and Marquis of Misne, aswell in our own Name, as in the Name of the Noble Prince John Ernest, likewise Duke of Saxonye, our most beloved Brother, Philippe, Ernest, Francis, Brethren Dukes of Brunswick and Lunenburg; Ulrich Duke of Wortenberg, and in Deck, Erle in Montbelyard; Philip Lantgrave of Hessen, Erle of Catts in Dietz, Zigenham and Nyer; Berminus and Philip, Dukes of Stetin, Pomern, Cassaburn. Wenden, Princes of Rug, Erles in Guskan; Wolfgang John, George, and Joachim, Brethren Princes in Anhalt, Erles of Ascanion, and Lords in Bernburg; Gebhard and Albert, Brethren, Erles and Lords in Mansfeld; the Consules, Decurions, Tribunes, Senate, and People of the within named Cities of the High-Germany, Saxon, and Hanse, or on the See, that is to say, Argentina, Augusta, Frankford, Constantia, Ulme, Esling, Rentling, Memingia, Linde, Bibrac, Isua, Magdeburgh, Breme, Brunswick, Goslaria, Hamibria, Gottingia, Embeck, Hamburgha, Lubeck, and Myndia, do profess by these our Letters, in the Name of us, our Heyres and Successors, and do signifie to all Men, that seen the State of this Season is every where very perillouse, and appereth so, that many Men are about and practise to disturbe, such as do cause, and suffer the syncere Doctrine of the Gospell to be preached and taught in their Dukedoms, Provinces, Cities and Territories, (by

the Grace of God) and which (abolishing all abuses) doe studie to bring in Ceremonies consenting to the Word of God: and efforce them selves to divert them from Christs Doctrine; yea, by Force and Violence: and seen also that the Office of every Christian Magestrate, is not only to suffer that the syncere Worde of God be preached to his Subjects; but also with all his Studye, Care, and Sollitude to provide (to his Power) that the wholesome Doctrine of the Gospell and the Truth, onse known and professed, be not violently extorted, and they deprived of the same: For this Cause, we doe knowledg that it is our most Duetie and Necessitie, of the Offices of our Magestrate, in case nowe or hereafter it shuld happen, that any Man wold attempt and assay to diverte us, or our Subjects, by Force or Dede, from the Worde of God, and the Truth known; and to bring in again, and restore the ungodlie Ceremonies and Abuses already abolished (which God by his good Clemence woll forbyd, as we trust that no Man woll attempt such Thing) for to repress such violence and Perill from the Bodys and Soules of us and our Subjects, by the Grace of God, and for to excuse and avoid the same to the Praise of God, to the Augmentation of the Syncere Doctrine of the Gospell, and to the Conservation of the Uniform Estate, Tranquillite, and Honestie Publick, in the Empire, for the Love of the Nation of Alemayne; and also for the Commendation, Honour, and Good of our Dukedoms, Provinces, Lordships, and Cities, onely to provide for Cause of our Defence, and Tuicion; the which is permitted to every Man, not onely by the Lawe of Nature and of Men, but also by the Law Written. Therefore we have assembled and concluded, to give and be bound eche to other of a Christian, Lawfull and Friendly Leage and Confederation, and by the Vertue, Fource, and Reason of this our Letters, we agree, conclude, and bynde our Selves eche to other upon a Confederation, with the Conditions that followeth, That is to say, that all and every of us shall be bound to favour eche other hartely and truely and to warn eche other of all Imminent Danger, and to avoid it: And that noon of us, openly, or secretly, shall willingly give Passage to the Enemy, or Adversaries of the other, not to warn, or support them.

And because this Confederation is onely made for Cause of our Tuicion and Defense, and not to the entent that any of us shall move warr, if ther shall happen any of us whatsoever he be, to be violently assawted for the Word of God, the Doctrine of the Gospell and our Faith, or for such other Causes as do depend of the Word of God, the Doctrine of the Gospell, or our Faith, or be annexed thereunto; or if

under any other Pretext or Colour, there shuld be any Violence attempted against any of us, and that we the rest, which shuld not then be invaded, myght thinke and judge that such Werr, or Violence, shuld be moved for the Cause of the Word of God, or of the Religion; And that he to whom the Werr, or Violence is Imminent, wold permitt it to our Knowledge, Arbitracion, and Deciseon; that then we all the rest of this Confederacion, and every of us, that be comprehended in this Christen Confederacion shal be bound to take no lesse to Herte, and take in hand as deligently to provide for the same, incontintly as such Persons that be invaded shall require our Help, or that we shall knowe it, (with all our Power) as though we shuld be assawted our Selves, and for our own proper Cause: And therefore without any Delaye, and without any Decepte or Gyle, without taryeng for any other, with all our Might and Power, we shall be bound to Succour, Defend, and Helpe him that shall be assawted, after such Form and Manner, as for the Qualitie and Circumstances of the Thing, and the Tyme it shall be adjudged most util and most commodiouse to the rest of us: And like as the Fidelite and Charitie to be given and shewed to the Neighbors upon his Conscience and Salut shall teach him. And that we shall truelie administer and deale oon with another. And that in such Case never oon of us shall agree, compound, or make any Tranaction, or Trewes without the Assent and Will of the Rest.

Also that this our Christen Confederation shal be taken and understanden to be in no wise Prejudicial or Hurtfull to the Emperors Majestie, our Clementissime Lord; nor to any State of the Empire, or any other: But onely for the Conservation of the Doctrine and Truth of the Gospell, and of the Peace and Tranquillite in the Emyre and Alemayns Nation, and to withstand wrongfull Violence from us and our Subjects and Allyes; and onely in Case of Defence, and in such Case as every of us may bear and suffer the just Knowledge and Decision of his own Cause as is aforesaid, and none other wise; and if any Man wol be joyned to this our Confederacion, which is not comprehended in it already, so that he be dedicate to the Worde of God, and shall pèmitte the Syncere Doctrine of the Gospell, conformable to our Confession, exhibited to the Emperors Majestie, and to all the Orders of the Empire in the Assemble at Augsburg, freely to be preached, taught, and kept in his Lands, Province, and Dominions, and woll constantly styck to the same Doctrine, he or they ought to be ascribed and receyved in this Confederacion, by the Assent and Will of us all.

And bycause that Christen Confederacion, which shall be finished the Sunday *invocavit*, the Year of our Lord 1537, hath lasted the other 6 Years last past, between us, excepted us Ulrich, Duke of Wertemberg, &c. and us Bernim and Philipp, Dukes of Pomeran; us John, George, and Joachim, Princes of Anhalt; and the Cities of Augsburgh, Frankford, Kempt, Hamibra, and Mynda; We, at their Friendly and Diligent Peticion, have receyved them into this our Confederation, and we do bynde our Selves eche to other agyn, that this Christen Leage shall be proroged and extended, begynning from the said Sunday *invocavit*, 1537, by the Space of Ten Yeres next ensuyng, as this Christen Leage by the Ten Yeres next ensuyng, ought to be kept and proroged constantly, syncerely, and *bona fide*, by us and every of us, without any Frawde, or Malign.

And if it shall happen us to entre Werre with any Ma for the Doctrine of the Religion, or any other Cause depending of the same, that shuld not be finished within the Space of the said Ten Yeres, yet nevertheles, although the said Time of Ten Yeres be utterly expired, yet the said Expedition, shall be contynued and prosecuted, and the Werre brought to an Ende; and that then it shall not be Lawfull for any of the Confederates to exempte him of the same, nor hope upon Exemption, and from that Tyme it shall be Lawfull for the Confederats, to protract and prolong this Confederation, if they shall so think good.

We the foresaid Electors and Princes, Erles and Magistrates of Cities by Interposition of our Feith instead of an other, do Promise aad take upon us, for us, and for our Heires constantly and perpetually to observe and performe all and singular the Premisses truely and syncerely as it behoveth Princes, and Good Men. And that we shall nor doe, nor procure any Thing in any wise to be done against this Leage and Confederation: But in all Points shall deale and procede truely and syncerely without any Frawde or Malengin. And for more Credence and Confirmation of all and every those Things, every of us the said Electors, Princes, Erles, and Cities, in the Name of us, our Heyres and Successors, have caused our Seales wittingly and willingly, to be sett to these Presents, which have been given the Yere of the Nativite of our Savyor Jesus Christ, 1536.

XLIV.

Propositions made to the King, by the German Princes.

(Paper Office.)

The Petition and Request of the Right Noble Princes, Duke John Frederike, Elector of Saxe, and Philip the Lantgrave of Hesse, to the most Noble Kyng of England; exhibited at Smalcaldia, to the most Reverende Bishop of Hereford, and other the Ambassadors of the Kyng's most Royall Majestie, upon the present Day of the Natyvyte of our Lord, Anno. Dom. 1536.

1. Item, THAT the said most Noble King wolde set fourth the Evangelie of Christe, and the Syncere Doctrine of the Faith, after such sort, as the Princes and States Confederates have confessed in the Dyett of Augusta, and the same defended, according to their Appologie and Purgation made: Except parcase some Things therin shall seme, by the common Assent of the said most Noble Kyng, and the said Princes, necessarie to be changed or reformed by the Word of God.

2. Item, That the saide most Noble King, joyning with the said Princes and Stats Confederats wold maynteyne and defende the saide Doctrine of the Evangelie, and the Ceremonys conforme to the same, at the future Generall Counsaill, if it shall be Pious, Catholique, Free and mere Christien.

3. Item, That neither the saide most Noble King, without the express Consent of ihe said Princes and Stats Confederats, nor the same Princes and Stats Confederats, without the express Consent of the saide most Noble King, shall assent nor agre to any Indiction or Appoyntment of a Generall Councill, which the Bishop of Rome, that now is, or hereafter shall be, or any other, by whatsoever pretended Auctorite, doth or shall make and appoynt: nor yet shall consent to aany Place, where the future Generall Counsaill shall be had, nor to the Counsaill it self; but that all those Thyngs may be ordered and done, by the mutuall Assent and Counsaill of the said most Noble King and Princes Confederat. Provided nevertheless, that if it shall appere certeynly, by just Arguments and Reasons, such a Christien, Free, Generall Counsaill, to be indicted and appoynted, as the Confederats, in their Answer to the Bishop of Rome's Ambassador, named Peter Paule Verger, do desire, that such a Councill be not to be refused.

4. Item, If it shall happen that (the saide most Noble King, and Princes, and Stats Confederats, not agreeing upon the Place, nor the Indiction of the Counsaill) the

Bishop of Rome, and other Princes conjoynd with hym in that Cause, will nevertheless,procede to the Celebration of a Counsaill, or rather of the Appoyntment of the Place wherunto the saide most Noble King, and Princes, and Stats Confederat shall not agree; that then, and in that Case, aswell the saide King as the said Princes and Stats Confederat, shall chieflie (to their Power) endeavor and compass, that the same Indiction may be utterly avoyded, and take noon Effecte.

5. And furthermore, that they shall make, and semblably procure to be made, by their Clargy, their Publick and Solempne Protestacions, wherby they shall testefie and declare, both the Synceryte of their Faith, and also that they do utterly dissente from such maner of Communication and Indiction; and that they will not be bounde to the Decrees or Constitutions of the same Counsaill, (if any such Counsaill do folowe in dede) nor in any maner of wise obey the same herafter.

6. And also, that they shall not at any tyme obey, nor suffer to be obeyed by any of theirs, any Decrees, Mandats or Sentences, Bulles, Letters, or Brieffs, which shall procede, or be fulmynate from such a Counsaill, so indicted and celebrate eyther in the Name of the Bishop of Rome himself, or of any other Potentate whatsoever; but shall have and repute all such maner of Rescriptes, Decrees, Bullès and Breves, as voyde, inane and frustrate; and shall declare, that so theu ought to be reputed and taken. And allso for the Remotion of all Slaunder, shall procure their Bishopes and Preachers to declare the same to the People really, and with Effect.

7. Item, That the said most Noble King, like as by the Grace of God he is associated to the said Princes and Stats Confederat in the Doctrine of Christ, and the Defence of the same; so also he woll vouchesauf, upon Honourable Conditions, to be associate unto the Leage of the same Princes and Stats, so as his most Noble Majestie may obtaine the Place and Name of Defensor and Protector of the said Leage.

8. Item, That neyther the said most Noble King, nor the saide Princes and Stats Confederat, shall knowledge, maintain nor defend, at any Tyme hereafter, that the Primacie, or that the Monarchie of the Bishop of Rome, may at this Day take place, or ever shall, by God's Lawe; nor shall consent nor graunt, that it is either utile or expedient to the Comen Welth of Christendom, that the Bishop of Rome shuld have Preemynence afore all other Bishops, or in any maner of wise have any Jurisdiction at all, in the Realmes, Kynngdoms, or Domynions of the saide King and Princes.

tain Resolution, because the Affaires of Christendom be not quiet, but in Case their may ensue between Christen Princes an Universall Reconciliation, Concord, and Agreement, we shall not fayle in that Matter to doe for our Parts, that to the Office of a Christien Prince apperteineth: Finally to his Desire for Ayde against the French King, we said it shuld be convenient that our Amytie shuld be first renewed, and certainly established, before we shuld treat of any suche Appendants; and thenne being an indifferent Friend to both, we might frankly Travail to conserve Peas and Unitie; or ells Friendly to staye him that wold do wrong; but tyl such Time as that Foundation were made, we could neyther in this Appendant, nor any suche like make any direct Answer. And forasmuch as not only for your Instruction, but also for that we be much desirous to know in what Parte they take our Answer there, we thought convenient to Advertise you of the Premysse, our Pleasure is, that ye shall aswell in your Conferences with the Emperor, pretending only a Generall Knowledge of certain of the Overtures made by his Orators here, both maintain our Answers to the same, with such Reasons as ye canne devise for that Purpose, and of your self exhorte him not to pretermyt this goodly Occasion, so graciously beganne, commenced, and entred, extolling our Princely Harte, Nature, and Courage, with our most gentle Inclynation, to the Satisfaction of our Friends desires, in all reasonable Things, wherunto they shall not press us; which kind of Constraint doth for most Parte more hurte in the stay of good Purposes, then can be, after with Repentance when the Tyme is past eftsoons redoubled. As in Semblable Maner move Monsieur Grandevile of your self, as a Personage whom ye repute, addicte to the Advancement of our Honor, to desire the Emperor to consider what Good may ensue to him, and to the hole State of Christendom, if we may joyne again in perfite Amytie; and that it were great Pitie, and purchase greater Losse then might be after recovered, to suffer this goodly Meane and entree to passe without certain Fruit and Effect, by the putting to it of such Appendants and Conditions, as ye knowe, what soever we will after do, at the contemplation of Friendship, yet our Nature and Courage will not bear to be newe loden and charged withall; specially considering that we have suffered the Injury; and with these and suche like Words, as we woll that ye shall endeavor your self of your self to pryk them forward to the Renovation of our Amytie, without adding therunto any Conditions. Soe ye shall repayr to the Court and to Grandevile as ye may conveniently, to give them Occasion by your

being in their Eyes, to enter Communication with you of these Matters; wherby you shall the better also perceyve wherunto they will bend, which our Pleasure is, you shall from Tyme to Tyme signify unto us, as ye may have any certain Matter worthie our Knowledge.

 LI.

*Instructions by Cardinal Pole to one he sent to King Henry.
An Original.*

(Cott. Libr. Cleop. E. 6, P. 340.)

IMPRIMIS, to declare to his Grace myn hole Entent and purpose yn wrytyng the Booke, wherein takyn my testimony off God, that only seyth the Hart of Man, was only the Manifestation off the Treuth in that Mattier, that by Master Secretaryes Letters I tooke as a Commandment to shew my Sentence herein, which wrote the same to me by his Gracys Pleasure, that I shuld by Writing declare myn Opinion: and this is the very Cause I dyd wryght; for otherwise, I thynk I had never sett Penne to Booke in so lyttyl hope of Persuasion, and in such a Matter as the Tyme was so lykely nott to be all the best accepted.

Further to declare after I was onys entred into the Mat- tier, haveng sent to me the Books of them that have wryt- ten yn the contrary Part, wherin I saw the Trueth mervyo- louslye suppressyd and cloaked, with all Colours that could be invented sett upon the untrew Opinion, seyng besyde what Acts folowed of the same so sore and greivouse, both in the sight of God, and Judgment of the rest of Christen- dom, out of that Realme, that except those Colours were takyn away, and Trueth purely sett forthe, whythe Decla- ration of the inconvenient Acts, yt myght soon torne to the utter Danger of his Graces bothe Honour afore God and Man, and utter Destruction, as yet semyth, of the Quyett- nes of the Realme; this made me wyth all both Wyt and Lernyng that God had gyven me, to endeavour to expresse so the Trouthe, and declare the Qualytyes off those Acts that folowed of the sinister Opinion, that I doubt not who- soever reade the Booke that wole knowe the Trouthe, shuld never after need to fall into Daungier, for Ignorance of the trew Sentence.

And this I did with this hope, haveing this ever fixid in my Harte, that howsoever hys Grace was by perverse Oc- casion brought from those Opinions which was for his Ho- nore most to maynteyne, that he was brought thereto as

God suffereth those that be in his Favour, and whom he hath Electe to Eternall Felicytie, notwythstandyng to faull some Tyme into Offensys dampnable, to the Entent they myght better know where they have their tiew Lyght and Savegarde which comythe of God, and nothyng off them self: as ytt is not unknowne that Scripture mentionethe both of Davyd and Solomons faulles, which bothe in Conclusion, were recoveryd by the Mercye of God againe, and Solomon notwithstanding the Gyft off Wysedome that God had gyven him, fell so sore that he was utterly tornyd from God, and gyven to Idolatrye. Thus I consydreng in those Elect Personys off God, and judgeng verely thoughe his Grace was by God permyttyd to faull from the tiew Doctrine of Christ, yett as God saved David by those Meanes, to send a Prophete unto him to show hym the Trewth, which as soone as he had hard told hym, forthwyth fell to Repentance, and so was taken to the Grace off God again, and recoveryd to his greater Honour, then he was yn afore his Faull; the same trust I had in his Grace, whiche made me put my uttermost Studye and Labour, calling for help of God, to manyfest the Trueth, where I doubt not but God hath hard my Prayer, that for Knowledge of the trewe Sentence, there can be no doubt; and I cannot but greatly trust, that his Grace herynge and assenting, as King David did to the same after his Errour, shall be recoveryd by God to higher Honour and Grace, than ever he was afore God suffered him to faull.

In this Declaration of this Treuthe, because not only afore God were great Peryll, but also in this World present afore Man, many soore Daungers myght happen, in Case his Grace did remayne and continew yn his Sentence so dyvers from the rest of the Christen Princes; this causyd me, calling to my Mynd what Daunger might follow bothe of his People at home, whose Mynds Experience showethe cannot be quiettyd wythe this Innovations touching Opinions in Relygion; and also of outward Power of those Prynces to whose Honour yt ys judged to apperteyne to defend the Lawes of the Church, against all other Princes or Nations that doyth impugne them, for these Considerations to the Entent the Daunger hereoff now not unknown, I have in the same Booke, sometyme in my own Person, brought all such Reasons wherebye justely either the People, or oughtward Prynce might be instigate against his Grace, foloweng the dyvers Trade from other Chrystian Princes that he hath begone. Which Reasons and Discourses conteynynd in the Booke vel emently sett forthe, yf they shuld be redd apart without Consyderacyon of my fy-

nall Purpose, which by all means entendyd to sett affore hys Graces yien, not only the Treuthe off that was to be folowed, butt the Daungers that were moste lykelye to ensue, both at home and abrode, yf they were not followed, he shall think by what vehemencye and sore reprehension he seyth in the Wrytyng, that I am the greatyst Adversaraye of his Graces Honour that ever any hitherto hath bene: but God knoweth my Entent, and he that redyth the hoole Booke togyther shall knowe the same, how my very Purpose and Ende was to save him from great Dyshonour and Peryll both in this World and that to come, which were nothing possyble to examine, not knoweng what they were, and what were lykely to happen to be sayd or done against his Grace: which foloweng all probabylytie the Book doth expresse, and for the better understanding of both my Opinion and Sentence that I follow in the Book, touching the Declaration of the Truthe, and of my utter fynall Purpose in the hole Matter, thys chify I wole desyer his Grace, bycause of the Prolyxitie thereof, which shuld be to muche for his Grace to rede hymselfe, that that wole please hym to apoynt some lernyd and sald Man to rede over the Book, and that done to declare his Judgment, bound first wyth an Othe off hys Fydelytie, first to God, and afterwards to his Grace to show hys Judgment without Affection of any Part: and yf his Grace wold gyve this Charge to the Bishop of Dyrhum, whome I judge to be the saldyst and most grounded in Lernyng, with Faythful Hart to his Crace, above any other that I knowe, puttyng the same Charge unto him by another; I think his Grace shuld thereby best and most truely be enformed; and so when he hath made his Relation, afterward his Grace may prove other Menes Judgments as it shall please him.

Furthermore to declare unto his Grace how my full Purpose and Mynd was, touching the hole Booke, that never no Part thereof shuld a come abrode in any Manes Hands, afore his Grace had seen ytt: and to follow in this Booke the same maner off secretnes that I did in the other which I deliveryd to his Grace concerning his Matrymonye, but by what Meanes in one Part of this Book I have been frustrate of my Entent; this you may declare by Mouth, knowing the hole Mattier.

Fynally, With all Humbylnes to desyre his Grace, in the Name of his most faythfull Servant, and most tender of his Honoure and Welthe, that where as by the Judgement of all wise Men, God of hys Mercye and Love toward his Grace, and for a greate ~~and~~ Varnyng to retourne to hym, hath detectyd the Iniquitie of her, which hath bene the Oryginal

Cause and Occasion of althysse bothe Errours and Dangers his Grace hath cost hymself in, that now his Grace will correct himself to take the same, as yt ys a favorable Admonition of God, and to follow theyr Sentencyes and Counsell, which (next unto theyr Conscience toward God) hath had none other Cause, butt only pure Love and Fydelytie to his Honour and Welth; which causyd them, against their own private Welthe, wyth greate Daunger besyde, ever to dyssemt from that Matrymony; judgeng ever, as ytt was most lykely, both great Dishonour, great Daungiers and Perylls, both spirtually and outwardly, to followe thereoff.

And now, yf God hathe manifested the same to the Recovery of hys Grace Welth, allwayes that his Grace wyll accept thys Warnyng to retourn to the Unytie of his Church, in that Sentence and Mynd that the rest of Christiane Prynces do; wherein I dare be bolde to saye, yf God showe this great Benignite and Mercy unto him, for to make him returne; for suerly God's Hand that must be; and whensoever that shall be herd, that shall be taken for one of the greatyst Myracles that hathe been showed this many Agys, with the most certyn Sygne of speciall Favour that ever was showed from God to any Prynce: Then furst of all this shall follow, that when as now all Christendome calling for a generall Councell, yf that follow, ether his Grace must wyth Dyshonour and Damage flee to obey thereunto, or wyth more Daunger answer there to such Causes as wold be layde unto him. Yf he do returne, thys furst shall followe, by that Meanys that shuld be founde, that no Prynce Chrysten, whosoever he were, shold appere there with more Honour then shuld his Grace. And wheras it was for the Innovation that he hath made in the Church, to be the Occasyon of Ruyne of one of the feyrest Membre of the Church, if God make him torne; the Conclusion wyll be brought to this, that hys Faull shall be the happyest Faull that was unto the Church many Yeres; which may be brought to be a redye and highe Way to the Reformation of the Hole, to the more Manyfestation of the Honour of God: So that fynally, the Ende shall be in every Man's Opinion, that marketh the hole Processe, that God suffred his Grace to faulle, to make hym ryse with more Honour, to the greater Welth not only of his own Realme, but of the hole Church besyde.

Your Faithfull Servant,
R. POLE.

LII.

*A Letter to Pole from the Bishop of Durham, in his own Hand.
An Original.*

(Cott. Libr. Cleop. E. 6, P. 385.)

RYGHT Honorable, in my humble maner I recommend me unto your Mastership, advertising the same that I have resceived your Letter, datyd at Venice on Corpus Christi Fvyn last; by which I do perceyve, that where of late you sent a Boke with a Letter unto the Kyng's Highnes, concernyng your Opinion of the King's Title, and the Power of the Bishop of Rome; and your Desire was in your Letter, as ye write, that I myght see the Boke, to enforme his Grace what I thought theroff. And now ye send to me your said Letter, to informe me of your Meanyng and Purpose in your said longe Boke, wherin I do perceyve, ye fere lest your Vehemency have offended. I do signifie unto you, that I have both well perused your said Letter, to comprise well the Effect theroff in every Point; and also have perused, with odyr, your said longe Boke, unto the Ende theroff. Which made me hevy in my Harte, both whylse I was in Redinge of it, and allso mych more when I had redde it thorow, seinge the Vehemency and Egerness of it in all Partes, dyd sore byte; and yet the hole Thing ran wyde off the Truthe. For in all your Boke, your Purpose is to bring the King's Grace, by Penance, home unto the Church again, as a Man clerly seperate from the same alredy. And his Recesse from the Church, ye proffe not otherwise, than by the Fame and comon Opinion of those Parts; who be farr from the Knowlege of the Truth of our Affairs here, and do conjecture every Man as they lyst, (blyndly) of Things unknowen unto them. And in Cause of his Rertorne, ye promisse to illustrate the King's Name, so to bend your Lernyng therunto, that all Displeasure that may be takyn of your said Boke, shuld be clerly thereby abolyed and takyn away; and all shold redund unto his Glory and Honour. And to comprise in few Wordes the Effecte that is worn off your said Boke, that makes vehemently many Playes, and doth conteyn lyttle or no Salve to hole them. And as it semyth to me, ye wer styrred to sore in your Spirite in all your Wrytings therof, and wer not quiet in your Mynde, whyle ye were in doynge of it. Wold to God ye had rather written to his Grace your Opinion, brevely comprisyd secretly in a Letter, that he shold not have nedyd to have shewed it to other Lernyd Men of his Counsell, than in so longe a Boke to have dilatyd all Thynges as ye have

done, that he must of Necessitie be constraynd to commytte that to such trusty Persons, as shold please his Grace to know by them the Effecte theroff. What Stupidity was it, to send so long a Boke so longe a way, conteynyng so displeasunt Mater, by one Man, who myght have miscaryed or perysched in the way, and therby the Boke have comen (as was likely) to the Handes of such as wold have published it to the King's Slaunder, and the Realmes, and most of all to your owne, that shuld be the Author of suche a Boke, made against your Prince and Countre: Wherin all the World shuld repute you to be unkynd unto your Prince and Countre, who evermore so had lovyd you, and brogt yow up in Lernygne, and ye to spend the same to his Redroche. So that surely, who soever not favouryng the King, shold have lykyd the Matter, yet must he nedys have myslyked the Author therof, usinge his Lernyng against hym, in whose Defence he ought to have spent both Lyff and Lernyng. But Laude be to God that the Boke came saffe unto the King's Handys, whereby that Yeperdy ys past. One Thinge made me cold at the Harte, when I red it in your Letter that ye writt of Two Quares; which be not in your Hands to repress. The Residue, ye say, ye can make sure not to come abrode; which, yf ye folow myn Advyse, ye shall do furthwith; burnyng them, for your owne Honour, and the Noble House that ye be come of: that it never came abrode, that ye exercysed your Style or Lernyng against him, whom ye ough in all Points (by your Wit and Conning) to defende: And yf any Faults wer founde by odys, to excuse them by all means, and not to animate by your Penne. And would to God lykewise, that ye wold endeavour your sel. (by all means to you possible) to gett again those Two Quarys, and lykewise to burn them. For, in all your Boke, ther is not one Queyre without Bytterness, mych more then I wold it were. But to retourne to that Thinge that I said before, that methought your hole Book ran wyde off the Truth. I shall, by your Patience, yf ye be contente to here me as your Frende, opyn unto you what I mean therby. Ye presuppose for a Ground, the King's Grace to be swarvyd from the Unite of Christ's Church, and that in takeinge upon him the Tytle of Supreme Hede of the Churche of Englande, he intendencyth to seperate his Church of Englande from the Unitie of the whole Bodie of Christendome; takyng upon hym the Office belonging to Spirituall Men, grounded in the Scripture, of immediat Cure of Soule, and attribute to hymself that belongith to Presthode, as to prech and teach the Word of God, and to mynyster the Sacraments. And that he doth not know what longeth to a Christen King's.

Office, and what unto Presthode; wherin surely both you and al odyr so thinkinge of him, do erre too farre. For there is no Prince in Christendome, that more regardith or better knowith the Office and the Honor of a Christen Prince, nor that more doth esteem Spiritual Men that be gyffen to Lernyng and Vertue, that he doth: And that ye may boldly (without Reproch) avouch to all Men affirming the contrary, whatsoever sinistrously conceived Opinion any Person shall have of hym, in those Partes, or any oder. For, his full Purpose and Intente is, to see the Laws of Almyghty God purly and sincerely prechyd and taughth, and Christ's Fayth without Blot kepte and observed in his Realme; and not to separate hymself, or his Realme, any wyse from the Unities of Christ's Catholyke Church, but inviolably, at all Tymes, to kepe and observe the same; and to reduce his Church of Englande out of all Captivitie of Foreyn Powers, heretofore usurped therein, into the Christen Estate, that all Churches of all Realmes wer in at the Begynnyng; and to abolyse, and clerly to put away such Usurpations, as heretofore in thys Realme the Bishops of Rome have, by many undue meanes, incresyd to their grete Avantage, and Impoverysinge of thys Realm, and the Kyng's Subjects of the same. So that no Man therein can justly find any Fawte at the King's so doinge, seinge he reducyth all Thynges to that Estate, that is conformable to those auncient Decres of the Church, which the Bishop of Rome (at his Creation) solely doth profess to observe hymself, which be the Eygth Universal Councells. Which yf ye do rede advysedly, and studiously do consyder how the Church of Christ was stablyshed by those, and how far of late Yers the Byshops of Rome have broght this Realme and odyr from those; ye shall manyfestly perceyve the Abuse and Diversitie betuyx the oon and the other. I am sure, at Venice ye may have the sayd Counsels in Greke, lyke as now they be comon abrode in Latyn, translatyd even from the Begynnyng. Which if they had been comenly knowen and redde heretofore, the Bishop of Rome's Power heretofore usurpyd in many Realmes, had never so farre been avancyd, as of late it hath. Wold to God ye had ben exercised in Readinge of them, before the Sendinge of your saide Boke, that ye might have knowen from the Begynnyng, from Age to Age, the Continuaunce and Progresse of the Catholyke Church. By which ye shuld have perceived, that the Church of Rome had never of olde such a Monarchie, as of late it hath usurped. And if ye will say, that those Places of the Gospell, that ye do allege in your Boke, do prove it, then must ye graunt also, that the Counsel of Nice and others

did erre, which ordeined the contrary. And the Apostels also, in their Canons, did ordeine, That al Ordring of Prests, Consecratynge of Bishops, and all Matirs Spirituall, shuld be fynished within the Diocesse, or at uttermost within the Province wher the Parties dwelte. Which Canons of the Apostels, Damascen doth commemorate for Holy Scriptures. Now it is not lyke, that the Apostels, who were Prechers of the Gospell, wold make Canons contrary to the Gospell; nor that the Four First Chaffe Counsels General wold have ordenyd so as they did, if the Gospell, or the Scripture, had bene to the contrary. And wher ye in your Boke much do stikke to common Custome of the Church, surely after Christe, above a Thousand Yere, the Custome was to the contrary, that now is used by the Bishop of Rome. At that Tyme, in the Primitive Church of Christe, when the Blood of Christe and Martyers was yet freshe, the Scriptures wer best understande, Faith most firme, and Vertue most pregnant; the Customes then used in the Church must nedes be better than any contrary Use sens, eyther by Ambition or Covetousnes, any waies copen in. And to assure you of my Mind what I do thinke; suerly who soever shall go about, by the Primatie of Peter, which was in Prechinge the Word of God, to establyshe the worldly Autorite of the Bishop of Rome, which he now claymeth in dyverse Realmes, in worldly thyngs soe perfecte temporall, shall no more couple them togedyr then lyght and darknes; but shal improve the thinge that he goeth about to prove. Iff ye wolde rede *Nicolas Cusa de Concordia Catholica* in his Second Boke thorowly, he shold gretly open this Matter unto you. Wherefore sens the King's Grace goeth about to reforme his Realme, and reduce the Church of England unto that State that both thys Realme and all other wer in at the begynnyng off the Faith, and many hundredth yere aftyr; yff any Prince or Realme wyl not folow hym, lat them do as they lyst; he doth no thinge but stablyshyth such Laws as wer in the begynnyng, and such as the Bishop of Rome professeth to observe. Wherefore nidyr the Bishop off Rome hymself, nor odyr Prince, ought off Reason to be discontent her with. Yff I wer with you but oon day, I wold trust to shew you such grounds in thys Matter, that ye myght chaunge your mynde, oonlesse ye wer totally addite to the contrary opynion, as I pray God ye be not, both for your own and for your friends sake, who shuld take grete discomforth theroff. Oon thinge yet restith that I thought convenient to advertise you off wherin I do perceyve ye be ignorant. Which is thys. Ye write in one parte off your Boke, that ye think the Herts off the Subjects off thys Realme greatly offended with

Abolyshinge off the Byshop of Rome's usurped Autorite in this Realme, as yff all the People or moste part off them toke the Matter as ye do. Wherin I do assure you ye be deceivyd. For the People perceyve ryght wel what profite cometh to the Realme therby; and that al such Money as before issu'd that way, now is kept within the Realme; wheras before al that went that way, which was no small share, but great and excessive, and dayly the sayd Yssue encreasyd more and more, never retornyd again hedyr any part theroff. Which was to the great impoverysinge of thys Realme. So that yff at thys day the King's Grace wold go about to renew in his Realme the sayd abolysh'd Autorite off the Byshop of Rome, grantyng hym lyke Profites as he had before thorow thys his Realme, I thinke he shold fynd mych more diffyculte to brynge it aboute in his Parliament, and to induce his People to agree therunto, then any thinge that ever he purposed in his Parlement sens his first Regne. Wherefore I wyshed that, as many odyr things more to have ben out of the your Boke. Which myght peradventure have engendry'd sum parte off suspicion in the King's Gracs mynd toward his Subjects, as I trust verayly that dyd not. And wher ye do fynde a faute with me, that I faynted in my hearte, and wold not dye for the Bishop of Rome's autorite; when thys matter was first proposyd unto me, surly it was no faynting that made me agreeable therunto; for I never saw the Day sens I know the progresse and contynuance off Christ's Church from the begynning, and redde such Historyes Ecclesiasticall and Ordinaunces from Age to Age as do manyfestly declare the same, that ever I thought to shede oon droppe off my bloode therefore: for sure I am noon off them that hertofore have had advantage by that autorite, wold have lost ooue peny thereoff to have savyd my lyffe, nor wyl not do to save yours, yff ye shold be in such necessite. Which God for his Mercy forbydde, and kepe you from trust off such socoure.

Finally, accordinge to your desire sens your Boke ys Common unto the King's Hands, and he perceivyth the Effecte off it, I shall help as mych as may lye in my lityl power, that your plain facyon off writinge, as off a sharpe gostly fadyr, may be takyn in best parte according to your Letter and Desire in that behalf; but at the Reverence off Almighty God hynder not your selfe in addictynge you to the Opinion off your Boke, towching the Bishop off Rome's Autoritè; thinking, that as ye se it now in Italy and diverse Countreys, so it was from the beginning, and ought to be by God's Law. For the forsaid Counsayls do shew plainly

ther is in the Church of Christ no such Monarchie ordaynyd by Christe. And the preemmenence of sitting, that was gyffen to the Bishop off Rome in the forsaid Counsels general, which was callyd al by the Emperors off that tyme, was gyffen to hym by cause he was Bishop of Rome, the cheffe Cite off the Empire, and not for Peter and Paule's sake, which wer Apostyles, and berynd in Rome, nor for the Gospell-sake; and the second place was gyffen to the Patriarch off Constantinople, by cause that Cite was called *Nova Roma*, and so was preferryd both before Antiochia, wher Sainte Petyr was first Bishop, and wher the Name of Cristendom first began; and also before Alexandria, wher Sainte Marke, the Disciple off Petyr did preche. And also before Hierusalem, wher Crist himselfe preched, and the hole Colledge off the Apostles afftyr him; And *Jacobus frater Domini* was first Bishop, which was in the beginning untill it was destroyed, callyd *Mater cunctarum Ecclesiarum*, which Three ware Sees Apostolyke. Befor al which three Sees, and also before Ephesus, wher Sainte John Evangelest did write his Gospell, and ther dyed, Constantinople was preferry'd, because it was the second grete Congregation off Cristen Men in the Empire, and was callyd *Nova Roma*. Wherunto those holy Counsels wold never have consentyd, and namely *Calcedonense* wherin wer vj C. and xxx Bischeps of the best lernyd off al Cristendome, yff they had seen the Gospell to the contrary. Moreover, yff ye rede, as I am sure ye have, *Basilium*, *Nazianzenum*, *Christostomum*, *Damassenum*, ye shal fynd in them no such Monarche off the Bishope off Rome, as he clamyth, spoken off nor never mentioned. Al which I touch to put you in remembrance off, to the intent that ye serchinge forther in this matter, may perceive the old Fadys and Counsels, not to have knowen any such thinge as now off late is pretentyd and usurped.

Wherfore I beseech you, not trustinge your own self to mych herin, to have recourse to those Autors that may informe you off the begynning off the Church. Consydering therwithall of what Blood ye be, and off what Contre. The King's Hyghnes hath in his Realme Men as wel lernyd in Divinite as be in odyr Countreys, and they have sougth in this Mater, evyn to the bothome; which think themselves wel delyvered from the Bondage off Rome. And yff you shuld now be against your Contre to kepe them still in Captivite, what they wyll thynke off you, I reporte me unto you. What also the King's Grace, who hath brogth you up, and hath bene good and gracyous unto you, shal thynke, but

that ye be unkynd, to be against him and hys Realme, who hath been always for your and yours. What discomford shold it be to my Lady your Modyr, in hir Age to see you swarve from your Prince and Contre in Opinion. What Discomford shold it be to my Lord your Brother, to see you off whom he should have comford, use your Learning to his Discomford. What Discomford shold it be to all your other Frendys to see you off obstinate Opinion against al your Countrey, you may by your Wisdom consider. Whom all ye may comfort and chiefly your self, in conformyng you to the Truthe grounded upon the Stablishment off the holly Church of Christendome sens the Begynnyng. And beyng the Supporting of this Monarchie inventyd off late Days by Ambition, wheroff the old Fadys never hard tell. St. Gregorie wryteth sore against the Bishop off Constantinople off his time, who went about a lyke Monarchie, affirmyng noone such to be in the Church of-Christ. Saint Cyprian wryteth, *qui omnes Apostoli erant Paris honoris et potestatis.* *Consilium Ephesinum* affirmyth the same, which cannot agree with thys late found Monarchie. At the reverence of God truste not your self to much herein, but suffer your self to be persuaded to seke fordyr then ye yet have doon. I dobt not but God willing ye shall fynd the Truth in searchyng fordyr, yff ye persuade not your selfe that ye have found it already. I besече you, have in your remembrance, that I wrote before to burn the Originally off your to sharp Bokes, and I shall move the King's Hyghness that your Boke sent to hym may be kept secret. And in conformyng your self to the Opinion off your Contre and off the Truth, I doubt not but ye shall be acceptyd of the King's Highness as well as ever ye wer, and mych bettyr bycause ye shew in your Boke the intier Hert that ye bere hym, as his Grace by his Wisdome can mych better consider than I can write unto you. And that ye may so do I pray the Holy Ghost to illuminat you. And if ther be pleasure that I may do for you or yours, ye shall be assured to fynd me redy evermore therunto: as knoweth Almighty God, who have you in his Blessed Tuition.

From London the xiiij Day
of July, 1536.

LIII.

An Original Letter of Pole's to Cromwell, justifying himself.

(Cotton Lib. Cleop. E. 6, P. 355.)

May the 2d, 1537.

MY Lorde, yff afore tyme itt could not be suerlye and cleerlye peceived what Affectyon I have ever borne to the Kyng's Honour and Wealthe, which in my hole Lyfe never gave the least Occasyon, whye any man shoulde think, but wyth them that tendery'd the same moste, I myght chiefflye be nombery'd: yf my Deeds were trulye and indyfferentlye examined: but howe soever ytt be, yff any Dede afore perverslye interpretate myght ryse any Scrupell to surmise the contrary, surely these Letters that I wryght now, as the Time and Case requirthe, bearyng that Tenour as in Readyng you shall knowe, be suffycient not onely to abolyshe all former Doubts, shewing those to be perversly surmysed, but to make clere, that a more constant and stable Mynde in observance off a Prince, hathe not bene founde nother yn Subject nor other Personnes besyde. And the Cause hereoff ys, that there never happened lyke Occasyon as thys ys, that causythe me nowe to wryght, wherebye my Mynd myght be so well knowen, while Occasion ys gyven off the Kyng's Part under this Maner, that he procureing against me, by such Meanes to my Undoynge, as was never hard off the lyke in Chrystendome against anye, that bare that Personne that I do att this tyme. Yff my Minde, after all this remain stable, to procure all Things that may be to his Honour and Wealthe, as ever I have professy'd afore-tyme, what can be more suer Tokyn off a depe and a profound grounded Love and Affection: Whither I do so I shall afterward showe you. If I declare first to Hym that knoweth it beste, the Kyng's Act ageynst me, to the Entent you maye knowe, yff I after that remayne yn my Old Estate off Observance, ytt is not for Ignorance that I knowe not what is machinate ageinst me. And suerly, though I knewe afore bothe by your Letters and other in what Displeasure the King had me, without the least Cause shewed off my part; I take God and my Conscience to judge, which thyng, iff I had borne but a meane Affectiyn myght a been suffycient to alyenate also my Mynde from thence, where I sawe what soever I dyd for the best, to be ever accepted in the worst Parte. But this I wyll not have yowe take for any Proffe off my Mynde, but to procede off the Kyng's Dyspleasure toward me; the

lesse I knowe the Cause to be, the further I was from all Imagynacyon to suspect that hys Grace should be so incensy'd against my Personne; that for to have me in his Hands, he wold be content to breke and vyolate both Godd's Law and Mann's, to dystuourbe all Commercement betwene Contrye and Contrye, between Man and Man, and thys I would never a thought: but fyndyng the same to be so in Dede, I could not but fynde wythall, howe hys Grace was bent with all to my utter undoynge; agaynst the which yf I remayne in my old Purpose to procure hys Wealthe and Honour, he that wyll seke other Proffs after thys, or wyll not be content with thys Declaracyon off a Mann's Mynde, he declareth with all that wythe no Proffe he wyll be content, but wyll have him one off hys Enemies whither he wyll or no. And off this Mynde off the Kynge toward me I had furst knowledge at myne arryvenge in France, off the whiche to shoue youe the first Motion of my Mind herein, I was more ashamyd to hear for the Compassion I had to the King's Honour, then movyd by any Indygnacyon, that I comyng not only as Imbassadour, but as Legate, yn the hyghest Sort of Embassage that ys used amongst the Chrysten Princes, a Prynce off Honour shold desyer off another Prince off like Honour, betray thyne Embassadour, betray the Legate, and give him into my Embassadour's Hands to be brought unto me. This was the dishonourable Request, as I understand, of the King; which (as I said afore) to me suerly, regarding my own Part, I promes'd you was no great Displeasure, but rather (if I shall say Truth) I toke Pleasure herein; and said furthwith to my Company, that I never felt my self in full Possession to be a Cardinall, as when I herd those Tydings; wherby it pleased God to send lyke fortune to me, as it did to those Hedds of the Church, whose Persones the Cardynalls do represent, which was to be persecutyd moste of them, whose Wealth they labouryd for most busyly. In this Case lyved the Apostells: And the same nowe beyng happenyd to me, afore God I promise I felt no Displeasure, but rather was glad thereof, specially conseydryng herebye I hadd the better Occasyon to declare and justyfie my Minde more then ever I had afore, which was ever my Minde more then ever I had afore, which was ever my Minde: but touching the thyng, iff we had no other Religion, but lyved as Paganes and Infidells, yet *Jus Gentium* should ever teache us what Demande this was, the Lawe of Nature alone myght declare how abhominable ytt were to grante to such a Request, and no less to desyer ytt. This I rehearse now to this Intent that you might the sooner perceve, that if there had been but one

Sparke of a Mynde alienate from the Kyng, thys were able to set the same in such a Fyer, that furst consideringe how all Regarde off Honour was sett aparte, and the Law that maintaineth the Commercement between Man purposyd to be violate, so ytt myght torne to my undoing. Furst of all of my part, I shuld abstaine from all Commercement with that Part, other by Word, Writing, or Debe; Secundorylye, procure by all honest Wayes, if I wolde not by dishonest, to repaye this Malignytie, to the uttermost Damage I could devyse toward them, of whose malygne Minde towarde me I had so greate Experyence: And yett after all this, furst of all, youe may see forthwythe by wrytyng att this tyme, I doe nott abstayne from the furst Acte to practyse and entreate, wyth them that hathe bene Authors hereof, and to practyse yett to hys Honour and Wealthe, which wold utterlie extinguishe both in me. And if I be herd herein, to put the same also in Execution; which Thing thoughe I do suerlie of my owne Purpose and Mynd, yet some Occasion hereof, howe it cometh otherwise I will not denye, nor kepe close, which is this; That whereas the Bishope of Verona, that was sent of me to the Frenche Court, to intimate those Affaires, that for the Wealthe of Chrystendome, the Pope had committed unto me, to entreate with his Majestie, in his Retourne passynge by Abbeville, where were lodged my Lorde of Wynchester, and Mr. Bryan; whereas he could not but gretlie marvayle of this Acte of the Kyng toward me, my hole Legation purposing no other but his Honour and Weltche: And desiereng therefore to conferre the same with the Embassadors, for better Declaracyon of the Truthe of the Mattiers, to be known as they were: My Lord of Wynchester, and Mr. Bryan, both abstaynenge for Respect from all Communycation, yet sending unto him theyre Secretarye, after the Bishope had in parte declared the Effect of my Legacie, that touched then any Part the Kyng, yet semed to be open to bothe Parties, that all the King had done agaynst me, was of the sinistre and false Reports of other, that by false Conjecture of Things they knewe not, had ill enfourmed the King of my Purpose in comyng into these Partes, which the Secretarys thought onys clered and declaryd, other by Letters or Messingers, the Kyng wold turne his Mynde, as his Grace sawe the Deds to justifie themselves. This the Bishope of Verona (at his Retourne) showed me; which I accepted in that Parte to be trewe also, that all came of evill Enformacion. And that his Grace being assertyned of my Mynd, as it is and ever hath bene, it were not unpossyble then some Part to knowledge rather my Gratitude, than to machynate

anye Thing contrary. And that it might be so knowen, for all Parts yet cannot be but well; but as I shewed the Bishope, by Letters I had attempted often the same, but all could not prevail: My Messengers I had sent often for that Purpose, could never be admitted to have Audience of the Kyng. And without one of these Wayes were founde, there could no conclusion be had in theyse Mattyers, wherein reasonyng with him, I asked, if for the Love and Service that ever he hath born to the Kinge, and showed indede when he was in that Place where his Service might be in steade to the Kyng, and Love also he hath ever to me, having assured Knowledge of all my Affayres and Purposes, not only these laste, but all synyth my departing from the Realme, whether he could be content (the King's Pleasure first knowen) to acquiet the King's Mynde in this Behalfe, by going to his Grace, and enforming him of the hole: wherein, afore God, he shuld do a Dede most charitable. Wherin also I did allege unto him, for to bind him withall; bycause after such Demonstracyon of the Kyng's Mynde made unto me, few men wold be content to practyse wyth his Grace, in any thing belonging unto me. For this Cause, I did rehearse the more Thyngs to enduce him hereunto; and amongst other, this chieflye, the Purpose of his comyng with me, which (afore God) was this: That the Pope, entending by all meanes of Benignitie to practise with the King, haveng the Frenche Kyng so joined in Amytie with the Kyng, and with the Sanctitie also; devyseng for a mete Instrument betwene bothe. Yf any Personne, for this Degree newlye taken, were not accepted, the Bishop of Verona was thought moste meetest, being for his old Deserts to both Princes, as long as he was in that Place where he might do them serviceable Pleasure, as it was to be thought grateful to them both, and counted (for his Goodness) the best Bishop of Italye. So that all Thynges consydered, in Mattiers of the Church to entreate with these Princes, none was thought like: Wherupon the Pope bounde him to take thys Jornaye with me, for this Purpose. And this Bond, amongst other I rehearsed unto him, when I moved him to go unto the Kinge. To the which, he made Answer; Yf there were none other Bond nor Respect in this Mattier but of God, knowing my Mattiers as he doth, and seing what Inconveniencs might followe, if they were not at laste well accepted, besyde the Servyce he hath ever owed to the Kinge, and Love toward me, knowing what Comfort that might be to all Partys, if my trewe and faythfull Dealings were well intimate to the King, he wold be content at all tymes the waye onys

founde afore, howe with Commoditye he might come to the King's Presence, to take this Charge upon hym. Thys, my Lorde, you may nowe perceive, that if I had any Part that mynde, that the Kyng's procurenge against me doth shoue to be persuaded I have, yt could not be possible I could have any Confidence to attempt any medlyng wythe his Grace under such maner: But because nor my Confy-dence, nor affecyonate Mynde, yt is not taken awaye, therefore this I do declare unto you by these Letters, to the Intente you maye intimate the same to hys Grace. And now you see by a great Proffe what my Mynde is, you may also see how all Suspytion may not alonlye be clearyd, many Things apeacyd that peradventure might torne to greater Trouble, but also many Things be brought to Light, to the King's more assuryd Honour and Wealth, than any thing is I thinke thought of hitherto make for the same. For all this I dare promisse to follow, if the Bishop be herd with that Mynde, as he is sent, and content for to go. Other Declaration of my Mynde by Letters I entende not to make, than my Letters agreyng with my Acts sent afore do make Testimonye; and that the Bishope, which is pre-vee to all, may better declare presentlye. But this I will saye, if I bare in any parte that Mynde, the Kyng's Acte agaynst me doth show, his Grace is persuaded I shold have, suerlye I wold never adone as I have done, in all my Acts and Processes by Letters, made the Kyng and you prevee unto them. Thys I dyd at my furst comyng to Rome, and the Cause of my Legacy nowe, and the Cause of my comyng to these Parts. Such Advises Rebels be not wont to give unto those, from whome they rebel, but specially at Rome, being there when the Tyme was troubleous for the Kyng in his Realme; lettynge then the sending furthe of the Censures, which myght a caused more Trouble; and sending at that Tyme my Servant purposelye, to offer my Service, to procure by all meanes his Honour, Welth, Quietness; animating besyde, those that were Cheffe of my nerest Kynne, to be constaunt in his Ser-vice. Thys Rebels be not wont to do. And I know, at Rome, if any Man had been premyate to do hym Service, non could have done more; insomuch that Men judged me half a Rebell to God and my Contrye, because I wold not assent to divers Thyngs, that had made little to the Kyng's Quieteess: But specially, having in my Hand those Wrytings, thnt put forthe peradventure, might a caused most Trouble of all. These instauntly being de-sired of those, which had in a manner Authoritye to com-mande, and yet ever finding meanes that they never came

into their Sight nor Hands, and to this Hower suppressing the same lykewise. If one that had Mynd of Rebellion wold do the same, be thinke you well: But, as I say, my Purpose is not to justifie my Mynde, by these Letters, at this Time, in more Acts than one, which is of this present Time. Nor if it be not justified of such a one as the Bishops, that knoweth them assuredly, I do nother entend hereafter to labour any more herein: Afore God, and all Men, that will be indifferent Judges of the Truthe, I will not doubt, at all times to justifie my self toward the King, I wold to God I could so well justifie my self afore God and the Catholick Church, for negligent Service in this Behalf, because I would not offend the Kinge. Now I will say no more, but pray unto Almighty God, to put that in the Kyng's Mynde that may be most to his Honour and Wealthe, with Grace to follow the same; and to take from all other such Occasyon, why they shuld thinke, if they serve the Kyng according to their Conscience, they shulde be constrayned to offend the Kyng, and so herebye to separate the one from the other; which suerlye to no Man shuld be more Greffe than to me. But Goddes Pleasure be fulfilled above all, to whome nowe I commit you. Written at Cambray, the Second Day of Maye.

Your Lovyng Friend,
R. CARD. LEGAT.

LIV.

A Letter of the Abbess of Godstow, complaining of Dr. London.

(Cott. Libr. Cleop. E. 4, P. 228.)

PLEASITH hit your Honor, with my moste humble Dowtye, to be advertised, that where it hath pleasyd your Lordship to be the verie Meane to the King's Majestie, for my preferment, most unworthie to be Abbes of this the King's Monasterie of Godystowe; in the which Offyce, I truste I have done the best in my Power to the Mayntenance of God's trewe Honour, with all Treuth and Obedience to the King's Majestie; and was never moved nor desired by any Creature in the King's Behalf, or in your Lordship's Name, to surrender and give upe the House; nor was never mynded nor intended so to do, otherwise than at the King's Gracious Commandement, or yours. To the which I do, and have ever done, and will submit my self most humblie and obedientlie. And I truste to God,

that I have never offendyd God's Laws, neither the King's wherebie that this poore Monasterie ought to be suppressed. And this notwithstanding, my good Lorde, so it is, that Doctor London, whiche (as your Lordeship doth well know) was agaynst my Promotion, and hathe ever sence borne me great Malys and Grudge, like my mortall Enemye, is sodenlie cummyd unto me, with a greate Rowte with him; and here dothe threten me and my Sisters, sayeng, that he hath the King's Commission to suppress the House, spyte of my Tethe. And when he sawe that I was contente that he shulde do all Things according to his Commission; and shewyd him playne, that I wolde never surrender to his Hande, being my Awncyent Enemye; now he begins to intreat me, and to invegle my Sisters, one by one, otherwise than ever I harde tell that any of the Kyng's Subjects hathe been, handelyd: And here tarieth and contynneth, to my great Coste and Charges; and will not take my Answere, that I will not surrender, till I know the King's Gracious Commandement, or your good Lordeship's. Therefore I do moste humblie beseche you to contynewe my good Lorde, as you ever have bene; and to directe your Honorable Letters to remove him hens. And whensoever the Kyng's Gracious Commandement, or yours, shall come unto me, you shall find me most reddie and obedyant to folloe the same. And notwithstanding that Doctor London, like an untrew Man, hath informed your Lordship, that I am a Spoiler and a Waster, your good Lordship shall knowe that the contrary is trewe. For I have not alienatyd one halporthe of goods of this Monasterie, movable, or unmovable, but have rather increasyd the same. Nor never made Lease of any Farme, or Peece of Grownde belongyng to this House; or then hath bene in Tymes paste allwaies set under Covent Seal for the Wealth of the House. And therefore my verie Truste is, that I shall fynd the Kynge as Gracious Lorde unto me, as he is to all other his Subjects. Seyng I have not offendyd. And am and will be moste Obedyent to his most Gracious Commandment at all Tymes. With the Grace of Almighty Jesus, who ever preserve you in Honour longe to indure to his Pleasure. Amen. Godiston the vth Daie of November.

Your moste bownden Beds Woman,
KATHARINE BULKELEY, Abbes there.

LV.

A Letter to Bullinger from one of Maidstone, giving an Account of an Image, which seems to be the Rood of Boxley in Kent.

(At Zurich.)

Johannes Hokerus Maydstanenses.

RUIT hic passim Azzotinus Dagon, Bell ille Babylonicus jam dudum confractus est. Repertus est nuper Cantianorum Deus ligneus, pensilis Christus, vni cum ipso Protheo concertare potuisset. Nam et capite nutare, innuere oculis, barbam convertere, in curvare corpus, adeuntium aversari et recipere preces scitissimè noverat. Hic cum Monachi sua causa caderent, repertus est in eorum Templo, plurimo cinctus anathemate, linteis, cereis, agricis..... exterisque ditatus muneribus. Subodoratus est fucum cordatus Vir, Nicolai Patrigii nostri frater, affixum contra parietem è vestigio solvit, apparent artes, apparent imposturæ, mirus ac Polypeus præstigiator deprehenditur. Erant foraminoso corpori oculatæ passim fistulæ, in quibus ductile per rimulas, ferrum à mystagogo trahebatur, laminis nihilominus artificiose celantibus. Hinc factum est ut populum Cantianum, imò Angliam totam jam seculis aliquot magno cum quæstu dementarit. Patefactus Meydstanuensibus meis spectaculum primitus dedit, ex summo se culmine confertissimo se ostentans populo, aliis ex animo, aliis Ajacem risu simulantibus. Delatus hinc circulator Londinum est. Invisit Aulam Regis, Regem ipsum, novus hospes: nemo salutatur verè. Conglomerant ipsum risu aulico, Barones, Duces, Marchiones, Comites. Ad sunt è longinquo, circumstand', intuend' et vidend' penitus. Agitur ille, minatur oculis, aversatur ore, distorquet nares, mittit deorsum caput, incurvat dorsum, annuit et renuit. Vident, rident, mirantur, strepit vocibus theatrum, volitat super æthera clamor. Rex ipse incertum gavisus ne magis sit ob patefactum imposturam, an magis doluerit ex animo tot seculis miseræ plebi fuisse impositum. Quid multis opus? Res delata est ad Conciliarios. Hinc post dies aliquot habita est Londini concio, prædicabat è sacra Cathedra Episcopus Roffensis, stat ex adverso Danieli Bel Cantianus, summo erectus pulpito. Illic denuo sese aperis, hic denuò coram fabulam scitè agit. Mirantur, indignantur, stupent. Pudet ab idolo tam turpiter fuisse delusos. Cumque jam incalesceret Concionator, et Verbum Dei occultè operaretur in cordibus auditorum, præcipitio

devolvunt istum lignum truncum in confertissimos auditores. Hic varius auditur diversorum clamor, rapitur, laceratur, frustillatim comminuitur, scinditurque in mille confractus partes, tandem in IGNEM mittitur. Et hic tulit exitum illum.

LVI.

A Consolatory Letter to Henry VIIIth, from the Bishop of Durham, after the Death of Queen Jane.

(Cott. Lib^r. Titus, B. 1, P. 121.)

PLEASE your Highnes to understande, that wher now of late it hath pleasyd Almighty God to take unto his Mercy out off this present Lyffe, the most Blessed and Vertuose Lady, your Graces most Dearest Wyffe the Queens Grace, whose Soule God pardone, and newes thereof Sorrowfull to all Men, came into these Partes, surely it cannot well be expressed, how all Men of all Degrees dyd greatly lament and mourne the Death of that Noble Lady and Princesse, taken out of this World by bringing forth of that Noble Fruit that is spronge of your Majesty, and her, to the great Joy and inestimable Comfote of all your Subjects, consideringe withall that this Noble Fruit, my Lord Prince, in his tender Age interyng into this World, is by her Death lefft a Dear Orphant, commencing thereby thys miserable and mortall Lyffe, not only by Weepinge and Waylinge, as the Mysery of Menkynde requireth, but also reffe in the Begynnyng of his Lyffe from the Comfote of his most dear Mother. And albeyt to hym by tenderness of his Age, it is not known what he hath lost, yet we that do know and feell it, have much more Cause to morne, seinge such a Vertuose Princesse who hath shewed so great Hopes of much Frute to come of her Body, is so sudenly taken from us. But thys notwithstandinge your Majesty whom thys chauncly most towcheth, must by your High Wisdome consider the Misery of the Mortal Lyffe of Mankynde, which no Man born in this World, Prince nor Poore Man, can exchue; seing it is the Sentence of Almighty God, sayinge in the begynning aswel to the Woman, "In dolore paries Filios tuos;" as to the Man, and by him to all his Posterite, "Pulvis es et in pulverem reverteris." In which Mortal Lyffe who soever is most vexyd and troubled, yf he take it patiently ys more accepte to God, and called in the Scripture therby blessed; as it is written in the Book of Job, "Beatus Homo qui corripitur à Deo; in

crepationem ergo Domini ne reprobes, qui ipse Vulnerat et medetur, percutit et manus ejus sanabit. And it is written in the Epistle of James lykewise, "Beatus Vir qui suffert tentationem, quum autem ille probatus fuerit, accipiet Coronam Vitæ." And as Saint Paul saies to the Hebrewes, It is a sure tokyn that God favoureth them as his Children, to whom he sendeth Adversite, sayinge, "Quem enim diligit Dominus, castigat; flagellat autem omnem Filium quem recipit. In disciplina perseverate, tanquam Filiis vobis se offert Deus: Quis enim Filius quem non corripit Pater; quod si extra disciplinam estis, cujus participes facti sunt omnes, ergo adulterini et non Filii estis." And albeyt the Disciplin of Adversite be full of Heviness for the Tyme, yet it endeth alwayes in Joy; as there folloeth "Omnis autem disciplina in presenti quidem non videtur esse gaudii sed meroris, postea autem fructum paratissimum exercitatis per eadem reddet justitiæ." And like as al Men more do Favour those their Servants, that in a longe Voiage do sustein more Adversite, so Almighty God in this Lyffe (which all is but a Voiage, for as Sainte Paule saieth, "Non habemus hic manentem civitatem sed futuram inquirimus), most accepteth those his Servants, that so sustein most Adversite patiently. And Saint Paule, consyderinge the Instabilite of this World, exhorteth all Men to use all Things therin as Transitory, and not permanent both in Prosperity and in Adversite; for neither of both doth tary, but brively overpasseth; sainge, "Tempus breve est; reliquum est, ut qui habent Uxores tanquam non habentes sint, et qui flent tanquam non flentes, et qui gaudent tanquam non gaudentes, et qui emunt tanquam, non possidentes, et qui utuntur hoc mundo, tanquam non utantur, preterit enim figura mundi hujus." Then sence Prosperite is Fugitive, and taryeth not, let us not trust to yt, and since Adversite soon overpasseth and abideth not, let us not esteem it, for after it sustenyd patiently sure we be that Joy shall succed. Consyder yf it like your Majestie how oft Tymes sence your most Noble Regne began, God hath sent you diverse and many Tymes great flowings of Prosperite, and therfor yf God sum Tymes do sende a droppe of Adversite, sustein it by your High Wisdome, with patient Suffering, as I trust assuredly, and doubt not but your Highnes wyl; assured you may be that God for your so doinge shal hyghly requite that far beyond your Highnes Expectations. Grete Cities, Towns, and Regions, al People in them, and Princes of the same, oft do sustein Adversitie bycause the hole World is alway subject to mutabilitie, and lyke as after Lygth succeedeth Darknes, and after Somer cometh Winter, so Darknes taryeth

not, but Light doth folow, and Winter giffeth Place to the Somer again; so that I doubt not but God willing this Storme of sorowful Season, shal by your Majesties Wysdome after a Tyme overpass, and the Somer of joyful Gladnes shall succeed, not only to your Grace Comferte, but to the Comferte of all your Subjects, much Mornyng at this Tyme in their Harts with your Highnes. And when Almighty God hath taken from your Grace, to your greate Discomferte a most Blessed and Vertuose Lady, consyder what he hath given your Highnes again to your Comferte, and to the rejoyce of all us your Subjects, our most Noble Prince, to whom God hath ordeined your Majestie not only to be Father, but also as the Tyme now requireth, to supply the roome of a Mother also. So that therby he shal hereafter have double Cause to Honour your Highnes. As it is not to be doubted, but God grantyng him Lyfe herafter he wyl do. In whom in the mean Tyme, Almighty God of Infinite Mercy grant, that your Grace putting away all sorowful Pensivenesse, may to the Comfort of your Noble Harte, long rejoyce, which shall be also to the High Comfort of al the Subjects of your Graces Realme. And sense Mornyng can in no wise amend the Matter, and thanks given to God may sooner over-blow this Storm; Best shall be to conclude with Job, "Dominus dedit, dominus abstulit, sicut Domino placuit ita factum est. Sit nomine Domini Benedictum." God gave your Grace that Noble Lady, and God hath takyn her away as it plesed hym. So it is done, Laude be gyven to hym: and for to consyder also, how Job exhorteth by his example, al Men being in like Case, to Patience, sainge "Si bona suscepimus de manu Domini, mala autem quare non sustineamus:" which your Highnes for your great Wisdome and Learninge can much better consider, then I can advertise the same, unlesse sorowfulness for the Tyme put it out of remembrance. Almighty God of his Infinite Mercy grant your Grace Spiritual Comferte, and putting away al Worldly Hevynesse, ever to rejoyce in him, who have your Majestie alway in his Blessed Protection to your Harts Desire, with encrease of much Honore. From your Citie of Yorke the xiii Day of November.

By your most humble Subject,
 Servant and Chapelein,
 CUTHBERT DURESME.

LVII.

Injunctions geven by Edwarde Archbushope of Yorke, to be observed within the Dioces of Yorke, by all the Clergie of the same, and oder, whome the sayde Injunctions do concerne.

You shall fyrste diligentlie observe all maner of Injunctions, given unto you by the Kings Hyghnes Commaundment, and specially concerninge the Abolicion of the Papacie, or of the pretendyd Jurisdiction challenged by the Byshope of Rome within this Realme; and also concerning the Confirmation and Establishment of the Kyng's Highnes Title of Suprime Heade over thole Catholique Church of Englande, aswell Spirituall as Temporall.

Item, Everie Curate and Preyste within this Dioces, shall have an New Testament in Englishe or Latten, within Fourtie Days nexte after the Publication hereof; and shall daylie reade Two Chapitores of the same afore Nowne, and Two at aftre Nowne, and that treatable and distinctlie; and shall do his best Indevoure to understande the same.

Item, Everie Curate shall provyde to have the Booke compyled by the King's Highnes Commaundment, namyde *Thinstitution of a Christen Man*, with all convenient Speyde, as soon as the saide Book shall come forth by his Commaundment: And in the same shall daylie read Two Chapitores, so that he may be able to declare the same to his Parochians.

Item, All Curates and Heades of Congregacions, Religiouse and not Religiouse, Priviledged and not Priviledged, shall, accordinge to the Kyng's Highnes Commaundment and Injunctions, everie Holie Day, at Mattens Time, and betwene Mattens and Laudes, read the Pater Noster, and the Ave Maria in Englishe, treatable and distincelie, and cause all their Parochians, whiche cannot all redy say it in Englyshe, yonge and olde, to reherse everie Petecion by it selfe, to thend therof, after them; and in lykewise everi Holy Day, at Masse, and immediatlie after the Crede, shall rehers eyerie Article of the Crede by it selfe, and so shall cause the Parochians to rehers after them, everie one by it selfe, to thende, and likewise every Holy Day, at Even-Songe, betwene Even-Songe and Completorie, shall rehers the Tenne Commaundements, every one by it selfe, and so cause his Parochians to rehers after him, everie one by it selfe, to thende, to thentente that they may lerne perfectelie all Three. And for this Purpose, the saide Curates, and oder Heades of the Congregacion, must give Warninge

to thaire Parochians, that none of them be absent at such Times as any of the saide Three shall be rehersed. And shall furthermore declare unto them, that they shall not be admtytted to resave the Blessed Sacrament of the Alter at Easter, tyll they can perfectlie rehearse them all Three by Rote: And therefore everie Gostelie Father, accordinge to the King's Injunctions muste everie Lent examen ther Parochians, in Time of Confession, to knowe wheder they have learned the Premisses perfyty, or not.

Item, All Curates muste continuallye call upon thaire Parochians to provide a Booke of the hole Byble in Englyshe, of the Largieste Forme, within Fourtie Dayes nexte after the Puplicacion hereof, that may be chayned in some open Place in the Church, that all Men may resorte to reade in it for theare Instruction, under the Payne of Suspencion of ther Churches. And the same to be boughte at the Charges of the Vicare or Parsonne, and Parochians, accordinge to the King's Injunctions.

Item, All Curates must cause one Booke, comprisinge the Pater Noster and Ave Maria in Englishe, the Crede and the Tenne Commaundements in Englishe, to be set upon a Table in the Church openlie, that all men may reasorte to learne them, at all such Tymes as they woll. And this to be done, within Twentie Days after the Puplicacion hereof.

Item, No Curates, nor oder Preistes of what sorte soever they be, shall haunte Taverns or Alehouses, or open Hoistres, oder way esthan for necessarie Meales and Refections; if they canne have none in oder Places, accordinge to the King's Highnes Injunctions; but shall occupie themselves, either in the Church, or in thaire Chambers, with Reading of Holy Scripture, or Teaching of Children.

Item, All Curates and Priestes, beinge in one Church togeddre, shall (if they can so provide) live togeddre at one Commons; and not one to be in one Place, and ane oder in an oder Place. And shall, in all their Behaviors, shew good Example, in Worde, Dede, Countenance and Habyte, to the better Edifienge of the Laye People.

Item, They shall not be Common Hunters ne Hawkers, ne playe at Gammes prohibytede, as Dycese and Cartes, and suche oder.

Item, That they shall (accordinge to the King's Highnes Injunctions) in no wise discourage any Man to reade in the English Byble, which is the Booke of Lyefe; but shall comfort them therein: Never the lesse exhorting them to entre in to the Readinge therof, withe the Sperite of Mekenes, and Purpose to be gostelie edified. And not to be Brablers

ne Praters, Arguers ne Disputers thereof: ne to presume that thay know therein that they know not; but, for ther Instruction, to resorte to suche as be better lerned than they be, when they finde any Dyfficultie therein.

Item, All Curates and Heades of Congregacions, Religious and oder, Priviledged and oder, shall everie Holy Day reade the Gospell, and the Epistle of that Day out of the Inglish Byble, planely and distinctlie: And they that have such Grace, shall make some Declaracion, odre of the one, or of bothe (if the time may serve) every Holy Day.

Item, Every Curate, resident and hable, shall make 4 solempne Sermons in the Yere, one everie Quarter: Not resoent, havynge 5*l.* or 6*l.* 13*s.* 4*d.* *de claro*, shall finde one solempne Sermon for the Instruction of the People, in the Begynning of Lent: Havyng 10*l.* *de claro*, 2 solempne Sermons; one in the Begynning of Lent, another at some other Time of the Yere. Having 15*l.* 3 Sermons; one in the Begynning of Lent, thoder at Two convenient Tymes. Havynge 20*l.* 4 Sermons; one at Lent, thoder Three, at Three convenient Times. Havynge 30*l.* *de claro*, 5 Sermons; one at Lent, and the oder Four at convenient Times. Having 40*l.* 6 Sermons; one in the Beginning of Lent, and the oder Five at convenient Times. And as the cleare Valew dothe increase, so mo Sermons.

And yet nevertheles we now monishe, under the Payne of the Lawe, all Parsons and Vicars to be resident upon their Curis, beinge within this Dioces, afore the Feaste of Christenmas next; ones they can and do shew, afore that Day, a Lawfull Cause, why they may not, or shoulde not do so.

Item, That none be admtyted to kepe Cure, ne to say Masse in any Church of this Dioces; ones he be admitted by me, or my Officer, havynge Commission fro me for the same; and also do shewe the Lettes of his Orders.

Item, That no Man be admitted to Preache within this Dioces, ones he have Auctorite under the King's Seale, or myne, accordynge to the King's Highnes Injunctions.

Item, All Curates and oder, havynge Charge of any Congregacion, must diligentlie informe their Flocke, accordynge to the King's Highnes Injunctions, that they may in no wise yelde Worshipp to any Images, Lowtynge or Bowynge downe, or Knelynge to the saide Images, ne Offerynge to them any Money, or Wax lighte or unlighte, or any oder Thing: For so muche, as Offerynge is to be made to God onlie, and to no Creature under God. Neverthelesse they may still use Lightes in the Roode Lofete, and afore the Sacrament, and at the Sepulture at Easter; accordynge

to the King's Injunctions: So that they none use to the Honer or Worshippe of any Image, ne by the Way of Offeringe made, odre to any Image, or to any Sainct represented by the same.

Item, They must teache their Flocke, that Images be suffred onlie as Bokes, by which our Hertes may be kindeled to folow the holy Steppes and Examples of the Saintes represented by the same; even as Saintes Lives be written, and muste be redde in written Bookes, for the same Purpose: And that, as we do not worshipe our Booke when we have rede the Saint's Liefe; so likewise, we shall not worshipe the Images, which is as the Booke to them that cannot read in odre Bokes.

Item, They muste declare to thaire Flock, that althoughe they see the Image of the Fadre represented as an Olde Man, yet they maye in no wise beleve, that the Hevenlie Father is any Man, or that he haith any Bodie or Age; but that he is a Nature and Substaunce, above all mesure passinge the Capacite and Understandinge, oder of Mans Witt or Aungelles.

Item, Alle suche Ymagies, to whiche any maner of Ressorte is usede, by waye of Peregrenage or Offeringe, they must depose and sequestre frome all Sichte of Men, and suffre them no moe to be sett upp.

Item, They must charge all the Faders and Moders, and Heades of Howse-holdes, and Gode-Fatheres, and Gode-Motheres, and Scoole-Maystres, accordinge to the King's Highnes Injunctions, to see their Children, Servantes and Scoleres, well instructe in the Pater-Noster, Ave Maria, Crede, and Tenne Commandiments in Englishe, and all oder Things comprised in their Injunctions. And for that Purpose, all Curates and Heades of Congregacions, muste ons in a Quarter rede their Injunctions, in the Church, in thaudience of all the People; aswell for the Remembrance of their owne Dewtie, as for their Citinge the People to knowe their Dewtie. And we Charge and Commaunde all Curates, and all oder of this Dioces to whome it shall apperteigne, to have a Copy of their Injunctions, within Fourtie Days next folowinge the Puplicacion hereof. And when the same shall be imprinted, we charge them to have them so imprinted within Sex Days afte the same shall come to thire Knowledge, under Payne of Excommunication.

Item, They muste instructe their Parochians, that they nothings please God, but displease him; doeng Workes onlie in thaire owne Will and Devocion, by Man's Tradi-

cion, and leaving the Workes by God commanded, undone.

Item, They muste instruct their Flocke, that their Confidence for thateyning of Everlasting Lief, must be only in God, and in his Grace and Marcy, and in the Merits and Redemption of our Saviour Jesu Christe: And that none of our Workes, as ours, have any Efficacie or Vertue to save us, but only have their Vertue and Efficacie by the Grace of God, and Merits of Christ's Passion.

Item, All Curates must openly, in the Church, teach and instruct the Mydwiefes, of the very Wordes and Fourme of Baptisme; to thentente that they may use them perfetly, and none oder, in Time of Nede, that is to say; that they, Naming the Child, must say these Wordes: John, or Thomas, or Agnes, — I baptize thee in the Name of the Fader, the Sonne, and the Holie Gost: And that saying thies Wordes, they must cast Water upon the Child. For which Purpose, they must have ready at Hand a Vessel of Cleane Water.

Item, They must often upon the Holidays, and specially at Times of Mariages, warn their Parochians, that they in no wise make any privie Contract of Mariage, but afore Two or Three sufficient Witnes required to be present for that Purpose: And that afore they make any Contract, they do their best Endeavour, to know wheder there be betwene them any Lawfull Impediment, oder by Godds Lawe, or any oder Ecclesiastical yet used, afore they entre to make any Contract.

Item, That the Fadres, and oder Freyndes, constrayne not them that be under their Correccion and Governance, to Marry agenst their Willes, ne afore they have Discretion to consider what the Bounde of Mariage meaneth.

Item, All Curates and oder Heddes of Congregacyons must never cease to imprinte in the Hertes of their Flocke the Two Commaundiments which our Saviour calleth the Fulnes of the Lawe; that is, the Love of God above all Thing, and thei Love of thye Neighbore as thy self: And likewise the sayd Curats must continuallie engrave in the Hertes of their Flocke the Two Preceptes of the Lawe of Nature; that is, do as thou wolde be done unto, and do not that thou woldest not to be done unto the.

Item, They muste alway emploie them self to mainteyn Charitie and Peace in our Lorde Jesu amonges their Parochians, and to avoide all Rancor and Dissention amonges them.

Item, That they in no wise kepe thoes Dayes for Holy

whiche by our Sovereigne Lord the Kynge upon juste Consideracion be abrogat: Ne asmoche as in them is suffer of their Parochians to kepe them as Holie, but that they in theme be occupied everie Man in his Busines, as in oder Days according to the Kinges Highnes Injunctions.

Item, They muste instructe their Flocke, that in those Dayes whiche be observed and kept for Holidiays, they must utterlie withdrawe themeselves frome all Worldlie and Fleshelie Busines and Occupacions, and Houses of Gammes and Playes; speciallie frome all Synne; and entierlie, and hollie emploie themselves to Goostelie Works, behoveable for Manis Soule: And that therefore Taverns, Vitailing-Houses, may not thyes Dayes be used and exercised, and speciallie in the Tyme of Divine Servicie, onles Necessitie oderwise require for them that Travaile in Journey.

Item, All Houses of Religion, Colleges, Hospitalls, and all oder havng any Beneficies appropriated unto theme, shall according to the Value of their Beneficies, have in their Churches appropriated certain Sermons every Year; as in like Ordinance for Curates as afore is comprised.

Item, All Curates and oder havng Benefices appropriated by them self yf they can, or by oder Preachers ons every Quarter, must teache and instruct the People of their Dewtie of Fathesfull and Loyall Obedience to our Soverand Lord the King, declaring that they be bounden to yield entier and Perfect Obedience to his Highnes by Goddes Lawe, expresse under the Payn of Dampnation everlasting: And that to make any styrryng, gathering of People, or Commocion, withoute his expresse Commandment, is to breke, not only Goddes Commandment and Lawe, but also all Natural and Politique Order, in which the Heed governethe the Membres, and not the Membres the Heed, and in which also all the Members, aswell by Nature, as by good Policie, employe them selfe and indaunger them self for the Preservation and Mayntenance of the Heed.

All which Injunctions by thauctorite which we have under God, and our Sovereigne Lord the Kynge, we charge all to whom it apertenythe to observe and kepe under the Paynes lymyed in the same, and under the Paynes of Suspencion and Sequestracyon of the Frutes of theyre Beneficies and Promocions Ecclesiasticall, and oder Paynes Arbytrary, as we shall thynke convenient and reasonable.

LVIII.

*Injunctions given by the Bishoppe of Coventre and Lychefelde
through out his Diocesse.*

To all and singular of the Clergie within the Diocesse of Coventree and Lichefelde, I Rolande, by the Grace of God Byshop of the sayd Diocesse, beyng commaunded therunto by the Kinges Majestie, gyve these Injunctions following, for the Honour of God, thencrease of Vertue, and Abolyshmente of Ignorance, Vice, and Viciouse Lyvinge.

Fyrst, That ye and every one of you, shall with all your Diligence and Faythful Obedience, observe and cause to be observed, all and syngular the Contentes of the Kynges Hyghnes Injunctions, by his Graces Commissarys gyven, in such Places as they in Tymes paste have vysited, and also sent unto you at this Tyme. And that ye and every of you, shall provyde for Copies of the same, to be had before the Feast of Lammasse nexte ensuyng.

Item, that ye and every of you do instructe and teach your Parishoners, the Kinges Majestie to be only the Supreme Heed under Chryst in Erthe of this his Church of Englande, unto whom all Potentates and Powers of the same owen to obey, being therto obliged and bounde by Goddes Worde. And that the Bishop of Rome, and his Predecessours, did ever heretofore usurp upon the Kynges of this Realme, in the using any maner of Jurisdiction or Auctorite within the same. And that ye shal exhorte every Sunday al your Parishoners, to the due Obedience of our Prince and Sovereigne Lorde, his Heires, and Successours Kynges of Englande.

Item, That every Person or of Proprietary of any Parische Church within my Diocesse, shal on this side the Feast of Pentecoste nexte commynge, provide a Boke of the hole Byble, bothe in Latin, and also in Englishe, and laye the same in the Quiere, for every Man that will, to loke and reade thereon: And shal not discourage, but earnestly comforte, exhorte, and admonishe every Man to reade the Bible in Latin or Englishe, as the very Worde of God, and the Spiritual Foode of Man's Soule, wherby they maye the better knowe their Deutytes to God, to their Sovereigne Lord the Kinge, and their Neighbour: Alwaye gently and charitably exhorting them to use a sober and a modeste Haviour in the Readyng and Inquisition of the true Sence, and that in no wise they stiffely or egerly contende, or strive with one another about the same, but referre the Declaration

of those Places that be in Controversie, to the Judgement of them that be better Learned.

Item, I decree and ordeyne that all Monasteries, Collegiate Churches, and al Persons to whom any Benefyces be impropried within my Diocese, shal from henceforth Four Times in the Year at the leaste, that is, One Tyme every Quarter, cause One Sermon to be preached, purely, sincerely, and according to the true Scripture of God, in al such Churches where they, or any of them, receive any Profytes or Commodities, upon Peyne of Sequestration of their Fruites.

Item, I require and exhorte you, in our Sovereigne Lodes Name, and as his Gracis Mynyster, I straitly charge and commaunde you, to declare and publishe every Sondaye in the Pulpit at High Masse Tymes, the Pater Noster, Ave, and Crede in Englishe, distinctly, and in suche wyse as the People maye lerne the same. And that Four Tymes in the Quarter ye declare to your Paryshoners the Seven deedly Sinns, and the Ten Commaundments, so as the People therby may not only lerne how to Honour God, their Prince, and Parentes; but also how they shall avoide Sinne and Vice, and to lyve Vertuously, folowinge Goddes Lawes and his Commaundements.

Item, That ye bothe in your Preachinges, Secret Confessions, and al other Workes and Doings, shall excite and move your Parishioners unto such Works as are commaunded expressly of God: For the whiche God shall demaunde of them a strayte reckeninge; as the Articles of the Fayth, and the Ten Commandments, and all other Workes which Men do of their own Will or Devotion, to teache and instruct your Parishioners, that they are not to be estemed, in Comparison of the other. And that for the not doinge of any wilfull Workes, God wyll not aske any Accompte.

Item, That ye, nor any of you, sufere no Fryer or other Religious Man, to have any Cure or Servyce within your Churches or Cures, excepte they be lawfully dispensed withal, or licensed by the Ordinary.

Item, That ye, and every one of you, doo your Dyligence, and endeavour your selves to your best Industries and Labour, to instructe and teache aswell Chyldren as all other your People, both Men and Women, of that your Parishe, the Pater Noster, Ave, and Crede, and the Ten Commaundments in Englishe, and that ye or any of you do admyt no Man nor Woman to receyve the Sacrament of the Aultare, untyl that ye have harde them recite and declare at the least the same Pater Noster, Ave, and Crede in Englishe, without Boke.

Item, That ye, and every of you, shal Two Tymes in a Quarter declare to your Parishoners the Bande of Matrimony, and what great Daunger it is to al Men, that use theyr Bodies, but with suche Personnes as they lawfully may by the Lawe of God; and to exhorte in the said Tymes your Parishoners, that they make no privye Contractes of Matrimonie, but that they call Two Honest Menne at the leaste to recorde the same, as they wyl avoide the Extreme Payne of the Lawes used within the Kinges Realme by his Gracis Auctoritie.

Item, Where some frowarde Persons, partly for Malice and Disdaine, neglecte theyr Curates, and such as have the Cure and Charge of their Soules, and partly to cloke and hyde their lewde and naughtie Livinge, as they have used all the Yere before, use at Lent to go to be confessed to the Fryers, and such other Religious Houses. Therefore I Wyl you to declare, and shew to your Parishoners that no Testimoniall, brought from any of them, shall stande in any Effect: Nor any such Persones shall be admitted to Goddis Bourde, unto they submit themselves to be confessed to their owne Curates, onlesse for certayne arduate and urgent Considerations of Conscience, they be, or shall be otherwise Lafullye dispensed or lycensed withall, either by me or my Deputies.

Item, Whereas Unyversally reigneth this abhominable, detestable, and dyvelishe Use and Custome, that upon the Holy Dayes, in the Tyme of Divine Servyce and Preachyng, that Youthe and other Unthriftes, resorteth to Ale-Houses, and there use unlawfull Games, Blasphemie, Dronkenness, with other Enormities; so that good People therat be offended, and no Punyshment hadde as yet: Therefore I Wil and Commande you to declare to suche that kepe Alehouses or Taverns within your Parishes, that at suche they suffre no more such unlawfull and ungodly Assemblies; nor to receive suche Persons to Bollynge and Drynkinge at such Seasons in their Houses, under Peine of the Kinges High Displeasure, and to be punished for so doinge.

Item, Ye shall teache and instructe your Paryshoners, at the least 12 Tymes in the Yere, the Essentiall Maner and Forme of Christenings in Englishe, and that the Mydwife may use it in Tyme of Necessitie: Commaunding the Women, when the Tyme of Birthe draweth nere, to have at all Seasons a Vessell of cleane Water for the same Purpose.

Item, Where I am credibly informed, that certain Priestes in my Diocesse, go in Habite dissimuled more liker of the Temporalitie than of the Clergie, whiche may and dothe

minister Occasion to suche light Persons whan they come in Places, and to Persons not knowen, to be more Licentious, bothe of their Communication and Actes, to the great Sclaunder of the Clergie: Therefore from hensforthe I Charge and Commande, that in Cities, Towns, and Villages, and in al other Places, they weare mete, convenient, and decent Apparrell, wherby they may be knowen of the Clergie; as they and every one of them will avoide the Penaltie of the Lawes.

Item, I desire, require, and exhorte you and every of you, in the name of God, that he firmly do observe and kepe these all and singular mine Injunctions. And that ye and every one of you that are Priestes, having Cure or not Cure, as well Benefyced, as not Benefyced within my Diocesse, do gette a Copie of these Injunctions, to the Intente ye maye observe and cause to be observed the Contentes of the same.

GOD SAVE THE KING.

*Londini in Ædibus Thomæ Bertheleti Regii Impressoris Excus.
Anno M.D.XXXVIII. Cum Privilegio.*

LIX.

Injunctions given by the Byshop of Salysbury, throughout his Dioces.

INJUNCTIONS made by me Nycolas Shaxton, Bishop of Sarum, at mine ordinaire Visitacion, done in tharchdeaconry of Dorset, in the Yere of our Lord God 1538, and in the 30th Yere of the Reign of our Sovereigne Lord King Henry the Eighth, by the Grace of God, King of Englande and of France, Defender of the Faythe, Lord of Yreland, and Supreme Hede here in Erth, next under God, of the Church of England. All which and singular Injunctions, by thaucorite given to me of God and the Kinge, I exhorte, and also commaunde all Parsones, Vicares, Curates, Chantry Prestes, and oþter of the Clergy whatsoever they be, to observe, kepe, and perform, as concerneth every one of them, upon Pain of Inobedience, and also of all such Laws and Statutes as may be laid against them, for Breaking or Violating of the same at any Time hereafter.

Fyrst, Whereas Beneficed Men, having and taking Cure of Souls at the Byshop's Hands, do absent themselves from their said Cures without Licence or Counsell of the said Byshop, not leavinge there able Curates to discharge the

said Cures: I monyshe all such peremptorily, either to be personally upon their said Cures, by Myghelmas nexte cumminge, or els to present unto me, or my Deputies, such Curates, as upon myne Examinacion, shall be abled and admitted to serve and discharge the said Cures, in thabsence of the said Beneficed Men. And that neither any French, or Irish Preest, which cannot perfity speke the Englysh Tonge, serve no Cure in this Dyocesse, after the Terme before specified.

Item, That all such having Cures, do every Sonday and Holidaye continually, recite, and sincerely declare in the Pulpet, at the Highe Masse Tyme, in the Englishe Tonge, both the Epystle and Gospell of the same Daye (if ther be Time therto) or elles the one of them at the leest; and also to set forthe the King's Regall Power to be Supreme Heade, and Highest Power, under God, in Erthe, of the Church and Realme of Englande: and to abolyse the Byshope of Rome's Usurped Power. And furthermore, to declare openly and distinctly the Ten Commaundments, the Articles of our Beleve, the Pater-Noster; and finally, bydde the Beades, according to the King's Ordinaunce, and none otherwyse.

Item, That everie Prebendary, or Proprietary of any Paryshe-Churche, whose Annuall Fruytes extendeth to 20*l.* shall make, or cause for to be made foure Times in the Yere, (that is to saye, every Quarter) one Sermon there. And if the Fruytes be 15*l.* Three Sermons; if but 10*l.* Two Sermons; and if it be under that, he shall make one Sermon at the leest, over and besydes the gyving of Distribucions, Almes, or other Comfortable and Bodily, or Charitable Socour amonge the Poore Parochians there, accordinge to their Appropriacions, or Rate of their Prebends.

Item, That ye suffre no Man to Preache, excepte he be especially licenced by his Ordinary, or els the King's Highnes Auctorite: Nor that ye permit any Friere, or other wearing a Religiose Habyte, to have any Service in your Churches, neither to serve Chauntry, nor Trentall, neither any Brothered Service; and that no Preeste saye two Masses upon One Daye, excepte Chrystmas Daye only.

Item, That everie Beneficed Man, whose Benefice is taxed at Ten Pounds, or above, have (before Whytsontide next) the Holie Bible; and all other Preestes, Beneficed, or not Beneficed, at the leest have the New Testament, both in Laten and in Englishe; and that everie one of them rede over and studye everie Daye one Chapter at the leest, by Order as they stande in the Boke unto the Ende, conferringe the Englishe and Latyn together. And if, by Occasion of a

Lawfull Let, it be undone one Daye, be it supplied with Two Chapters the nexte Daye, &c. So that one Daye with another he faile not to study one Chapter.

Item, That every one of you procure diligentlie before Myghelmas nexte, to have Copies of the King's Injunctions made in his last Visitation; and then to kepe and observe them effectually, upon Paine therin mencioned.

Item, That every one having Cure of Soules, Parsons, Vicar or Curate, admitted, do perfittly con without Boke the Two whole Gospells of Matheu and Johun, and the Epistles of Paule to the Romayns, Corinthians, Galathians and other as they stande, with the Actes of the Apostles, and the Canonical Pistles; after the Rate, to con every Fournyghte one Chapter without the Boke, and the same to kepe still in Memory; over and besides, to rede and studie everi Day one Chapter within the Boke, as is above expressed. And that the 28th Chapter of Deuteronomie be openly red in the Church every Quarter, in stede of the General Sentence.

Item, That everie Curat, the First Sunday of every Moneth in the Yere, do openly (in the Pulpet) exhorte and charge his Parochians, in no wise to make any prevee or secrete Contract of Matrimony; but that they utterly deferre it, untill such Time as they may have Two or Three Honest Men, to hear and record the Words and Maner of their Contract, as they will avoide thextreme Paine of the Lawe, if they do the contrarye.

Item, That none of you discourage any Person from Reding of Holy Scripture, but rather animate and encourage them therto; so that it be done of them without Braging or Arrogancy, but onelie to lerne therby to live vertuously, folowing the Lawes of God, and giving good Examples and holsome Counsell to other that be ignorant.

Item, That not only such as have Cure of Soules, but also Chauntry Preestes, do hensforth their true Diligence to instruct and teach Children, until they can reade Englyshe; taking moderatly, for ther Labours, of their Frendes that be able to paye, which shall so put them to Learning.

Item, That Yonge People be taught their Pater Noster, Crede, and Tenne Commandments in Englyshe; so that none of them be admitted to Receive the Sacrament of the Aulter, untill He or She can, and do perfittly say and rehearse in Englyshe unto the Curate, the Pater Noster, Crede, and Tenne Commaundements, distinctly, wheresoever they be shryven, either at their Parishe-Churche or els where. And in case any of them be obstinate to do, as is aforesaide, let them be detect immediatly, after Ester, unto their Ordinary.

Item, That Preaching be not lefte off for any other maner of Observaunces in the Church, as Processions, or Exequies of the Deade.

Item, That at your Preching Time, ye diligentlie see that youre Parochians be present, and take hede therunto; and that none presume to be at Alehouse, Tavern, or els where, at the Preching-Time, but onelie at the Church attentyfly hearing, as becometh good Christen People. And if any be disobedient, let them be first warned to amend; and afterward, if they amende not, detect them to their Ordinarye.

Item, That ye suffre no Night-Watches in your Churches or Chapells, neither Decking of Ymages with Gold, Silver, Clothes, Lights, or Herbs; nor the People knele to them, nor worship them, nor offre Candles, Otes, Cake-breed, Chese, Wolle, or any such other Things to them: But he shall instruct and teach them, how they ought and may use them; that is to say, only to beholde, or loke upon them, as one loketh upon a Boke; wherby Mens Mindes be stirred and kenled some times to Vertue and Constancy, in Faithe and Love towards God, and sometimes to lament for their Sinnes or Offences. For otherwise there might be Peril of Ydolatrie, especially of ignorant Lay-People, if they either in Hert, or outward Gesture worship them, or give Honour to them, which ought onlie to be given to God, the Lorde of all Saintes.

Item, Ye shall instruct your Parochians, not to be envious aboute Workes invented by their own folishe Devotion; as to go about in idle Pylgrimage, and say with vain Confidence this Prayer, and that Prayer, with other Superstitious Observacions, in Fastings, Prayeng, and Keping of olde folysh Customs, which be not found commaunded or counseled, in any Parte of Holy Scripture. But ye shall instruct them, and exhorte them, to know and do all such Things, as be commaunded or commended in the Holy Scripture to be done; that is to say, to Know and Believe all the Articles of our Faithe, contained in the Crede, to kepe inviolably the Tenne Commaundementes, to performe the Workes of Mercy, after every Mannes Power and Habilitie, to be in Love and Charite eche with other, and one to beare with an other in his Weaknes or Infirmitie, and not to be vengeable for any Offence.

Item, That every Curate do at all times his best Diligence, to reduce such as be at Discord, to Peace, Love, and Charite, and one to forgive an other, how often so ever they be offended.

Item, That every Curate, not only in his Preaching, but

also at all other Times necessary, do perswade, exhorte, and warn the People, whatsoever they be, to beware of Swering, and Blasphemy of the Holy Name of God, or any Part of Christ's precious Body or Blode. And also to beware and abstaine from Cursing or Banning, Chidinge, Skoldinge, Bakbiting, Slaundering, Lyinge; and from Adultry, Fornicacion, Glotony, Dronkenschap, Sorcere, Witchcrafte: And if they be notoriously faulty in any of these, then to detect them, that they may be corrected in Example of other.

Item, That every Curat instruct his Parochians, and especially the Midwives, the essencial Maner and Forme how to Christen a Child in Time of Nede; commaunding the Women, when the Time of Byrthe draweth nere, to have a Vessel of cleane Water redy for the same Purpose: Charging also the said Midwives, to beware that they cause not the Woman, being in Travaile, to make any folishe Vowe, to go in Pilgrimage to this Ymage, or that Ymage, after her Deliveraunce, but only to call on God for Helpe. Nor to use any Girdels, Purses, Mesures of our Lady, or such other Superstitious Things, to be occupied about the Woman while She laboureth, to make her beleve to have the better Spede by it.

Item, That none of you do magnifie and extol, praise, maintaine, or otherwise set forth, the superfluous Holidaves abrogated by the Kinge, with the Advise of his Ecclesiastical Convocacion.

And finally, Forasmoch as all Christen Men ought earnestly to coveit and desire their Soules Helthe, and the very Meane therof is to obtain the true Knowledge of God's Worde, which is the Fedyng of the Soul: I exhort, desier, and, asmoche as I may I require, that in every Honest Paryshe-Churche within my Diocesse of Sarum, either of their Church-Boxe, or of Stockes given for Mainteining of Lightes before Ymages (with the which I dispence for this better Use), or els by waye of Collection among themselves, there be ordeined and bought an Englishe Bible before Whitsondaye nexte, to be chained to a Deske in the Body of the Church; where he that is Letteryd may rede, and other Unlerned may hear, holsome Doctrine and Comfort to their Soules, and avoid Idelnes and other Inconveniencies, whereunto the fraile Disposicion of Man is sone inclined.

Forasmoch as intollerable Supersticion, and also abhominable Ydolatrie, have no small Time ben used in this my Diocesse, by the Occasion of such Thinges as be set forth and commended unto the ignorant People, under the

Name of Holy Reliques, being in veray dede vaine Things, as I my self of certaine, which be alredie comen to myne Handes, have perfite Knowledge: Namely, of stinking Bootes, mucky Combes, ragged Rochettes, rotten Girdles, pyl'd Purses, great Bullocks Horns, Lockes of Heere, and filthy Ragges, Gobbetts of Woode, under the Name of Parcells of the Holy Cross, and such Pelfrie, beyond Estimation; over and besides the shamfull Abuse of such as peradventure be true Reliques in dede, whereof nevertheless certain Profe is none, but only that so they have bene taken, judged, and esteemed, ye and so called without Monumentes had of them in any Autentyke Forme of Writing. Therefore in Remedy herof, I hertely praie you all and singular my said Brethren of the Clergie in my said Diocese; and nevertheless by thauctorite that I have under God and the Kynges Highnes, and in their Names I commaunde you, and everyche of you, that you send al suche your Reliques (as they be called) one and other unto me at myne House at Ramesbury, or other where, togyther with such Wrytings as ye have of the same, to thintent that I and my Counsel may explore and try them what they be, and those that be esteemed and judged to be undoubtedly true Reliques, ye shal not fayle at convenable Tyme to have againe with certayne Instruction how they ought to be used; that is to say, as Memorials of them whose Reliques they be, in whom and by whom Almighty God did Worke all that ever they vertuously wrought; and therefore onely he ought in them all to be glorified, lauded, and prayed; so that he which rejoiceth may in the Lorde rejoyse; to whom be all Honour and Glorie, for ever and ever. Amen.

Item, That the Bell called the Pardon, or Ave Bell, whiche of longe Tyme hath been used to be tolled Three Tymes after, or before Divine Service, be not hereafter in any Parte of my Diocesse any more tollyd.

I exhorte, desire, require, and also (as ferre as I maye) commaunde you all and every of you to provide you Copies of these Injunctions, and firmly to observe and performe them, and every of them, as ferre as they concerne you, and that for your Welthe and my Discharge to God and the Kyng, of whom I have min Auctorite in this Behalf.

GOD SAVE THE KYNGE.

Imprinted at London in Fletestrete, at the Sygne of the Sonne, by John Byddell, and are to Sell at the Close Yate in Salisbury.

LX.

The Petition of Gresham, Lord-Mayor of London, to the King, for the City Hospitals.

(Cotton Libr. Cleop. E. 4, P. 222.)

Most redowted, puyasant, and noble Prince. My most dradd, beloved, and naturall Sovereaigne Lorde, I your poore humble, and most obedient Servaint, dailly considering, and ever more and more perceivng by your Vertuous Begynninge, and Charitable Proceedings in all your Causes, your Person, and Majestie Royall, to be the Elected and Chosen Vessel of God, by whom not only the very and true Worde of God, is, and shall be sett forth, and according to the trewgh and verytie of the same; But also to be he whom God hath constituted and ordeyned, both to redresse and reforme all Crimes, Offences, and Enormities, beyng repugnant to his Doctrine, or to the Detryment of the Common Welth, and Hurt of the Poor People beyng your Natural Subjects: and farther to foresee, and vigilantly to provide for the Charitable Reformation of the same. Which thynk hath, and yet doth encourage me, and also my bounden Dewtie obligeth me, in especiall beyng most unworthy your Levetenant, and Mayer of your Cytie Royall of London, to enforme and advertise your most Gracious Highnes of one Thing in especiall, for the Ayde and Comfort of the Poor, Syke, Blynde, Aged, and Æmpotent Persones beyng not able to help themselves, nor haviug no place certen where they may be refreshed, or lodged at, tyll they be holpen and cured of their Diseases and Sicknes. So it is most Gracious Lorde, that nere, and withyn the Cytie of London, be iij Hospitalls, or Spytells, commonly called Seynt Georges Spytell, Seynt Barthilmewes Spytell, and Seynt Thomas Spytell, and the New Abbey of Tower-Hill, founded of Good Devotion by Auncient Fathers, and endowed with great Possessions and Rents, only for the Releffe, Comforte, and Helping of the Poor, and Impotent People, not beyng able to help themselves, and not to the Mayntenance of Chanons, Priests, and Monks, to live in Pleasure, nothing regarding the Miserable People liyng in every Street, offendyng every cleue Person, passyng by the Way, with theyre fylthy and nasty Savours. Wherefore may it please your Merciful Goodness enclined to Pytie and Compassion, for the Reliffe of Christs very Images, created to his own Similitude, to Order by your High Authorite, as Supreme Head of this Church of England, or otherwise by your Sage Discrecion,

that your Mayor of your Cytie of London, and his Brethren the Aldermen for the Tyme being, shall and may from henceforth, have the Order, Disposicion, Rule, and Governauce, both of all the Lands, Tenements, and Revenewes Apperteynyng and belongyn to the said Hospitalls, Governours of theym, and of the Ministers which be, or shall be withyn any of them: And then your Grace shall facilie perceyve, that where now a small Number of Channons, Preests, and Monkes, be founde for their own Proffitt only, and not for the Common Utilitie of the Realme, a great Number of Poore, Needy, Syke, and Indugent Persones shall be refreshed, maynteyned, and comforted, and also healed and cured of their Infirmities, frankly and freely by Physicions, Surgeons, and Potycaries, which shall have Stipende and Salarie only for that Purpose; so that all Impotent Persons not able to labour shall be releved, and all Sturdy Beggars not willing to labour shall be punished. For the which doyng, your Grace shall not alonely merit highly towards God, but shew your selfe to be more Charitable to the Poor, then your Noble Progenitor Kyng Edgar, Foundour of so many Monasteries: Or Kyng Henry the Thynde, Renewer of Westmyenster: Or Kyng Edward the Thirde, Foundour of the New Abbey: Or Kyng Henry the Fyfte, Foundour of Syon and Shene; but also shall have the Name of Conservator, Protectour, and Defendour of the Poor People, with their contynuall Prayer for your Health, Welthe, and Prosperitie long to endure.

Your Humble, and most
Obedient Servant,
RYCHARD GRESHAM.

LXI.

A Part of a Proclamation, chiefly concerning Becket.

(Cott. Libr. Titus, B. 1.)

AND whereas his most Royall Majestie, heretofore most prudently considering, as well the great and manifold Supersticions and Abuses which have crept in the Harte and Stomake of many his true Simple and Unlerned Subjects, for lack of the sincere and true Application, and the Declaring of the true Meaning and Understanding of Holy Scriptures, Sacrament, Rites and Ceremonies; as also the sondry Strifes and Contentions, which have and may growe amonges many of his saide Loving Subjecks, for Lacke of the very perfect Knowledge of the true Entent

and Meaning of the same; hath divers times most straitly commanded all and singuler his Archbishops, Bishops, and other Ministers of the Clergie of this his Noble Realme, in their Sermons and Preaching, plainly, purely, sincerely, and with all their possible Diligence, to set forth first to the Glorie of God, and Trouthe of his most Blessed Word; and after, the true Meaning and End of the said Sacramentalls and Ceremonies; to the intent that all Supersticious Abuses and Idolatries being avoided, the same Sacramentalls, Rites and Ceremonies, might be quietly used, for such only Intent and Consideration, as they were first instituted and meant. His Majestie having Knowledge, that this his most Godly and most Vertuouse Commandment, hath not ben executed according to his Trust and Expectation; therefore staitly eftsones chargeth and commandeth, all his said Archbishops and Bishops of this his Realme, not only in their own Persons, with more Diligence to preach, teach, open and set forth, to his People and loving Subjects within their Cures, committed to them by his Highnes for that Purpose, as often as they conveniently maie, the Word of God sincerely and purely; declaring such Difference between Things commanded by God, and the Rites and Ceremonies aforesaid, and the Use of them, in such wise, as his People, being under their Cures by his Highnes to them committed, maie be brought to the true Knowledge of their Lively Faith to God, and Obedience to his Highnes, with their Love and Charity also to their Neighbours: But also his Highnes straitly chargeth and commandeth, all Archdeacons, Deans, Provosts, Parsons, Vicars, Curates, and other Ministers, and every of them, in their own Persons, within their Cures, truly and diligently to do the same. And further, in all their said Sermons and Collations, to stirre and exhort the People to Charitie, Love and Obedience; and also to rede and heare with Simplicite, and without any Arrogancie, the very Gospell and Holie Scripture, and to conforme, by earnest Deeds, their Mindes and Willes unto the same; avoiding all manner of Contencion, Strife and Occasions, upon Pain not only to incurre his Majesties Indignacion, but also for their Slacknesse and Negligence in the Executing of their Cures and Charges committed unto them by his Highnes, to be imprisoned and punished at his Majesty's Pleasure.

Item, Forasmuch as it appeareth clearly, that Thomas Becket, sometime Archbishop of Canterbury, stubbornely to withstand the Holsome Lawes established against the Enormities of the Clergy, by the King's Highnes most No-

ble Progenitor, King Henry the Second, for the Common Welth, Rest, and Tranquility of this Realme; of his forward Mind, fled the Realme into France, and to the Bishop of Rome, Maintenour of those Enormities, to procure the Abrogation of the said Lawes, whereby arose much Trouble in this said Realm. And that his Death, which they untruly called Martirdome, happen'd upon a Reskewe by him made; And that, as it is written, he gave opprobrious Wordes, to the Gentlemen which then counsailed him to leave his Stubbornes, and to avoide the Commotion of the People, risen up for that Reskewe. And he not only called the one of them Bawde, bnt also toke Tracy by the Bosome, and violently shoke and plucked him in such manner, as he had almost overthroned him to the Pavement of the Church. So that uppon this Fray, one of their Company perceiving the same, struck him, and so in the Throng Becket was slain. And further, that his Canonization was made only by the Bishop of Rome, because he had been a Champion to mainteine his Usurped Authority, and a Bearer of the Iniquitie of the Clergie. For these, and for other great and urgent Causes long to recite, the King's Majestie, by the Advice of his Counsell, hath thought expedient to declare to his Loving Subjects, that notwithstanding the said Canonization, there appeareth nothing in his Life and exteriour Conversation, whereby he should be called a Saint, but rather esteemed to have been a Rebel and Traitor to his Prince. Therefor his Grace straightly chargeth and commandeth, that from henceforth the said Thomas Becket shall not be esteemed, named, reputed, nor called a Saint; but Bishop Becket: And that his Images and Pictures, through the hole Realme, shall be put down and avoided, out of all Churches, Chappelles, and other Places. And that from henceforth, the Days used to be Festivall in his Name, shall not be observed; nor the Service, Office, Antiphones, Collettes, and Praiers in his Name redde, but rased and put out of all the Bookes. And that all other Festivall Daies already abrogate, shall be in no wise solemnised, but his Grace's Ordenance and Injunctions thereupon observed; to the intent his Grace's Loving Subjects shall be no longer blindly led, and abused, to committ Idolatrie, as they have done in Times passed: upon Paine of his Majesties Indignacion, and Imprisonement at his Grace's Pleasure.

Finallie, His Majestie willeth, and chargeth all his said True, Loving, and Obedient Subjects, that they, and every of them for his Parte, shall keepe and observe all and sin-

guler the Injunctions made by his Majestie, upon the Paine therein contained, and further to be punished at his Gracis Pleasure.

GOD SAVE THE KING.

*Westm' xvj. Novembris, Anno Regni Regis Henrici
Octavi III.*

LXII.

*An Original Letter of the King's, much to the same Purpose.
(Cotton Libr. Cleop. E. 6, P. 224.)*

BY THE KING.

HENRY R.

TRUSTY and Welbeloved, we grete you well. And whereas we, chiefly and principally regarding and tendring the Quiet, Rest, Prosperite and Tranquillite of our Nobles and Commons, and their Conservacion no less than our own, directed lately our Letters unto you, and other Justices of our Peace throughout this our Realme, conteining our Admonition and gentil Warening, to have such speciall Regard to the Dewties of your Office, according to the Trust we have reposed in you, that not only for thimportance it is both unto us and our Commonwelthe, ye shuld see our Dignitie of Supremacie of our Church (wherwith it hath pleased Almighty God, by his most certain and undoubted Word, to endowe and adorn our Auctorite and Crown Imperiall or this our Realme) to be set forth, and impressed in all our Subjects Herts and Mindes; and forsee, that the Mayntenors of the Bishop of Rome's Usurped and Fayned Auctorite, with all his Papistical Superstitions and Abuses, with which he hath in Times past abused the Multitude of our Subjects; of whose Yoke, Tyranny and skornfull Illusion, we have, by God's Providence, deliver'd this our Realm, and other his Satellyts, which secretly did uphold his Faction, shuld be by you diligently serched, enquired and tried out, and so brought to our Justice, to receive Condign Punishment, according to their Demerits; but also that Tale-tellers about the Cuntries, and Spreders of Rumors, and false Inventors of News, to put our People in Fears, and to styrre them to Sedicion, should be apprehended and punished, to the terrible Example of others. Also, that Vagabonds, and valyant Beggars, shall be avoid-ed, and have worthy Correction: And for the same Purpos,

to keep Watches, and to see common Justice with Indifferencie, and without Corruption, to be observed and ministred unto all our Subjects; like as by the Purport and Contents of our said Letters, ye may more amply perceive. We have been credibly informed, that sundrie of you have for a Time so well done your Dewties, and endeavored your selfs fulfilling our said Admonicions, and causing the Evil-doers to be punished according to ther Demerits, that our Loving Subjects have not been disquieted of a long Season, untill now of late, that some ungracious, cankred, and malicious Persons, have taken Boldnes tattempt with sundry divelish Persuasions, to move and seduce our true Subjects: using false Lyes, and most untrewre Rumors. And amongst them, we understand, sundry Parsons, Vicars and Curates of this our Realme, to be Cheef; which (to bring our People to Darknes) of their own perverse Minde, not only to blinde our Commons, do rede so confusely, hemmyng and hacking the Word of God, and such our Injunctions as we have lately set forth, that almost no Man can understande the trewe Meanyng of the said Injunctions, and also secretly have suborned certain Spreders of Rumors and false Tales in Corners, which do interpretat and wrast our trewe Meanyng and Intencion of our said Injunctions to an untrewre Sense: For wheras we have ordayned by our said Injunctions, for the avoiding of sundry Strives, Processis and Contentions, rising upon Aege, Lyneall, Descents, Title of Inheritance, Legitimation, or Bastardy, and for Knowledge whether any Person is our Subject born or no: Also for sundry other Causes, that the Names of all Children christen'd from henceforth, with their Birth, their Fathers and Mothers Names; and likewise all Marryages and Burials, with the Time and Date therof, should be registred from Tyme to Tyme in a Booke, in every Parish Church, safely and surely to be kept. They have brutid and blowen abrode, most falsely and untrewly, that we do intend to make sum new Examinations, at all Christnyngs, Weddings and Buryalls; the which in no wise we never meanyd, or thought upon. Alledging, for to forfety and colour their false and manyfest Lyes, that therein we go about to take away the Liberties of our Realm; for Conservation whereof, they sayne, that Bishop Becket of Canterbury, which they have tofore called Saint Thomas, dyed for: where in deede ther was never such Thyng don nor ment in that Tyme, nor since: For the said Becket never swarved nor contended with our Progenitor, King Henry the Second; but only to let, that those of the Clergie shuld not be punished for their offences, nor justefied by the

Courts and Lawes of this Realme; but only at the Bishop's Pleasure, and after the Decrees of Rome. And the Causes why he dyed, were upon a wyllfull Reskew and Fraye, by him made and begon at Canterbury; which was nevertheles afterward alledged to be for such Liberties of the Church, which he contended for, during his Life, with the Archbishop of Yorke; yea, and in case he should be absent, or fugitive out of the Realme, the King shuld not be crowned by any other, but constrayned tabyde his Retorne. These, and such other detestable and unlawfull Liberties, nothing concerning the Commun Wele, but only the Partie of the Clergie, the said Thomas Becket most arrogantly desired, and traytorously sewed, to have contrary to the Lawes of this our Realme. To the which most false Interpretations, and wrasting of our trewe Meanyng, they have joyned such myschevouse Lyes, and false Tales, for Marking of Catalls and others lyke sedyciouse Devises, whereupon our People were lately styrred to Sedicion and Insurrection, to their utter Ruynes and Destruction, onles Allmighty God, who by his Divine Providence gave unto us habundance of Force (as he allwayes doth unto Rightfull Prynces), had so with Clemencie illumyned us, that whereas we, with the Edge of the Sword, and by our Lawes might have overthrowen and destroyed them, their Wives, Children, and Posterite for ever; We nevertheless, as ye can right well remember, extended upon them at that Time our benygn and mercifull Pardon. Those miserable, and Papistical Superstitiouse Wretches, nothing regarding the same, nor caryng what Daunger and Myscheef our People shuld incurre, have both raysed the said old Rumors, and forged newe sedyciouse Tales, intending (as much as in them lyeth) a newe Comocion, and all to satisfye their Cankered Hertes. Wherefore, and for the immynent Daunger to you, and to all our good Subjects, and Trouble that might enfews, oneles good and earnest Provision to repress them be taken thereupon: We desire and pray you, and nevertheless straitly charge and command you, that within the Precynct and Lymyt of your Charge, ye shall not only endeavour your selfs, and imploy your most Diligence, to inquire and fynde out such Canker'd Parsons, Vicars and Curats, which do not truely and substantially declare our said Injunctions, and the very Word of God, but momble confusely, saying that they be compelled to rede them, and byd their Parishioners nevertheles to do as they did in Tymes past, to live as their Fathers, and that the Old Fashion is the best, and other Craftie Sedicious Parables; but also with your most effectual Vigillancie do inserche and try out such Sedicious Tale-Tellers, and

Spreders abroade of such Bruts, Tydings and Rumours, touching us in Honour, or Suretie, the State of our Realm, or any Mutation of the Lawes, or Customes thereof, or any other Thing which might Cause any Sedition, and the same with their Settersforth, Mayntenors, Counsaylers, Fautors, and Adherers with all Diligence to apprehend and commytte to Ward, or Prison, without bayl or mynprise till Evidence to be given against them, at the Arrival of our Justice in that Country, or otherwise upon your Advertisement to us, or to our Counsell, to be given, to our further Pleasure known, they may be punished for their Sediciouse Demerits according to the Lawe, to the fearful Example of all others: Implying and Indeavoring your self therunto, so earnestly, and with such dexteritie as we may have Cause to think that ye be the Men which above all Thing desire the Punishment of Evil Doers and Offenders, and that will let for no travail to set forth all Things for the Common Peas, Quiet, and Tranquility of this our Realme: And like as the Daunger is Immynent no les to your Self and your Neighbours then to other, so ye of your own Mind shuld procure and see with Celeritie our Injunctions, Laws, and Proclamations, as well touching the Sacramentaries and Anabaptists, as others, to be set forth to the good Instruction, and Conservation of our People, and to the Confusion of those which would so Craftely undermin our Common Wealth, and at the last destroy both you, and all other our Loving Subjects, although we should give unto you no such Admonishion: Therefore fayle ye not to follow the Effect, Admonishion and Commandment both in our said Letters, and in these Presents, and to Communicate the Whole tainour of these, to and with such Justices of our Peas, your Neighbours, and other in that District, and to give unto them the trew Copie thereof, exhorting them likeas by these we desire and pray, and nevertheles straitly Charge and Command you, and every of you, that you will shew your Diligence, Towardnes, and Good Inclination to see every Thing for his Parte, and Good Inclination to see every Thing for his Parte put in Execution accordingly, as ye and they tender our Pleasure, and will deserve our Condigne Thanks, given under our Signet at our Manner of Hampton-Court, the Day of December, in the 30th Year of our Reign.

LXIII.

*The Design for the Endowment of Christ-Church, in
Canterbury.*

(Cotton Libr. Cleop. E. 4, P. 301.)

	£	s.	d.
FIRST a Provost.....	100	0	0
Item, 12 Prebendaries, each of them at 40 <i>l.</i> by the Year.....	480	0	0
Item, 6 Preachers, every of them 20 <i>l.</i> a Year....	120	0	0
Item, a Reader of Humanitie in Greke, by the Year	30	0	0
Item, a Reader in Divinitie in Hebrew, by the Year	30	0	0
Item, a Reader both in Divinitie and Humanitie, in Latin, by the Year.....	40	0	0
Item, a Reader of Civil.....	20	0	0
Item, a Reader of Physike.....	20	0	0
Item, 20 Students in Divinitie to be found 10 at Oxford, and 10 at Cambridge, every of them 10 <i>l.</i> by the Year.....	200	0	0
Item, 40 Scolers to be taught both Grammar and Logik in Hebrew, Grek, and Laten, every of them 5 Markes by the Year.....	200	Markes	
Item, a Schole-Master 20 <i>l.</i> and an Husher 10 <i>l.</i> by the year.....	30	0	0
Item, 8 Pety-Canons to Sing in the Quer, every of them 10 <i>l.</i> by the Year.....	80	0	0
Item, 12 Layemen to sing also, and searve in the Quer, every of them 6 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> by the Year	80	0	0
Item, 10 Choristers, every of them 5 Markes by the Year.....	38	6	8
Item, a Master of the Children.....	10	0	0
Item, a Gospeler.....	6	13	4
Item, a Episler.....	5	6	8
Item, 2 Sacristens.....	6	13	4
Item, 1 Chief Butler, his Wages and Diett....	4	13	4
Item, 1 Under Butler, his Wages and Diett....	3	6	8
Item, a Cater to Bnye their Diett, for his Wages, Diett, and making of his Books.....	6	13	4
Item, 1 Chief Cook, his Wages and Diett.....	4	13	4
Item, 1 Under Cook, his Wages and Diett.....	3	6	8
Item, 2 Porters.....	10	0	0
Item, 12 Poor Men being Old, and Serving Men, decayed by the Warres, or in the King's Serving, every of them at 6 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> by the Year	80	0	0

	£	s.	d.
Item, to be distributed Yearly in Alms.....	130	0	0
Item, for Yearly Reparations.....	100	0	0
Item, 6 be employed Yearly, for making and mending of High Wayes.....	40	0	0
Item, a Stuard of the Lands.....	6	13	4
Item, an Auditor.....	10	0	0
Item, for the Provost's Expences, and receyving the Rents, and Surveying the Lands, by the Year	6	13	4

LXIV.

*A Letter of Thomas Lord Arch-Bishop of Canterbury, to Cromwell,
upon the New Foundation at Canterbury. An Original.*

(Cotton Libr. Cleop. F. 1.)

MY very singular Good Lord, after my most hartie Com-
mendations, these shall be to advertise your Lordshippe,
that I have received your Letters, dated the 27th Day of
November; And therewith a Bill concerning the Divise for
the New Establishment to be made in the Metropolitan
Church of Canterbury; by which your Lordshippe requireth
my Advice thereupon by Writing, for our Mutual Consents.
Surely my Lord, as touching the Books drawn, and the
Order of the same, I think that it will be a very Substantial
and Godly Foundation; nevertheless, in my Opinion, the
Prebendaries, which will be allow'd 40*l.* a Peece Yearly,
might be altered to a more Expedient Use: And this is my
Consideration, for having Experience, both in Tymes past,
and also in our Daies, how the said Secte of Prebandaries
have not only spent their Time in much Idleness, and their
Substance in Superfluous Belly Chere, I think it not to be
a convenient State, or Degree, to be mainteyned and es-
tablished: Considering Firste, that commonly a Prebendarie
is neither a Learner, nor Teacher, but a Good Viander.
Then by the same Name they look to be Chief, and to
bere all the hole Rule and Preheminance, in the Colledge
where they be Resident: By means whereof, the Younger
of their own Nature, given more to Pleasure, Good Chere,
and Pastime, then to Abstynance, Studye, and Learning,
shall easily be brought from their Books to follow the
Appetite and Example of the said Prebendaries being their
Hedds and Rulers. And the State of Prebandaries hath
been so excessively abused, that when Learned Men hath
been admitted unto such Room, many Times they have
desisted from their Good and Godlie Studies, and all other

Vertuous Exercise of Preaching and Teaching: Wherefore if it may so stand with the King's Gracious Pleasure, I would wish that not only the Name of a Prebendarie were exiled his Graces Foundations, but also the superfluous Conditiones of such Persons. I cannot deny but that the Beginning of Prebendaries was no lesse purposed for the Maintainance of Good Learning, and Good Conversation of Living, than Religious Men were: But for as much as both be gone from their First Estate and Order, and the one is found like Offendour with the other, it maketh no great Matter if they perish both together: For to say the Truth, it is an Estate which St. Paule, reckoning up the Degrees and Estates allowed in his Time, could not find in the Church of Christ. And I assure you my Lord, that it will better stand with the Maintenance of Christian Religion, that in the stede of the said Prebendaries, were 20 Divines at 10*l.* a Peece, like as it is appointed to be at Oxford and Cambridge; and 20 Students in the Tongues and French, to have 10 Marks a Peece; for if such a Number be not there Resident, to what intent should so many Reders be there. And surely it were great petie that so many good Lectures should be there redde in vain: For as for your Prebandaries, they cannot attend to applie Lectures for making of good Chere. And as for your 20 Children in Grammar, their Master and their Hussher be daily otherwise occupied in the Rudiments of Grammer, then that they have Space and Time to hear the Lectures. So that to these good Lectures is prepared no convenient Auditorie. And therefore my Lord, I pray you let it be considered what a great Losse it will be, to have so many good Lectures Redde without Profitte to any, saving to the 6 Preachers; farther, as concerning the Reader of Divinitie and Humanitie, it will not agree well, that one Man should be Reader of both Lectures. For he that studieth in Divinitie must leave the Reading of Profane Authors, and shall have as much to doe as he can to prepare his Lecture to be substantially redde. And in like manner he that redeth in Humanitie, had not need to alter his Studie, if he should make an Erudite Lecture. And therefore in mine Opinion, it would be Office for ii sundry Learned Men. Now concerning the Dean, and others, to be elected into the College, I shall make a Bill of all them that I can here of in Cambridge, Oxford, or elsewhere, mete to be put into the said College, after my Judgment: And then of the hole Number, the King's Highness may choose the most Excellente, assuring you my Lord, that I know no Man more mete for the Dean's Room in England, then Doctor Crome, who. by his Sincere Learning, Godly

Conversation, and Good Example of Living, with his Great Soberness, hath done unto the King's Majestie as good Service, I dare say, as any Priest in England. And yet his Grace daily remembreth all others that doth him Service, this Man only except, who never had yet, besides his Gracious Favour, any Promotion at his Highness Hands. Wherefore if it will please his Majestie to put him in the Dean's Room, I do not doubt but that he should shew Light to all the Deans, and Ministers of Colleges in this Realm. For I know that when he was but President of a Colledge in Cambridge, his House was better ordered than all the Houses in Cambridge besides. And thus my Lord you have my finale Advice concerning the Premisses, which I refer unto the Kinges Graces Judgment, to be allowed or disallowed at his Highness Pleasure. Sending unto your Lordshipp herewithall the Bill again, according to your Request. Thus, my Lord, most hartely fare you well.

Your own ever assured

At Croyden, the xxixth
Day of November.

T. CANTUARIEN'.

LXV.

*A Part of a Letter concerning the Debates of the Six Articles
in the House of Lords.*

(Cotton Libr. Cleop. E. 5.)

AND also Newes here; I assure you never Prince shew'd himself so Wise a Man, so well Lernerd and so Catholick, as the Kinge hath done in this Parlyment. With my Penne I cannot expresse his marvelous Goodnes; which is come to such effecte, that we shall have an Acte of Parliament, so spirituall, that I think none shall dare saye, in the Blessed Sacrament of the Aulter, doth remayne eyther Bred or Wyne after the Consecration; nor that a Prist may have a Wife; nor that it is necessarie to Receive our Maker *sub utraque Specie*; nor that private Masses should not be used as they have be; nor that it is not necessarie to have Auricular Confession. And notwithstanding my Lord of Canterbury, my Lord of Ely, my Lord of Salisburie, my Lord of Worcester, Rocoester, and Saint Davyds defended the contrary long tyme, yet finally his Highnes confounded them all with Goddes Lernerng. Yorke, Duram, Winchester, London, Chichester, Norwiche, and Carlisle, have shewed themselves honest and well Lernerd Men. We of the Temporaltie have been all of one Opynyon, and my Lord Chancellor and my Lord Privye Seale, as good as we can

devise. My Lord of Cant' and all theis Bishopes have given ther Opinion, and came into us, save Salisburie, who yet contynueth a lewed Fole. Fynally, all England have cause to thank God, and most hertelie to rejoyse of the King's most Godlie Proceedings.

 LXVI.

A Letter of the Visitor's, sent to Examine the Abbot of Glassenbury.

(Ex. MSS. D. Tanner.)

PLEASE hyt Your Lordship to be advertised, that we came to Glastenbury on Fryday last past, about Tenn of the Clock in the Forenoon: And for that the Abbot was then at Sharp-ham, a Place of hys, a Myle and somewhat more from thabbey, We, without any delay, went unto the same Place; and there, after certain Communication, declaring unto him theeffect of our coming, examined him upon certain Articles. And for that his Answer was not then to our Purpose, we advised him to call to his Remembrance that which he had as then forgotten, and so declare the Truth. And then came with him the same Day to the Abbey; and there of new proceeded that Night to search his Study for Letters and Books: and found in his Study secretly laid, aswell a written Book of Arguments, against the Divorce of his King's Majestie, and the Lady Dowager: Which we take to be a great Matter. As also divers Pardons, Copies of Bulls, and the Counterfit Lyfe of Thomas Bequet in Print. But we could not find any Letter that was materiall. And so we proceeded again to his Examination, concerning the Articles we received from your Lordship, in the Answers whereof, as we take it, shall appear his Canker'd and Traiterous Heart and Mind against the King's Majestie, and his Succession; as by the same Answers, syned with his Hand, and sent to your Lordship by this Bearer, more plainly shall appear. And so, with as fair Words as we could, we have conveyed him from hence into the Tower, being but a very weak Man, and sickly. And as yet we have neither discharged Servant nor Monk; but now the Abbot being gone, we will, with as much Celerity as we may, proceed to the dispatching of them. We have in Money, 300*l.* and above; but the Certainty of Plate, and other Stuffe there, as yet we know not, for we have not had Opportunity for the same, but shortly we intend (God willing) to proceed to the same; whereof we shall ascertain your Lordship, so shortly as we

may. This is also to advertise your Lordship, that we have found a fair Chalice of Gold, and divers other Parcels of Plate, which the Abbot had hid secretly from all such Commissioners, as have bine there in Times past; and as yet he knoweth not that we have found the same: Whereby we think, that he thought to make his Hand, by his Untruth to his King's Majesty. It may please your Lordship, to advertise us of the King's Pleasure, by this Bearer, to whom we shall deliver the Custody and Keeping of the House, with such Stuff as we intend to leave there, convenient to the King's Use. We assure your Lordship, it is the goodliest House of that Sort, that ever we have seen. We wold that your Lordship did know it, as we do; then we doubt not, but your Lordship would judge it a House mete for the King's Majesty, and for no Man else: Which is to our great Comfort; and we trust verily, that there shall never come any Double Hood within that House again. Also this is to advertise your Lordship, that there is never a one Doctor within that House; but there be Three Batchelors of Divinity, which be but meanly Learned, as we can perceive. And thus our Lord preserve your Good Lordship.

From Glastenbury, the 22d

Day of September.

Yours to Command,

RICHARD POLLARD.

THOMAS MOYLE.

RICHARD LAYTON.

To the Ryght Honorable, and their
Syngular good Lord, my Lord
Pryvye Seal, thys be dd.

This agrees with the Original,
in the Possession of

THOM. TANNER.

LXVII.

Cromwell's Letter to the King, when he was committed to the Tower.

(Cotton Libr. Titus, B. 1.)

Most Gracyous King, and most Mercyfull Soverayng, your most humble, most obbeysand, and most bounden Subject, and most lamentable Servant and Prysoner, prostrate at the Feet of your most Excellent Majestye, have herd your Pleasure by the Mouth of your Comptroller; which was, that I should wrytte to your most Excellent Highnes suche Things as I thought mete to be wryttn,

considering my most miserable State and Condicion. For the which your most haboundant Goodnes, Benignite and Lycens, the Immortall God, Three and One, rewarde your Majestye. And now, most Gracyous Prynce, to the Matter. Fyrst, Wher I have been accused to your Majestye of Treason, to that I saye, I never in all my Lyfe thought willinglye to do that Thing that might or should displease your Majestye, and much less to doe or saye that Thing, which of it self is so highe and abominable Offence, as God knoweth, who, I doubt not, shall reveale the Trewthe to your Highnes. Myne Accusers your Grace knoweth: God forgive them. For as I ever have had Love to your Honour's Person, Lyfe, Prosperite, Health, Wealth, Joye, and Comfort, and also your most Dear and most entyerly beloved Son, the Prynce his Grace, and your Proceedings. God so helpe me in this myne Adversyte, and confound me yf ever I thought the contrarye. What Labours, Paynes, and Travailes I have taken, according to my most bounden Deutie, God also knoweth. For if it were in my Power, as it is God's, to make your Majestye to live ever yong and prosperous, God knoweth, I would: yf it had been, or were in my Power, to make you so riche as ye myght enriche all Men, God helpe me, as I would do it: yf it had been, or were in my Power, to make your Majesty so puissaint, as all the Worlde should be compellyd to obey you, Christ he knowyth I woulde; for so am I of all other moste bounde; for your Majesty hath been the most Bountifull Prince to me, that ever was King to his Subjects: ye, and more like a Dear Father, your Majesty not offended, then a Master. Suche hathe been your most Grave and Godly Councyles towards me at sundrye Tymes: in that I have offended I ask your Mercy. Should I now for suche exceeding Goodnes, Benignite, Liberalite and Bountye, be your Traytor, nay then the greatest Paynes were too lityll for me. Should any Faction, or any Affection to any Poynt, make me a Trayter to your Majestye, then all the Devylls in Hell confound me, and the Vengeance of God light appon me, yf I should ons have thought it. Most Gracyous, Soverayng Lord, to my Remembrance, I never spake with the Chancellor of the Augmentations and Throgmorton together, at one Tyme. But yf I did, I am sure, I spake never of any such Matyer; and your Grace knoweth, what maner of Man Throgmorton hath ever been towards your Grace Proceedings: And what Master Chancellor hath been towards me, God and he best knoweth. I will ne can accuse hym. What I have been towards hym, your Majestye right well knoweth. I would to Christ

I hadd obeyed your often most gracious, grave Counsayles and Advertisments, then it had not been with me as now it is: Yet our Lorde, if it be his Will, can do with me, as he did with Susan, who was falsely accused. Unto the which God, I have onlye commytted my Soule, and Bodye and Goods at your Majesties Pleasure, in whose Mercye and Pyete I do hollye repose me: For other Hope than in God and your Majestye, I have not. Syr, As to your Common Welth, I have, after my Wytte, Power and Knowledge, travayled therein, having had no Respect to Persons, (your Majestie onlye except, and my Duty to the same) but that I have done any Injustice or Wrong willfully, I trust God shall be my Witness, and the World not able justlye to accuse me: And yet I have not done my Duty in all Things, as I was bounde. Wherefore I aske Mercy. That I have herde of any Combinations, Conventicles, or such as were Offenders of your Laws, I have (though not as I should have done) for the most parte revealed them, and also caused them to be punished; not of Malise, as God shall judge me. Nevertheless, Sir, I have medelled in so many Matiers under your Highnes, that I am not able to answer them all. But one Thing I am well assured of, that wittingly and willingly, I have not had Will to offend your Highnes. But harde it is for me, or any other meddling as I have done, to live under your Grace, and your Lawes, but we must dailye offende: And wher I have offended, I most humbly aske Mercy and Pardone at your Gracious Will and Pleasure. Amongst other Things most Gracious Sovereigne, Master Comptroller shewed me, that your Grace shewed hym that within these 14 Days ye committed a Matter of great Secretye, which I did reveal contrary to your expectacyon: Syr, I do remember well the Matter, which I never revelid to any Creature: But this I did, Sir, after your Grace hade opened the Matter, fyrst to me in your Chamber, and declared your lamentable Fate, declaring the Things which your Highnes myslyked in the Queen; at which Time I shewed your Grace that she often desired to speak with me, but I durst not: And ye said why should I not, alleging that I might do much good in goeing to her, and to be plain with her in declaring my Mind: I theruppon taking Oper- tunityte, not being little greyved, spake prevely with her Lord Chamberlayn, for which I aske your Grace Mercie, desiryng him, not naming your Grace to him, to finde some Means that the Queen might be inducid to order your Grace plesantlie in her Behaveour towards you, thinking therbie for to have hade some Faults amended to your Majesties Comfort; and after that by general Words, the said Lord Chamberlain,

and other of the Queens Counsayle being with me in my Chamber at Westminster, for Lycens for the Departure of the strange Maydens, I then required them to Counsayle thair Mistresse to use all Pleasauntnes to your Highnes: the which Things undoubtedly were bothe spoken before your Majesty committed the Secret Matter unto me, onlie of Purpose that she might have been induced to such Pleasant and Honorable Fassyons, as might have been to your Graces Comfort, which above all Things, as God knoweth, I did most covit and desire: but that I opened my Mouth to any Creature after your Majestie committed the Secresie thereof to me, other than onlye to my Lord Admyrall, which I did by your Graces Commandment, which was uppon Sunday last in the Morning, whom I then founde as willing and glad to seek Remedye ffor your Comfort and Resolution, and saw by him that he did as much lament your Highnes Fate as ever did Man, and was wonderfullye grieved to see your Highnes so troubled, wishing greatly your Comfort, for the attaining whereof, he said, your Honour salvyd, he would spend the best Blood in his Body, and if I would not do the like, ye, and willingly Die, for your Comfort, I would I were in Hell, and I would I should receyve a Thousand Deths. Sir, this is all that I have done in that Matter, and if I have offended your Majestie therin, prostrate at your Majesty's Feet, I most lowlye aske Mercy and Pardon of your Highnes. Sir, ther was also laide unto my Charge, at mine Examinacion, that I had retained contrarye to your Lawes; and what Exposycion may be made uppon Retaynours, I know not, but this will I saye, if ever I retayned any Man, but such onlye as were my Howshold Servants, but against my Will, God Confound me. Most Gracious Sovereign I have been so called on and sewyd to by them that said they were my Friends, that constrained therunto I retayned thayr Chyldren and Friēds, not as Retayners, for their Fathers and Parents did Promise me to finde them, and so toke I them, not as Retayners, to my great Charge, and for none Evil, as God best knoweth, interpret to the contery who will. Most humblye beseeching your Majestie of Pardon, if I have offended therin; and I do knowledge my self to have been a most miserable and wretched Siner; and that I have not towards God and your Highnes behaved my self as I ought and should have done; for the which mine Offence to God, whiles I live I shall continually call for his Mercy, and for mine Offences to your Grace, which God knoweth wer never malicious, nor willfull: And that I never thought Treson to your Highnes,

your Realme, or Posteritie: So God helpe me, either in Worde, or Dede; nevertheles, prostrate at your Majesty's Feet in what Thing soever I have offended; I appell to your Highnes for Mercy, Grace, Pardon, in such wise as shall be your Pleasure; beseeching the Allmightie Maker, and Redeemer of this World, to send your Majesty continuall and long Helth, Welthe, and Prosperitie, with Nestor's Yeres to Reigne, and your most Dear Son, the Princes Grace, to prosper alwayes, and contenew after you: and they that would contrarye, short Life, Shame, and Confusion: Writin with the quaking Hand, and most sorrowful Harte, of your most sorrowful Subject, and most humble Servant, and Prisoner, this Satyrday at the Tour of London.

THOMAS CRUMWELL.

LXVIII.

Questions concerning the Sacraments.

The First Question.

WHAT a Sacrament is by the Scripture?

The Second Question.

What a Sacrament is by the Antient Authors?

The Third Question.

How many Sacraments there be by the Scriptures?

The Fourth Question.

How many Sacraments there be by the Antient Authors?

The Fifth Question.

Whither this Word Sacrament be, and ought to be, attributed to the Seven only? And whither the Seven Sacraments be found in any of the Old Authors?

The Sixth Question.

Whither the Determinate Number of Seven Sacraments be a Doctrine, either of the Scripture, or of the Old Authors, and so to be taught.

The Seventh Question.

What is found in Scripture of the Matter, Nature, Effect,

and Vertue of such as we call the Seven Sacraments; so as although the Name be not there, yet whether the Thing be in Scripture or no, and in what wise spoken of?

The Eighth Question.

Whether Confirmation, *cum Christmate*, of them that be Baptized, be found in Scripture?

The Ninth Question.

Whether the Apostles lacking a Higher Power, as in not having a Christian King among them, made Bishops by that Necessity, or by Authority given by God?

The Tenth Question.

Whether Bishops, or Priests, were First? And if the Priests were First, then the Priest made the Bishop.

The Eleventh Question.

Whether a Bishop hath Authority to make a Priest by the Scripture, or no? And whether any other, but only a Bishop, may make a Priest?

The Twelfth Question.

Whether in the New Testament be required any Consecration of a Bishop and Priest, or only appointing to the Office be sufficient?

The Thirteenth Question.

Whether (if it fortun'd a Christian Prince Learned, to Conquer certain Dominions of Infidels, having none but Temporal Learned Men with him) if it be defended by God's Law, that he, and they, should Preach and Teach the Word of God there, or no? And also make and constitute Priests, or no?

The Fourteenth Question.

Whether it be forefended by God's Law, that (if it so Fortune that all the Bishops and Priests of a Region were Dead, and that the Word of God should remain there unpreached, and the Sacrament of Baptism, and others unministred), that the King of that Region should make Bishops and Priests to supply the same, or no?

The Fifteenth Question.

Whether a Man be bound by Authority of this Scripture, (*Quorum Remiseritis*) and such like, to confess his Secret Deadly Sins to a Priest, if he may have him, or no?

The Sixteenth Question.

Whether a Bishop, or a Priest, may Excommunicate, and for what Crimes? And whether they only may Excommunicate by God's Law?

The Seventeenth Question.

Whether Unction of the Sick with Oil, to remit Venial Sins, as it is now used, be spoken of in the Scripture, or in any Antient Authors.

LXIX.

An Answer to the former Queries; with some Remarks on them, in the King's Hand, written on the Margin: Together with some Persons' Names; but these are not written by the King.

(Cotton Libr. Cleop. E. 5.)

1. SCRIPTURE useth the Worde; but it defineth it not*.
2. In them is founde no proper Definition, but a general Declaration of the Worde, as a Token of an Holly Thinge.
3. So named only Matrimony; in Effects moo; and at the lest 7, as we finde in the Scripture expounded.
4. Auctors use the Word *Sacrament*, to signifie any Mysterye in the Old and New Testament; but spiritually denote Baptisme, Euckarist, Matrimonie, Chrisme, *Impositio Manuum*, *Ordo*†.
5. The Worde, bycause it is General is attribute to other thenne the Seven; but whether it ought specially to be applied to the One only, God knoweth, and hath not fully revealed it soe as it hath been received‡.
6. The thing of al is found, but not named al Sacraments, as afore.
7. The Doctrine of Scripture is to teach the Thinge, without Numbring or Namying the Name *Sacrament*, saving only the Matrimony.
- Old Auctors Number not precisely§.
8. Scripture speaketh,
 - (1.) Of Baptisme manifestly.

* Why then should we call them so?

† Why these Seven to have the Name, more then the rest?

‡ Arch-Bp. Cant. St. David's.

Why then hath the Church so long erred, to take upon them so to Name them?

§ Arch-Bp. Cant.

(2.) Of the Holy Communion manifestly.

(3.) Of Matrimony manifestly.

(4.) Of Absolution manifestly.

(5.) Of Bishops, Priests and Deacons, Ordered *per Impositionem Manuum cum Oratione*, expressly*.

(6.) Laying of the Hands of the Bishop after Baptisme, which is a Parte of that is done in Confirmation, is grounded in Scripture †.

(7.) Unction of the Sick, with Prayer, is grounded in Scripture ‡.

The Thing of Confirmation is found in Scripture; The Name *Confirmation* is not there §.

Of *Chrisma* Scripture speaketh not expressly; but it hath been had in High Veneration, and observed synnes the Beginning.

9. The Calling, Naming, Appointment, and Preferment, of one before an other, to be Bishop or Priest, had a Necessite to be don in that Sort, a Prince wanting. The Ordering appereth taught by the Holy Gost in the Scripture, *per Manuum Impositionem cum Oratione* ||.

10. Bishops, or not after ¶.

11. Scripture warranteth a Bishop (obeying High Powers as his Prince Christianed) to Order a Priest, *per Manuum Impositionem cum Oratione*: And so it hath been from the beginning**.

12. Of other, Scriptures speaketh not.

Manuum Impositio cum Oratione, is required, which is a Consecration; so as only Appointing is not sufficient.

13. It is to be thought, that God in such Case assisting the Perfection of such an Enterprize, would further teach and inspire the Conscience of such a Prince, what he should and might doe, more then is yet openly taught by the Scripture:

* Then Penance is changed to a New Name, the Absolution of Penance. I read that without it we cannot be saved after Relapse, but not so of Absolution: And Penance to Sinners is commanded, but Absolution of open Crimes is left free to the Askers.

† Laying on of Hands being an old Ceremony, is but a small Proof of Confirmation.

‡ Arch. Cant. S. David's, Cox.

Then shew where.

§ Arch-Bp. Cant. S. David's.

The Answer is not direct, and yet it proveth neither of the Two Parts to be grounded in Scripture.

|| Where is this Distinction? Now, since you confess that the Apostles did occupate the one Part, which you now confess belongeth to Princes, how can you prove that Ordering is only committed to you Bishops?

¶ Vbi hoc?

** Arch-Bp. Cant. S. David's, Cox. Arch. Cant. B. David's.

which, in that Case, were a good Warrent to folow. For a secret Vocation supplieth, where an open wanteth.

14. Sinnes the Beginning of Christes Church, wherin Christ himself made Distinction of Ministers, the Order hath had a Derivation from one to another, *per Manuum Impositionem cum Oratione*. How it should begin again of an other Face, where it faileth by a Case, Scripture telleth not; no Doctor writte of it, that I have rede.

15. Bounde ordinarily*.

16. They may, being before of their Prince auctorised to Minister for open, publike, dedly Synne.

Of Excommunication by others, we rede not in the New Testament †.

17. The Thing is in Scripture, and in auncient Authors, according wherunto the Use should be: How it is in dede used, is a Matter of Fact, and not of Lernyng ‡.

Against the 15th Article, these Names are set down.

Yorke.	Curwen.	Edgworth.
Duresme.	Simon.	Day.
Carlisle.	Oglethorp.	Redman.
Winchester.		Robinson.

And a little below.

Canterbury.	Laton.
Hereford.	Tresham.
Rochester.	Cox.
Westminster.	Crayford.
S. David's.	

But these Lists are not in the King's Hand.

LXX.

Answers to these Queries.

(Cott. Libr. Cleop. E. 5.)

1. SCRIPTURE sheweth not what it is: but useth the Worde *Sacrament* in Latyn, for the Worde *Misterium* in Greek.

2. *Sacrament*, by the Authours is called, *Sacri Rei Signum*, or *Visibile Signaculum*, *Sacrosanctum Signaculum*, *Visibile Verbum*, *Visibilis Forma Invisibilis Gratia*; and perfytt Difinition we fynde noone.

* Arch. Cant.

† Arch. Cant. Bp. S. David's.

‡ Arch. Cant. B. S. David's.

3. In Scripture, we fynde no Determyne Number of Sacraments.

4. There be very many in the most general Signification; and there is no precise, or determinate Number of Sacraments in the Ancyent Authors.

5. Not only to the Seven; but to many more. We fynde in the Olde Auctours, Matrymony, the Holly Communion, Baptisme, Confirmation, Ordre, Pennance, and Extrem Unc-tion. In Pennance, it is doubted of the Name of *Sacrament*.

6. As touching the determinate Numbre of Seven only, we fynd neyther in the Scripture, nor Auncient Auctours, any such Doctrine that ther shulde be Seven onely.

7. *Of Baptisme*, Scripture speaketh, that by it Synnes be remitted.

Of Eucharistia; That we be united by it to Christe, and receive thereby Spirituall Nurrishment, to the Comforte of our Soules, and Remission of our Synnes.

Of Matrymony; That the Acte of it is made Lawfull, and without Synne; and Grace given, wherby to directe ordi-nately of the Lustes and Appetites of the Fleshe.

Of Pennance; That by it we be restored again to the Favour of God; from which we did fall by Synne.

Of Ordre; That, by it, Grace is given to mynistrer effectually in Preaching the Worde of God and Ministration of the Sacramentes.

Of Confirmation, (which is conteyned in Scripture, speak-ing *de Impositione Manuum post Baptisma*) it appeareth by Scripture, how thereby Encrease of Grace is given.

Of Inunction of the Sick, Scripture speaketh, that by Unc-tion of the Sick, and Prayer of the Priestes, Comforte is given to the Sicke, and Synnes be forgiven him.

8. *Impositionem Manuum post Baptisma*, which we call Confirmation, we reade in the Scripture: But that it was don *Chrismate*, we fynde not in the Scripture expressed. But in the Old Auctours, we fynde, that *Chrisma* hath been used in the sayd Confirmation.

9. *Making of Bishops* hath Two Partes; Appointment, and Ordering. Appointment; whiche the Apostles, by Necessity, made by Common Election, and sometyme by their own severall Assignment, could not then be don by Christen Princes; because at that Tyme they were not: And now, at these Dayes, apperteineth to Christian Princes and Rulers. But, in the Ordering, wherein Grace is conferred, as afore the Apostells did folowe the Rule taught by the Holly Ghoste, *Per Manuum Impositionem, cum Oratione et Jejunio*.

10. Christe made his Apostles first, which were of his

Making bothe Priestes and Bishops; but whether at one Time, some doubt.

After that, the Apostells made bothe Bishops and Prestes : The Names wherof in the Scripture be confounded.

11. A Bishop having Auctorite of his Christian Prince to give Orders, maye, by his Ministerye geven to him of God in Scripture, ordeyne a Preste. And we rede not, that any other, not being a Bishope, hathe, sence the Beginning of Christ's Church, ordered a Preste.

12. Onely Appointment is not sufficient, but Consecration, that is to saye, Imposition of Handes, with Fasting and Prayour, is also required. For so the Apostles used to order them that were appointed; and so have been used continually: And we have not rede the contrary.

13. In that Necessite, the Prince and his Lernerd Men shulde Preache and Teache the Worde of God, and Baptize. But as for Making and Constituting Prestes, the Prince shall and may thenne do, as God shall thenne by Inspiration teache him: Which God hath promised to do allwayes to his Church, in Revling and Teaching every necessary Knowledge, where any Doubt requiring Discussion dothe arryse.

14. The Aunswer to the other Question next before, dissolveth this.

15. He that knoweth himself gyilty of any secrete deadly Synns, must, if he will obtaine the Benefite of Absolucion ministred by the Preste, confesse the same secrete Synnes unto him.

Absolution to be ministred by a Preste, if a convenient Preste may be had, is necessarie.

Absolution by a Preste, is the surest waye, if he may be conveniently had.

16. Bishops and Prestes auctourised by the Prince, may Excommunicate, by Godes Lawe, for publique and open Crimes: But that other thenne Bishops or Prestes may Excommunicate, we have not rede in Scripture. Some Scolemen saye, that other thenne Prestes, or Bishops deputed thereunto by the Church, maye Excommunicate; because it is an Acte *Jurisdictionis*, and not *Ordinis*.

17. We fynde it spoken of in Scripture, and in Olde Authors.

LXXI.

The Examination of Q. Katherine Howard.

BEING again examined by my Lord of Caterbury of Contracts and Communications of Marriage between Deerham and me: I shall here Answer faithfully and truly, as I shall make Answer at the last Day of Judgment; and by the Promise that I made in Baptism, and the Sacrament that I received upon Allhallowes-Day last past.—First, I do say, that Deram hath many Times moved unto me the Question of Matrimony; wherunto, as far as I remember, I never granted him more than before I have confessed: And as for these Words, “I promise you, I do Love you with all my heart,” I do not remember that ever I spake them. But as concerning the other Words, that I should Promise him by my Faith and Troth, that I would never other Husband but him, I am sure I never spake them.

Examined what Tokens and Gifts I gave to Deram, and he to me;—I gave him a Band and Sleeves for a Shirt. And he gave me a Heart's-Ease of Silk for a New-Year's-Gift, and an Old Shirt of Fine Holland or Cambricke, that was my Lord Thomas Shirt, and my Lady did give it him. And more than this, to my Remembrance, I never gave him, nor he to me, saving this Sommer Ten Pounds about the Beginning of the Progresse.

Examined whether I did give him a small Ring of Gold upon this Condition, that he should never give it away.—To my Knowledge I never gave him no such Ring, but I am assured upon no such Condition.

Examined whether the Shirt, Band, and Sleeves were of my own Work.—They were not of my Work; but, as I Remember, Clifton's Wife of Lambeth wrought them.

And as for the Bracelet of Silkwork, I never gave him none; and if he have any of mine, he took it from me.

As for any Ruby, I never gave him none to set in Ring, nor for other Purpose. As for the French Fenel, Deram did not give it me, but he said there was a little Woman in London with a crooked Back, who was very cunning in making all Manner of Flowers. And I desired him to cause her to make a French Fenel for me, and I would pay him again when I had Money. And when I was First come into Court, I paid him as well for that, as for diverse other Things, to the Value of Five or Six Pound. And Truth it is, that I durst not wear the said French Fenel, until I had desired my Lady Breerton to say that she gave it me.

As for a small Ring with a Stone, I never lost none of his, nor he never gave me none.

As for Velvet and Satten for Billyments, a Cap of Velvet with a Feather, a quilted Capp of Sarcenet, and Money, he did not give it me, but at my Desire he laid out Money for them to be paid again. For all which things I paid him, when I came into the Court. And yet he bought not for me the quilted Cap, but only the Sarcenet to make it of. And I delivered the same to a little Fellow in my Lady's House, as I Remember, his Name was Rose, an Embroiderer, to make it what Work he thought best, and not appointing him to make it with Freer's Knots, as he can testify, if he be a true Man. Neverthesse, when it was made, Deram said, What Wife here be Freer's Knots for Fraunce.

As for the Indenture and Obligation of an Hundred Pound, he left them in my Custody, saying, that if he never came again, he gave them clearly unto me. And when I asked him whether he went, he said he would not tell me untill his Return.

Examined whether I called him Husband, and he me Wife.—I do Answer, that there was Communication in the House that we Two should Marry together; and some of his Enemies had Envy thereat, wherefore he desired me to give him Leave to call me Wife, and that I would call him Husband. And I said I was content. And so after that, commonly he called me Wife, and many Times I called him Husband. And he used many Times to Kiss me, and so he did to many other commonly in the House. And, I suppose, that this be true, that at one Time when he Kissed me very often, some said that were present,—They trowed that he would never have Kissed me enough. Whereto he answered,—Who should Lett him to Kiss his own Wife? Then said one of them,—I trowe this Matter will come to passe as the Common Saying is.—What is that, quoth he.—Marry, said the other, That Mr. Deram shall have Mrs. Katherine Howard.—By St. John, said Deram, you may guesse Twice, and guesse worse. But that I should Wink upon him, and say secretly, What and this should come to my Lady's Ear? I suppose verily there was no such Thing.

As for Carnall Knowledge, I confess as I did before, that diverse Times he hath lyen with me, sometime in his Doublet and Hose, and Two or Thre Times naked: But not so naked that he had nothing upon him, for he had alwayes at the least his Doublet, and as^dI do think, his Hose also, but I mean naked when his Hose were putt down.

And diverse Times he would bring Wine, Strawberryes, Apples, and other Things to make good Chear, after my Lady was gone to Bed. But that he made any special Banquet, that by Appointment between him and me, he should tarry after the Keyes were delivered to my Lady, that is utterly untrue. Nor I never did steale the Keyes my self, nor desired any Person to steal them, to that Intent and Purpose to lett in Deram, but for many other Causes the Doores have been opened, sometime over Night, and sometime early in the Morning, as well at the Request of me, as of other. And sometime Deram hath come in early in the Morning, and ordered him very lewdly, but never at my Request, nor Consent.

And that Wilks and Baskerville should say, what Shifts should we make, if my Lady should come in suddenly. And I should Answer, that he should go into the Little Gallery. I never said that if my Lady came, he should go into the Gallery, but he hath said so himself, and so he hath done indeed.

As for the Communication of my going to the Court, I remember that he said to me, that if I were gone, he would not tarry long in the House. And I said agaid, that he might do as he list. And further Communication of that Matter, I remember not. But that I should say it grieved me as much as it did him, or that he should never Live to say thou hast swerved, or that the Teares should trickle down by my Cheeks, none of them be true, For all that knew me, and kept my Company, knew how glad and desirous I was to come to the Court.

As for the Communication after his coming out of Ireland, is untrue. But as far as I remember, he then asked me, if I should be Married to Mr. Culpepper, for so he said he heard reported. Then I made Answer, What should you trouble me therewith, for you know I will not have you; and if you heard such Report, you heard more than I do know.

KATHERINE HOWARD.

LXXII.

A Letter of Sir W. Paget's, of his Treating with the Admiral of France. An Original.

(Paper-Office.)

PLEASE it your most Excellent Majestie to be advertised, that the 16th of this Present, I received Letters from my

Lordes, and others of your Majesties Privey Counsaill, conteyning such several Conferences as your Majestie, and certain of your said Counsaill, have had with the French Ambassador there sithens my last Dispeche. And Yesterday having the Furst Opertunitie to speke with the Admiral, I said unto him, that albeit it was likelyhode that the King his Master's Ambassador, then in England, did from Time to Time advertise them of the Processe of the Matier now in Treatie; yet your Majestie reputed him to be a Man of Honor and singular Vertue, and such a one, as with Right Judgment doth consyder the hole State of his Master's Causes, with the Circumstances; and therefore conceiving no little Affection towards him, had commanded me to signifie unto him, to the Intent he might knowe certainly the Plainnes of every Thing, what Communication had now last been had with their Ambassador there. For the which, rising from his Seate, and making a gret and humble Reverence; after that he had given Thanks unto your Majestie, and with Two or Three Great Othes declared his Affection towards you; I entred the Accomplishment of your Majesties Commandment. And when I had declared unto him from Point to Point at length, and Word by Word (for it was a Lesson meet to be learned without Book) as is conteyned in the said Letter, aswel the Communicacion had with your Counsaill at the Furst Congresse, and such Kingly and Philosophicall Conference as your Majestie had with him your self; as also the Seven Points uttered by your Majesties Counsaill at their last Assemblies; and finally, the Epiloge of all together pronounced of your said Counsaill as of themselves; which he herd all together, not without Twenty Sighes, and casting up his Eyes, for I marked him when he was not ware of it; accrossing himself, and gyving a gret Sigh, he saide, As for the Amytie which ought to be between our Masters, how much I have travailed, and do travaile for the Confirmation of it, God is my Judge; and almost all the World knoweth that I am an English-French Man, and that next after my Master, I esteem the King your Master's Finger, more than I do any Prince's Body in all the World, and would be glad to give all the Goods I have in the World, that this Matter went through between them; for I perceive by my Master that he will not lyve alone, and yet I am sure he will seek no new Friendship, nor accept none offred, until the King your Master have refused this. As touching this Matter, I knowe they be two Princes of such Honour, and of Wise Conduct in all their Things; that though this Marriage had never been spoken of, they would have continued

Friends according to their Treaties, and this Overture was never opened, neither for Confirmation, nor for encrease of Amitie between them; for greater cannot be, but Marriage and Commiction of Blood with Blood, doth unite and knit Generation to Generation, and Posteritie; the Benefit whereof how great it will be; how many Inconveniencies may therby be avoided by Processe of Time; the Wisest Man may soner think than be able to express. But, alas, said he, what is Two Hundred Thousand Crowns to give in Marriage with so great a King's Daughter to Monsieur Dorleans. Four Hundred, Five Hundred Thousand is nothing to him; Monsieur Dorleans is a Prince of great Courage; Monsieur Dorleans doth aspire to Great Things, and such is his Fortune, or els I am wonderfully deceyved. It will grieve my Master much when he shall here of this basse Offer, as we have not herd yet from our Ambassador; I marvail therof not a little; nay to tell you plainly, as one Friend shuld tell another, there is farre gretter Offers, if we would herken unto them, we might have in redy Money with the Daughter of Portugall, Foure Hundred Thousand Ducates, with the Increase that hath grown of it sithens her Father's Departure, which will amount to asmuch and more. At the Furst breaking of this Matter, it was said the Man must desyre the Woman; now that we have desired her, you will give nothing with her, for what is Two Hundred Thousand Crowns, and herewithall giving a great Sigh, stayed. And I because I perceived his Tale such as was meet to be answered, said unto him, Monsieur L'Admiral I have no more to say unto you on my Master's Behalf, then I have said unto you allready. But for because you have made a long Discourse as it were somewhat replyiug to that that I have rereported; if it shall like you to give me Leave to say myn own Fantasye, as a Man that would this Thing shuld take Effect, if it may be equally done, I woll saye it. Yes, quoth he, with all my Hart: Why shuld not we talke together friendly, as Two that be Servants to Two great Friends; and I neither to take your Words to be spoken as of an Ambassador, nor you to take my Words to be spoken of him that holdeth the Place about his Master that I do? Sir, quoth I, as touching the Benevolence you bear unto my Master, you may think it well employed; as well for that my Master (I think) conceirheth like Opinion of you in that Parte, as also for that you have proved my Master alwayes to be a perfaict Friend unto your Master. And to saye to you frankelly myn Opinion: Albeit I am no Man at Home, neither of great Place, nor of great Counsaile, yet have I beene f Court: And Men, you knowe, of

like Sorte, whenne they mete together, will be oftentimes talking of Matiers that they have litle to do in, and bable of Heresayes. And I being one of that Sorte, have many tymes herd, that my Master hath been allwayes much affected unto your Master, and hath shewed towards him great Kindnes, when that if he would have taken Offers for the contrary, he might have had inestimable Benefites. Yea, and that he hath been so well mynded unto your Master, that neither the Maner of your Truce taken with the Emperor, nor your Strangenes at the Emperor's being here, nor Pole's Passage, nor the Conveying of Brancester, nor the Reteyning of the Hosyer that called himself Blanche-rose, nor Cowbridge, nor nothing els could alienate him from you, such hath been his Friendship towards you. And therefore (I said) if you love him, *vous aves Raison*. And if you have set furth this Mariage for Love, let it appere. Is not Two Hundred Thousand Crowns a Faire Offer? I graunt you well, that Monsieur D'orleanns aspireth to Gret Things, and is of great Courage: And Reason it is, for he is a Great King's Sonne; and such a King, as both may and must, if he will have his Courage mainteyned, give him wherwithall. It is not Reason, that my Master shuld mainteyn his Courage. My Master hath a Sonne of his owne, whom I trust he shall live to see a Man of Courage, and will, I doubt not, provide him thereafter. And as for his Daughter, he doth consyder her as Reason requyr-eth. Had King Lowys any more with one of my Master's Systers, than Three Hundred Thousand Crowns; and the King of Scotts, with another, any more than One Hundred Thousand? If our Friendship be advisable unto you (for that was his Terme) as you say it is, seke it by reasonable Meane, I doubt not but you shall obtaine it; and ask reasonably with her, and it shall be granted you to. By my truth, quoth he, and so we doe. Do you so; quoth I? I have allwayes noted you a Man of Reasone, and so reported you: Turne the Case, quoth I. Would you remitt Eight Hundred Thousand Crownes, discharge an Hundred Thousand a Year, for the Mariage of your Daughter? Yea, by my trouth, would I; quoth he. For the Eight Hundred Thousand Crowns I compte nothing: And as for the Pension, she shuld have redubled her in France; and we would be Amys to Amys, and Enemies to Enemies: I meane, *pour la Defence de nostre Estats*, quoth he. *Par nostre Dame*, quoth I, you shall not be myn Auditour. Here is all the Matier, quoth I. You take a wrong Pathe: You compte these Eight Hundred Thousand Crownes nothing; and we, if it were wayed in an indifferent Ballance, think they

should waye down Tenne Hundred Thousand. We have a Saying in England, "A Penny at a time is worth a Pound." He that should lend me Three or four Hundred Crowns at my Nede, shuld do me even more Pleasure then to offer me Tenne Hundred when I needed not: So much esteme I Money lent at such a tyme. Consyder our Parte, quoth he, and we must knowledge it great: Consyder your Parte, quoth he, it is nothing. The Payn is past, and not to be reckened upon. You say not much amiss, quoth I, if we had an Evil Debter; but our Debter is Riche ynough, and a good Debter. And though he have been bold of a long Respite with his Friend, yet he will pay it, quoth I. I doubt not, quoth he, but the Princes will observe their Treaties. My Master hath, and will, I am sure, quoth I; and so I think will yours. I wot not what to say; quoth he. Marrye, quoth I, do that that I have said heretofore: Aske reasonably for the Dote, and make a Recyproque for the rest, if you would be eased of it. Marke this, for it is to be embraced, and a great Mariage to Monsieur D'orleanns, By my Trough, quoth he, the Dote you have offered is nothing: And if I wer as King Lewys and the King of Scotts wer, I would rather take your Daughter in her Kyrstel, and more Honour wer it for me, then, being Monsieur D'orleanns, to take her with Eight Hundred Thousand Crowns. But I wote not what you meane by that Reciproque. Mary, quoth I, it is to do something again of like Goodnes to the Thing, that you desire to have done unto you. As, quoth I, you desire to have our Daughter, and for her you will give your Sonne: There is one for an other. Your Sonne is the Reciproque of our Daughter. You would have Two Hundred Thousand Crownes with her; the Reciproque of that must be a like Jointer. Here is Sonne for Daughter, Dowery for Dote. Now, if you will be discharged of 600000 Crowns: what other Thing, that is as good, shall we have for that, and also for our Pencion? Devise a Reciproque. O Monsieur L'Ambassadeur, quoth he, I understand your Reciproque well. The King your Master is a Gentle Prince, and a Great Prince; and what Grive shuld it be to him, to lett passe Eight Hundred Thousand Crowns, and ywys we be not able to pay them. In Faith, quoth I, seing he hath borne so long with you for all, he will be contented to bear with you sumwhat longer for sum: And if you will give some in Hand, I think he will give you Terms for the rest. Ah Monsieur L'Ambassadeur, quoth he! and shoke his Head. As for the Pension, quoth he, you shall have a Reciproque here, a Dowery mete for it. Nay, quoth I, your Relative agreeth with a

wrong Antecedent. My Master is the Antecedent, and the Reciproque must be to him, and not to Monsieur D'orleans, for he should have the Benefite by it. Nay, quoth he, it is your Master's Daughter, and it is no more but for your Master to give from himself to his Daughter. Ywys, the Queen of Navarre's Daughter is a greater Mariage. And as for the Eight Hundred Thousand, if I were a right Man, and able to give, I would paye a great Pece of it my self, er it shuld stick. What the Queen of Navarre's Daughter is, I know not, quoth I: But if you might have my Master's Daughter upon these Conditions, you might say, you had such a Mariage as was never herd of. And here we stay'd both. At the last, quoth he, sudenly, When it was told me Yesternight, that you sent to speke with me, I thought it was for these Matiers: And all this Night I have turned and tossed, and thought upon them. I would God it had never been spoken of, if it take not effect. And evyn now cummyth into my Head the Overture that the King your Master made ones unto me. What Overture was that, quoth I? Mary, quoth he, the Overture of the Mariage of the Lady Elizabeth, his Daughter; you to have had Recompence for the perpetuel Pencion upon Monsieur de Vandome's Lands: And for the Pencion Vyager to have bene converted to a Estate. Without any other Recompence, quoth I? Yes, quoth he. We shuld have bene Enemys to Enemys, and left the Bishop of Rome. That was sumwhat, quoth I; and yet not a Reciproque; because you shuld not have given as good as you tooke. But then, was none Arrerage, quoth I? And here he paused again. I will tell you my Fantasy, quoth he; but you shall promise me by your Faith, that I shall never heare of it again. I woll speke it unto you, as a Friende to a Friende; and peradventure neither of both Parties will like it. Sir, quoth I, you shall never take Dishonour by Things you shall say to me. What, quoth he, if the Overture shuld take effect in one Parte? As how, quoth I? Mary, quoth he, the Arrerage to be remitted, for the Mariage of your Daughter. And because you think it great, we to becum Friends to Friends, and Enemys to Enemys, and so to enter Warre together: And of that, that shuld be conquered by commyn Expenses, to lay out first a Recompence for your Pension Viager, and the perpetuel Pencion to be supplied, as the King your Master devised. How like you this Devise, quoth he? Mary, said I, if you will heare a Fool's Answer, I like it not: For what need we to fight for that we have allready? Mary, quoth he, then you shuld have it *in perpetuum*. What if you desyred this for a Recipro-

que? Mary, quoth I, peradventure my Master might purchase more Land another waye than that might cost him. Why shuld we desire Warre, quoth I: we have no Quarrell? It is true, quoth he; but we would be the Authors. And if you covenanted to be Enemye to Enemye, would you not joyne Warre with us? By my Trough, Sir, quoth I, you be entred now into a Deep Matier, which passeth my Capacitie. It is a great Matier, indeed, quoth he: But I talk with you privement, neither because I would have you to declare this to your Master, nor for that I will declare it to myne: And yet both you and I may use Meanes to the same Ende. Well, quoth I, I see you make Cursey at the Matier, and would have a greate Commodity, and yet are loth to offer for it. But I say unto you as a Friend, Aske, and offer reasonably, and go roundly to worke, and make an ende of it. For, I fear, I may say to you, if you will not, others will. Yea, quoth he, we knowe the Emperor practiseth with you, as he doth with us; and that the Bishop of London hath brought him Three fayre Palfreys from the King your Master, for a Present. I name no Man, quoth I: But whether the Emperor practiseth with you, I reoport me to his Offers and his Demands. I think, he practiseth with us both, quoth he, onely to dissever us: For with your Master he will not joyne, onles he will return again unto the Pope. For so his Nuntio told the Chancelor, and the Chancelour told the Queen of Navarre; who fell out with him upon the Occasion of that Conference, and told him, he was ill ynough before, but now sithens he hath gotten the Marke of the Beast (for so she called it, because he was lately made Priest), he was worse and worse. But to my Purpose, quoth he: I think the Emperor practiseth with us both; he seeketh nothing els, but to dissever us. You speake of his offers and his Demaunds, quoth he; knowe you what they be? No, quoth I. And yet, indeed, I did cume by the Knowledge of them within 24 Howres before. Mary, quoth he, he would make the Duke of Orleans King of Naples, and give ne the Seigneurye of Flanders. They be faire Offers, quoth I: But what be his Demands? Wherat he smiled. By my Trough, quoth he, I will tell you. He desireth a Renunciation of the Title of Milan and Navarre, and the Restitution of Piedmount and Savoy. What say you to it, quoth I? The King, my Master, will none of it, quoth he; for he thinketh, that the next War that shuld fall, being so great Distance between the Father and the Sonne, the Emperor would send the Duke of Orleans to his Father, *une Baton blanche*. I have herd saye, quoth I, the Duke of Cleves also laboureth no

sore to have his Wife Home, and smyled therewith. Why, quoth he, heare you any thing? Yea, mary, quoth I; I hear saye, the Emperour is in great Practise with the Duke of Cleves; and that he hath made him Half a Promise, that for to have Gelders quietly, he and his Wife will renounce the Title of Navarre. Which indeed I had never herd. But musing upon the Word before, it came into my Head at that Time, and chauncyng then to speake it, I strucke the Admirall into a greate Dumpe. Wherin, when he had pawsed a great while, I said, Sir, I desease you. No, no, Monsieur L'Ambassadeur, quoth he: She is too young and sickly to go out of this Country. When Monsieur de Cleves, quoth he, hath done the King some good Service, and declared himself to all the World to be *pour Le Roy*, then shall he have his Wife. You know what you have to do, Sir, quoth I: But seeing you see the World so full of Practises, it is good Dealing with them that meane plainly. Yo say Truth, quoth he; and so it is. We knowe, the Emperour doth nothing but practise with us, as he doth with your Master: And we knowe, how he offereth your Master, to accord hym with the Pope, without Breache of his Honour; and that it shall be at the Pope's Suite. I am privye, quoth I, of no suche Mattiers; but if the Emperour desyre my Master's Friendship, I cannot greatly blame him, consyderinge he knoweth partely by his own Experience, and partely by evident Tokens towards other Men, my Master is a Friendly Friend. And as for the Bishop of Rome, quoth I, if he sue to be restored to my Master's Favour again; I think it will be herd for him to obteyn it, for Vertue and Vice cannot stand together in one Predicament. Call you him Vice, quoth he, he is the very Divel. I trust once to see his Confusion. I have begune to pick him a little, I trust to pick him better. Every Thing must have a Tyme and a Beginning. But when begin you, quoth I; I think, quoth he, er it be ought long. The King, my Master, will converte all the Abbeis of his Realme, into the Possession of the Laye Gentlemen, and so furth by little and little, (if you will join with us) to overthrow him alltogether; why may not we have a Patriark here in France? Which Purpose, I think, he doth perceive, and his Legate therefore, now in Almayn, offred that for a Reformation there should be a Council called, and appointed the Place either Mantua, Verona, or Cambray: He had as lief be hanged, quoth he, as have a General Council; and even then will that be his Sentence. I would fayne see you ones begyne somewhat, quoth I. A Monsieur Le Ambassadeur, quoth he, I am sherewdely matched.

Why so, quoth I, is not your Master a King, and if he mynde that you speak of, who can match you? He savoreth Wondrous well, quoth he, but every Thing I saye must have a Tyme: who was a greater Champyon for the Pope then was your Master, now who is more contrary? If they might ones, quoth he, speke together, I think it will be one of the grettest Benifites that ever came to Chisen-dome, but that cannot well be, untill these Matiers cum to some nerer Point. The Faulte is not in us, quoth I, that it is not at a nerer Point. Nor it shall not be long of us, quoth he; but peradventure sum of your Master's Counsaill moveth him more to the Emperor's Friendship. And what is that Friendship in comparison of this Friendship. England is a Kingdome perpetuel, and so is France. Our Masters, their Children, their Succession, maye joyne for ever. We be under one Clyme, and of one Complexion: We be at hande one to another. The Emperor is but one, and when he is Dead, sum Almayn may be Emperor, I wot not who. Truth it is, Spayne is a Kingdome, but what is that alone: As for Flanders, it shall be our Friend if we joyne together. And as for Italy, when the Emperor is Dead, who shall be Master trowe you. And if the Emperor might live allways, what is his Friendship. He careth not if Friend, Father, and all together shuld sinke, so as his insatiable Desyre to Reign might be satisfied: Did he not suffer Two of his Brethren-in-Lawe to perishe for lack of Fifty Thousand Crowns; furst the King of Hungarye, and after the King of Denmark, whom he might have restored with Ten Thousand Crowns. He is a Covetous Man, saving the Honour of a Prince, and yet he is now base ynough, and therefore let us take him while he is Lowe, before he take his Breth. Sir, quoth I, you are a Man of a great Trade, and knowe to Discourse of Things better then I am able to conceyve. If you esteem the Effect of this Matier so necessary for you, and the Emperor's Friendship such as you speke of; then take a direct waye for the compassing of it. And if you have any thing in your Stomachs, that you would have uttered, but not to many, let your Ambassadour utter it to sum one, and lett him utter it not coldly, but frankly; and that is the next waye to make an Ende. Would God Monsieur Le Ambassadeur, quoth he, it lay in my Hande, it shuld then be sone at an Ende. Put to your Good Will, quoth I, in an Honest Cause, God will help you: I marvaile much, quoth he, we here not from our Ambassader there; so do I, quoth I, by lykelyhod he is ill at ease, or his Man is sike by the Way, or some other like Matier. When send you into England,

quoth he : I have no great Matier to write of, quoth I ; and yet I am determin'd within a day or two to send into England ; for I have appointed my Bank to be made at Paris, but now I must sende to have it changed to Lyons ; because I here saye the King goeth thither. I pray you, quoth he, conveye a Lettre to our Ambassadeur in England, which I will send to you to morrow, which I promised him, and brake our Communication ; and so ready to depart, and standing, I asked him whither the Ambassadeur was come to the King out of Almayn, or no ? He asked me which Ambassadeur ? I told him for Aid against the Turk. No, no, quoth he ; Thinketh Men my Master is so unwise to aid the Emperour and King Ferdinand for the Defence of Hungarye, their private Dominion ? Should my Master mainteyn their State at his Dispens, which keep his State from him ? Not but if it wer to defend Almayn, my Master would help the best he could, What doth the King your Master ? Gyveth he any Ayde ? I know not, quoth I, that any hath been yet asked. If any be, I think his Majesty will make a reasonable Answer ; and thus we departed.

Sir, your Majestie hath heard truely reported, the diverse Communication and Varietie of Matier that hath passed between the Admirall and me : Wherin when I consyder myn accustomed Protestations me thinketh, he shuld take none Advantage of me ; and on the other side, when I remember the Simplesnes of my Wit, with the Scarcitie of myn Experience, joynng therewithall their Proceeding with other your Majesties Ambassadeurs heretofore, whose Saing they reaporte at will for their Purposes ; I cannot but tremble, fearing that sumthing may have passed me to hotely, sum what to coldly, sumthing spoken more then neded, or sumthing left out that shuld have been spoken. But sure you ar my Sayntuary, and my Trust is only in your Equanimitie ; whom I beseech most humbly of your gracious and favourable Interpretation, and of your Benignitie, to consyder that this is the furst time that ever I came *in arenam* ; and he with whom I am matched, is an old Player ; nevertheless, if I had Experience, or Wit to judge a man, I would think him by his Words and Countenance to be none Imperiall, and an utter Enemye to Rome ; and yet I must note a Practise in him, for that he hath promised me twice one shuld be sent over, and none is yet sent. And besides that, whereas he hath told me heretofore, that no Man knewe of this last Treatye, but he and Madame Destampes, adding yesterday the Queen of Navarre. I know of the Demands the Ambassadeur hath

made there, by other Meanes then by your Majesties Signification: But your Majestie knoweth him farre better I am sure, than my foolish Wit can comprehend. And therefore I leave to your most Excellent Wisdom the Judgment of his Proceedings, the Circumstance whereof your Majestie knoweth without Addition or Diminution of any thing, as nere as I could carye it away.

As touchinge the Occurrents of this Court, it may please your Majestie to be advertised, that the Emperor's Grand Escuyer passed by Paris Eight Days agone into Flanders, and came not att the Court.

It is said here that the Emperor is in great Practise, with your Majestie, for the Marriage of the Lady Mary, your Majesties Daughter, which they think here the rather to be true, for that you have sent the Bishop of London to be Ambassador there, whom they note here to be an Imperial, Saing commonly that the Marriage between France and England is dashed.

Certain Merchants of Lyons, and Monsieur Langey, a Partener with them, have Sentence for them of Threescore and Tenne Thousand Crowns against the State of Florence, and Reprisalls out for Execution.

Salmaiti and Antenori, Two Florentynes, having their Houses in Lyons, who wer *fideinssores de soluendo indicato*, be fled into the Emperor's Dominion, into Bresse.

The Florentynes take the Matier greviously, and think there is no Justice in France, for they had moved their Case before in all the Universities and Courts of Italy, and thinking it out of Doubt, offred to put it to the Judgement of France, wherof now they repent them, and will in no wise stand to it. And to advertise your Majesty of the Case briefly; the State of Florence bought of certain Marchants of Lyons a Quantitie of Wheat to such a Sume, to be delivered at Florence before such a Day. The Wheat arryved not before Eight Daies after the Tyme appointed. The Florentines, constreyned by Necessity, provided themselves other ways, and say the Bargain is voyde. The Lyonnios alledge *tempestatem* for the Lett, and say that *emptio is contractus bonæ fidei*, and that therefore the Florentynes must fullfill their Bargayn; and so leaving their Wheate there, went there wayes.

Error is founde in the Admirall's Processe, and the Sentence revoked; wherby the Application of his Lands to the Crown, and the *Amende Pecuniaire* that he shuld have made to diverse Townes here in Bourgoyn is adnichilated, and he *restitutus in integrum*.

I think your Majestie heareth from your Agent at Venice that James Bey, sumtyme a Christian Man, is cuming from

the Turque in Ambassade to Venice; and, as I think, by this Time arryved there, if the Emperour have not intercepted him, who hath layed waye for him in Ragusa: His cuming is nothing pleasant to the Venycians; the Cause therof being, as the Venycians conjecture, the same that I have written to your Majestie before; that is to saye, Passage through their Cuntrey, or to be Enemyes to Enemyes, or to redeem the same with sum great Sumes of Money, if nothing els be asked.

Seignior Horacio being heretofore accustomed to be lodged at the Court, or near as the Place required, is lodged now Four Leaggs of, and yet the King lyeth in a great Town; wherof the Nuncio's Secretarye complayning to the Admirall, the Admirall answered him in Coler, he had one gyven him, and he refused it. We cannot give him here a Palais as though he were at Paris, and turned his Back, and would talk no longer with the Secretary.

I sende unto your Majestie herewith an other Charte of Algiers, set furth after a sorte, with the Emperour's Assiege before it; the Plate wherof varieth from the other I sent your Majestie before: And yett I trust your Majestie will take the same in good Parte; for as they came to my Hands, being sent to such Personages as they wer; thone to the French King, and this to the Duke of Ferrare; I thought it my Duety to sende both unto your Majestie, leaving unto your Excellent Wisedome the Judgment, whither this, or the other be true, or neither of them bothe.

I sende also unto your Majestie a little Book, both printed here in Paris, conteyning the Conclusion of their Dyet in Almayn against the Turk; whither the same be true, or no, I doubt not but your Majestie knoweth by such Advertisements as you have out of those Partes. And thus having nothing els to writte unto your Majestie at this Time, I beseche God to send you most prosperously and long to Reigne. From Chabliz in Bourgoyn, the 19th of April.

Your Majesties
Most Humble, Faithful, and
Obedient Subject, Servant,
And Daily Oratour,
WILLIAM PAGETT.

POSTSCRIPT.

AFTER I had Written to your Majestie this Letter redy to send the same furthwith: and defferring the Dispeche onely upon Attendance of the Admirall's Letter, to be conveyed

into England ; because the same came not, I sent the same Night one to the Courte, which is Four long Leaggs hens to the Admirall to know his Minde therin ; which Messenger he returned to me with this Letter herinclosed, written and defaced as your Majestie seith the same ; upon Motion wherof, I was at his Lodging the next Day, by Eight in the Morning, but I found him not there. At my cumming a Letter was delivered me from certain of your Majesties Privy Counsaill, the Tènor wherof, both before and sithens I have observed as far as my Wit can extend, like as your Majestie rather by your great Judgement, and gracious Interpretation of my Discourses, then by my simple Writings may gather. Anone cummeth Monsieur Admirall, accompaigned with Monsieur Longeville, Governour to the Duke of Orleans, and with more Solemnitie than was wont to be, took me with them to the Church, to passe the Tyme (they said) untill the King wer up. Monsieur Longeville left the Admirall and me walking, and entring Communication after this Sorte. Monsieur Le Ambassadeur, I have been bold to put you to this great Payne this Morning ; but this Matier troubleth me so sore, that I am at my Wittes Ende : By _____ * I could not sleep for it all this Night. We have received Letters from our Ambassadeur in England, conteyning the same Discourses that you have declared, which my Master is sorye to heare ; marveling that the King, his good Brother, would offer that Summe to his Sonne with his Daughter, that some of his Gentlemen would not accept. The Pope offered to Monsieur de Guyses Sonne, with his Neyce, Two Hundred Thousand Crownes, and he refused it. To see us so farre asunder, after so long a Traitye, by — † it greveth me. For you must understand, that all which be of Counsaile about my Master, be not of one Opinion. And upon the Receipte of our last Lettres, it was said to me, We told you wherto the Enterprise of this Matier would cum at length : But surely I have never repented me, nor myn Affection can never diminishe, for the Friendship that hath been showed on your Parte, aswell in commyn, as to my particuler. And as for the Pope's and the Emperor's Lyes and Falsetes, we know well ynough. Wherefore, for the Love of God, let us growe to some friendly Point. After I had declared unto him for some Recompence of his Affection, what good Affection I beare to France ; I said unto him, Monsieur L'Admirall, you knowe, we commun now privately, and therefore you shall hear my private Opinion. Seing that you knowe other Men's Proceedings with you to have been

* An Oath.

† An Oath.

so indirect as you speake of, and (as your self hath confessed unto me oftentimes) that the King's Majestie, my Master, hath been so perfect and sincere a Friende unto you at all Tymes; embrace this Friendship; consyder this Friend; and think that he is to be desyred rather with One Hundred, than any other with Tenne Hundred. You said, your Master will not live alone. Ywys, my Master may have Company enough, if he would slippe out of the Couple from you. Yea, quoth he, I know; but so will not every Man of this Counsaile knowe, their Faulseties. True it is, quoth he, your Friendship hath been much, and we do recognise it, and think our selves in Obligation to requite it. But we can do no more than we can do. But to come to a Point; the Matier consisteth in these Termes. Within these Two Yeres, we shall owe you a Million; after the which Tyme, we must pay you during the King your Master's Life (God grant it to be long) a Hundred Thousand Crownes yearly, and afterward Fyfty Thousande perpetually, you saye. As for the Pencions, quoth he, there may be sumwhat sayde for Things that should be done by Treaties: For our Defence, Things shuld have been done; Shipps and Men, and I wot not what. And here he began to hack and to hume. Monsieur Le Admirall, quoth I, speke out plainly: for if you have any thing to say in that Parte, I can answer. Well well, quoth he, let those Things passe: You can clayme no Pencyon yet these Two Yeres. And herewithall the King sent for him. With whom, after Masse, he went to the Standing in a Forest hereby; promising me to return ymedyately after Dynere, and praying me hartely to tary his Return. Monsieur Le Admirall, quoth I, in his Eare, if you talk with the King your Master of this Matier, deduce him to some Conformitie. I speake for the Affection I beare unto you: For I may say to you, there be others that woee harder thenne you, and yet hitherto we have not given like Eare. But you know, a Man may droppe Water so long upon Stone, a that it may sooke in. And herewith, Monsieur Longevile took me at his Hand by and by, and had me to Monsieur D'orleans Lodging, where I had an exceeding gret Feast and Chere. About two of the Clock the Admirall sent for me; and after our Meting, every Man avoided out of the Chamber. Monsieur Le Ambassadeur, quoth he, let us devise some good Meane, to joyne these Two Princes together. Then must you, quoth I, go another way to work. Devide your Treatye into Two Partes; Treat a Mariage, and treat the Redemption of the rest you desyre. Well, be it, quoth he: But I understand not yet very well your Reciproque: (and

here he began to be plaisant in his Countenance, and to set his Wordes merily :) And yet, quoth he, our Ambassador writteth of the same Terme, but I wot not what. You will not, quoth I, understande it: But you must learne it; for els I feare (wherof I would be wondrous sorye) tnat this Matier will not go forwarde. Let me hear again, quoth he. I told him even the same Lesson, that is declared in the former Parte of this Letter. It is not, quoth he, a Hundred Thousand Crownes, or Two Hundred Thousand, that can enriche my Master, or impoverishe yours: And therefore, for the Love of God, quoth he, let us go roundly together. We aske your Daughter, quoth he: For her, you shall have our Sonne, a gentye Prince, quoth he, and set him out to Sale. We aske you a Dote with her; and for that after the Som you will give, She shall have an Assignment after the Custome of the Country here. And as for the rest, quoth he, what Reciproque demand you? What will you, that we do for you? As for the rest of the Money, quoth I, take Order for the Payment of it; and for the Pencions, devise a Reciproque. Devise you, quoth he, what you will have us to do for it. Nay, quoth I, offer you furst, for it passeth my Capacitye: And Reason is so; for the first Commodity shall be yours. It is no Mattier, quoth he; we will offer furst, and you shall aske next: Or you shall offer furst, and we shall aske nexte: All is one. But I will now, as I did last Daye, speke unto you after myn own Passion, after myn own Affection; for I would all the World knew I am not Imperial. And here, with many Qualifications and Termes, he set forth his Passion and Affections. You will give us your Daughter, and a Summe with her (it maketh no Matier what); howbeit, I trust, your gentle Prince will aske no Money of us: And as for the Reciproque of the rest—and therewith stayed. Well, quoth he, to speake frankly to you myn Affection; will you enter the Warre with us against the Emperour? and be Enemye to Enemye, for the Defence of all such States as we have at this present, and of such as we shall Conquere together; or of such as shall be comprised in Treaty: The King your Master to sett upon Lande in Flanders, Tenne Thousand Englishmen, and we Tenne Thousand Frenchmen; Pay the Wages of Five Thousand Almayns, and we of as-many; Finde Two Thousand Horsemen, and we Three Thousand; Finde a certain Number of Shippes, and we as many. And yett shall the King my Master chaffe the Emperour in other Places, he was never so chaffed: and spende a Hundred, yea Two Hundred Thousand Crowns a Month other wayes. And of such Lands as shall be conquered, the Pencion furst to be re-

doubled, and the rest to be devided equally. What a Thing will it be to your Master, to have Graveling, Dunkirk, Bamburg, and all those Quarters joining to his Calais? Mary, quoth I, all the Craft is in the Catching. And here I put him a foolish Question; What if you spent your Money, and conquered Nothing? Mary, quoth he, then should the Pencion stand still as it standeth. Monsieur Le Admirall, quoth I, these Matiers you talk of, be of too great Importance for my Witt; and I have also no Commission to medle in them. But to saye my Fantasye, I know of no Quarrel that my Master hath against the Emperor. ————— * quoth he, why say you so? Doth he not owe your Master Money? Hath he not broken his Leages with him in 600 Points? Did he not provoke us, and the Pope also, to joine for the Taking of your Realme from you, in Preye for Disobedience? And hath he not caused even now the Pope, to offer a Council at Mantua, Verona, Cambray, or Metz (which Place he added now last) the Chief Cause whereof, is to pick you? A Pestilence take him, fause Dissembler, quoth he: Saving my Duty to the Majestie of a King. If he had you at such an Advantage, as you maye now have him, you shuld well knowe it at his Hande. And here he went furth at large against the Bishop of Rome, and the Emperor; discoursing what Commoditie shuld ensue of this Warre; and that he would have it in any wise beginne this Yere, now that the Emperor wer so lowe; and had, as he saithe, for all his Millions, never a Sols. And that he would the Matier should take effect shortely; for the Yere goith away: reckening how many Moneths wer now lost mete for the Warre: And how the Conquests should be fortified in the Winter; and the Warre recommenced in the Sommer. And that their Chiefe Points resolved, his Master shuld (if your Majestie would) turn into Picardy, to Entervieu. And a great Discourse, Sir passing min Experience, shewing themselves by his Wordes and Countenance wonderfully gredy of presant Warre: which when he had ended; What say you, Monsieur Le Ambassadeur, quoth he? Will you saye nothing to me in this Matier? Sir, quoth I, and told him Trueth, I wote not what to saye. Why do you not, quoth he? Open the Bottom of your Stomack to the King my Master, quoth I, by your Ambassadour there, by whom you have begun and treated this Matier. And also I noted in our other Conference, that you would not have these Discourses rereported again of your Mouth. Monsieur, quoth he, this is indeed but my Devise. Howbeit, to speake frankly to youe, I have spoken nothing therein, but

* An Oath.

I think to perswade my Master to it: And write so to the King your Master, quoth he, and also the hole Devise. That shall be as you will, quoth I. Nay, quoth he, I pray you to write, so as you write as devised of me; and repeted the Overture hole together, as is before expressed. Sir, quoth I, seing you require me, I will write it, so that you will promise me to confirme my Tale by your Ambassador there. Yes, quoth he; and clapt his Hande in mine. But I pray you, quoth he, send one in Diligence, that no Tyme be lost. Will you not write, quoth I? Yes, quoth he: But your Post will be there before ours. And so departed.

Sir, I beseeche your Majestie most humblie on my Knees, graciously to accept my Good Will, albeit my Witt be not able to serve you in so great an Affaire; and to pardon me, of your most Gracious Goodnes, if any Thing have been said, more or less thenne was meet to have been spoken for the Advancement of your Purposes: Of my Faulte wherin, if it should please your Majestie to advise me of, I should have the more Witt another Time, and take the better Hede in a semblable Case: For surely, Sir, I have an exceeding Good Will to serve you; and if my Witt wer as good, I am assured I should serve well, and that knoweth God: To whom I pray daily, for your prosperous and long Continuance. From Chabliz, the 22d of April.

Your Majesties
Most Humble, Faithful and
Obedient Subject, Servant,
And Daily Oratour,

WILLIAM PAGETT.

To the King's Most Excellent Majestie.

1542.

LXXIII.

Bishop Thirleby's Letter concerning the Duke of Norfolk and his Son. An Original.

(Paper Office.)

I WOULD write unto you my Harte (if I coulde) against those Two Ungracious, Ingrate, and Inhumane *non Homines*, the Duke of Norfolk and his Sonne. The Elder of whom, I confess that I did Love, for that I ever supposed hym a true Servant to his Master; like as both his Allegiance, and the manifold Benefits of the King's Majestie bounde him to have been; but nowe when I sholde begyn to wright to you herin, before God I am so amased at the Matter, that I

know not what to say ; therefore I shall leave them to receive for their Deads, as they have worthily deservyd ; and thank God of his Grace that hath openyd this in Tyme, so that the King's Majestie may see that reformed : And in this Point, wher Almighty God hath not nowe alone, but often and sondry Tymes hertofore, not only letted the Malice of such as hathe imagenyd any Treason against the King's Majestie, the Chiefe Comforte, Wealth, and Prosperite of all good Englishmen next unto God ; but hath so wonderfully manifest, that in suche Tyme that his Majesties High Wisdom myght let that Malice to take his Effecte, all good Englishe cannot therefore thanke God enough. And for our Parts, I pray God, that we may thorough his Grace, so contynue his Servants, that her after we be not founde unworthy to receive suche a Benefyte at his Hands. On Christmas Even, about 10 of the Clocke after Noon here aryved Somerset with the Letters of the King's Majesties most Honourable Counsell, Dated the 15th of December at Westminster, wherby I perceyved the Malicious Purpose of the said Two ungracious Men : And for the Execution of the King's Majesties Commandment declared in the same Letters, I suyd immediately for Audience to the Emperor, who entred this Town within halfe an Houer after Somerset was come. The Emperor praied me of Pacience, and to declare to the Secretarie Joyse, that I wolde saie to him. For he said he had determyned to repose him selfe for 3 or 4 Days ; and had therefore for that Tyme refused Audience to the Nuntio, the Ambassador of France, and the Ambassador of Venice, which had sued for Audience. On Christmas-Day on the Morning, at Nine of the Clocke, Joyse came to my Lodginge, to whom I declared as well as I coulde the great Benefits theis ungracious Men had receyved at the King's Majesties Hands, and how unkindly and traytorously they went about to searve him, with the rest as myn Instructions led me. The King's Majestie, my Master (taking the same Affection to be in the Emperor, his good Brother, towards him, that his Highnes hathe to the Emperor, (*ut Amicorum omnia sint communia, gaudere cum gaudentibus, flere cum flentibus*) hath commanded me to open this Matter to the Emperor : That as naturally all Men, and much more Princes, ought to abhorre Traytors, and specially suche as had receyved so great Benyfites as theis Men had : So his Majestie might rejoyse that the King's Highnes his good Brother had founde forthe this Matter, or the Malice could be brought to Execution. Secretary Joyse said that he would Advertise the Emperor herof accordingly, and after a little Talke of the Haughtiness of the Earle of Surrey, and a few Sa-

lutations, he bad me fare well. When I asked him for Monsieur de Grandvela, to whom I said, that I wolde tell this Tale, for that I doubted not but that he, and all Honest Men wolde abhore such Traytors: He said that he was not yet come, but he wolde this Day Advertise him herof by his Letters; for I wright (quoth he) daily to him. Albeit that this be the Hole, and the Effecte of that I have done in the Execution of the King's Majesties Commandment, declared in my said Lord's Letters, yet I will as my Dutie is, Answer a-part their said Letters to the King's Majestie: herin I dare not wright. For, to enter the Matter, and not to detest that as the Cause requireth, I think it not convenient. And again on the other side, to renew the Memorie of the Mens Ingratitude, (wher with all Noble and Princely Harts above all others be sore wounded) I thinke it not Wisdome. Therefore I beseeche you hartely, amongst other my good Lords, there to make my most humble Excuse to his Majestie for the same. This ungracious Matter that hath happened otherwise then ever I could have thought, hath caused you to have a longer Letter then ever I have bene accustomed to wright. Ye shall herwith receyve a Scedule of Courte Newis, whiche having lernyd while I wrote this; Secretary Joyse hathe prayed me to sende the Letter herwith enclosed to the Emperor's Ambassador in England, which I pray you to cause to be delivered, and hartely fare you well. From Halebourne the Christmas-Day at Night, 1546.

Your assured Loving Friend,

THO. WESTM.

Herewith ye shall also receyve the Copie of my Letters of the 19th of this Mongth, sent by Skipperus, &c.

LXXIV.

A Letter of the Duke of Norfolk's, after he had been examined in the Tower.

(Titus B. 1, P. 94.)

My very good Lords, whereas at the being here with me of my Lord Great Chamberlayne, and Mr. Secretary, they examynd me of Divers Thyngs, which as near as I can call to my Remembrance were the Effects as here after doth ensew.

First, whether ther was any Cipher betwene me, and any other Man:—For Answer wherunto, this is the Truth,

there was never CIPHER between me and any Man, save only such as I have had for the King's Majestie, when I was in his Service. And as God be my Judge, I do not remember that ever I wrote in CIPHER, but at such Time as I was in France. My Lord Great Master that now is, and my Lord of Rochford being in Commission with me, and whether I wrote any then, or not, as God help me, I do not remember; but and I wrote any Thing, I am sure both their Hands were at it: And the Master of the Horse privy to the same: I do remember that after the Death of the Bishop of Hereford, Fox, it was shew'd me that the said Bishop had left a Letter, which I had sent him, amongst his Writings, which being found by a Servant of his, that is now with Master Deny, who shewd the same to the Bishop of Durham that now is, he caused him to throw the same in Fier; as I do remember, it was my said Lord Bishop of Dureham that advised him to burn it: And as I also do remember, the Matter that was conteyned therin, concerned Lewde Speaking of the Northern Men after the Time of the Comotion against the said Cromwell: If there had been any Thyng concerning the King's Majestys Affairs, neyther the Bishope, nor he, were he now alyve, would not have concealed the same; and whether any Part of that was in Cypher, or not, as I shall Answer to God, I do not remember.

The effect of another Question there asked me, was, as near as I can call to my Remembrance, Whether anie Man had talked with me, that and ther were a Good Peace made betwene the King's Majestie, the Emperour and the French King, the Bishope of Rome would brek the same againe by his Dispensation? And whether I enclined that waies, or not, to that Purpose?—As God help me now, at my most Nede, I cannot call to my Remembrance, that ever I heard any Man living speak like Words. And as for mine Inclinations, that the Bishope of Rome should ever have Authority to do such Thing; if I had Twentie Lives, I would rather have spent them all against him, then ever he should have any Power in this Realme: For no man knoweth that hetter than I, by Reding of Stories, how his Usurped Power hath increased from Time to Time. Nor such Time as the King's Majestie hath found him his Enemy, no living Man hath, both in his Harte and with his Tounge, in this Realme, in France, and also to many Scottish Jantlemen, spoken more sore against his said Usurped Powre, then I have done, as I can prove by good Witnes.

Also my said Lord and Mr. Secretary asked me, whether I was ever made privy to a Letter, sent from my Lord of

Wynchester and Sir Henry Knevet, of any Overture made by Grandville to them, for a Way to be taken between his Majestie and the Bishope of Rome; and that the said Letters should have come to his Majestie to Dover, I being there with him.—Wherunto this is my true Answer: I was never at Dover with his Highnes since my Lord of Richmond died, but at that Time, of whose Death Word came to Syttingborne: And as God be my Helpe, I never heard of no such Overture, save that I do well remember, at such Time as Sir Francis Biryen was sore sike, and like to have died, it was spoken in the Councill, that my Lord of Winchester should have said, He cou'd devise a Way, how the King's Majestie might have all Things upright with the said Bishope of Rome, and his Highnes Honour saved. Suche were the Words, or much like. Wherupon, as I had often said in the Councill, one was sent to the said Sir Francis, to know, if ever he heard the said Bishope speake like Words; which he denied: And as I do remember, it was Sir Rauf Sadeler, that was sent to the said Sir Francis. And to say that ever I heard of any such Overture made by Grandville, or that ever I comoned with any Man concerning any such Mater, other then this of the Bishope of Winchester, as God be my Help, I never dy'd; nor unto more thenne this, I was never prevye.

Now, my Good Lords, having made Answer according to the Truth of such Questions as hath been asked me, most humblie I beseeche you all to be Mediators for me to his most Excellent Majestie, to cause such as have accused me (if it might be with his high Pleasure) to come before his Majestie, to lay to my Charge afore me, Face to Face, what they can say against me: And I am in no dout, so to declare my selfe, that it shall appere I am falsly accused. And if his Pleasure shall not be, to take the Paine in his Royall Person, then to give you Commandment to do the same. My Lords, I trust ye thinke Cromwell's Service and mine hath not be like; and yet my Desire is, to have no more Favour shew'de to me, than was shew'de to him, I being present. He was a fals Man; and sewerly I am a trewe poore Jantleman.

My Lords, I think surelie there is some fals Man, that have laid some great Cause to my Charge, or else I had not be sent hither. And therefore, eftsouyts most humblie I beseeche to fude the Names, if they and I may not be brought Face to Face, yet let me be made privy what the Causes are; and if I do not answer truely to every Point, let me not live one Howre after: For sewerlie I would

hide nothing of any Questions that I shall know, that doth concern my self, nor any other Creature.

My Lords, there was never Gold tried better by Fier and Watter than I have been, nor hath had greater Enemyes about my Sovereign Lord, than I have had, and yet (God be thanked) my Trough hath ever tried me, as I dout not it shall do in theis Causes. Suerly, if I knew any Thought I had offended his Majestie in, I would suerly have declared it to his Person.

Upon the Tuysdaye in Whitsonweek last past, I broke unto his Majestie, most humbly beseeching him to helpe, that a Mariage might be had between my Daughter and Sir Thomas Semour: And wheras my Son of Surey hath a Son and divers Daughters; that, with his Favour, a Crosse Mariage might have been made between my Lord Great Chamberline and them. And also wher my Son Thomas hath a Son, that shall (be his Mother) spend a Thousand Marks a Yere, that he might be in like wise married to one of my said Lord's Daughters. I report me to your Lordships, whether myn Intent was honest in this Motion, or not. And wheras I have written, that my Truth hath been severely tried, and that I have had great Enemies: First, The Cardinall did confes to me at Asser, that he had gone about Fourteen Years to have destroyed me; saying, he did the same by the setting upon of my Lord of Suffolk, the Marquis of Exeter, and my Lord Sands; who said often to him, that if he found not the Means to put me out of the way, at length I should seuerly undo him.

Cromwell, at such Tyme as the Marquis of Exeter suffered, examined his Wife more streitly of me, then of all other Men in the Realme, as She sent me word by her Brother, the Lord Montjoy. He hath said to me himself many times, My Lord, Ye are an happy Man, that your Wife knoweth no Hurt by you; for if She did, She would undo you.

The Duke of Buckingham confessed openly at the Bar (my Father sitting as his Judge) that of all Men living he hated me most, thinking I was the Man that had hurt him most to the King's Majestie: Which now, quoth he, I perceive the contrary.

Rice, who had married my Sister, confessed, that (of all Men living) he hated me most; and wished many times, how he might find the Meanes to thrust his Dagger in me.

What Malice both my Neeceys, that it pleased the King's Highnes to maarie, did bere unto me, is not unknown to such Ladies as kept them in this Sute; as my Lady Her-

berd, my Lady Tirwit, my Lady Kynston, and others, which heard what they said of me. Who tried out the Falshod of the Lord Darcy, Sir Robert Constable, Sir John Bulmer, Aske, and many others, for which they suffer'd for? But only I. Who shewed his Majestie of the Words of my Mother-in-Law, for which She was attainted of Misprision? But only I. In all Times past unto this Time, I have shewed my self a most trewe Man to my Sovereign Lord. And since these Things done in Tymes past, I have received more Proffight of his Highnes, then ever I did afore. Alas! who can think, that I, having been so long a trew Man, should now be false to his Majestie? I have received more Proffight then I have deserved: And a Poore Man, as I am, yet I am his own near Kinsman. For whose Sake should I be an untrew Man to them? Alas, alas, my Lords, that ever it should be thought any Ontruthe to be in me.

Fynally my good Lords eftsonys most Humble I beseech you to shew this scribe Letter to his Majestie, and all joyntle to beseech his Highnes to grante me the Petitions that are conteyned in the same, and most especyall to remyt out of his most Noble Gentle Hart such Displeasure as he hath conceyved against me: and I shall dewryng my Lyff pray for the continuence of his most Royall Estate long to endure,

By his Highnes Poor Prisoner,

T. NORFOLK.

COLLECTION OF RECORDS,

BELONGING TO

BOOK IV, V, AND VI.

I.

Instructions given by Luther to Melancthon, 1534; of which, one Article was erroneously published by me in my II^d Vol. and that being complained of, the whole is now published.

Cogitationes meæ sunt: (viz. Lutheri).

PRIMO ut nullo modo concedamus de nobis dici, quod neutri neutros antea intellexerint. Nam isto pharmaco non medebimur tanto vulneri, cum nec ipsi credamus utrumque verum hoc esse, et alii putabunt à nobis hoc fingi, et ita magis suspectam reddemus causam, vel potius per totum dubiam faciemus, cum sit communis omnium. Et in tantis animorum turbis, et scrupulis non expedit hoc nomine addere offendiculum.

*Secundo, cum hactenus dissenserimus, quod illi signum, nos Corpus Christi asseruerimus, plane contrarii in Sacramento. Nihil minus mihi videtur utile, quam ut mediam et novam sententiam statuamus: Qua et illi concedant Corpus Christi adesse verè, et nos concedamus panem solum manducari. Ut enim conscientiam taceam, considerandum est certe; Quantam hic fenestram aperiemus in re omnibus communi cogitandi: Et orientur hic fontes quæstionum et opinionum: Ut tutius multo sit illos simpliciter manere in suo signo: Cum nec ipsi suam nec nos nostram partem, multo minus utrique totum orbem petrahemus in eam sententiam: Sed potius irritabimus ad varias cogitationes. Ideo vellem potius ut sopitum maneret dissidium in duabus istis Sententiis, quam ut Occasio daretur infinitis Quæstionibus ad Epicurismum profuturis.

Tertio, cum stent hic pro nostra Sententia, primum Textus ipse apertissimus Evangelii, qui non sine causa movet omnes Homines, non solum pios: Secundo, Patrum

* Forsan novum.

dicta quam plurima, quæ non tam facilè possunt solvi; nec, tuta Conscientia, aliter quam sonant, intelligi, cum bona Grammatica textui fortiter consentiat. Tertio, Quia periculosum est statuere, Ecclesiam tot annis per totum Orbem caruisse vero Sensu Sacramenti; cum nos fateamur omnes, mansisse Sacramenta et verbuni, etsi obruta multis abominationibus.

Quarto, Dicta Sancti Augustini de Signo, quæ contraria nostræ Sententiæ videntur, non sunt firma satis contra ista jam tria Dicta. Maximè, cum ex Augustini Scriptis clarè possit ostendi, et convinci, eum loqui de Signo præsentis Corporis, ut illud, contra Adamantum, non dubitavit Dominus appellare Corpus suum, cum daret Signum Corporis sui: Vel de Signo Corporis Mystici, in quo valdè multus est, præsertim, in Joanne: Ubi copiosè docet, manducare Carnem Christi, esse in Corpore mystico; seu ut ipse dicit, in Societate, Unitate, Charitate Ecclesiæ: Istis enim Verbis utitur.

Quinto, Omnium est fortissimus Augustinus, quod dicit, Non hoc Corpus, quod videtis, manducaturi estis, &c. Et tamen Conscientia memor apertorum Verborum Christi, (Hoc est Corpus meum) hoc dictum S. Augustini facilè sic exponit: Quod de visibili Corpore loquatur Augustinus, sicut sonant verba (Quod videtis) ita nihil pugnat Augustinus cum claris verbis Christi: Et Augustinus infirmior est, quam ut hoc uno dicto tam incerto, imo satis consono, nos moveat in contrarium sensum.

Sexto, Ego S. Augustinum non intelligo aliter (sic et ipse Patres ante se forte intellexit) quam quod contra Judæos et Gentes docendum fuit, apud Christianos non comedi Corpus Christi visibiliter, et more corporali. Hac ratione Fidem Sacramenti defenderunt. Rursus contra Hypocritas Christianorum docendum fuit, quod Sacramentum non esset salutare accipientibus, nisi spiritualiter manducarent, id est, Ecclesiæ essent uniti et incorporati. Et hac ratione Charitatem in Sacramento exegerunt. Ut ex Augustino clarè accipi potest; qui, absque dubio, ex prioribus Patribus, et sui Seculi usu, ista accepit.

Septimo, Istis salvis, nihil est quod à me peti possit. Nam et ego hoc dissidum vellem (Testis est mihi Christus meus) redemptum non uno Corpore et Sanguine meo: Sed quid faciam? Ipsi forte Conscientia bona capti sunt in alteram Sententiam. Feramus igitur eos. Si sinceri sunt, liberabit eos Christus Dominus. Ego contra captus sum bona certè Conscientia (nisi ipse mihi sim ignotus) in meam Sententiam. Ferant et me, si non possunt mihi accedere.

Si verò illi Sententiam suam, scilicet de Præsentia Corpo-

ris Christi cum Pane, tenere velint, et petierint nos invicem tamen tolerari; ego planè libenter tolerabo, in spe futurae Communionis. Nam interim communicare illis in Fide et Sensu non possum.

Deinde, Si politica Concordia quæritur, ea non impeditur diversitate Religionis: Sicut novimus posse Conjugia, Commercium, aliaque politica constare, inter diversæ Religionis Homines: Primo Corinth. 7. Christus faciat, ut perfectè conteratur Satan sub nostris pedibus. Amen.

Nostra autem Sententia est, Corpus ita cum Pane, seu in Pane esse, ut reverà cum Pane manducetur: Et quæcunque motum vel actionem Panis habet, eandem et Corpus Christi. Ut Corpus Christi verè dicatur ferri, dari, accipi, manducari, quando Panis fertur, datur, accipitur, manducatur; id est, Hoc est Corpus meum.

Coll. Corp. Christi,
Febr. 4. 95-6.

We have collated this with the Original Paper of Luther, and find it to agree exactly. Witness our Hands,

JOHN JAGGARD.
ROB. MOSS.
WILL. LUNN.

II.

The Lady Mary's Letter to the Lord Protector, and to the rest of the King's Majesty's Council, upon their suspecting some of her Household had encouraged the Devonshire Rebellion.

(Ex. MS. D. G. Cooke.)

MY LORD,

I HAVE received Letters from you, and others of the King's Majesty's Council, dated the 17th of this present, and delivered unto me the 20th of the same, whereby I perceive ye be informed, that certayn of my Servants should be the Chief Stirrers, Procurers, and Doers in these Commotions; which Commotions (I assure you) no less offend me, than they do you and the rest of the Council. And you write also, that a Priest and Chapleyn of mine, at Sampford Courtney in Devonshire, should be a Doer there. Of which Report I do not a little marvel; for, to my Knowledge, I have not one Chaplayn in those Parts. And concerning Pooly, my Servant, which was sometime a Receiver, I am able to answer, that he remayneth continually in my House, and was never Doer amongst the Commons, nor came in their Company. It is true, that I have another Servant of

that Name dwelling in Suffolk; and whether the Commons have taken him or no, I know not, for he resorteth seldom to my House. But by Report, they have taken by Force many Gentlemen in these Quarters, and used them very cruelly. And as touching Lionell my Servant, I cannot but marvell of that Bruit, specially because he dwelleth within Two Miles of London, and is not acquainted within the Shire of Suffolk or Norfolk; nor at any Time cometh into these Parts, but when he waiteth upon me in my House, and is now at London about my Businesse, being no Man apt or meet for such Purposes, but given to as much Quietness as any within my House.

My Lord, it troubleth me to hear such Reports of any of mine, and specially where no Cause is given, trusting that my Houshold shall try themselves true Subjects to the King's Majesty, and honest quiet Persons; or else I would be loath to keep them. And where you charge me that my Proceedings in Matters of Religion, should give no small Courage to many of those Men to require and do as they do: That Thing appeareth most evidently to be untrue, for all the Rising about these Parts is touching no Point of Religion: but even as ye ungently, and without desert charge me, so I, omitting so fully to answer it, as the Case doth require, do and will pray God, that your new Alterations, and unlawful Liberties, be not rather the Occasion of these Assemblies, than my doings, who am (God I take to witnesse) inquieted therewith. And as for Devonshire, no indifferent Person can lay their Doings to my Charge; for I have neither Land, nor acquaintance in that Country, as knoweth Almighty God, whom I humbly beseech to send you all as much Plenty of his Grace, as I would wish to my self. So with my hearty Commendations, I bid you farewell. From my House at Kennynghall the xxth of July.

Your Friend to my Power,

MARY.

III.

A Letter of Christopher Mont concerning the Interim.

(Ex. MS. Tigur.)

Christophorus Montius S. D.

Wolph. Mosculo.

CUM harum Lator mihi indicasset se Dominum nosse, nolui eum sine meis ad te reverti literis. Cùm ego Au-

gustâ discederem: discessi autem, hujus nihil dum ibi innovatum fuit per Ecclesias, sed optimi quique vehementer verebantur Superstitiones inducendas propediem

Concionator ad S. Georgium mihi significavit, Senatum à Concionatoribus efflagitare, ut modo in his calamitatibus civitatem non desererent, sed porro in ea permanerent, se eos maturè et in tempore certiores facturos, modo viderint superstitionem imminere, quasi modo non in media urbe dominetur. Rogavit quoque Senatus, ut Concionatores Populo Interim quam compositissimis et coloratissimis verbis possent, proponerent, quod major pars recusârunt, dicentes se hoc Scriptum laudare nulla ratione neque constantia posse, quod communi suffragio damnassent, duo tamen se id facturos receperunt, quod et factum audiavi ad S. Crucem et Mauricium. Non dubito te audiisse, de eo Scripto, quod huc nuper allatum fuit ex Saxonia. Utinam Germana virtus et Constantia alicubi permanens emineat, ut si non fortiter agendo, saltem fortiter adversa propter Domini gloriam ferendo, professionem et officium nostrum testentur. Dux Gemini pontis Augustâ discessisse dicitur, ut qui *Interim* indictionem et promulgationem Diocesano præstandam et committendam dixerit, neque se neque suos huic executioni idoneos Ministros esse. Tamen qua conditione dimissus sit, certo nondum didici. Bremenses discessisse audio nondum reconciliatos, nam tam graves eis conditiones præscribi audio, ut quas omnino etiam si eas acceperint, præstare non possint. Multi putant consultò tam gravia præscribi, ut sub specie contumaciæ et obstinationis, obsidione pressi et expugnati Frisiæ jungantur. Civitas quoque ea plurimis rebus agendis aptissima est, ut quæ supra Visurgim et Albim posita accessum aperiat ad Chersonesum totam ocupandam. Qua lege Constantienses redierint domum ex Domino nosse cupio. Rogo quoque ut mihi significare velis quæ concordia et communicationis spes ipsis inter se Helvetis sit. Literas quas ad me perlatas voles, cura ad D. Bucerum adferri. Bene vale. Argentinæ 18 Jul. 1548. Literas tectas exuras.

IV.

A Part of a Letter of Hooper's to Bullinger, giving an Account of the Cruelty of the Spaniards in the Netherlands.

Nos 14. Aprilis relicta Colonia, iter versus Antwerpiam, per Campiniam Brabantinam, sterilem ac arenosam, instituimus. 18. ejusdem, venimus omnes, Dei Gratia, salvi et

incolumes Antwerpiam. 20. Die, Precibus Oratoris Regis nostri, qui apud Cæsarem nunc agit, compulsus, Bruxellam me contuli unâ cum Joh. Stumphio, ut videret mollitiem ac miserias Aulæ, præterea servitutem Civium Bruxellensium, qui jam Hispanorum Imperium, latrocinium ac furtum, violationem Filiarum, Uxorum impudicitiam, minas denique ac plagas perditissimæ Gentis ferre coguntur; ut Statum ac Conditionem suæ Patriæ altius consideraret, ardentius pro illo oraret, ac diligentius suos admoneret, ut alienis malis edoctos cautiores redderet. Cæsarem non vidimus, quòd rarò Cubiculum suum egreditur, nec Filium, qui Pascha suum egit extra Civitatem, in Monasterio quodam, Ducem Saxonie Jo. Stumphius vidit per fenestram. Ego bis fui in Ædibus illius valdè humaniter acceptus à suis Germanis, qui ei adhuc inserviunt, ad numerum 30. Voluit Dux, bis vel ter, me admittere ad Colloquium; sed impedivit semper primi Capitanei Hispanorum præsentia. Vivit constanter in sua Fide. Non valet, quantum ad Valetudinem Corporis spectat, de liberatione illius nulla penitus affulget spes, nisi quod absit, Religionem suam mutet: non malè sperat de Verbo Dei. Catus Landgravius Captivus detinetur Auldernardi, septem milliariibus à Gandavo: Homo omnibus numeris miser et inconstans: nunc omnem Obedientiam Cæsari, ac Fidem pollicetur; Missam, ac cætera impia sacra, obviis ulnis amplectitur, nunc Cæsarem, cum suo interdicto, execratur ac detestatur. Dominus misereatur illius; miserè affligitur, ac meritas pœnas perfidiæ suæ jam luit. Et vidimus, præterea Lazarum Scuendi proditorem illum, quem nostis. De Brandeburgensi, ac aliis Germanis, Hispanorum mancipiis, nihil opus est quod scriberem. Legatus Papæ, per totam Quadragesimam, in sua Aula est concionatus, quàm impiè non scribam. Hoc tamen pro certo scio, non bene convenire inter Papam et Cæsarem, nec inter Gallum ac Cæsarem, Uterque valdè sibi timet à Cæsare: Cæsar vicissim à fulmine Papæ maximè timet. Jam agitur seriò inter illos, an Concilium Generale Tridenti, an Bologniæ sit celebrandum. Papa urget, mandat, rogat ac jubet, ut Cæsar consentiat de Bolognia: Is renuit, negat ac pernegat, omnibus modis: et potius dicit se omnes Amicitias cum Papa desiere, quam illum locum, Bologniam scil. admittere: Quid monstri in hoc, ex parte Papæ, lateat, facilè divinare licet. Diffidit Regno suo valde; nam hoc didici ab Oratore nostro, quòd si Cæsaris Confessor esset medicriter pius, esset maxima spes, quod brevi in Cognitionem Christi induceretur. Nam apertè mihi retulit, et Cæsarem, et Consiliarios suos omnes regi, impelli, duci ac trahi, per Confessorem, qui omnia Papæ suasu et consilio agit. Et facilè credo: Nam ante septem Menses, cum Cæsar adhuc

erat in superiore Germania, fuit derelictus à suo Confessore, quod crudelius voluit sævire in pios Viros, et in integrum Papatum restituere. Cæsar obtulit ei Episcopatum in Hispania, ad 20. Millia Coronatorum per Annum: neglexit Cæsar Liberalitatem, et Cæsarem ipsum hisce Verbis, Ecclesiæ Christi me solum debeo, sed non Tibi, non Dono tuo, nisi Ecclesiæ mavis majori studio inservire. Jam de Cæsar animo ergo Helvetiam. Omnes in hoc consentiunt illum vestræ libertati hostiliter invidere, propterea nullum non movere lapidem, ut rumpat inter vos concordiam: si hac via res non succedat, omnia aget pollicitationibus. Cavete igitur, ne lactet vos inani spe. Denique absque dubio vos aggredietur hostili manu, non ut sic vincat, vel multos ex suis exponat periculo, sed ut vobis incutiat timorem. Rogo itaque ut unanimiter ac mutuò vos diligatis, Deum timete, sanctè vivite, strenuè pugnate, ac expectate Victoriàm à Deo, qui procul dubio vobis aderit ac defendet. Adhuc putem vobis non imminere periculum, sed sit is semper parati: et absit procul omnis securitas, ne obruat inopinantes. Adhuc Cæsar bene scit, se non posse pro Voto uti rebus Germaniæ. Doluit illi sæpius, (ut accepi à Viris fide dignis) aliquid tentasse in Religione: quidem si Germanis permisisset liberam maximè fuisse in re illius. Aiunt Cæsarem brevi profecturum, Gandavum et à Gandavo iterum petiturum Bruxellam, vel ascensurum versus Spiram. Copias militum habet prope Bremam ac civitates maritimas, sed otiosas: Nihil proficiunt res, à civibus multum timetur, indies magis ac magis Civitates suas muniunt et comeatum habent ad quinque annos, non multum Cæsar gratiam amplius ambiunt. Quam graves exactiones à suis Cæsar jam exigit credo se non ignorare. Dicam tamen tristem ac deplorandam Orationem, quam effudit pia mulier, hospita nostra in Campinia: Si inquit ferre potuerim in sinu meo magnam ac jam unquam molestam turbam liberorum meorum, fugerem ac per stipem victum quærerem, nam Cæsaris ac Reginæ exactores labores sudores nostri exantlant. Hac ex parte Angli etiam jam valde laborant, concessa est Regi quinta pars omnium bonorum. Sed adhuc de Helvetia unum. Heri 25. Aprilis invitatus ad prandium à quodam cive Antverpensi, qui optimè novit Helvetiam, ac sæpe in omnibus civitatibus Helvetiorum exposuit merces suas, is mihi retulit, se frequenter vidisse in aula Cæsaris ex eo quod Cæsar superiorem partem Germaniæ reliquerit, publicos Ministros Civitatis Lucernanæ, nam bene novit illos ex colore vestium, metuendum est, ne arcana patriæ per hujusmodi patefiant, vel aliquid majus malum lateat.

The rest of the Letter relates to private concerns.

V.

The Oath of Supremacy, as it was made when the Bishops did Homage in King Henry the VIIIth's Time. The last Words were struck out by King Edward the VIth.

(Ex MSS Rymer.)

YE shall say and swere as foloweth, I shall be Faithful and True, and Faith and Trowth I shall bere unto your Majestie, and to your Heires Kings of this Realme; and with Liff and Lymme, and Erththelie Honour for to Live and Dye as your faithful Subject, agayne all Persons of what Degre, State, or Condition soever they bee: And I shall preferr, sustayne, and mayntayne the Honour, Surtie, Right, Preheminence, and Prerogatif of your Majestie, and your Heirs Kings of this Realm, and Jurisdiction of your Imperiall Crowne of the same, afore and agaynst all maner of Persones, Powers, and Auctorities whatsoever they bee: And I shall not wittingly do or attempt, nor to my Power suffer to be done, or attempted any Thing, or Things, prively, or apartly, that may be to the Dymunition, or Derogation of your Crowne of this Realme; or of the Lawes, Libertyés, Rights, and Prerogatifes belonging to the same, but put myne effectual Endeavour from Tyme to Tyme, as the Case shall requier to advance and increas the same to my Wit and uttermost of my Power: And in nowise herafter I shall accept any Othe, or make any Promise, Pact, or Covenant, secretly or apertly by any maner of Means, or by any Colour of Pretence to the contrary of this my Othe, or any Parte therof. And I shall be diligent-lye attendant upon your Majestie, and to your Heires Kings of this Realme, in all your Commaundements, Causes, and Busynesses. And also I knowledge and recognize your Majestie ymmediately under Almighty God to be the Chief and Supreme Hede of the Church of England, and clayme to have the Bishepriche of Chester Hoyle and allonlye of your Gift: And to have and to hold the Proffites Temporal and Spiritual of the same allonlye of your Majestie, and of your Heires Kings of this Realme, and of none other: And in that sorte and none other, I shall take my Restitution owt of your Handes accordinglye, utterly renouncing any other Suit to be had herefore to any other Creature liffyng, or hereafter to be, except your Heires. And I shall to my Wit, and uttermost of my power observe, keep, mayntayn, and defende all the Statutes of this Realme made agaynst the Reservations and Provisions of the Bishop of Rome, called the Pope, of any of the Archiebushshopriches or Busshopriches in this Realme, or of other

your Domynions. And also I shall observe, fullfill, defende, mayntayn, and kepe to the uttermost of my Power all the hole Effects and Content of the Statute made for the Surtie of your Succession of your Crowne of this Realme, and all the Causes and Articles mentioned and conteigned in the saide Statute: And also all other Statutes made in confirmation, or for the due Execution of the same. And all theis Things I shall do without colour, fraude, or any other undue Mean agaynst all Persons, Powers, and Auctorities of the World, whatsoever they be. And in one wise for any maner of Cause, Colour, or Pretence, prively or apertlye I shall move, do, or attempt; nor to any Power suffer to be done, or attempted any Thing or Things to the contrary herof, So help me God, all Sayntes, and the Holye Evangels.

Per me Roland' Co. et Lich' Electum.

 VI.

A Letter of Peter Martyr's to Bullinger, of the State of the University of Oxford, in the Year 1550, June 1.

(Ex MSS Tiguri.)

S. D. LITERIS tuis vir eximie mihi que in Christo plurimum observande, longè antea respondiſſe debueram, ad quod faciendum, non solum institutum officium inter amicos, verum etiam quod suavissimæ fuerunt et bene comitatæ aliis symmistarum epistolis jucundissimis: vehementer extimulabar sed quando redditæ sunt adversa valetudine non nihil afflictabar: et statim ut convalui, ea mole negotiorum penè sum oppressus, ut quod maximè cupiebam facere non licuerit, cujusmodi autem fuerint hæ occupationes paucis expediam. Præter quotidianas Interpretationes Pauli quod totum ferme hominem sibi vendicat, si velit in eis pro dignitate versari, accessit ex legibus modò latis à Regia Majestate, huic Academiæ novum onus. Quippe decretum est, ut frequenter publicæ Disputationes de Rebus Theologicis habeantur, hoc est alternis hebdomadis, quibus mihi præcipitur, ut et intersim et præsim. Deinde in hoc Regio Collegio ubi dego, singula quaque septimana, Theologicæ Disputatione agitantur, quæ cum ad illas audiendas auditus omnibus patet, identidem publicæ dici possunt, hisque sum constitutus pariter, atque aliis censor. Est itaque cum adversariis perpetuò luctandum, et quidem pertinacissimis, quò fit, ut velim nolim facilè cogar, alias non rarò sponere literas, et vocationi cui sum obstrictus, totum tempus mihi concessum transmittere. Verum certè scio boni consules, nec in malam partem capias (quæ tua est humanitas) quod a contempione profectum non esse animadvertes. Gaudeo

quas scripseram literas, abs te hilari lætoque animo fuisse susceptas: neque vulgares ago gratias, quod tuum præsidium, si quid me possis cojuvare, tam promptè atque alacriter offers. Recompenset Deus istum Animum, ut ego illum sincera charitate complector! Hic verò scitò negotium religionis procedere non quidem eo successu, eoque ardore quo velim, sed tamen plus quàm nostra peccata mereantur, et aliquantiò felicius, atque mihi ante quatuor menses polliceri ausus essem. Permulta certè sunt quæ nobis obstant, cumprimis adversariorum copia, concionatorum inopia, et eorum qui profitentur Evangelium crassa vitia, et quorundam præterea humana prudentia, qui judicant religionem quidem repurgandam sed ita vellent demutari quam minimè fieri possit, quod cum Animo sint et *judicio civiles* existimant maximos motus republicæ fore perniciosos. Verum tu ipse cernis, cùm innumeræ corruptiones, infiniti abusus, et immensæ superstitiones in ecclesia Christi passim inoleverint, fieri non posse ut justa habeatur instauratio nisi quæ deflexerunt in vitium, ad suos genuinos ortus purissimos fontes et inadulterata principia revocentur. Satan astutè sanctos conatus aggreditur, vellet enim hoc prætextu q. numerosissimas papatus relinquere reliquias. Partim ne homines ejus facilè obliviscerentur. partim verò ut reditus ad illum facilior maneret. At vicissim inde Consolationis hausimus, quod Regem habemus verè sanctum, qui tanto studio Pietatis flagrat, ea est, hac ætate, prædictus Eruditione, eaque Prudentia jam nunc et Gravitate loquitur, ut omnes in admirationem stuporemque se audientes, convertat. Quamobrem, orandus est Deus contentissimis Votis, ut eum Regno et Ecclesiæ multò diutissimè conservet. Sunt et complures Heroes, Regnique Proceres, bene admodum sentientes; et aliquos Episcopos habemus, non pessimos, inter quos est uti significer Cantuariensis. Deinde in eorum Album cooptatus est Hooperus, magna porrò bonorum omnium lætitia; utque audio, contigit ei Populus non malus: Me illum spero visurum, quando ad suum Episcopatum iter faciet. Nam si Glocestram se conferet, quæ est ejus Ecclesia, per nos hac transibit. Quo autem pacto duci potuerit, ut fieret Episcopus, referrem pluribus, nisi compertissimum haberem, illum ipsum (quæ est ejus in te observantia) omnia fuissem scripturum. Est alius præterea Vir bonus, Michael Coverdallus, qui superioribus annis agebat in Germania Parochum: Is multum in Devonia, et prædicando, et interpretando Scripturas, laborat; eum te probè nôsse arbitror, qui Excestrensis Episcopus fiet. Nilque potest commodi, ut et utilius fieri ad Religionis Repurgationem, quam si

homines hujus farinae ad Ecclesiae Administrationem impellantur. Contulit etiam se huc Dominus Alasco, quum ejus Phrysia Imperatorum *Interim* admisit, utque olfacio, Londini Germanorum Ecclesiae praerit; quod mihi vehementer placet. Degit nunc apud D. Cantuariensem, Accepisti jam quo luco nostrae Res in Anglia sint, quae adhuc nonnihil melioris spei efficit; Pax ista, cum Rege Gallorum facta, quae videtur indies magis corroborari. Solum nonnulli verentur, ne in bonorum perniciem, quod jactitare incipiunt Papistae celebretur Concilium: Verum si sapuerimus et hoc genus Cogitationum, in Deum rejiciamus. Sermones quos edidisti, fuerunt hoc tempore utiles monilares, qui ut ex mediis Scripturis sanctis recitati sunt, ita et grati fuerunt; et spero, non absque fructu legentur. Johannem ab Ulmis, et Stumphium, quos mihi commendasti, eâ quâ possum Charitate complector; atque ipsi vicissim me colunt, et observant: Ad me ventitant saepius: et si quid vel scribendum, vel aliud agendum, mea causa sit, praestare non detrectant, sed lubenti volentique animo faciunt; qua de causa, illis non parum debeo. Sed audio, Stumphium ad vos delatum esse, quod contra quam vestris Legibus liceat, nescio quod ab Anglis Stipendium accipiat; id verò certò scias, falsum esse. Vixit hic aliquandiu in nostro Collegio, sed sua pecunia; quod posthac non illi fraudi sit, utque ulla specie mali abstineat: Hic discessit, et in Oppido, apud Civem Bibliopolam, divertit. Modo quod seperest, tuos, tuorumque Preces, quanta possum cum instantia imploro; quo progrediatur in hoc Regno Domini Opus, atque tandem Corda Patrum in Filios, et Corda Filiorum in Patres suos, nostro Ministerio revocentur. Oxonij, primâ Junij 1550. Valeas in Domino; et me, ut facias, ama.

Tuus, ex Animo,

PETRUS MARTYR.

Salutes, quaeso, isthic meo Nomine, omnes bonos in
Fratres; ac nominatim, D. Bibliandrum,
et Doctorem Ghisnerum,

INSCRIPTIO.

Clarissimo, Pietate et Doctrina, Viro,
D. Henrico Bullingero, Ecclesiae
Tigurinæ Pastori Fidelissimo, Do-
mino suo ac Fr. Colendissimo, Ti-
guri.

VII.

A Mandate, in K. Edward's Name, to the Officers of the Archbishop of Canterbury; requiring them to see, that the Articles of Religion should be subscribed.

(Reg. Cranmer, f. 65.)

Mandatum pro Publicatione nonnullorum Articulorum, veram proponi Fidem concernentium.

EDWARDUS Sextus, Dei Gratia, Angliæ, et Franciæ, et Hiberniæ Rex, Fidei Defensor, et in Terra Ecclesiæ Anglicanæ et Hiberniæ Supremum Caput. Dilectis Sibi, Officiali Curie Cantuar' et Decano Decanatûs de Arcubus Londin' ac eorum Surrogatis, deputatis, aut locum tenentibus, Uni vel Pluribus, Salutem. Quoniam nuper, per Literas nostras Regias, Signeto nostro obsignatas, Reverendissimo in Christo Patri, Consiliario nostro Fidelissimo, Thomæ Cantuariensi Archiepiscopo, totius Angliæ Primati et Metropolitanò, dederimus in Mandatis. Quatenus ipse, ad Dei Optimi Maximi Gloriam illustrandam, nostramque, et Ecclesiæ nostræ Anglicanæ (cujus Caput Supremum, post Christum, esse dignoscimur) Honorem, et ad tollendam Opinionis Dissensionem, et Consensum veræ Religionis firmandum, nonnullos Articulos, et alia rectam Christi Fidem spirantia, Clero et Populo nostris, ubi libet infra suam Jurisdictionem degentibus, pro Parte nostra exponeret, publicaret, denunciaret et significaret: prout in Literis nostris (quarum Tenores, pro hic insertis haberi volumus) latius continetur, et describitur, Vobis igitur, et eorum cuilibet, tenore præsentium, districtè præcipiendo nostra sublimi Regia Auctoritate, mandamus; Quatenus moneatis, monerive faciatis, preëmptoriè, omnes et singulos Rectores, Vicarios, Presbyteros, Stipendiarios, Curatos, Plebanos, Ministros, Ludimagistros cujuslibet Scholæ Grammatices, aut aliter vel alias Grammaticam, apertè vel privatim profitentes, aut pubem instituentes, Verbi Dei Prædicatores, vel Prælectores, necnon quoscunque alios, quamcunque aliam Functionem Ecclesiasticam, (quocunque Nomine, aut Appellatione, censetur, habetur, aut nuncupetur) obtinentes et habentes. Oeconomos quoque cujuslibet Parochiæ, infra Decanatum de Arcubus prædictum, existentes aut degentes, quod ipsi omnes, et eorum quilibet, per se compareat et compareat personaliter, coram dicto Reverendissimo Patre Cantuar' Archiepiscopo, in Aula Ædium suarum apud Lambeth, die Veneris vicesimo tertio die præsentis Mensis Junij, inter Horas septimam et nonam, ante Meridiem ejusdem Diei. His-

que tunc iis ex Parte nostra fuerint significanda, humiliter obtemperaturos, facturosque ulterius et recepturos, quod consonans fuerit Rationi, ac suo convenerit erga nostram Regiam Dignitatem Officio. Mandantes quatenus, dictis Die, Loco et Horis, eundem Reverendissimum, de Executione hujus Regij nostri Mandati, unà cum Nominibus et Cognominibus, omnium et singulorum, per vos Monitorum, ritè, rectè, et auctenticè reddatis, certiozem, unà cum præsentibus, uti decet. Testa Thomâ Cant' Archiepiscopo, prædicto, decimo nono die Junii, Anno Regni nostri Septimo.

Certificatorium factum super Executione Mandati prædicti.

REVERENDISSIMO in Christo Patri et Domino Domino Thomæ, Permissione Divina, Cantuariensi Archiepiscopo, totius Angliæ Primati et Motropolitano; Auctoritate Illustrissimi in Christo Principis, et Domini nostri Domini Edwardi Sexti, Dei Gratia, Angliæ, Franciæ, et Hiberniæ, Regis, Fidei Defensoris, ac in Terrâ Ecclesiæ Anglicanæ, et Hibernicæ, Supremi Capitis; sufficienti Auctoritate fulcito Johannes Gibbon Civilium Legum Professor, vestræ celcitudinis observantissimus, pariter eidem addictissimus decanatus vestr' Beatæ Mariæ Virginis, de Archibus London, Commissarius omnem que decet Reverentiam, et Obedientiam, tanto Reverendissimo Patri debitam cùm Honore. Mandatum Illustrissimi et Pontentissimi Domini nostri Regis, presentibus annexum, nuper accepimus, cujus vigore pariter et auctoritate omnes et singulos Rectores, Presbiteros, &c. Dat. Vicessimo Secundo Die Mensis Junii, Anno Domino Millesimo Quingentessimo Quinquagesimo Tertio.

VIII.

The King's Mandate to the Bishop of Norwich, sent with the Articles to be subscribed by the Clergy.

BY THE KING.

RIGHT Reverende Father in God, Right Trustie and Well-beloved, We Grete you Well: And bicause it hath pleased Almighty God in this latter Time of the World, after long Darkenes of Knowlege to reveale to this his Church of Englande; whereof we have under Christ the Chief Charge in Earth; a sincere Knowlege of the Gospell, to the inestimable Benefit of Us and our People, redeemed by our

Saviour Christ. We have thought it mete, and our Dutie for the Pure Conservacon of the same Gospell in our Church, with our Uniforme Profession, Doctryne, and Preachinge, and for the avoyding of many Perilous and Vain Opinions, and Errors, to sende unto you certayne Articles, devised and gathered with great Study, and by Council, and good Advice of the greatest learned Parte of our Bysshoppes of this Realm, and sundry others of our Clergie; which Articles we Wyll and Exhort your self to Subscribe, and in your Preachings, Redings, and Teachings, to observe and cause to be subscribed and observed, of all other which do, or hereafter shall Preache, or Reade, within your Dioces. And if any Person, or Persons, having Benefice within your Dioces, shall from henceforth, not only refuse wylfully to sett their Hands to these Articles, but also obstinatly Exhort their Parochians to withstande the same, and Teache the People in a contrary way; Our Pleasure is, that beinge duly proved, ye shall advertise Us, or our Cownsaile of the hoole Mattier, fully to thintent suche furter Ordre may by Direction from Us, or our said Cownsaile, to be taken as the Case shall require, and shall stande with Justice, and th'Ordre of our Lawes. And further, that when, and as often as ye shall have any manner of Person presented unto you to be admitted by yowe as the Ordinary to any Ecclesiastical Ordre, Ministry, Office, or Cure, within your Dioces, that ye shall before you admit him, conferre with him in every theis Articles. And finding him therto consentinge, to cawse him Subscribe the same in one Legier Book to be fourmed for that Purpose, which maye remayne as a Registre for a Concorde, and to let him have a a Copey of the same Articles. And if any Men in that Case shall refuse to consent to any of the said Articles, and to Subscribe the same, then we Will and Command you, that neither ye, nor any of you, or by your Procurment in any wise shall admitt him, or allowe him as sufficient and mete to take any Ordre, Ministry, or Ecclesiastical Cure. For whiche yower so doinge, we shall discharge yowe from all maner of Penalties, or Daungers of Actions, Suits, or Pleees of Premonirees, *quare impedit*, or such lyke. And yet our Meaning is, that if any Partie refuse to Subscribe any of these Articles, for lack of Learning and Knowledge of the Trewth, ye shall in that Case by Teachinge, Conference, and Prouf of the same by the Scriptures, reasonably and discretely move, and perswade him therto before yow shall Peremptorilye Judge him as unhable and a Recusant. And for the Tryall of his Conformitie, ye shall according to your Discretion

prefix a Time and Space convenient to Deliberate and give his Consent, so that be betwixt Three Weks and Six Weks, from the Time of his First Accessse unto yowe. And if after Six Weks he wyll not consent and agree wyllinglie to Subscribe, then ye may lawfullye, and shall in any wyse refuse to admytt, or enable him. And where there is of late sett fourthe by our Authoritie a Catechisme for the Instruction of Younge Scolers in the Feare of God, and the Trewe Knowlege of his Holy Religion, with expresse Commaundymt from us to all Scole Maisters to teache and instruct their Scholars the saide Catechisme, making it the Beginning and First Foundation of ther Teaching in their Scholes: Our Pleasure is, that for the better Execution of our said Commaundymt, ye shall Yearely, at the least once visit, or cause to be visited, every Schole within your saide Dioces, in which Visitacion yt shall be enquired both howgh the Scole Maister of every such Schole hath used himself in the Teaching of the said Catechisme; and also howgh the Scholars do receyve and followe the same, making playne and full Certificate of the Offenders, contrary to this our Ordre, and of their severall Offences, to the Archbishop of that Province, within the Monethes from Tyme to Tyme after every such Offence. Yeoven undre our Signet at the Manor of Grenewich the ixth Daye of June, the viiith Yeare of our Reign.

This is Faithfully Transcribed from the Beginning of a Folio MS. Book in the Principal Registry of the Lord Bishop of Norwich — After which immediately follow

Articuli de quibus in Synodo Londinensi, Anno Domini 1552. ad tollendam Dissensionem et Consensu veræ Religionis, firmandum inter Episcopos et alios eruditos Viros, convenerat Regiâ Autoritate in lucem Editi.

42 Articles, as in the Appendix of II^d Volume of the History of the Reformation, N. 55. Subscribed by about 50 Original Hands, thus:

Per me Milonem Spenser.
Per me Johanmem Barrett.
Per me Petrum Watts, &c.

Feb. 12, 1713.

Examined by
Thom. Tanuer.

IX.

Ornatiss. Viris Dominis Sands, ac Regentibus et Non-Regentibus Academiae Cantabr.

ÆQUUM est, ut qui se Literarum Studiis dediderunt, et in veri Inquisitione versantur, illius Disciplinæ veritatem profiteantur, quæ ad vivendum est utilissima, et ad judicandum cum Verbo Dei convenientissima. Cùm autem in redintegrandâ Religione, multum diuque Regiæ Majestatis Authoritate, et bonorum atque eruditorum Virorum judiciis sit elaboratum, et de Articulis quibusdam in Synodo Londinensi Anno Domini 1552. ad tollendam opinionum dissensionem, conclusum: Æquissimum judicavimus, eosdem Regiâ Authoritate promulgatos, et omnibus Episcopis ad meliorem Dioceseos suæ Administrationem traditos, vobis etiam commendare, et visitationis nostræ Authoritate præcipere ac Statuere de his, ad hunc modum.

Singuli Doctores et Bachallores Theologiæ, et singuli præterea Artium Doctores, solenniter et publice, ante creationem suam, hoc Jurejurando sequenti se astringant, et in Commentarios Academiae, ad id designatos, suâ ipsorum manu referant. Quod ni fecerint gradus sui capiendi repulsam patiantur.

Ego N. N. Deo Teste promitto ac spondeo, primo me veram Christi Religionem, omni Animo Complexurum, Scripturæ Authoritatem Hominum judicio præpositurum, Regulam Vitæ et summam Fidei, ex Verbo Dei petiturum, cætera quæ ex Verbo Dei non probantur, pro humanis et non necessariis habiturum. Authoritatem Regiam in hominibus summam, et externorum Episcoporum Jurisdictioni minime subjectam æstimaturum; et contrarias Verbo Dei Opiniones, omni voluntate ac mente refutaturum. Vera consuetis, Scripta non Scriptis, in Religionis Causâ antehabaturum. Deinde me Articulos, de quibus in Synodo Londinensi Anno Domini 1553. ad tollendam Opinionum Dissensionem et consensum veræ Religionis firmandum inter Episcopos et alios eruditos Viros convenerat, et Regiâ Authoritate in lucem editos, pro veris et certis habiturum, et omni in loco tanquam Consentientes cum Verbo Dei defensurum, et contrarios Articulos in Scholis et Pulpitis vel respondendo vel concionando oppugnaturum. Hæc omnia in me recipio, Deoque Teste, me Sedulo facturum promitto ac Spondeo.

An. 1553, 1 Jun. Ex MS.

Coll. Corp. Chr. Cant. Tho. Ely Canc. Joannes Cheeke.
Gul. Meye. Tho. Wendy.

X.

King Edward's Device for the Succession, written with his own Hand.

(Ex MS. Petyti.)

FOR lack of *Issue Male* of my Body, to the *Issue Male* coming of the *Issue Female*, as I have after declared. To the said Frances Heirs Males if she have any; for lack of such Issue before my Death, to the said Jane and Heirs Males; to the said Katherine's Heirs Males; to the Lady Mary's Heirs Males: To the Heirs Males of the Daughters, which she shall have hereafter. Then to the Lady Marget's Heirs Males. For Lack of such Issue, to the Heirs Males of the Lady Jane's Daughters; to the Heirs Males of the Lady Katherine's Daughters, and so forth, till you come to the Lady Marget's Heirs Males.

2. If after my Death the Heir Male be entred into Eighteen Year old, then He to have the whole Rule and Governace thereof.

3. But if He be under Eighteen, then his Mother to be Governes, till he enters Eighteen Year old: But to do nothing without the Advice and Aggreement of Six Parcell of a Councill, to be pointed by my last Will, to the Number of 20.

4. If the Mother die before the Heir enter into Eighteen, the Realm to be governed by the Councill: Provided that after He be Fourteen Year, all Great Matters of Importance be opened to Him.

5. If I died without Issue, and there were none Heir Male; then the Lady Frances to be Gouvernes Regent. For lack of her, her Eldest Daughters; and for lack of them, the Lady Marget to be Governes after, as is afore-said, till some Heir Male be born; and then the Mother of that Child to be Governes.

6. And if, during the Rule of the Gouvernes, there die Four of the Councill; then shall She, by her Letters, call an Assembly of the Councill, within One Month following, and chuse Four more: Wherein She shall have Three Voices. But after her Death, the Sixteen shall Chuse among themselves, till the Heir come to Fourteen Year old; and then He, by their Advice, shall chuse them.

The last Two Paragraphs, and what is scored underneath, are dash'd out, yet so as to be legible

XI.

*The Council's Original Subscription, to Edward the VIth's
Limitation of the Crown; in these Words:*

(Ex MS. Petyti.)

EDWARD.

WE whose Hands are underwritten, having heretofore many times heard the King's Majesty, our most Gracious Sovereign Lord's earnest Desire, and express Commandment, touching the Limitation of the Succession in the Imperial Crown of this Realm, and others his Majesty's Realms and Dominions; and having seen his Majesty's own Device, touching the said Succession, first wholly written with his most Gracious Hand, and after Copied out in his Majesties Presence, by his most High Commandment, and confirmed with the Subscription of his Majesties own Hand; and by his Highness deliver'd to certain Judges, and other Learned Men, to be written in full Order: Do, by his Majesties Speciall and Absolute Commandment, eftsoones given us, agree, and by these Presents signed with our Hands, and sealed with our Seals, promise by our Oaths and Honours, to observe fully, perform, and keep, all and every Article, Clause, Branch and Matter contained in the said Writing delivered to the Judges and others, and Superscribed with his Majesties Hand in Six several Places: and all such other Matter, as his Majesty, by his last Will, shall appoint, declare or command, touching or concerning the Limitation of the Succession of the said Imperiall Crown. And we do further promise, by his Majesty's said Commandment, never to vary or swerve, during our Lives, from the said Limitation of the Succession; but the same shall, to the uttermost of our Powers, defend and maintain. And if any of us, or any other, shall at any time hereafter (which God forbid) vary from this Agreement, or any Part thereof; we, and every of us, do assent to take, use, and repute him for a Breaker of the Common Concord, Peace and Unity of this Realm; and to do our uttermost, to see him or them so varying or swerving, punished with most sharp Punishments, according to their Deserts.

T. Cant. T. Ely, Canc. Winchester. Northumberland.
J Bedford. H. Suffolk. W. Northampton. F. Shrewsbury.
F. Huntingdon. Pembroke. E. Clinton. T. Darcy.
G. Cobham, R. Ryche. T. Cheyne.
John Gate. William Petre. John Cheek. W. Cecill.
Edward Mountague. John Baker.
Edward Gryffin. John Lucas. John Gosnald.

XII.

Articles and Instructions, annexed to the Commission, for taking the Surrender of the Cathedral of Norwich.

FIRST, the said Commissioners shall repair to the Cathedral-Church of Norwich, declaring to the Dean and Chapter of the same, that the King's Majesty's Pleasure is, for diverse good and reasonable Causes and Considerations, to have the said College to be surrendered and given up into his Majesty's Hands: to the intent, that the same shall be altered in such Good and Godly wise, as the King that dead is (whose Soul God pardon) amongst other his Godly Purposes and Intents, and the King's Majesty that now is, by the Advice of his Honourable Council, hath determined. And that they shall practise and conclude with them, for and in his Highness's Name, for the same Surrender, to be had, done, and performed, in such Manner and Form, as by their Discretions shall be thought most reasonable and convenient.

2. And after the said Surrender, and Gift made of the said College, and of all Lands, Tenements, Hereditaments and Possessions of the same, by the Dean and Chapter thereof, to the Use of the King's Highness, according to a Deed and Writing, devised and delivered to the said Commissioners for that Purpose; The said Commissioners to take Order, with the Dean and Prebendaries, Canons, and all other Officers and Ministers of the said Cathedral-Church, that they shall be, remain, continue, and minister there, in such sort as they do, until the Alteration of the said Church shall be made perfect. Declaring further to the same Dean, Prebendaries, and Canons, that they, and every of them, shewing themselves willing and conformable, according to the King's Majesty's Commission, shall, from the Time of the said Surrender, have as much in Profit and Commodity, for and towards their Living, as they had before the same Surrender, in such wise as they shall have good Cause to be well satisfied and contented.

3. Also the said Commissioners shall make an Inventory of all the Plate and Jewels, Ornaments, Goods and Chattels of the said Cathedral-Church, and deliver the same to the Dean and Prebendaries, by Bills indented: And the said Commissioners are to take Order with them, that the same may continue, remain, and be used there, until the New Erection of the said Church, to the Intents and Purposes that they were ordained for: And declaring further, that the same shall be assigned, and given to them, upon

the New Erection and Foundation of the said Cathedral-Church.

4. Also the said Commissicners, calling to them the Officers and Ministers of the said Cathedral-Church, shall cause a perfect Book, Rental, or Value, to be made, of all the Possessions, as well Spiritual as Temporal, of the same Church, with the Rents, Resolute, and Deduction of the same: And also to note and certify the Decays thereof, if any be: And to cause the same Rentals, Book, or Value to be certified and delivered into the Court of Augmentations and Revenues of the King's Majesty's Crown. with as convenient Speed as it may be done.

5. Item, the said Commissioners are to do and execute all such other Things as they shall think convenient and necessary, to the full Accomplishment of this Commission; and to certify the Truth and Circumstance of the same, together with this Commission.

Vera Copia,

H. Prideaux.

XIII.

An Original Letter of Queen Mary's to King Philip, before he wrote to her.

(Cotton Libr.)

MONSIEUR, mon bon et perpetuel Allie: Entendant que l'Ambassadeur de l'Empereur, Monseigneur et bon Pere, residant ches moy Depeschoyt le Porteur de cestes devers vostre Haultesse. Encores que ne niayes particulieusement escript dois, que nostre Alliance à este traictee. Si est ce me sentant tant obligee, de la sincere et vray Affection que me portes, que ves confirmee, tant par les effectz que par les Lettres escriptes, audict Ambassadeur, et par la Negotiation que le Sieur d'Egmont et aultres, et l'Ambasdeur de mondict Seigneur ont traicte. Je ne peu delaisser, vous tesmoigner le Vouloyr et Debuoyr, que jay de vous corrèspandre a jamais: Et vous Mercie treshumblement tant de bons Offices, et joynctement vous advertis, que le Parlement, qui represente les Estats du mon Royaulme, à approuve les Articles de nostre Maryage sans Contradiction, comme trouvant les Conditions dicelluy Honorables, Advantaigeuses, et plusque Raisonnables; que mé met en entiere Confidence, que vostre Venue par deca sera seure et agreable. Et esperant de brief suplier le surplus Verbalement, je feray Fin aux presentes; priant le Createur

qui vous donnat, Monseigneur, mon bon et perpetuel Allie, faire vostre Voyage par deca en prosperite et sante, me recommandant tres affectueusement et humblement à vostre Haultesse.

A Londres, le xx.
d'April.

Vostre Entierement,
Assuree,
Et plus Obligee Alliee,
MARYE.

XIV.

Queen Mary's Letter to the Earl of Sussex, to take Care of Elections to the Parliament.

(Ex MSS Petyti.)

MARY THE QUEEN.

RIGHT Trusty and Wellbeloved Cosen, we greet you well. And where for diverse Causes, tending principally to the Advancement of God's Glory, and the Commonwealth of this our Realme, wee have thought Convenient to call our High Court of Parliament to the 12th of the next Moneth, as by our Writ of Summonds, sent unto you for that Purpose, ye may at better length perceive; likeas for your own Part, wee doubt not but ye wil be ready to assist us with your best Advice and Counsail for the furtherance of our Good Purpose, in such Matters as are to be treated of in our said Parliament: so to the End the same may be more gravely debated, and circumspectly handled, to the Honour of Almighty God, and General Comodity of our Loving Subjects, wee have thought convenient specially to require and pray you to admonish on our Behalfe such our Good and Loving Subjects, as by Order of our Writs, have the Elections of Knights, Citisens, or Burgeses, within our Rule, to choose of their Inhabitants, as being eligible, by Order of our Lawes, may be of the Wise, Grave, and Catholick Sort. Such as indeed mean the true Honour of God, with the Prosperity of the Common-Wealth. The Advancement whereof wee, and our Dear Husband the King, doe chiefly professe and intend, without Alteration of any Particular Man's Possession, as amongst other false Rumours, the Hinderers of our Good Purposes, and Favorers of Heresies, doe utterly report. And to the End wee may the better confer with you about these Matters that are to be treated of in our said Parliament, our Pleasure is, you do put your self in a Readiness to make your Repair hither, so as ye may be with us against the Feast

of All-Saints at the furthest. Given under our Signet at our Palace of Westminster the 6th of October, the II^d Year of our Reigne.

 XV.

Cardinal Pole's First Letter to Queen Mary.

(Ex MSS Penes me.)

BENEDICTA MANUS Omnipotentis Dei, quæ non solum Majestatem tuam in alto Throno, et Possessione Regni collocavit; (quod multos Annos ad eam spectabat, et ab omnibus bonis optabantur, atq; inter Sacras Preces petebatur a Divina Clementia :) Sed etiam eò res deduxit, ut non modo res ipsa, verum etiam ratio ipsius rei conficiendæ omnes Amicos incredibili lætitia perfundat, et principuè Pium Animum tuum, quia sine sanguine res peracta est, prope cum magna clades esset timenda propter fraudes Adversariorum, quæ non parvis viribus erant suffultæ ad eam justissima Successione privandam; atque cum propter longum opacium sibi divinitus concessum ad suas insidias subtexendas, putarant se ad finem optatum cum scelere suscepti consilii pervenisse, sine novis auxiliis, sed solis viribus quas Spiritus Dei excitavit in Animis mortalium, effectum est Divinâ Providentiâ, ut Brevi momento Temporis irriti ac delusi sint omnes Mortalium apparatus: Ita conversi sunt, qui Humanæ Malitiæ Militabant ad protegendum Honorem Dei, Majestatis tuæ incolumitatem, ac totius Regni salutem.

Si quis itaque miratur cur tua Majestas nullis externis Viribus, paucis etiam subditis audentibus ejus partes amplecti, potuerit Regnum ita Usurpatum adversus tantam Hominum malitiam et Potentiam recuperare, aut siquis rogaret, quo modo factum est istud? Res ipsa respondere poterit; Spiritus Sanctus supervenit in corda Hominum, qui ea ratione tibi Regnum restituere voluit; atque hoc uno Exemplo non solum vestris Populis, sed Universis Christianis, et Barbaris Nationibus Manifestum fit, quia nullum fit Consilium, nec Prudentia, nec Fortitudo contra Dominum Deum, et quod excelsus dominetur, in Regno Hominum, et cui voluerit, et quando voluerit dabit illud. Ejus Divinæ Providentiæ in rebus Humanis Credulitas (Præcipium nostræ Religionis Fundamentum) si unquam in istud Regnum introduci, et confirmari debuit, per ullam Manifestem Experientiam; hoc maxime tempore introduci necesse est, quo propter impiorum tam diuturnam Authori-

tatem, ita erat in Animis Hominum debilitata et in eorum Animis præsertim, qui prudentiores, sapientioresque putabantur, ut penitus videretur extincta. Cum Divinæ itaque Bonitati placuerit, ita evidentibus signis suam potentiam in tua Majestate extollenda, tunc cum à suis inimicis, et à multis aliis prorsus oppressa putabatur, declarare; hoc est cur maximè omnes Boni, et Pii Glorientur, et quod tibi magis gratum esse certò scio, quam Regiam Dignitatem. Atque, si ulla fœmina debuit Deum laudare iis Verbis suæ Sanctissimæ Matris, cujus nomen refers, quibus ea usa est ad exprimendam lætitiã propter Divinam Providentiã ad sui, Humanique generis salutem, cum Spiritu Sancto repleta inquit, Magnificat Anima mea Dominum, cum iis quæ sequuntur; tuã Majestas justissima de Causa eum Psalmum canere potest; cum in se ipsa sentiat, quod omnes vident, ut Divina Bonitas respexit Humilitatem ancillæ suæ: Et fecit potentiam in brachio suc, statim deposuit Potentes de sede et exaltavit humiles. Hoc dictum de Divina Providentiã erga Majestatem tuam semper manifestius in Administratione cognoscetur tua, cum incremento illo lætitiæ, quod desideratur ad honorem et laudem Divinæ Majestatis. Enimvero mea erga Deum, et suam Ecclesiam Pietas, et erga Majestatem tuam me cogit ut unum tibi in memoriam revocem initio regnandi; quod est cum ita singulare Beneficium à Deo acceperis, diligenter consideres è quibus radicibus perturbationes pullularint, rerum ad justitiã pertinentium et ad veræ Religionis cultum; quippe cum illæ indies cum tanta ruina succreverint, in isto Regno Privata et Publica, quanta non ignorantur: atque si hoc ita feceris; percipies profectò Principium et Causam omnium malorum tunc pullulasse, cum perpetuus humani generis Adversarius Patri tuo persuasit impurum Concilium; ut divortium fieri Matris tuæ optimæ Reginæ, atque illi magnæ in Deum, in ipsam, in te in seipsum injuriæ, majus additum est scelus, quod à Matre Spiritus divortium fecit omnium Christianorum; à Sancta Catholica Obedientiã et ab Apostolica Reverentiã. Ex hoc iniquo et impio semini tot pestiferi fructus nati sunt, ut ita Regnum corruperint, ut nullum neque justitiæ neque Religionis vestigium apparuerit: Tanquam relegatæ sint ambæ, quando Reverentiã, et Obedientiã Ecclesiæ ejecta fuit; neque prius sunt redituræ, quam Divina Obedientiã in Animum recepta sit eorum, qui rebus præfuerint. Hoc facile tua Majestas illi servo suo potest credere, qui omnium viventium plura, et istã, Majestatis vestræ Causã passus est: Neque ullam defendendæ Causæ tuæ rationem prætermisi, ubi aliquod extaret remedium, quo toties molestiis sublevarem. Quod nisi mei

labores eum finem consecuti sint, quem semper desideravi ; sæpius vel vitam ipsam periculis exponens : tamen nunc multo magis lætor, quam si ipse adiutor fuisset ; cum apertissime cognoverim, Divinæ Providentiæ in Majestatem tuam propensam voluntatem : Nam profectò noluit Deus ulla humanâ manu te adjuvari, neque Cæsaris, neque ullius Principis : Quamvis nunquam cessavit Pontifex Cæsarem ad opem ferendam adhortari : Neque mea defuit diligentia, utrisque ad hoc pium opus sollicitantibus, sed Divinitus Res protracta est donec statutum tempus à Deo adventarit, quo Divinâ manu sublevareris. Interim usus est Deus eadem ratione, qua erga carissimos et dilectissimos uti consuevit, quos nutrit, et educat in omni calamitatum, ærumnarumque genere : Ut gratiæ suæ semen altiores radices in corde ipsorum posset extendere, meliusque floreat, ac nobiliores fructus producat, cum visum fuerit in pristinam fælicitatem revocare. Istud nunc omnes boni expectant, atque ego in primis, cui major occasio concessa est dotes Animi tui, quæ Divinitus tibi concessæ sunt, à teneris cognoscendi. Ea res me multò etiam magis impellit, ut Majestati tuæ id significem de re tanta, quanta est Ecclesiæ Obedientia, me magis etiam sollicitum esse, quàm antea, qua mente sis erga Religionem, et quo pacto affecta : nam cum circiter trecenta millia passuum distem ab Urbe Roma, nuper ad me de rebus Britannicis est delatum ; per literas summi Pontificis certior factus sum, te ad summum imperium esse provectam, et quod ego sim delectus Legatus à Sancta sede Apostolica ad Majestatem tuam et ad Cæsarem, atque ad Galliarum Regem, ut tibi gratularer pro Victoria Dei in hac Causa ipsius Dei : Sed quia quanti res sit intelligo, censi non inutile fore, si Majestatis tuæ mentem quo pacto Deus moverit, prius percunctatus fuero : Cujus causâ præsentem nuncium cum meis literis mitto : Neque istud quidem, quia de optima voluntate tua subdubitem, quoniam te semper gratam, erga Deum fuisse cognovi, et acceptorum non immemorem, legumque divinarum observatissimam, inter quas Obedientia Apostolicæ sedis continetur, cui maximè omnium favere debes. Nam certe quidem Majestatis tuæ Pater nullâ aliâ de Causa Apostolicam Obedientiam reliquit, nisi quia nollet Pontifex Romanus Causæ suæ favere turpi. et iniquo ejus desiderio assentiri. Sed quoniam tot annos tanta facta est mutatio, tantæque malitia conata est evellere ex Animis Hominum penitusque restinguere hanc ipsam Obedientiam et Observantiam, mihi visum est non absurdum fore, si ex te ipsa percunctarer, quod tempus, aut quæ ratio aptior, commodiorque videretur futura ad ipsius Vicarii Christi Legatione perfungendum, idque ad istius

Regni Beneficium et Consolationem, cujus Fælicitas et Quies semper magis oppressa fuit, ex qua Sanct Obedientia expugnari cæpta est, coactaque solum vertere. Decevi igitur prius responsum expectare, quod ut expectationi meæ optimæ respondeat, ab Omnipotente Deo suppliciter peto, omniumque piorum spei, quam habent de Majestate tua conceptam, idque ad confirmationem, et incrementum Fælicitatis tuæ, et istius Regni. Quod si mihi benignam audientiam concesseris, spero futurum Dei optimi maximi Beneficio, ut intelligas in hac ipsa Obedientia Ecclesiæ consistere, et collocatum esse fundamentum et stabilimentum omnium bonorum ipsius Regni. Sic igitur rogans Omnipotentem Deum, ut pro sua infinita Misericordia Majestatem tuam fortunet in ipso imperio, in quo collocavit, finem faciam dicendi. Cænobio Megazeni Benaci. Eidus Sextilis. 1553.

REGINALDUS POLUS.

XVI.

The Queen's Answer to it.

OPTIME sobrine Pole, in Christo Observandissime; accepi literas tuas, quas tuus familiaris mihi reddidit, ex quibus intellexi perpetuam tuam optimam voluntatem erga hoc Regnum, Patriam tuam nimirum, et erga Legitimos Hæredes, cum summa lætitiæ significatione ob ea, quæ placuerunt Divinæ Clementiæ Omnipotentis Dei in ostenda sua erga me vera, justissima, infinitaq; Misericordia; propter quam me tibi etiam non parum debere sentio, cum monitus amantissimos præterea in literis addideris: Quod si nullum naturæ vinculum inter nos intercederet, quod certè maximum intercedit; tamen vel hac unâ de Causa maximas tibi deberem gratias, quod me tam amanter monueris; atque ego dabo operam pro viribus, ut monitis tuis satisfaciam, quippe cum neq; unquam fuerim, nec sim, neq; ut Divinæ Misericordiæ confido unquam futura sim Catholicæ adhortationis in tuis literis contentæ adversaria. Quod attinet ad meam Obedientiam, et debitam Observantiam erga sponsam Christi, et Matrem Divinam, suam Catholicam et Apostolicam Ecclesiam, harum literarum lator poterit te commodè docere: Is non poterit explanare quanta sit Animi mei molestia, propterea quod non possim Animi mei Sententiam, in hac re prorsus patefacere; sed cum primum data erit facultas sinceritatis Animi mei erga Divinum cultum explicandæ, Obedientiæq; quid Sen-

tiam exequendæ, faciam te per literas certiozem. Quod spectat ad Coronationem, idem Nuncius omnia planè explicare poterit, multa; alia quibus illum adesse volui; cum mirificè Omnipotentis Dei Misericordia confidam, futurum ut hæc Comitia omnia statuta abrogent, unde omnium calamitatum hujusce Regni semina pullularunt. Spero autem futurum ut delictorum veniam à summi Pontificis Clementia obtineam, cui te rogo, ut meo nomine humillimè gratias agas pro sua multiplici in me Bonitate, ut in eadem persistat Clementia, omnem; præteritorum commissorum Oblivionem concedat; hunc igitur remitto spe postulationis non irritæ futuræ operâ tuâ; quando tantum Benevolentia, et fraternæ Charitatis, mihi pignus obtulisti: Me itaque plurimum Sancto Patri, ac tibi commendans, finem facio scribendi.

MARIA REGINA.

Westmonasterij, Sexto
Idus Octobris.

XVII.

Cardinal Pole's General Powers, for Reconciling England to the Church of Rome.

(Ex MSS Penes me.)

Julius Papa III.

DILECTE Fili noster, Salutem et Apostolicam Benedictionem. Dudum, cum charissima in Christo Filia nostra, Maria Angliæ tunc Princeps, Regina declarata fuisset, et speraretur Regnum Angliæ, quod, sæva Regum Tyrannide, ab Unione Sanctæ Ecclesiæ Catholicæ separatum fuerat; ad Ovile Gregis Domini, et ejusdem Ecclesiæ Unionem, ipsa Maria primum regnante, redire posse. Nos Te, præstanti Virtute, singulari Pietate, ac multa Doctrina insignem, ad eandem Mariam Reginam, et universum Angliæ Regnum, de Fratrum nostrorum Consilio, et unanimi Consensu, Nostrium et Apostolicam Sedis, Legatum de Latere destinavimus. Tibique, inter cætera, omnes et singulas utriusque Sexus, tam Laicasquam Ecclesiasticas, Seculares, et quorumvis Ordinum Regulares, Personas, in quibusvis etiam Sacris Ordinibus constitutas, cujuscunque Statûs, Gradûs, Conditionis et Qualitatis existerent, ac quacunque Ecclesiasticâ, etiam Episcopali, Archiepiscopali, et Patriarchali; aut mundano, etiam Marchionali, Ducali, aut Regia Dignitate præfulgerent: Etiamsi Capitulum, Collegium, Universitas, seu Communitas forent:

quarumcunque Hæresium, aut novarum Sectarum, Professores, aut in eis culpabiles vel suspectos, ac credentes, receptatores, et fautores eorum, etiamsi relapsæ fuissent, eorum Errorem cognoscentes, et de illis dolentes, ac ad Orthodoxam Fidem recipi humiliter postulantes, cognita in eis, vera et non ficta, aut simulata Pœnitentia, ab omnibus et singulis per eos perpetratis, (Hæreses, et ab eadem Fide Apostasias, Blasphemias, et alios quoscunque Errores, etiam sub generali Sermone non venientes, sapientibus) peccatis, criminibus, excessibus et delictis; nec non Excommunicationum, Suspensionum. Interdictorum, et aliis Ecclesiasticis, ac Temporalibus etiam Corporis afflictivis, et capitalibus sententiis, censuris et pœnis, in eos Præmissorum occasione à Jure vel ab Homine latis, vel promulgatis; etiam si in iis viginti, et plus annis insorduissent; et eorum Absolutio, Nobis et Divinæ Sedi, et per Literas, in die Cœnæ Domini legi consuetas, reservata existeret, in utroque, Conscientiæ videlicet, et contentioso foro, plenariè absolvendi, et liberandi, ac aliorum Christi fidelium consortio aggregandi: Nec non cum eis super irregularitate, per eos, Præmissorum occasione, etiam quia sic ligati, Missas et alia divina Officia, etiam contra Ritus et Ceremonias ab Ecclesia eatenus probatas et usitatas, celebrassent, aut illis alias miscuissent. Contracta nec non Bigamia per eosdem Ecclesiasticos, Seculares, vel Regulares, verè aut fictè, seu alias qualitercunque incursa: (etiamsi ex eo quod Clerici in Sacris constituti, cum Viduis vel aliis corruptis, Matrimonium contraxissent pretenderetur) rejectis et expulsis tamen prius Uxoribus, sic de facto copulatis. Quodque Bigamia, et irregularitate ac aliis præmissis non obstantibus, in eorum Ordinibus, dummodo ante eorum Lapsum in Hæresin hujusmodi, ritè et legitimè promoti vel ordinati fuissent etiam in Altaris Ministerio ministrare, ac quæcunque et qualitercunque etiam curata Beneficia, secularia vel regularia, ut prius, dummodo super eis alteri jus quæsitum non existeret, retinere: Et non promoti, ad omnes etiam Sacros et Presbyteratus Ordines, ab eorum Ordinariis, si digni et idonei reperti fuissent, promoveri, Beneficia Ecclesiastica, si iis alias canonicè conferentur, recipere et retinere valerent, dispensandi et indulgendi: Ac omnem infamiæ, et inhabilitatis maculam sive notam, ex præmissis quomodolibet insurgentem, penitus et omnino abolendi; nec non ad pristinos Hores, Dignitates, Famam et Patriam, et bona etiam confiscata; in pristinumque, et eum, in quo ante præmissa quomodolibet erant, Statum restituendi, reponendi, et redintegrandi: Ac eis, dummodo corde contriti eorum errata et excessus, alicui per eos eligendo Catho-

lico Confessori, sacramentaliter confiterentur, ac Pœnitentiam salutarem, eis per ipsum Confessorem propterea injungendam omnino adimplerent, omnem publicam Confessionem, Abjurationem, Renunciationem, et Pœnitentiam jure debitam, arbitrio suo moderandi, vel in totum remittendi. Nec non Communitates et Universitates, ac singulares Personas quascunque, à quibusvis illicitis Pactionibus et Conventionibus, per eos cum Dominis aberrantibus, seu iu eorum favorem, quomodolibet initis, et iis præstitis Juramentis, et Homagiis, illorumque omnium observatione; et si quem eatenus occasione eorum incurrissent Perjurij reatum, etiam absolvendi, et Juramenta ipsa relaxandi. Ac quoscunque Regulares et Religiosos, etiam in Hæresin hujusmodi ut prefertur lapsos, extra eorum regularia loca absque dictæ Sedis licentia vagantes, ab Apostasiæ reatu, et Excommunicationis, aliisque Censuris ac Pœnis Ecclesiasticis, per eos propterea etiam juxta suorum Ordinum instituta incursis, pariter absolvendi. Ac cum eis ut alicui Beneficio Ecclesiastico curato, de illud obtinentis consensu; etiam in habitu Clerici secularis, habitum suum regularem, sub honesta toga Presbyteri secularis deferendo, deservire, et extra eadem regularia loca remanere, liberè et licitè possint dispensandi. Nec non quibusvis Personis, etiam Ecclesiasticis, ut quadragesimalibus, et aliis anni temporibus et diebus quibus usus ovorum et carniū est de jure prohibitus, butiro et caseo, et aliis lacticiniis; ac dictis ovis et carniibus, de utriusque seu alterius, spiritualis, qui Catholicus existeret, medici Consilio, aut si Locorum et Personarum Qualitate inspecta, ex defectu Piscium aut Olei, vel indispositione Personarum earundem, seu alia Causa legitima id Tibi faciendum videretur, ut tuo arbitrio uti et vesci possint, indulgendi et concedendi. Nec non per Te in præteritis duntaxat Casibus, aliquos Clericos seculares, tantum Presbyteros, Diaconos, aut Subdiaconos, qui Matrimonium cum aliquibus Virginiibus, vel corruptis Secularibus, etiam Mulieribus, de facto eatenus contraxissent, considerata aliqua ipsorum singulari qualitate, et cognita eorum vera ad Christi Fidem conversione, ac aliis circumstantiis, ac modificationibus tuo tantum arbitrio adhibendis; ex quibus aliis præsertim Clericis in sacris Ordinibus hujusmodi constitutis, quibus non licet Uxores habere, scândalum omnino non generetur; citra tamen Altaris, ac alia Sacerdotum Ministeria, et Titulos Beneficiorum Ecclesiasticorum, ac omni ipsorum Ordinum Exercitio sublato, ab Excommunicationis Sententia, et aliis Reatibus propterea incursis; injuncta inde eis etiam tuo arbitrio pœnitentia salutari, absolvendi ac cum eis

dummodo alter eorum superstes remaneret, de cætero sine spe Conjugij, quod inter se Matrimonium legitimè contrahere, et in eo postquam contractum foret, licitè remanere possent, Prolem exinde legitimam decernendo, misericorditer dispensandi. Ac quæcunque Beneficia Ecclesiastica, tam Secularia quam Regularia, et quæ per Rectores Catholicos possidebantur, de ipsorum tamen Rectorum Catholicorum consensu, seu absque eorum præjudicio, cuicumque alteri Beneficio Ecclesiastico, ob ejus fructûs tenuitatem, aut Hospitali jam erecto vel erigendo, seu Studio Universalis, vel Scholis Literariis; uniendi, annectendi, et incorporandi, aut fructus, redditus, et proventus, seu bonorum eorundem Beneficiorum dividendi, separandi, et dismembrandi; ac eorum sic divisorum, separatorum et dismembratorum partem aliis Beneficiis, seu Hospitalibus, vel Studiis aut Scholis, seu piis Usibus, similiter arbitrio tuo N. B. perpetuo applicandi et appropriandi. *At cum Possessoribus bonorum Ecclesiasticorum, (restitutis, prius si Tibi expedire videretur, immobilibus per eos indebitè detentis) super fructibus malè perceptis, ac bonis mobilibus, consumptis concordandi, et transigendi, ac eos desuper liberandi et quietandi.* Ac quicquid Concordiis et Transactionibus hujusmodi proveniret, in Ecclesia cujus essent bona, vel in Studiorum Universalium, aut Scholarum hujusmodi, seu alios pios Usus convertendi; omniaque et singula alia, in quæ in præmissis, et circa ea quomodolibet necessaria et opportuna esse cognosceres, faciendi, diceandi, gerendi, et exercendi. Nec non Catholicos locorum Ordinarios, aut alias Personas Deum timentes, Fide insignes, et Literarum Scientia præditas, ac Gravitate Morum conspicuas, et Ætate veneranda; de quarum Probitate et Circumspectione, ac Charitatis Zelo plena Fiducia conspici posset, ad præmissa omnia, cum simili vel limitata Potestate, (Absolutione et Dispensatione Clericorum, circa Conubia, ac Unione Beneficiorum, seu eorum fructuum et bonorum separatione, et applicatione, ac concordia cum Possessoribus bonorum Ecclesiasticorum, et eorum liberatione duntaxat exceptis) substituendi et subdelegandi: Ac diversas alias Facultates, per diversas alias nostras tam sub plumbo quam in forma Brevis confectas literas, concessimus, prout in illis plenius continetur. Verum cum Tu ad Partes Flandriæ, ex quibus brevissima ad Regnum transfreatio existit, Te contuleris, ac ex certis rationalibus Nobis notis Causis inibi aliquandiu subsistere habeas, ac à nonnullis, nimium forsan scrupulosis, hæsitetur; an Tu, in Partibus hujusmodi subsistens, prædictis ac aliis Tibi concessis Facultatibus, uti ac in eodem Regno locorum Ordinarios, aut alias

Personas (ut præmittitur) qualificatas ; quæ Facultatibus per Te, juxta dictarum Literarum Continentiam pro Tempore concessis utantur, alias juxta earundem Literarum tenorem substituere et delegare possis. Nos causam tuæ Subsistentiæ in eisdem partibus approbantes, et singularum Literarum prædictarum tenores, præsentibus pro sufficienter expressis, ac de verbo ad verbum insertis, habentes, Circumspectioni tuæ, quod quamdiu in eisdem partibus de licentia nostra moram traxeris, Legatione tua prædicta durante, etiam extra ipsum Regnum existens ; omnibus et singulis prædictis, et quibusvis aliis Tibi concessis, et quæ per præsentis Tibi conceduntur ; Facultatibus etiam erga quoscunque, Archiepiscopos, Episcopos, ac Abbates, aliosque, Ecclesiarum tam Secularium, quam quorumvis Ordinum Regularium, nec non Monasterium, et aliorum Regularium Locorum Prelatos, non secus ac erga alios inferiores Clericos, uti possis ; nec non erga alias Personas, in singulis Literis prædictis quovismodo nominatas, ad Te pro Tempore recurrentes, vel mittentes ; etiam circa Ordines, quos nunquam aut malè susceperunt, et Munus Consecrationis, quod iis, ab aliis Episcopis vel Archiepiscopis, etiam Hæreticis et Schismaticis, aut alias minus ritè et non servata forma Ecclesiæ consueta impensum fuit : Etiam si Ordines et Munus hujusmodi, etiam circa Altaris Ministerium temerè executi sint, per Te ipsum, vel alios, ad id à Te pro Tempore deputatos, libere uti ; ac in eodem Regno, tot quot Tibi videbuntur Locorum Ordinarios alias Personas (ut præmittitur) qualificatas, quæ Facultatibus per Te, eis pro tempore concessis (citra tamen eas quæ solum tibi ut præfertur concessæ existunt) etiam te in partibus Flandriæ hujusmodi subsistente, libere utantur ; et eas exerceant et exequantur : Alias, juxta ipsarum Literarum continentiam ac tenorem substituere et subdelegare. Nec non de Personis quorumcunque Episcoporum vel Archiepiscoporum, qui Metropolitanam aut alias Cathedralis Ecclesias de manu Laicorum etiam Schismaticorum, et præsertim qui de Henrici Regis et Edvardi ejus nati receperunt, et eorum regimini et administratione se ingresserunt, et eorum fructus redditus et proventus etiam longissimo tempore, tanquam veri Archiepiscopi aut Episcopi temere et de facto usurpando, etiam si in Hæresin aut præfertur, inciderint, seu ante Hæretici fuerint, postquam per te unitati Sanctæ Matris Ecclesiæ restituti exstiterint, tuque eos rehabilitandos esse censueris, si tibi alias digni et idonei videbuntur, eisdem Metropolitanis et aliis Cathedralibus Ecclesiis denuo, nec non quibusvis aliis Cathedralibus etiam Metropolitanis Ecclesiis per obitum vel privationem illorum Præsulum, seu alias quovis

modo pro tempore vacantibus, de Personis idoneis pro quibus ipsa Maria Regina juxta consuetudinis ipsius Regni, tibi supplicaverit Authoritate nostra providere ipsasque Personas eisdem Ecclesiis in Episcopos aut Archiepiscopos præficere: Ac cum iis qui Ecclesias Cathedralis et Metropolitanas, de manu Laicorum etiam Schismaticorum ut prefertur, receperunt, quod eisdem seu aliis ad quas eas alias ritè transferri, contigerit, Cathedralibus etiam Metropolitanis Ecclesiis, in Episcopos vel Archiepiscopos præesse ipsasq; Ecclesias in Spiritualibus et Temporalibus regere et gubernare ac munere Consecrationis eis hactenus impenso uti, vel si illud eis nondum impensum extiterit, ab Episcopis vel Archiepiscopis Catholicis per te nominandis suscipere libere et licite possint. Nec non cum quibusvis per te ut præmittitur pro tempore absolutis et rehabilitatis, ut eorum erroribus et excessibus præteritis non obstantibus, quibusvis Cathedralibus, etiam Metropolitanis Ecclesiis in Episcopos et Archiepiscopos præfici et præesse, illasq; in eisdem Spiritualibus et Temporalibus regere et gubernare: Ac ad quoscunq; etiam Sacros et Presbyteratos Ordines promovere, et in illis aut per eos jam licet minus rite susceptis Ordinibus etiam in altaris Ministerio Ministrare nec non munus Consecrationis suscipere, et illo uti libere et licite valeant; dispensare etiam libere et licite possis, plenam et liberam Apostolicam Authoritatem per præsentis concedimus Facultatem et Potestatem: Non obstantibus Constitutionibus et Ordinationibus Apostolicis, ac omnibus illis quæ in singulis Literis præteritis Voluimus non obstare, cæterisq; contrariis quibuscunque.

Datum Romæ apud Sanctum Petrum, sub Annulo Piscatoris, Die 8. Martis 1554. Pontificatus nostri Anno Quinto.

XVIII.

A Letter from Cardinal Pole to the Bishop of Arras, upon King Philip's Arrival in England, and his Marriage to the Queen.

A Monsr. d' Arras.

Mto. Illre. è Revdo. Sigre.

HAVENDO à quest' hora ricevuto particolari avisi dopo l' arrivo del Serenissimo Principe del Regno d'Inghilterra, del felice successo del Matrimonio mi e parso convenire al

debitro mio rallegrarmene con S. Majestà Cesarea sicome fo con l' alligata la quale indirizzo à V. S. per la confidenza che ho nella solita sua cortesia, pregandola sia contenta presentarla a sua Majestà col baciarle riverentemente le mani de parte mia. L' Abbate Sagante suo l' altr' hieri me communico una Lettera di V. S. che dava particolar aviso della ritirata de Franzesi il che mi fu di molta consolatione. Ben si e visto di quant' importanza sia la presenza di S. Majestà. Ancor non e arrivato ill messo mio da Roma, ma spero non possa tardar molto: subito che sarà gionto, non mancarò di darne aviso a V. S. alla quale di cuore mi raccomando e prego N. Sigr. Iddio la conservire favorisca a suo servitio. Di Bruxelles alli 29 di Luglio 1554.

REGINALDO CARD. POLE.

XIX.

A Letter from Cardinal Pole to the Cardinal de Monte, acknowledging the Pope's Favour in sending him full Powers.

Al Card. di Monte.

Revmo. et Illmo. Sigr. mio Ossmo.

SCRISSI a V. S. Reverendissima per l' ultime mie, l' aviso dell' arrivo in Inghilterra del Serenissimo Principe, il qual' e poi stato con la Serenissima Regina a Vincestre, ove hanno celebrato il sponsalio il di San Giacomo con gran solennita coma V. S. Reverendissima piacendole potra intendere dall' essibitor di questa, al quale mi rimetto in quel di piu, che in tal proposito io le potessi dire e bacio humilmente la mano di V. S. Reverendissima et Illustrissima in suo buona gratia reccommendandomi. di Bruxelles alli 29 di luglio 1554.

In quest' hora e giunto l'Ormaneto con l'Espeditione che e piacciuto darle alla Santità di nostro Signore, tutto secondo quello, che si potesse desiderare dalla pietà e benignità sua in servitio di Dio, e della sua Chiesa in questa causa cossi importante del che prego V. S. Reverendissima sia contenta baciarne humilmente a nome mio i piedi a sua Beatit'ne alla quale con la prima occasione non mac caro di dar pieno aviso di quanto sarà bisogno. In vero l' arrivar dell' Ormaneto non poteva esser più a tempo e spero che N. Signor' Iddio ci fara gratia, che le cose s' indrizzeranno in modo che sua Santità col servitio di sua Divina Maestà ne resterà consolata. Il tempo non patisce che per hora io

possa essere più lungo, e di nuovo bacio humilmente le mani di V. S. Reverendissima et Illustrissima.

REGINALDO CARD. POLO.

Alli 29 di luglio 1554 il Signore Ormaneto arrivo a Bruxelles con l' infratta spedizione.

XX.

A Breve empowering Cardinal Pole to execute his Faculties with relation to England, whtle he yet remained beyond Sea, and out of England.

Al Card. Polo.

Julius Papa III.

DILECTE Fili noster salutem et Apostolicam Benedictionem. Superioribus mensibus ex diversis tunc expressis causis te ad Charissimam in Christo Filiam nostram Mariam Angliæ Reginam Illustrem, et Universum Angliæ Regnum primò, et deinde pro conciliando inter eos pace ad Charissimos in Christo Filios nostros Carolum Romanum Imperatorem semper Augustum, et Henricum Francorum Regem Christianissimum, nostrum et Apostolicæ sedis Legatum de latere de Fratrum nostrorum Concilio destinavimus. Et licet te multis, et quidem amplissimis facultatibus, quibus etiam in partibus Flandriæ existens quoad Personas et Negotia Regni Angliæ hujusmodi uti posses per diversas nostras tam sub plumbo, quam in forma brevis confectas litteras muniverimus, prout in illis plenius continetur. Quia tamen ob Schismata, et alios errores, quibus dictum Regnum diutius inflectum fuit, multi casus potuerunt contingere, qui provisione per dictam sedem facienda indigebunt et sub dictis facultatibus veluti infiniti, et inexcogitabiles comprehendi nequiverunt, et insuper à nonnullis hæsitatur an tu facultatibus hujusmodi in insulis et Dominiis eidem Mariæ Reginae subjectis uti possis, quibus item facultatibus apud Carolum Imperatorem et quibus apud Henricum Regem præfatos existens utaris: Nos de tuis fide, pietate, religione, doctrina, et prudentia, in Domino benè confidentes, et volentes omnem in præmissis hæsitandi materiam amputare, circumspectioni tuæ, ut ubicumq; fueris etiam extra partes Flandriæ Legatione tua hujusmodi durante, omnibus et singulis tibi concessis hactenus, et in posterum concedendis Facultatibus, quoad Personas, et Negotia

Regni ac Insularum et Dominiorum hujusmodi per te vel alium vel alios juxta ipsarum Facultatum continentiam, et tenorem uti, ac omnia et singula quæ tibi pro Omnipotentis Dei, et nostro ac ejusdem sedis honore, nec non Regni, Insularum et Dominorum prædictorum ad Sanctæ, Catholicæ, Ecclesiæ, Communionem, reductione ac Personarum in illis existentium Animarum salute expedire judicaveris et si ea in generali mandato et Facultatibus tibi alias concessis non veniant, sed specialem expressionem et mandatum magis speciale requirant, dicere, facere, exercere, et exequi, nec non quandiu pro pace hujusmodi tractanda, vel aliis Negotiis nostrum, et sedis prædictæ honorem concernentibus, apud dictum Carolum Imperatorem fueris, omnibus et singulis Facultatibus olim dilecto Filio Hieronimo Tituli St. Matthæi Presbitero Cardinali tunc apud ipsum Carolum Imperatorem nostro et præfatæ sedis Legato de latere concessis, et in omnibus Provinciis, Regnis, Dominiis, Terris, et Locis, sub illis comprehensis. Si vero apud dictum Henricum Regem extiteris eis omnibus, que dudum dilecto Filio Hieronimo Sancti Georgii ad velum Aureum Diacono Cardinali tunc apud Henricum Regem eundem, nostro et dictæ sedis legato concessæ fuerunt, Facultatibus, et in omnibus Provinciis Regnis, Dominiis, Terris, et locis sub illis comprehensis uti liberè et licitè valeas, in omnibus et per omnia perinde ac si illæ tibi specialiter et expresse concessæ fuissent, Apostolica autem tenore presentium concedimus, et indulgemus, ac Facultates tibi concessas prædictas ad hæc omnia extendimus. Non obstantibus Constitutionibus, et Ordinationibus Apostolicis, ac omnibus illis, quæ in singulis Facultatibus tam tibi, quam Hieronimo Presbitero, et Hieronimo Diacono Cardinalibus præfatis concessis, volumus non obstare cæterisq; contrariis quibusq; dat. Romæ apud S. Petrum, sub annulo piscatoris Die xxvi Junii 1554, Pontificatus nostri Anno Quinto,

JO. LARINEN'.

XXI.

A Second Breve, containing more special Powers relating to the Abbey-Lands.

Julius Papa III.

DILECTE Fili noster salutem et Apostolicam Benedictionem. Superioribus mensibus oblata nobis spe per Dei Misericor-

diam, et Charissimæ in Christo Filiæ nostræ Mariæ Angliæ Reginæ, summam Religionem, et Pietatem, Nobilissimi illius Angliæ Regni, quod jamdiu quorundem Impietate, à reliquo Catholicæ Ecclesiæ Corpore avulsum fuit, ad ejusdem Catholicæ et Universalis Ecclesiæ unionem, extra quam nemini salus esse potest, reducendi; te ad præfatum Mariam Reginam, atque Universum illud Regnum, nostrum et Apostolicæ sedis Legatum de latere, tanquam Pacis et Concordiæ Angelum, de venerabilium Fratrum nostrorum, Sanctæ Romanæ Ecclesiæ Cardinalium Consilio atque unanimi assensu, destinavimus, illisque Facultatibus omnibus munivimus, quas ad tanti Negotii confectionem Necessaryas putavimus esse, seu quommodolibet opportunas. Atque inter alia Circumspectione tua, ut cum bonorum Ecclesiasticorum Possessoribus, super fructibus malè perceptis, et bonis mobilibus consumptis, concordare et transigere, ac eos desuper liberare et quietare, ubi expedire posset, Authoritatem concessimus et Facultatem, prout in Nostris desuper confectis Literis plenius continetur: Cum autem ex iis Principiis, quæ ejusdem Mariæ Sedulitate et Diligentia, rectaque et constante in Deum Mente, tuo et in ea re cooperante Studio atque Consilio, præfatum reductionis opus in prædicto Regno usque ad hanc diem habetur, ejusdemque præclari Operis perfectio indies magis speretur; ecquæ faciliores progressus habitura res esse dignoscatur, quo nos majorem in bonorum Ecclesiasticorum Possessionibus, in illa superiorum Temporum confusione, per illius Provinciæ homines occupatis, Apostolicæ Benignitatis et Indulgentiæ spem ostenderimus. Nos nolentes tantam dilectissimæ Nobis in Christo Nationis Recuperationem, et tot Animarum pretioso Jesu Christi Domini nostri Sanguine redemptarum, Salutem, ullis terrenarum rerum respectibus impediri more Pij Patris, in Nostrorum et Sanctæ Catholicæ Filiorum, post longum periculosæ peregrinationis tempus, ad Nos respectantium et redeuntium, peroptatum complexum occurrentes; Tibi, de cujus præstanti Virtute, singulari Pietate, Doctrina, Sapientia, ac in Rebus gerendis Prudentia et Dexteritate, plenam in Domino Fiduciam habemus, cum quibuscunque bonorum N. B. Ecclesiasticorum, tam mobilium quam immobilium, in præfato Regno Possessoribus, seu Detentoribus, pro quibus ipsa Serenissima Regina Maria intercesserit, de bonis per eos indebitè detentis, Arbitrio tuo, Authoritate nostra, tractandi, concordandi, transigendi, componendi, et cum eis ut præfata bona sine ullo scrupulo in posterum retinere possint, dispensandi, omniaque et singula alia,

quæ in his, et circa ea quomodolibet necessaria et opportuna fuerint, concludendi et faciendi. Salvo tamen in N. B. his, in quibus, propter rerum magnitudinem et gravitatem, hæc Sancta Sedes merito tibi videretur consulenda, nostro et præfatæ Sedis, beneplacito et confirmatione, plenam et liberam Apostolicam Authoritatem, tenore præsentium, et ex certa scientia, concedimus Facultatem. Non obstantibus Literis, fælicis Recordationis Pauli Papæ II. Prædecessoris nostri, de non alienandis bonis Ecclesiasticis, nisi certa forma servata, et aliis quibusvis Apostolicis, ac in Provincialibus et Synodalibus Conciliis, Edictis Generalibus, vel Specialibus Constitutionibus, et Ordinationibus. Nec non quarumvis Ecclesiarum et Monasteriorum, ac aliorum regularium et piorum Locorum, Juramento, Confirmatione Apostolica, vel quavis alia Firmitate roboratis, Fundationibus, Statutis et Consuetudinibus, illorum Tenores pro sufficienter expressis habentes contrariis quibuscunque.

Datum Romæ apud S. Petrum, sub Annulo Piscatoris,
Die 28. Junij 1554, Pontificatûs Nostri Anno Quinto.

 XXII.

A Letter to Cardinal Pole, from Cardinal de Monte, full of High Civilities.

Al Card. Polo.

Revmo. et Illmo. Sigr. mio Colmo.

RITORNANDO à V. S. Reverendissima et Illustrissima l'Auditor suo con l'Espeditioni, che ella vedrà, à me non occorre dirle altro se non supplicarla, che si degni mantenermi nella sua bona gratia, è di non si scordare d'haver qui un Servitore che in amarla, et osserverla non cede à qualsivoglia altra Persona. è che il maggior Favore, che io sia per aspettare sempre da V. S. Reverendissima et Illustrissima sarà, che le piaccia di comandarmi in tutto questo, che mi conoscerà buono per servirla; il che sò d'haverle scritto più volte, e non mi è grave di replicarlo. Sua Sanctità sta cossi bene della Persona come sia stata di dieci anni in quà, ringratiato Iddio: e saluta e benedice V. S. Reverendissima et Illustrissima e li desidera, e prega ogni prosperità nelle sue Negociationi importantissime, a tutta la Christianita, et io le bacio humilmente le Mani. Di Roma alli xv. di Luglio 1554.

H. CARD. DI MONTE.

XXIII.

A Letter from Cardinal Morone to Cardinal Pole, telling him how uneasy the Pope was to see his going to England so long delayed; but that the Pope was resolved not to recall him.

Al Card. Polo.

Revmo. et Illmo. Sigr. mio Ossmo.

AVANTI la partita mia di Roma hebbi la Lettera di V. S. Reverendissima delli 25 di Maggio in risposta delle mie, che gli haveuo scritto pur alli 6 di Maggio, quando vennero li primi avisi del Nuncio, doppo che V. S. Reverendissima fu ritornata alla Corte dal Viaggio di Francia, hebbi ancor a l'altra di 28 del Medesimo, con la Querela Christiana, che ella fà contro di me, anzi per dir meglio con la Dottrina che V. S. Reverendissima con Sancta Charità querelandosi m'insegna, sopra la quale non m'occorre dir altro, se non che ella ha gran Raggione, et che io l'ho fatto torto a scriverle in quel modo, di che in una parte mi pento, e spero che ella mi habbi perdonato; nell'altra mi allegro, havendo havuto occasione di Guadagnar questa sua altra Lettera, e dato a lei occasione di esplicarsi in questo modo in Lettre come ha fatto, e ne ringratio Dio prima, e poi lei ancora, che si sia degnata mandarmi Lettera cossi grata, la qual potrà servire a più d'un proposito.

La prima di 21, Fù in summa comunicata da me a Nostro Signore parendomi necessario chiarir bene sua Sanctità, si per Giustificatione delle attoni passate di V. S. Reverendissima come per non lasciar, che sua Sanctità stesse nella disperatione dimostrata gia delle cose d'Inghilterra, e della bonta del mezzo della Persona sua: e Benche S. Sanctità non avesse pazienza secondo l'ordinario suo di leggere, o di udir la Lettera, nondimeno le dissi talmente la summa, che mostrò restare satisfattissima, e disse esser più che certa, che quella con haveua dato causa ne all'Imperatore, ne ad altri d'usar con lei termini cosi stravaganti. E quanto alla Revocatione di V. S. Reverendissima sempre persisteva che non si potesse fare senza grand indignità sua, e dishonor della Sede Apostolica, e carico dell'Imperatore istesso, e di V. S. Reverendissima, e gran pregiudicio del Regno d'Inghilterra: et Benche dicesse di scrivere alla Cæsarea Majestà, nondimeno non si risolveua in tutto, com anco non si risolveua nella materia delli beni Ecclesiastici, sopra la qual sua Sanctità ha parlato molte volte variamente; e nel rescri-

vere alla Regina d' Inghilterra, et al Prencipe di Spagna, come V. S. Reverendissima haverà inteso da M. Francisco Stella, et intenderà hora dall' Ormaneto, il qual sarà portator di questa, e tandem vien' espedito in tutti li punti quasi conformi al bisogno, et al desiderio suo.

Io son venuto a star qui a Sutrio sin le prime acque d' Agotto, che poi piacendo a Dio ritornerò a Roma. E le cause della partita mia V. S. Reverendissima hora l'intenderà dal prefato Ormaneto, non essendo stato opportuno scriverle prima; non ho havuto altro scrupolo se non partirmi, restando il Negocio, e l' Espeditioni dell' Ormaneto cossi in pendente. Ma conoscendo la sufficienza, e la diligenza, e la buon' Introdutione, che hanno quelli Ministri di V. S. Reverendissima giudicando, non poterui far di più di quel che già più volte haveua fatto, pensai che essi haveriano potuto supplire meglio di me, come hanno di poi fatto.

Non occorre al presente che io le scriva più a lungo venendo il detto M. Nicolò informato, che non e bisogno affaticarla in leggere mie Lettere. Resta solo che Iddio conduca esso, e M. Antonio a salvamento essendo il viaggio in ogni parte da qui in Fiandra tanto pericoloso, doppo che io preghi, che sua Majestà divina prosperi e felicitì V. S. Reverendissima, ad Honor e Gloria sua in quell' Attioni, che ha per le mani, come son certo farà e che quella mi ami, e mi comandi al solito, perche comme ho detto, faccio conto, s' altro non mi interviene, avanti che di quella possi haver risposta da lei, poter' esser di ritorno a Roma, e con questo faccio fine, e baciandole humilmente la mano in buona Gratia di V. S. Reverendissima mi raccomando. Di Sutrio, alli 13 di Luglio 1554.

IL CARD. MORONE.

Al Card. Polo.

XXIV.

A Letter from Ormanet to Priuli, giving an Account of what pass'd in an Audience the Bishop of Arras gave him.

A Monsieur Priuli.

Clarismo. e Mto. Revdo. Sigr. mio.

QUESTA mattina assai per Tempo io gionsi al Campo, et ancor che io poco sperassi d'haver commoda audienza da Monsieur d' Arras, stando sì sul Marchiare, nondimeno l' hebbi con la Gratia di nostro Signore Iddio, assai com-

moda e grata, e fui gratiosamente visto da S. Signoria alla quale feci intendere tutto quello, che mi era stato commesso da Monsieur Illustrissimo. La Risposta fù che l' Imperatore haveua molto a cuore queste cose della Religione, e che non haverebbe mai mancaco d'aiutare questa sant' impresa, come ha sempre fatto in simili occasioni con pericoli fin della Vita, ma che quanto all' opportunità del tempo, la quale era stata il principio e fundamento del mio Raggionamento, a lui pareva, che si fosse caminato alquanto prosperamente, non si sapendo altro doppo la venuta del Rè d' Inghilterra, che la Celebration' e solennità del matrimonio, e che pur Sarrebbe stato a proposito, innanzi che s' andasse più oltre, veder che camino pigliavano le cose del Regno, e che dovendosi dar conto a sua Majestà di quello, perche io ero stato mandato, esso guidicava necessario che si fosse venuto più al particolare circa due cose, la forma delle facultà d' intorno questi beni (che gran differenza Sarebbe se fosse stata commessa la cosa o al S. Cardinale, o alli Serenissimi Principi) e poi il modo che voleua tener sua Sig. Reverendissima circa questo assetto, e qui esso tocco che fosse stato bene vedere la Copia delle Faculta. A la cosa del tempo io risposi che per questa opera era sempre maturo, immò che non se ne doveua perdere momento per il pericolo dell' anime, oltre che dovendosi dar principio a quest' impresa col far capace ogn' uno di quello, che veramente fosse il ben suo, e persuaderlo ad abbracciarlo, il qual' Officio spetta principalmente al Signior Legato, non si vede che a far questo il tempo non sia sempre maturo, soggiungendo che S. Majesta non dovrebbe mai lasciar passar l' occasione di questa venuta del Principe suo figliuolo iu dar compimento a questa riduzione, percio che facendosi hora, l' honor di questa impresa sarebbe stato attribuito a lui. Quanto al particolar delle facultà, dissi che havendo detto a S. Signoria che questo assetto era stato commessa all' arbitrio di S. Signoria Illustrissima mi pareva d' haver satisfatto assai, e che del modo del procedere ella non era ancora risoluto, non si potendo pigliare in una cosa tale alcuna resolutione se non sul fatto, e doppo che ella fosse stata presente, per la necessaria informatione di molte cose che corrono in questa materia, circa la quale toccai alcuni altri punti, che S. Signoria Reverendissima intendera più lungamente alla mia venuta. La conclusione fù che esso non mancherebbe d' informar sua Majestà del tutto, e per far ogni buon officio in questo, e qui mi disse dell' animo che haveva sempre havuto d' aiutar queste cose della Religione, e del desiderio che teneva di servir sempre S. S. Illustrissima ringratiandola che l'

adoperasse io. Circa l' aspetter la risposta di S. Majestà mi disse che non potendo esso far' all' hora questo officio per la partita del campo, io me ne venissi a Valentiana, dove havuta la resolutione da S. Majestà mi farebbe chiamarè: e che non mi pigliassi altro affanno di questo, e cossi me ne son venuto quà con questo disegno, di dar tempo tutto dimane a S. Signoria di far quest' officio, e posdimane non essendo chiamato ritornarmene a sollicitare l' espeditione. Io ho voluto dar questo conto di quello che fin' hora e passato acciò che non ritornando io, a quel tempo che fossi stato aspettato, non si stesse in qualche suspension d' animo. Sua Majestà sta gagliarda, e cavalca, e va personalmente vedendo l' essercito, e le cose come passano, il qual' essercito hoggi innanzi mezzo giorno e partito da Dolci quattro leghe lontano di quà, et e andato ad un altro viaggio chiamato lieu S. Amando lontano da quello una legha, e più vicino al campo Francese, il quale questa mattina e partito da Crevacore e venuto una legha più in quà. Bascio la mano a Monsr. Illustrissimo e mi raccomando a V. S. da Valentiano. L' ultimo di Luglio 1554.

SER' NICOLÒ ORMANETA.

XXV.

The Letter that the Bishop of Arras wrote to Cardinal Pole upon that Audience.

Al Card Polo.

Illmo. e Revmo. Sigr. mio Ossmo.

TROVOMI con due Lettere di V. S. Illustrissima nella prima delle quali elle si rallegra della felice arrivata del Principe N. S. adesso Re d' Inghilterra in quel Regno, e del consumato Matrimonio, la Lettera del medesimo per S. Majestà Cesarea ho data io medesimo, alla quale e piacciuto sommamente l' officio tanto amorevolmente da V. S. Illustrissima: dipoi arrivò assai presto il suo Auditore portator di questa, venuto da Roma, dal quale ho inteso quanto V. S. Reverendissima li haveva commesso di riferrimi sopra le Lettere Credentiali, che egli mi ha portato, di che tutto ho fatto relatione a S. Majestà Cesarea, la quale mi ha comandata risponderle quello che esso suo Auditore le potrà riferire, non giudicando S. Majestà conveniente, che V. S. Reverendissima pigli il camino d' Inghilterra fin tanto, che consultato il tutto con quelli Serenissimi Re, come fa con un corriero expresso partito hoggi, s' intenda da loro il stato presente delle cose di la e quello che conforme a questo

quel Regno potria al presente comportare, accio che inteso il tutto S. Majestà possa meglio risolversi alla risposta che ella haverà a dare a V. S. Reverendissima su quella che di sua parte ha proposto il detto suo Auditore: non dubitando punto che come sua Maestà e V. S. Illustrissima hanno il zelo, che esse et ambidoi i Rè hanno alle cose delle Religione, che terranno per certo, che non lasceranno preterir punto di quello che convenghi al rimedio d' esse nel punto Regno: caminandovi contal moderatione, che in luogo di farvi del bene, non si troncassè per sempre il camino al remedio. E senza più a V. S. Illustrissima bacio humilmente la mano. Dall' exercito Cesarea appresso Buchain li iij d'Agosto 1554.

Di V. S. Reverendissima
Humil Ser'e il VESCOVO d'ARRAS.

XXVI.

Cardinal Pole's Answer to the Bishop of Arras's Letter.

A Monsr. d'Arras.

Molto Illre. Revdo. Sigr.

DALLA Lettera di V. S. e dalla relatione del mio Auditore ho inteso quanto e piaciuto a sua Maestà farmi per hora sapere della mente sua, intorno il negocio della mia legatione in Inghilterrà, riservandosi a darmene maggior resolutione, quando haverà inteso da quilli Serenissimi Principi il presente stato delle cose di la, per ilche haveva spedito subito un corriero; Io mio sono molto rallegrato, vedendo che in mezo di tanti, et si urgenti negocii della guerra S. Majestà habbia havuto tanta cura, e sollicitudine di questa causa di Dio, la quale quando sia ben conclusa, non dubito le porterà seco ogni buon successo in tutto il resto; starò a spettando quello che piacerà a S. Majestà di farmi sapere, poiche haverà havuto risposta d'Inghilterra, ne altramente pensai prima mi convenisse fare. Et in questo mezo pregarò la bontà d'Iddio, che cossi faccia ben intendere a tutto il corpo di quel Regno questo tempo, nel quale sua Divina Maestà lo visita con la gratia sua, come son certo intendino benissimo i capi loro, acciò che non si habbita a dir contra di essi, *milvus cognovit tempus suum, populs autem hic non cognovit tempus visitationis suæ*, ma havendo Iddio data gratia e quei Catholici Principi, a i quali tocca far' intendere et essequir' a gli altri, quello che in questa causa con l'honor di S. Majestà sarà di salute, et universal beneficio di tutti, spero che le Maestà loro non siano per mancare di

far' in ciò quello, ch' ogn' uno aspetta dalla pietà loro, essendo massimamente eccitati, et aiutati et in ciò dall' authorità e prudentia di sua Majestà Cesarea: havendo inteso che a V. S. saria stato di satisfattione veder copia del Breve della facultà concessami da N. Sr. circa la dispositione di i beni ecclesiastici, io glie la mando con questa, pregandola sia contenta farmi intendere dalla ricevuta, e molto la ringratio dell' amorevolezza sua verso di me, e della cortesia usata al detto mio Auditore. Dal Monasterio di Diligàm. alli 5 d' Agosto 1554.

REGINALDO CARD' POLO.

XXVII.

Cardinal Pole's Letter to King Philip.

Al Re d' Inghilterra.

Ser'me Rex.

CUM maximè antea lætatus essem, cognito ex fama ipsa, et litteris meorum optatissimo Majestatis tuæ in Angliam adventu, et fællicissimis nuptiis, quæ cum Serenissima Regina nostra summo omnium gaudio et gratulatione celebratæ sunt: tamen hanc meam lætitiã magnoperè cumularunt Serenitatis tuæ litteræ a Domino Comite de Horne, cum is in castris apud Majestatem Cæsaream remansisset, heri missæ ad me per nobilem Virum D. de Sto. Martino Majestatis tuæ domesticum, eundem cui ego has ad illam perferendas dedi. Etenim expressam in illis imaginem vidi ejus humanitatis ac benignitatis, qua Majestatem tuam præter reliquas eximias virtutes excellere omnes prædicant, quæ quidem virtus ab animi verè Regii altitudine proficiscitur. Itaq; ego Majestati tuæ ob hoc benevolentia signum mihi impertitum maximas ut debeo gratias, ac tametsi per alia Litteras uberius hoc ipso officio functus sum, tamen iterum illi de hoc fællici matrimonio divina providentia, ut planè persuasum habeo, ad istius Regni quietem conciliato, gratulor. Idq; eo magis quod confido brevi futurum, ut ad coram sibi Pontificis Maximi nomine gratulandum, quemadmodum in mandatis habeo, Majestatis tuæ pietas aditum mihi patefaciat cum summo totius Ecclesiæ gaudio, et istius Regni salute. Reliquum est ut Majestati tuæ omnia obsequia, quæ illi vel pro Legationis munere publice præstare possum, vel jam ut meo Principi ac Domino privatim debeo, deferam, atque pollicear. Quæ quidem in rebus omnibus, quæ ad ejus amplitudinem, laudem, honoremque pertinebunt Studiossimè semper præstabo.

Deus Opt. Max. Majestatem tuam una cum Serenissima Reverendissima Regna custodiat, ac diutissime fœlicem conservat. Monrio. Diligà prope Bruxellas vii Idus Augusti 1554.

REGINALDO CARD. POLUS.

XXVIII.

A Letter of Cardinal Pole's to the Pope, giving an Account of a Conference, that he had with Charles the Vth, concerning the Church Lands.

Beatissime Pater.

E MOLTO tempo che non havendo cosa d'importanza, non ho scritto a V. Santitat per non molestarle: facendole col mezo del mio Agente intendere tutto quello che occorreva; e benche hora jo non habbia da dirle quanto desiderarei, nondimeno mi e parso conveniente scriverle, e darle conto del raggiamento prima havuta con Monsieur d'Arrass et poi di quel che ho negotiatio con sua Majestà. Mons. d'Arras alli ex che fu il giorno istesso che sua Majestà torno, essendomi venuto a visitare, trovandosi all hora meco Monsieur il Nuncio, mi disse, che sua Majestà havea veduta la Lettera che io mandai ultimamente per l' auditor mio, e che ella era benissimo disposta verso questo negotio della Religione in Inghilterra come si conveniva, e si poteva credere per la sua Pietat, et anche per l'interesse, che ne sequeria de quel Regno et de questi Paiesi per la congiunzione che e tra loro. Si che quanto a questa parte di disponer sua Majestà non accader far altro. Ma che era ben necessario, che io venissi a particolari, et atrattar de gli impedimenti, e della via di rimoverli: Sopra che sua Maesta mi udiva molto volentieri, Jo risposi che veramente non era da dubitare del buono e pronto animo di sua Maesta, e che io ni era stato sempre persuassissimo. Na che quanto pertineva all officio mio per esser io stato mandato da V. Santita per far intender L'ottima sua mente verso la salute di quello Regno, e la prontezza di porgere tutti quei remedii che dall' autorita sua potesser venire; a me non toccava sar altro, che procurard' haver l'adito: E che ad esse Principi, quali sono ful fatto, et hanno il governo in mano, le apparteneva, far intendere gli impedimenti, che fussero in contrario: E tornando pur esso Monsieur d'Arras che bisognava che io descendessi alli particolari, io replicai che in questa causa non conveniva in modo alcuno che si procedesse come si era

fatto in quella della pace ; nella quale ciascuna delle parti stava sopra di se non volendosi, ma solo cercando di scoprirne, l'altra, per rispetto de gli interesse particolari ; perciò che questa e una causa commune e nella quale V. Santità e sua Maesta Cesarea, et quei Principi hanno il medesimo fine, et noi ancora come ministri. Confermo cio esser vero quanto al tratar della pace, con dire in effetto in tratar del negozio della pace io mi armo tutto. Mar pur tuttavia tornava a dire, che io dovessi pensare e ragionar in particolare, con sua Maesta di quest impedimenti. E Monsieur il Nuncio al hora voltatosi a me disse, che in effetto era bisogno venire a questi particolari : E cosi al sine restammo che ogniuno ci pensasse sopra.

Alli xi poi nell andar da S. Majesta, Monsieur d'Arras torna a replicarmi il medesimo ; nell audientia ai S. Maesta, nella quale si trovo presenté Monsieur il Nuncio, e Monsieur d'Arras, poiche mi fui ralegrato con sua Maesta, che havendo liberato questi suoi paesi della Molestie della Guerre, droppo tanti travagli, e d'animo e di corpo fusse tornato piu gagliarda e meglio disposta che quando si parti ; in che si videv a cheil Signior Iddio haveva preservata et preservava, a maggior cose in honor di S. Divina Maesta a beneficio commune. Sua Maesta confermo sentersi assai bene, e disse dele indispositione che haveva havuta in Arras e altre cose in simil proposito: Entrai poi a dire della Lettera, che io haveva scritta a S. Maesta della risposta che Monsieur d'Arras mi haveva fatta, che era stata di rimetersi al breve. Retorno di sua Maesta qui, e dissi che se havessi a tratter questo negozio con altro Principe, della Pieta del quale non fussi tanto persuaso, quanto io sono certo di quella di sua Maesta, dimostrata da lei con tanti segni, e nella vita sua privata, e nell attioni publiche, cercarei de essortarlo per tante vie quante si potria ad abbracciar, e favorir questa cosi santa causa. Ma che non essendo bisogno fare questo con S. Maesta, e tanto piu per esser in questa causa con honore d'Iddio, congiunto anco il beneficio di S. Maesta et del Serenissimo Re suo figlivoło, solo aspettava da lei ogni ajuto per remover gli impedimenti, che fussero in questo negozio: i quali per quanto io poteva considerare sono di duo sorti: Uno pertinente alla Doctrina Catollica, nella quale non poteva esser in alcun modo indulgente, per esser cosa pertinente alla fide ne poteva sanar altrimenti questo male, che con introdurre de nuovo la buona Doctrina. L' altro impedimento essendo de i beni, gli usurpatori di quale sapendo la severita delle Leggi Ecclesiastiche, temevano per questa causa di ritornar al Obedienza della Chiesa, disse dissi che in questa parte V. Santità poteva, et era disposta ad usar la sua be-

nignita et indulgenza : E primo quanto alle Censure e pene incorse, et alle Restituzione de frutti percetti, che era di grand' importanza, V. Santita aveva animo nell' una nell' altra di questo due cose d'usar ogni indulgenza, rimittendo liberamento il tutto : Ne pensava d'applicar parte alcuna de detti beni a se, ne alla Sede Apostolica, come molti temevano : Benche di Ragione lo potesse fare, per le ingiurie et danni ricevuti : ma che voleva convertir il tutto in sevitio d'Iddio, et a Beneficio del Regno, senza haver pur una minima consideratione del suo privato interesse : Et confidandosi nella Pietà di quei Principi, voleva far loro quest' Honore di far per mezo del suo Legato, quelle gratie che paressero convenienti secondo la proposta et intercessione delle loro Maesta, a quelle Persone che esse giudicassero degne d'essere gratificate, et atte ad ajutar la Causa della Religione. Sua Maesta rispondendo ringratia prima molto V. Santita mostrando di conoscere la sua bona mente, et con dire, che ella in vero aveva fatto assai : Poi disse che per gli impedimenti et occupationi della guerra, non aveva potuto attendere a questo negozio, come faria stato il suo desiderio : Ma che hora gli attendria ; et che aveva già scritto e mandato in Inghilterra, per intender meglio in questa parte il stato delle cose, et aspettava in breve risposta : Et che bisognava ben considerare fin dove si potesse andare nel rimover questo impedimento d' beni ; il quale esso per l'esperienza che aveva havuto in Germania, conosceva esser il principale. Perchioche quanto alla Doctrina, disse, che poco se ne curavano questo tali, non credendo ne all' una ne all' altra via : Disse anche che essendostati questi beni dedicati a Dio, non era da concedere così ogni cosa, a quelli che li tenevano : E che se bene a lei io dicesse fin dove s'estendesse la mia facultà, no pero si aveva da far intendere il tutto ad altri : E che sarà bisogno veder il breve della facultà, per ampliarle dove fusse necessario : Alche io risposi haverlo già fatto vedere a Monsieur d'Arras, il quale non disse altra : E dubitando io che questa non fusse via di maggior dilatione dissi a S. Maesta, che devendosi come io intendeva e come S. Maesta doveva saper meglio, fare in breve il Parlamento, era d'avertire grandimente, che non si facesse senza Conclusione nella causa dell'obediencia della Chiesa ; che quando altrimenti si facesse, sarebbe d' un grandissimo scandalo a tutto il Mondo, e danno alla detta causa : E che se bene la Regina a fare un così grande atto, aveva giudicato haver bisogno della congiunzione del Re suo Marito, come che non esse bonom Mulierem esse solam, se hora che Iddio ha prosperito e condotto al fine questa santa congiunzione, si differisse piu l'essecutione di questo effetto, che dove esser il Principio et il Fundamento

di tutte le loro Regie attioni, no restarebbe via di satisfar a Dio, ne a gli Huomini: E dicendo S. Maesta che bisognava anco haver grand rispetto alla mala Dispositione de gli interessati, e quanto universalmente sia abborito questo nome d'obediencia della Chiesa, e questo cappel rosso, e l'habito ancora de i Religiosi, Voltatosi all hora a Monsieur Nuncio e in tel proposito parlando de frati condotti di Spagna dal Re suo figliuolo, che fu consigliato far loro mutar l'habito, se bene cio non si feci, ne si conveniva fare: con dire anco di quanto importanza fusse il tumulto del Popolo, et in tal proposito toccando anche de i mali officij, che non cessavano di fare per ogni via i nemici esterni. Io risposi che volendo aspettare che tutti da se si disponessero, e che cessasse ogni impedimento, saria un non venir mai a fine perchioche, gli interessali massimamente, altro non vorriano se non che si continuasse nel presente stato, con tenere et godere esse, tutto quello che hanno. In fine fu concluso che si aspettasse la riposta d'Inghilterra, col ritorno del Secretario Eras, che saria fra pochi di, e che in questo mezzo io pensassi, e conferissi di quelle cose con Monsieur d'Arras. V. Beatitudine puo con la sua prudenza vedere in che stato si trovi questa causa; e come sara necessario, che qui si trattino le difficulta sopra questa beni; e per non tediarla con maggior lunghezza, quel di piu che mi occurreria dirle V. Santita si degnira intendere dall Agente mio, alla quale conla debita reverenza bazio i santissimi piedi pregnando il Sig. Iddio, che la conservi longamente a Servizio della sua Chiesa. Di Bruxelles alli 13 d'October 1554.

REGINALDUS CARD. POLUS.

XXIX.

A Part of Mason's Letter to Queen Mary, concerning Cardinal Pole.

(Paper Office.)

CARDINAL Poole having been sent to these Quarters for Two Purposes, th'one for the Meaning of a Cyvill Peas between the French King and the Emperor; and the other for the helping to conclude a Spirituall Peas, as he termeth yt, in the Realme of Englande: perceyving neither of them both to come to such a pass as his good Mynde doth desyre, dothe begynne, as me semeth, to be owte of Comfort: And being in manner clerely in dispayre of th'one. yf he receyve not shortlye some Likeliadde of the other, being wery

of so much Tyme spent wythout Frute, begynneth in that case to talk of his Return to Italy. If he return without the seing of his Countrey, lyke as he shall retourne a sorrowful Man, so shall the Realme have lost the Fruition of such a one, as for his Wysdome, joyned with Learning, Vertue and Godlynes, all the World seeketh and adoureth. In whome it is to bee thought, that God hath chosen a speciall Place of Habitation. Such is his Conversation, adorned with infinite Godly Qualities above the ordinary Sorte of Men. And who soever within the Realme lyketh him worst, I wold he might have with him the Talke of one Half Howre. It were a right stony Harte, that in a small Tyme he could not soften, If it be his Fortune to depart, without shewing the Experience herof in the Realme, his going away shall be, in myne Opinion, like the Storye of the Gospell, of such as dwelt in *Regione Geresenorum*, who uppon a fond Feare, desyred Christe, offring himself unto them, *ut discedere a Finibus illorum*.

Thus, most humbly desyring your Grace to pardone my bolde and presumptiouse meddling in Matters passing my Capacitye, I commit the same to the Tuicion of Almighty Godde.

Your Grace's most Humble,
Faithful, and Obedient Subject,

From Bruxells.

JOHN MASONE.

the vth of Octobre 1554.

To the Queen's most Excellent Majestie.

XXX.

A Letter of Cardinal Pole's to Philip the IId, complaining of the Delays that had been made, and desiring a speedy Admittance into England.

SERENISSIME REX.

JAM ANNUS est, cum istius Regiæ domus fores pulsare cæpi nedum quisquam eas mihi aperuit. Tu vero, Rex, si quæras, ut solent qui suas fores pulsare audiunt, quisnam pulset? Atque ego hoc tantum respondeam, me esse qui, ne meo assensu Regia ista domus ei clauderetur, quæ tecum simul eam nunc tenet, passus sum me me Domo et Patria expelli, et exilium viginti annorum hac de causa pertuli. An si hoc dicam, non vel uno hoc nomine dignus videar, cui et in Patriam reditus, et ad vos aditus detur? At ego, nec meo nomine, nec privatam Personam gerens pulso, aut quidquam postulo, sed ejus nomine ejusque Personam referens,

qui Summi Regis et Pastoris Hominum in Terris vicem gerit. Hic est Petri Successor; atque adeo ut non minus verè dicam, ipse Petrus, cujus Authoritas et Potestas, cum antea in isto Regno maximè vigeret ac floureret, postquam non passa est jus Regiæ domus ei adimi, quæ nunc eam possidet, ex eo per summam injuriam est ejecta. Is Regias per me fores jampridem pulsat, et tamen quæ reliquis omnibus patent ei uni nondum aperiuntur. Quid ita ejus ne pulsantis sonum an vocantis vocem non audierunt, qui intus sunt? Audierunt sane, et quidem non minore cum admiratione Divinæ Potentiæ et Benignitatis erga Ecclesiam, quam olim Maria illa affecta fuerit, cum ut est in Actis Apostolorum, Rhode ancilla ei nunciasset Petrum quem Rex in vincula conjecerat, ut mox necaret, et pro quo Ecclesia assidue precabatur è carcere liberatum ante ostium pulsantem stare. Ut enim hoc ei cæterisque qui cum illa erant magnam attulit admirationem, ita nunc qui norunt eos qui Petri Authoritatem Potestatemq; in isto Regno retinendam esse contendebant, in vincula Herodiano Imperio conjectos, et crudelissime interfectos fuisse, quin etiam Successorum Petri nomina è libris omnibus sublata in quibus preces Ecclesiæ pro eorum incolumitate ac salute continebantur, qui inquam hæc norunt, facta ad omnem Memoriam Petri Autoritatis à Christo traditæ penitus ex Animis Hominum delendam, qui fieri potest ut non maximè admirentur hoc Divinæ Benignitatis et Potentiæ pignus ac Testimonium: Petrum nunc quasi iterum è carcere Herodis liberatum, ad Regiæ domus fores unde hæc omnia iniquissima in eum edicta emanarunt, pulsantem stare, et cum hoc maximè mirandum est, tum illud non minus mirum, à Maria Regina domum hanc teneri: Sed cur illa tandiu foras aperire distulit. De ancilla quidem illud Mariæ Scriptum est, eam Petri Voceaudita præ nimio gaudio suæ quasi oblitam, de aperiendo non cogitasse: Rem prius, ut Mariæ aliisq; qui cum ea erant nunciaret, accurrisse, qui cum primo an ita esset dubitassent, mox cum Petrus pulsare pergeret aperierunt neq; illum domo recipere sunt veriti, etsi maximam timendi causam habeant, Herode ipso vivo et regnante. Hic vero quid dicam de Maria Regina, gaudeo ne eam an timore esse prohibitam quominus aperuerit; presertim cum ipsa Petri Vocem audierit, cum certo sciat eum ad domus suæ januam jamdiu pulsantem stare: Cum admirabilem Dei in hac re potentiam agnoscat, qui non per Angelum, ut tunc Petrum è carcere Herodis, sed sua manu eduxit, dejecta porta ferrea quæ viam ad Regiam ejus domum intercludebat: Scio equidem illam gaudere, scio etiam vero timere; neq; enim nisi timeret tam diu

distulisset. Verum si Petri liberatione gaudet, si rei miraculum agnoscit, quid impedimento fuit quo minus ei ad januam lætabunda occurrerit, eumque meritas Deo gratias agens, introduxerit, Herode præsertim mortuo, omniq; ejus imperio ad eam delato? An fortassis Divina Providentia quæ te dilectum Petri Filium et ei Virum destinarat, illam timore aliquo tantisper affici permisit, dum venisses, ut utriusq; ad rem tam præclaram et salutarem agendam, opera atque officium conjungeretur: Equidem sic antea hunc Mariæ Reginae conjugis tuæ timorem, quod etiam ad eam Scripsi sum interpretatus: Ac propterea ad te nunc, Virum ejus, Principem Religiosissimum, scribo, et abs te ipsius Petri Christi Vicarii nomine postulo, ut illi omnes timoris causas prorsus excutias: Habes vero expeditissimam excutiendi rationem, si consideres eique proponas, quam indignum sit si dum te illa Corporis sui sponsum accerserit, cum non deessent quæ timenda viderentur, tamen omnem timorem sola vicerit, nunc te tano Principi illi conjuncto, timore prohiberi quominus aditum ad se aperiat sponsæ animæ suæ, mecum una et cum Petro tamdiu ad fores expectanti; qui præsertim tot et tam miris modis custodem ejus se, defensoremq; esse declaravit. Noli enim, Rex, putare, me aut solum ad vestram Regiam domum, aut uno tantum Petro comitatum venisse; cujus rei hoc quidem tibi certum Argumentum esse potest, quod tamdiu persevero pulsans: Nam sive ego sulus venissem, solus jampridem abiissem, querens et expostulans quæ aliis omnibus pateant, mihi unj oclusas esse fores; sive una mecum solus Petrus, jampridem is quoque discessisset, meque secum abduxisset, pulvere pedum excusso, quod ei preceptum fuit a Domino ut faceret quotiescunque ejus nomine aliquo accedens non admitteretur. Cum vero nihil ego, quod ad me quidem attinet conquerens, perseverem, cum Petrus pulsare non desistat, utrumque scito ab ipso Christo retineri, ut sibi sponso animæ utriusque vestrum aditus ad vos patefiat. Neque enim unquam verebor dicere, Christum in hac Legatione, qua pro ejus Vicario fungor, mecum adesse: Quamdiu quidem mihi conscius ero me nihil meum, me non vestra, sed vos ipsos toto animo omnique studio quærere. Tu vero, Princeps Catholicæ, cui nunc Divina Providentia et Benignitate additum est alterum hoc præclarum Fidei Defensoris cognomen, quo Reges Angliæ Apostolica Petri Autoritate sunt aucti atque ornati, tecum nunc considera quam id tuæ Pietati conveniat, cum omnibus omnium Principum ad te Legatis aditus patuerit, ut tibi de hoc ipso cognomine adepto gratularentur, solum Successoris Petri qui hoc dedit, Legatum, qui

propterea missus est ut te in solio Regni Divina summi omnium Regis quam affert pace et gratia, confirmet, non admitti? An si quidquam hic ad timorem proponitur, quominus eum admittis non multo magis Christi hac in re metuenda esset offensio, quod ejus Legatus qui omnium primus audiri debuit, tamdiu fores expectet, cum cæteri Homines qui multo post venerunt, nulla interposita mora, introducti auditiq; sint et conorifice dimissi. At hic conqueri incipio; conqueror quidem, sed idcirco conqueror, ne justam tuæ Majestati causam de me conquerendi præbeam, quam sane præberem, si cum periculi, quod ex hac cunctatione admittendi Legati à Christi Vicario Missi, nobis vestroq; Regno impendet, Reginam sæpe admonuerim, nihil de ea re ad Majestatem tuam Scriberem; quod officium cum tibi à me pro eo quo fungor munere maximè debeat, id me satis persoluturum esse arbitror, si his Literis ostendero quantum periculi ei immineat, cui illud vere dici potest, distulisti Christum tuum. Is autem Christum differt, qui Legatum missum, ab ejus Vicario, ad requirendam Obedientiam Ecclesiæ, ipsi Christo debitam, ex quo nostra omnium pendet salus, non statim admittit. Differs vero, tu Princeps, si cum accercitus fueris, ut pro munere Regio viam ad hanc Divinam Obedientiam in tuo isto Regno restituendam munias, ipse alia agas.

 XXXI.

The Lord Paget's and the Lord Hastings's Letter concerning Cardinal Pole. An Original.

(Paper Office.)

It maie please your most Excellent Majesty to be advertised, that arriving here upon Sunday last in the Forenoone, we had Audience of the Emperors Majesty in the Afternoone, notwithstanding that the same had that Daie received the Blessed Sacrament, wherby we noted a great Care in him, for the Expedicion of us hence again: After dew Commendation made unto him by us, on your Majesties Behalfe, and the Causes of our comyng declared unto him with suche Circumstances, as by the Tenure of our Instructions, we have in Charge to open unto him, he rejoyced verey much to here the same; and first giving unto you both most hearty Thanks for your Commendations, and then inquiring very diligently of your good Prosperities and Wellfares, aud specially (Madame) of the State of

your Majesties Persones, he roused himself with a merry Chere, and said, that among many great Benefits, for the which he thought himself most bounden unto God, this was one of the greatest, that it had pleased him to hold his Blessed Hand over that Realme; and so taking occasion to reherse in what good Estate, and great Reputation, he knew the Realme of England had bene in the Beginning; and afterward into what Calamities the same fell into; much (he said) to his Regret; he gave God Thanks, not only for the great Miracles, which he had shewed upon your Majestie to make you his apt Minister for the restoring of that Kingdome to the Auncient Dignite, Welth, and Renowne, but also for that it hath pleased him to give you so sone, so certaine a Hope of Succession; wherof like as he hath Cause for his Parte (he said) to Rejoyce and take great Comforte, so hath all England greater Cause to think themselves most bounden unto God, to please him, and to serve him for the same: These Tydings, he said, of the State of your Majesties Persones (Madame) with the Report that we had made unto him of the great Conformite, and hole Consent of the Noble Men, and others in their Proceedings before your Majesties, touching the receiving of my Lord Cardinal into England, and their earnest Submissions to the Obedience, and Union of the Catholique Church, were so pleasant unto him, as, if he had been half Deade, yet they shuld have been ynoughe to have revived him again. These and many other suche like Wordes he used to declare the Joy, and Contentment of his Minde, for the good Successe of this Matter. In the mayning whereof there, if any Thing (said he) shuld fortune, wherin his Advise might be thought requisite, your Majesties shuld not onley find the same ready, but also in any other Thing, that laie in him, which might serve to your Honors, and the Benefite of the Realme: To this when we for our Parts had joined such Talk, as to this Purpose seemed to our Poor Witts Convenient, declaring your Godly Dispositiones in this Mater, how much you reposed your selfs upon his great Wisdome and Experience; what Confidence you had in his Fatherly Love, and Friendly Affections towards your Majesties, and the Benefite of your Realms: We toke our leaves of his Majestie, and repaired furthwith unto my Lord Cardinal, whose Gladnes of our comyng we shall not need with many Words to declare unto your Majestie; nor yet what Speech he used to set furth, how much he was bounden unto your Majesties for your Gracious Disposition towards him, and how much both you and he were

bounden to Almighty God, for the bending of your Harts this waies, for your Majesties shall and maie perceive the same more plainly by himself at his comyng unto your Presence. This under your Majesties Corrections we maie be bold to write unto you, that we believe verely that whensoever he shall be in England, the same shall fare the better for him, for he is the Man of God, full of all Godlines and Vertue, ready to humble himself to all Facions that may do good; and therefore he is contented, not only to come into England in such sort as your Majesties have appointed, not as a Legate, but as a Cardinal, and Ambassador to your Majesties, but in any other sort whatsoever it be, that your Majesties will appoint; he assuring your Majesties, that touching the Matter of Possessions, all Things shall come to passe, on the Pope's Behalfe, in such sort as every Man there shall have Cause to be contented. Yesterday Night he toke h's Leave of the Emperour, and so did we also. This Daie he repaireth onwards his Journey, to an Abbaye Two Miles hence, whither he hath used much to resorte, the Tyme of his abode here. To Morrow at Night to Dendermount; Thursday to Gawnte; Friday to Bruges; Saturday to Newport; Sunday to Dunkirke; Monday to Calice; (for his weake Body can make no great Journies) and his Estate also is to be considered. In this Journey we shall not faile to do him all the Honour and Service we can, aswell for that we take it to be our special Charge, as for that also his great Virtues have wonne us, and bind us to the same: We have written now, besides our speaking at our passing by, to the Lord Depute of Calice, for all Things to be in a redines for his Transportation; so as we trust we shall not have occasion to tarry long there. And thus we beseeche Almighty God to preserve both your Majesties long, and long to live together to your own good Contentments, and to the great Comfort, and Benefit of us your poor Subjects. From Bruxells the 13th of November in the Morning, 1554.

Your Majesties

Most Humble, Faithful,

And Obedient Servants,

WILLIAM PAGET.

EDW. HASTINGS.

To the King and Queen's Majesties.

XXXII.

An Original Letter of Mason's, of a Preacher that pressed the Restitution of Church-Lands.

(Paper-Office.)

AFTER most hartie Commendations, I have sent to my Lords at this present the Emperor's Commissaries Answer made at the Diett, to a Letter lately sent from the French King to the said Diett, of the Circulls of Germany assembled at Francfort. And forasmuche as yt chanced me at the Closing up of my Lettre, to have the Sight of an other Answer made to the saied Lettre, by some bearing good Will to the Emperor's Affaires, I thought good to coppinge it, and to send it unto you; albeit by the reading therof, yt may appere yt was made by some Man, rather to assaye his Witte, and to declare his Affection, then of intent to answer peticulerly the Matier. It was this morning told me, by one of the Emperor's Counsell, who misliked muche the Matier, that a Preacher of ours, whose Name he rehersed, betithe Pulpet jolyly in England, for the Restitution of Abbaye Lands. If it be so meant by the Prince, and be thought convenient so to be, then doth he his Duetie; but yf contrarely, yt be neither meant nor thought convenient, it is a strange Thing in a well ordered Commonwealth, that a Subject shall be so hardie to crye unso the People openly such Learning, as wherby your Winter Works maye in the Somer be attempted with some Storme. And wer the thing fitt to be talked of, yet were the Princes and the Counsell, who might remedy it, meter to be spoken with therin, then the Multitude, who therby may receyve an yll Impression, and an Occasion of lewd Thinking, and lewde Talking, and lewd Doing also, if it may lye in their Powers; and that is all, that of Sowing thies Maters amongs them can ensue. These unbridled Preachings were so much to be misliked in the yll governed Tyme, as Good Men trusted, in this Good Governance, it should have been amended. And so maye it be, when it shall please my Lords of the Counsell as diligently to consyder it, as it is more then necessarie to be loked unto. The Partye, me thinketh, might well be put to Silence, if he were asked, How, being a Monk, and having professed and vowed solemplely wilfull Poverty, he can with Conscience keep a Deanery, and Three or Four Benefices? I heare, by the Report of other Ambassadoirs here, of the Return of the Realme to the Unitie of Christen Church. wherof all good

Men have much cause to rejoyse. I would have been glad to have been able, at the least, to have confirmed the News by some certaine Knowledge: But being the Ordenarye of Ambassadors of England, to knowe least of all others of the Matiers of the Realm, I must contest my self; trusting that, as I am enformed, the Ambassador ther hath lost his Name: For that it is not thought necessarie the Father to have an Ambassador to the Sonne, so shall with Tyme, this Office on this Side being no more needful then it is, be discharged also. Or if myne Abode shall be longer, then wold I att Lesure be a Suter to you, to be a Mean for besure to come over for Three Weeks, or a Month, to see the King's Highnes, and to doe his Majesty my Duty, and so to return. I mean no Haste, but as Matter and Occasion may serve hereafter. Thus I committ you to the Keeping of Almighty God. At Brussels, the 12th Day of December 1554.

Your most assuredly,

JOHN MASONE.

12th of December 1554.

To the Right Honourable Sir
Wm. Peter, Kt. King and
Queen's Principal Secre-
tarye.

XXXIII.

*Cardinal Pole's Commission to the Bishops, to Reconcile all
in their Dioceses to the Church of Rome.*

(Ex Reg. Norwic. F. 58. b.)

REGINALDUS, Miseratione divina, Sanctæ Mariæ in Cos-
medim Sanctæ Romanæ Ecclesiæ, Cardinalis Polus, Nun-
cupatus Sanctissimi Domini nostri Papæ, et Sedis Apos-
tolicæ, ad Serenissimos Philippum et Mariam, Angliæ
Reges, et universum Angliæ Regnum, de Latere Legatus.
Venerabili, ac Nobis in Christo Dilecto, Episcopo Norwi-
censi, seu ejus in Spiritualibus [Vicario] Generali, Salutem
in Domino sempiternam. Cum Sanctissimus in Christo
Pater Dominus noster, Dominus Julius, divina Providentia
Papa Tertius, inter alias Facultates, pro hujus Regni, omni-
umque Personarum in eo existentium, Sanctæ Ecclesiæ
Catholicæ Reconciliationem faciendam necessarias, Nobis
in nostra hac Legatione concessas, hanc specialiter, indulse-
rit, ut quoscunque in Hæresium et Schismatis errores lap-

sos, ab iis, et à quibuscunque censuris et pœnis propterea incursis, absolvere, et cum eis super irregularitate præmissorum occasione contracta dispensare, et alia multa ad hæc necessaria, seu quomodolibet opportuna facere. Et hoc idem munus Catholicis locorum Ordinariis, et aliis Personis Deum timentibus, fide insignibus, et Literarum scientia præditis, demandare possumus; prout in ejus Literis, tam sub plunho, quam in forma brevis expeditis plenius continetur. Cumque Dei Benignitate, et Serenissimorum Regum Pietate, Regnum hoc universaliter, et omnes Domini, Spirituales et Temporales, aliæque Personæ communitatum, in eo quod proximè celebratum est, Parlamento congregato singulariter primo: Et deinde universum Corpus Cleri Provinciæ Cantuariensis, et omnes ferè Personæ singulæ dictum Corpus repræsentantes, coram nobis existen', aliæque pleræque fuerint Sanctæ Ecclesiæ Catholicæ, per Nos ipsos reconciliatæ. Speramusque fore, ut omnes aliæ quæ reconciliatæ adhuc non sunt, reconciliari debeant; difficileque, et potius impossibile sit, ut tam numerosa Multitudo per Nos ipsos reconcilietur. Ideo vices nostras, in hoc, Locorum Ordinariis, et aliis Personis ut supra qualificatis, delegandas duximus: Circumspectioni igitur vestræ, de cujus Probitate, et Chritatis zelo, plenam in Domino Fiduciam obtinemus, Auctoritate Apostolica, Nobis, per Literas ejusdem Sanctissimi Domini nostri Papæ concessa, et per nos vobis nunc impensa, omnes et singulas utriusque Sexus, tam Laicas quam Ecclesiasticas, Seculares, et quorumve Ordinum Regulares vestræ Civitatis et Dioces' Personas, in quibusvis etiam Sacris Ordinibus constitutas, cujuscunque Status et Qualitatis existant, Etiam si Capitulum, Collegium, Universitas, seu Communitas fuerit, quarumvis Hæresum aut novarum Sectarum Professores, aut in eis culpabiles vel suspectas, ac credentes, receptatores, aut fautores eorum, suos errores agnoscentes, ac de illis dolentes; et ad orthodoxam Fidem recepi humiliter postulan' cognita in ipsis, vera, et non ficta, aut simulata* Potentia, ab omnibus et singulis Hæresum, Schismatis, et ab orthodoxa Fide, Apostasiarum et Blasphemiarum, et aliorum quorumcunque similium errorum; etiam sub generali Sermone non venientium peccatis, criminibus, excessibus et delictis; de quibus tamen jam inquisiti, vel accusati, seu condemnati non fuerint, et quibusvis Excommunicationis, Suspensionis, et Interdictorum, et aliis Ecclesiasticis et Temporalibus, Censuris et Pœnis, in eas præmissorum et infrascriptorum occasione, à Jure vel

* L. Penitentia.

ab Homine latis vel promulgatis; etiamsi in eis pluribus Annis insorduerint, et earum Absolutio, dictæ Sedi etiam per Literas in Cœna Domini legi consuetas, reservata existat in utroque Conscientiæ, scilicet et contentioso foro, eos vero qui jam inquisiti, vel accusati, aut condemnati fuerint, et præfertur, ad cor revertentes in foro Conscientiæ, tantum plenariè absolventur et liberentur. Necnon cum eis super irregularitate, per eos præmissorum occasione contracta, etiam quia sic Ligati, Missas et alia Divina Officia, etiam contra Ritus et Ceremonias hactenus probatas et usitatas celebraverint, aut illis alias se immiscuerint, contracta quoque irregularitate, et aliis præmissis non obstantibus, in suis Ordinibus, etiam ab Hæreticis et Schismaticis Episcopis, etiam minus ritè, dummodo in eorum collatione, Ecclesiæ Forma et Intentio sit servata, per eos susceptis, et in eorum susceptione; etiamsi Juramentum contra Papatum Romanum præstiterint; etiam in Altaris Ministerio ministrare, ac quæcunque, quotcunque, et qualiacunque; etiam Curata invicem tamen se Compatientia, Beneficia Secularia vel Regularia, Dignitatibus in Collegiatis, Ecclesiis Principalibus, et in Cathedralibus, etiam Metropolitanis post Pontificalem, majoribus exceptis; etiam à Schismaticis Episcopis, seu aliis Collatoribus; etiam Laicalis Pietatis prætextu habita, Auctoritate Apostolica retinere, dummodo alteri Jus quæsitum non sit, et non promotos ad omnes etiam Sacros, et Presbiteratus Ordines, à suis Ordinariis*, si digni et idonei reperti fuerint, ritè et legitime promoveri, ac Beneficia Ecclesiastica etiam curata, si eis alias canonicè conferantur, recipere et retinere valeant, qualitate temporis, Ministrorum defectu, et Ecclesiæ Necessitatibus, Utilitatibusque ita poscen' dispensand' et indulgend' ac omnem inhabilitatis et infamiæ maculam, sive notam, ex præmiss' quomodolibet insugen' penitus et omnino abolend'. Necnon in pristinum, et eum in quo ante præmissa quomodolibet erant, Statum ita ut omnibus et singulis Gratiis, Privilegiis, Favoribus et Indultis, quibus cæteri Christi Fideles gaudent, et gaudere quomodolibet possunt, uti et gaudere valeant, in omnibus, et per omnia; perinde ac si à Fide Catholica in aliquo nunquam defecissent, restituend' et reponend' et redintegrand', et eis, dummodo Corde contriti, sua errata et excessus, Circumspectioni vestræ, alicui alteri per eos eligend', Catholico Confessori sacramentaliter confiteantur; et Pœniten' salutare eis præmiss' injungend' omnino adimpleatur: omnem publicam Confessionem, Abjurationem, Renunciationem et Pœnitentiam, jure debit' arbitrio vestro moderan', vel in

* F. 60. a.

tot' remitten'. Necnon quoscunque Regulares et Religiosos, extra eorum regularia loca, absque Sedis Apostolicæ Licentia, errantes ab Apostasiæ reatu et Excommunicationis, aliisque Censuris et Pœnis Ecclesiasticis, per eos propterea, etiam juxta suorum Ordinum instituta incurs', injuncta eis pro modo culpæ, Pœnitentia salutari pariter absolvend': Et super quacunq; irregularitate propterea, per eos contracta, ac cum eis ut alicui Curato Benefic' de illud obtinen' consensu, etiam in habitu Clerici Secularis, habitur' suum regularum sub honesta toga Presbyteri Secularis deferen', deservire, et extra eadem loco regularia remanere ad beneplacitum nostrum, liberè et licitè possunt, eadem Auctoritate Apostolica, ob defectum Ministrorum, et alias prædictas causas, dispensandi. Ac quoscunque quum in Sacris Ordinibus constituti, Matrimonia etiam cum Viduis et corruptis Mulieribus de fact' contraxerint, postquam Mulieris sic copulat' rejecerint, illisque abjurerint, ab hujusmodi excessibus, et Excommunicationis Sententia imposit', eis pro modo culpæ, Pœnitentia salutari, in forma Ecclesiæ consueta absolvend': Ac cum eis, postquam Pœnitentiam peregerint, et continenter ac laudabiliter vivere cogniti fuerint, super Bigamia propterea per eos contract'; Ita ut ea non obstan', in quibusvis susceptis et suscipiendis Ordinibus; etiam in Altaris Ministerio ministrare, ac alicui Beneficio Ecclesiastico, de illud obtinentis consensu deservire; et extra tamen Diocesan, in qua fuit copulatus eisdem de caus' dispensand'. Necnon Parochialium Ecclesiarum tuæ Dioces' Rectores sive Curatos, de quorum Fide, Probitate, Circumspection' ac Charitatis zelo, plena Fiducia conspici possit, ad quarumcunque utriusque sexus Suæ Parochiæ Personarum Laicarum, tantum Absolutionem, et Ecclesiæ Catholicæ Reconciliationem, ut præfertur, Auctoritate Apostolica, faciendam. Et si qui ex Curatis prædictis ad id idonei non fuerint, in eorum defectum alias idoneas et sufficientes Personas, qui eorum Vices suppleant nominand' et deputand' quas sic per eas nominat' et deputat' in locum nostrum in Remissionibus, absolutionibus, et reconciliationibus substituimus eisque vices nostras subdelegamus: plenam et liberam Auctoritate Apostolica nobis ut præmittitur concessa, tenore presentium concedimus Facultatem: vosque in præmissis omnibusque in nostrum locum substituimus præmissis ac regula de insordesen' et ordinationibus Apostolicis, et omnibus illis, quæ in Literis Prædictis Sanctitas sua voluit, non obstare, contrariis non obstantibus quibuscunque præsentibus in præteritis casibus locum haben' et ad beneplacitum nostrum duraturis. Dat' Lambeth' prope Londin' Winton'

Dioc' Anno à Nativitate Domini Millesimo Quingentesimo
 Quinquagesimo Quinto Quarto Calen' Februarii Pontifica-
 tus Sanctissimi in Christo Patris et Domini nostri Domini
 Julii Divina Providentia Papæ Tertii Anno Quinto Regni.
 CAR' LIS. POLUS, Leg.
 M. ANTONIUS FAITA, Secr.

XXXIV.

Articles of such Things as be to be put in Execution.

(E Libro Memorandum temp. Tho. Thirlby, Io. Hopton
 et Jo. Parkhurst, Epp. Norvic. in Reg. Prin. R. P.
 Dom. Ep. Norvic. F. 56.)

1. THE Divorce of married Priests according to the
 Canons.
2. The Restitution of them by Penitence, thereupon to re-
 commend them to other Diocesses as Penitents.
3. To certifie the Exhilitie of Benefices, which for want
 of Livings, have noo Curats.
4. To certifie the Counsaill of as maney as they know to
 have taken into their Hands the Goods of the Church.
5. To certifie what Chauncells of Benefices impropered
 * by some decaye, as they need present Reparacion; and to
 signifie therwith in whome the Fault is.
6. Not to confirme aney Lease of aneye Benefice, to the
 Prejudice of the Successor.
7. To cause the Churches decay'd with vacant Fruits
 and Goods, ministred with what remaineth in the Executors
 Names.
8. To interrupt them that Eat Flesh by pretence of Dis-
 pensacion granted by the Princes.
9. To appoint suche as dwell in Scites of Monasteries, to
 repaire to some Churche for to hear the Servyce.
10. To keep the Registre for Buryeing, Christininge, and
 Marriage.
11. A Fourme of Sute for Layemen to receyve their
 Tythe in Spiritual Courts.

*Instructions given by the Cardinal to the Bishops, and their
 Officers.*

† SINGULI Domini Episcopi, necnon Officiales Ecclesiarum
 quæ nunc vacant pro exequutione eorum quæ à Reveren-

* L. b^o so in.

† F. 55. 6.

dissimo Domino Legato sunt eis demandata Ordinem quam infrascript. est, poterint observare.

Primum vocatum ad se totum singularum civitatum, quibus singuli præsunt, Clerum, de his quæ sequuntur, instituere procurabunt.

De Paterno Amore et Charitate quam Sanctissimus Dominus noster Julius Papa Tertius erga Nationem Anglicam declaravit, qui ut primum cognovit Serenissimam Mariam fuisse Reginam declaratam Reverendissimum Dominum Reginaldum Cardinalem Polum de suo Latere ad has Partes Legatum misit ut Regnum hoc tot jam Annos ab Ecclesia Catholica separatum, ad ejus unionem reducere, et in errorem lapsos Consolari auque in Dei Gratiam restituere studeret.

De ejusdem Domini Legati adventu, quanta Lætitia et honore is exceptus fuerit tum à Serenissimis Regibus, tum ab aliis omnibus.

De his quæ in Proximo Parlamento Acta et conclusa sunt. Scilicet de omnibus Dominis de Parlamento et Universo Regno à Schismate et Censuris incursis absolutis et Ecclesiæ Catholicæ reconciliatis: de omnibus Legibus quæ contra Authoritatem Sedis Apostolicæ et Romani Pontificis fuerant per Henricum Octavum et Edvardum Sextum latae et promulgatae, revocatis et abolitis. De restituta Sanctissimo Domino nostro Papæ et Ecclesiæ Romanæ eadem Obedientia quæ ante hoc perniciosissimum Schisma præstabatur.

* DE AUCTORITATE Episcopis restituta et maximè ut possint contra Hereticos et Schismaticos procedere, et eos juxta Canonicas Sanctiones coercere et punire: hiis ita expositis veniant ad Facultates sibi ab eodem Reverendissimo D. Legato concessas, quæ recitentur, et hic omnes qui in Schismata vel alios Errores lapsi sunt invitentur ab Absolutionem et Reconciliationem Humiliter et ex toto corde petendam. Necnon dispensationes tam super Ordinibus quam super beneficiis Necessarias et opportunas postulandas; deinde præfigatur dies infra quem dicti de Clero Humiles et Penitentes compareant ad petendum suppliciter Absolutionem, Reconciliationem et Dispensationes Prædictas: secundum vero Dominium Episcopi postquam illi omnibus Erroribus suis renunciaverint et promiserint Sacramentaliter ipsis, aut alteri Sacerdoti Catholico Confessuros esse Errores suos Penitentiam sibi injungendam adimpletuos eos absolvent, et Ecclesiæ reconciliabunt, et cum ipsis juxta formam Facultatum perpetendum Necessitatibus prout sibi

visum fuerit, dispensabunt: adhibendo semper convenientem distinctionem inter eos, qui solum in Schisma et Hereses inciderunt, et eos qui ea etiam Publicè docuerunt et alios ad peccandum induxerunt.

EODEM DIE constituetur Dies Festus et Solemnis in quo astante in Ecclesia Populi Multitudine Domini Episcopi omnes Curati Ecclesiis suis, omnia eadem quæ Clero jam exposit' fuerunt Populo quoq; insinuabunt et omnes invitabunt Paternè et cum omni affectu, ut agnitis erroribus suis ad Ecclesiæ Catholicæ gremium revertantur: promittendo fore, ut omnibus præterita Crimina omnia condonentur et remittantur modo eos ex animo illorum peniteat, et illis renuncient. Præfigatur autem terminus, utpote tota paschatis Octava, infra terminum omnes Ecclesiæ reconcilientur alioquin eo lapso contra ipsos et eos qui post reconciliationem ad vomitum aversi fuerint severissime procedetur, dicatur etiam de Facultate concessa à Reverendissimo Domino Legato Episcopis, et aliis ut absolvere possint, omnes quicumq; ad vos reversi fuerint.

Idem Domini Episcopi et officiales nominabunt et deputabunt, Ecclesiarum Parochialium Rectores seu alias Personas idoneas, quæ Laicos ab Heresi, Schismate, et quibuscumq; Censuris absolvant juxta Facultatum Formam et tenorem. Data per Episcopos formula qua in Absolutione et Reconciliatione uti debeant.

Eadem poterint cum Clero totius Dioces' observari prout commodius visum fuerit. Domini Episcopi et officiales præfati, necnon omnes Curati seu alii ad id deputati, habeant Librum in quo nomen et cognomen Parochianorum reconciliatorum inscribantur: et postea sciatur qui fuerint reconciliati et qui non.

Idem Domini Episcopi et Officiales Octava Paschatis elapsa poterint facere visitationem Civitatis primo, deinde Dioc' et se qui non fuerint reconciliati, poterint eos ad se vocare, et cognoscere propter quas ab erroribus suis nolint recedere, et si in eis obstinate perseverarint, tum con' eos procedent.

In hac secunda visitatione attendant diligenter quæ in hoc brevi compendio sunt notata, et maximè faciant ut omnes Ecclesiasticæ Personæ ostendant Titulos suorum Ordinum et Beneficiorum, ut si in eis aliquis alius defectus insit illis, provideant et omni studio procurent ut Errores quibus Dioceses eorum sint infectæ extirpentur, ut veritas fidei tum in concionibus tum in confessionibus doceatur: deputando Personas idoneas ad conciones faciendas, et confessiones audiendas. Id et curent; ut Sacrorum Canonum instituta in omnibus observentur et Nomen

Divi Thomæ Martyris necnon Sanctissimi Domini nostri Papæ ex Libris dispunctum in illis restituatur et pro eo Secundum morem Ecclesiæ ut ante Schisma fiebat oretur.

In publicationibus hujusmodi erit antea omnia facienda commemoratio miseriarum et in felicitatis præteritorum temporum et Magnæ Gratia, quam nunc Deus pro sua Misericordia Populo huic exhibuit, hortando omnes ad hæc grato animo cognoscendum, et infinitas Gratias Divinæ ipsius Bonitate assiduè agendum.

Hortandi et sunt omnes ut devote orent Deum pro Salute et Felici statu horum Serenissimorum et de hoc Regno optimè meritorum et merentium Regum et Specialiter pro felici statu Serenissimæ et Piissimæ Regina.

Faithfully transcribed from the Old Book aforementioned, with which Collated by

THOM. TANNER.

XXXV.

The Process and Condemnation of Bishop Hooper, and the Order given for his Execution.

(Officium Domini contra Johannem Hooper.)

Condemnatio Johannis Hooper super Articulos Hæreticam pravitatem concernentes.

Acta Die Lunæ xxviii Die Januarii Anno Domini in sequendo computationem Ecclesiæ Anglicanæ M ccccc lxi in Ecclesia Parochiali Sancti Salvatoris in Burgo de Southwarke Winton' Dioc' coram Reverendo Patre Domino Stephano Permissione Divina Winton' Episcopo, &c. Auctoritate sua Ordinaria illic judicialiter seden' assisten' sibi Reverend' in Christi Patribus Episcopis, &c. In Presentia nostra Antonii Husey, Roberti Johnson, et Willielmi Day, Notiorum, &c.

QUIBUS Die et loco Productus fuit in Judicium Joannes Hooper Clericus de et super Hæretica pravitate, Publicè et Notoriè infamatus: cui dictus Reverendus Pater palam proposuit, quod cum ipse Superiori Die eoram eodem Reverendo Patre et nonnullis aliis à Privato Consilio Dominorum Regis et Regina ad hoc specialiter destinatis evocabatur et exhortatus fuerat, ut agnoscens transactæ Vitæ suæ et Perversæ Doctrinæ Errores et Hereses, rediret cum cæteris ad unitatem Ecclesiæ: Oblataque fuerat ei sic volenti præteritorum Erratorum et facinorum suorum condonatio. Ipseque; Johannes tunc indurato animo sic redire

renuerti. Propterea in Presentiarum in Publicum justitiæ forum ad respondendum Articulis Heretica pravitate concernen' coram eodem Reverendo Patre Auctoritate sua Ordinarie sedente evocatus fuit. Offerens præterea Publice tunc et ibidem quod si adhuc se reconciliare vellet, libenter in gremium Sanctæ Matris Ecclesiæ reciperetur. Et ipse Johannes Hooper non solum facere reunit, verum etiam in nonnullas Blasphemias impudenter perrupit. Et deinde Dominus Episcopus, &c. inter cæteros complures Articulos, et Capita, hos sequentes eidem Johanni Hooper specialiter objecit.

In Primis, Quod Tu Johannes Hooper, existens Presbyter et Religiosus, Regula à Jure approbata expressè professus, [quandam Mulierem de facto, cum de jure non debuisti, [in Uxorem, sive Conjugem accepisti; et cum illa, tanquam Uxore et Conjuge tua, cohabitasti in Nephariis et illicitis cum ea amplexibus cohabitando, Matrimoniaq; pretensa hujusmodi licita, et de jure divino valida fuisse, et esse, tam infra Dioc' Winton', quam alias quamplures Dioc' hujus Regni Angliæ, asseruisti, prædicasti, docuisti, Librisq; editis publicasti et defendisti, et sic asseris et credis in præsentis. Et ministramus conjunctim, et de quolibet.

Ad quem quidem Articulum respondet et fatetur, Se Presbyterum et Religiosum professum, quandam Mulierem in Uxorem legitimè accepisse, et cum eadem tanquam cum Uxore legitima cohabitasse: Et quod hujusmodi Matrimonia, in locis prædictis, licita, et de Jure divino valida fuisse, esse, asseruit prædicavit, docuit, et Libris editis publicavit et defendit; sicq; asserit, credit, et defendere paratus est in præsentis, ut dicit.

Secundo, Quod Tu Joannes Hooper, in locis prædictis, asseruisti, prædicasti, docuisti, et Libris editis publicasti et defendisti; sicq; credis, tenes, asseris et defendis, Quod propter Culpam Fornicationis, sive Adulterij commisam, Personæ legitimè conjugatæ, possunt ex Verbo Dei, ejusq; Auctoritate ac Ministerio ab invicem pro Adulterio Vinculo Matrimonij separari et divorciari: Sicq; licebit Viro aliam accipere in Uxorem; et Mulieri similiter, alium accipere in Maritum.

Ad quem quidem Articulum respondit affirmativè, Quodque paratus est defendere contenta in eodem, contra omnes Adversarios, esse vera, de Jure divino et humano.

Tertio, Quod Tu, locis prædictis, asseruisti, tenuisti, publicasti, libris edictis docuisti et defendisti; sicque credis, asseris, tenes, et defendis in præsentis, Quod in Eucha-

ristia, sive Sacramento Altaris, verum et naturale Christi Corpus, et verus et naturalis Christi Sanguis, sub speciebus Panis, et Vini verè non est: Et quod ibi est materialis Panis, et materiale Vinum tantum, absque veritate et præsentia Corporis et Sanguinis Christi.

Ad quem quidem Articulum, sub hoc contemptu verborum, respondit; viz. *That the very Notural Body of Christ, is not really and Substantially in the Sacrament of the Altar: Saying also, That the Mass is the Iniquity of the Devil; and that the Mass is an Idol.*

Præmissis expeditis, Dominus assignavit eidem Johanni Hooper, ad comperendum in hoc loco crastina die, inter Horas 8m et 9m ante Meridiem, ad vidend' ulteriorem Processum, &c. Quibus Die et Loco, inter Horas assignatas, coram dicto Reverendo Patre Winton' Episcopo, &c. assistentibus sibi Reverendis Patribus, &c. in nostra Notariorum prædictorum Præsentia, rursus comperuit dictus Johannes Hooper, quem Dominus Episcopus Wintoniensis, multis rationibus, ad sese reconciliandum, suasit et exhortavit: Dictus tamen Johannes Hooper, in Pertinacia et Malicia sua perseverans, perrupit in Blasphemias, dicendo etiam publicè, *That Matrimony is none of the Seven Sacraments: And that if it be a Sacrament, he can prove Seven-score Sacraments.* Deinde Dominus Episcopus, perspecta ejus pertinaci duritia, tandem tulit contra eum Sententiam definitivam, in Scriptis condemnando eum pro Heretico et Excommunicato: Et consequenter eum tunc ibidem tradidit Curiaè Seculari, atq; in manus Davidis Woodroff, et Williemi Chester, Vicecomit' Civitatis Londini; qui eundem Johannem Hooper tunc secum abduxerunt. Super cujus Sententiæ Prolatione et Lectura, idem Reverendus Pater requisivit nos Notarios, &c. ad conficiendum Instrumentum, Testesq; subscript' ad perhibendum Testimonium, &c. Præsentibus tunc ibidem Nobilibus et Egregiis Viris, &c. et aliis quampluribus, in Multitudine copiosa tunc ibidem congregatis, &c.

Faithfully Transcribed from a Folio Book of Proceedings in Ecclesiastical Courts, Collected in Queen Mary's, or the Beginning of Queen Elizabeth's Time, by Anthony Style, Notary Publick; now in the Hands of

THOM. TANNER.

XXXVI.

The Queen's Letter, ordering the Manner of Hooper's Execution.

(Cott. Libr. Cleop. E. 5.)

RIGHT Trusty and Well-beloved, &c. Whereas John Hooper, who of late was called Bushop of Worcester and Gloucester, is, by due Order of the Lawes Ecclesiastique, condempned and judged for a moste obstinate, false, detestable Heretique, and committed to our Secular Power, to be burned according to the holsome and good Lawes of our Realme in that Case provided. Forasmuche as in those Cityes, and the Diocesse therof, he hath in Tymes paste preached and taught most pestilent Heresyes and Doctryne to our Subjects there: We have therefore geven Order, that the said Hooper, who yet persisteth obstinate, and hath refused Mercy when it was graciously offered, shall be put to Execution in the sayd Cytie of Gloucester, for the Example and Terror of suche as he hath there seduced and mistaught, and bycause he hath doone moste Harme there. And woll that you, calling unto you some of Reputation dwelling in the Shire, such as ye thinke best, shall repayre unto our said Cytye, and be at the said Execution, assisting our Mayor and Shrieves of the same Cytie, in this Behalf. And forasmuche also as the said Hooper is, as Heretiques be, a vain-glorious Person, and delyeth in his Tongue, and having Liberty, may use his sayd Tongue to perswade such as he hath seduced, to persist in the myserable Opinion that he hath sowed among them: Our Pleasure is therefore, and we require you to take Order, that the said Hooper be neither, at the Tyme of his Execution, nor in goyng to the Place therof, suffred to speak at large; but thither to be ledde quietly, and in Sylence, for eschuying of further Infection, and such Inconvenyence, as may otherwise ensue in this Parte. Whereof fayle not, as ye tender our Pleasure.

A True Copy of an Old Paper in my Custody, which seems to be the first Draught of a Letter from the Queen to the Lord Chandois, &c. who went to see Execution done on Bishop Hooper.

THOM. TANNER.

XXXVII.

A Letter of Bishop Hooper's to Bullinger written out of Prison.

(Paper-Office.)

Hooperus Bullinger.

GRATIAM et Pacem à Domino. Literas tuas, Comptater Charissime, datas Tigur' 10 Octobris, 11 Decembris accepi. Fuere mihi per jucundæ, quia plenæ Consolationis. Ex quibus, Animum, Amorem, et Pietatem tuam erga me pristinam, facilè intellexi. Habeo tibi Gratias immortales, quod hisce Temporibus difficillimis, nostri non te capit oblivio: Semper te, ob eximias tuas Virtutes, et præclara Dei in te Dona, præ cæteris amavi, Et quod à me, uti scribis, hactenus per annum integrum nullas acceperis Literas; hoc accedit, non quia non scripserim, sed quas scripseram parum candidis reddendas commisi. Nec omnes quas ad me miseris accepi, sed vel in Curia Tabellarij periire, vel invidia malorum fuerent interceptæ. Idem accidit et Literis et Libello Domini Theodori. Nam de Concione Domini in monte, quam mihi destinavit, nihil intellexi, usque ad aliquot dies post mortem Sanctissimi Regis nostri Edwardi. Et id quidem in Confinibus Valliæ, in bibliotheca pij cujusdam Viri, quem Ecclesiis quibusdam Decanum constitui. Sed quas nunc scripsisti omnibus Concaptivis meis Fratribus, legendas curabo mitti. Incolunitatem et Constantiam vestræ Ecclesiæ vobis omnibus gratulor: Et Deum precor, propter Filium suum Jesum Christum, illam, contra Tyrannidem Antichristi semper muniat, ac defendat. Apud nos, in integrum, vulnus quod accepit, sanatum est; et pro Capite Ecclesiæ denuò habetur, qui Membrum Ecclesiæ Christi non est. Ab aliis, Res nostras, et Statum Reipublicæ intelliges. Versamur in maximis periculis, quemadmodum hactenus, jam per sesquiannium fermè. Indies hostes Evangelij magis ac magis negotium facessunt. In carcere seorsim servamur, et omni ignominiarum fastidio afficimur: Mortem quotidie minitantur; quam nihili facimus. Ferrum et flammam, in Christo Jesu, fortiter contemnimus. Scimus cui credimus; et certi sumus, quod animas nostras deposituri sumus bene faciendo. Interim adjuvate nos vestris Precibus, ut qui in nobis bonum opus incepit, perficiat usque in finem. Domini sumus; faciat quod videatur bonum in oculis suis. Rogo, ut subinde digneris Literis tuis Uxorem meam, modestissimam et piam mulierem consolari; et exhortari, ut

studiosè Liberos nostros, Rachelem Filiolam tuam, optimæ indolis adolescentulam, ac Filium Danielem piè educat, in Cognitionè et Timore Dei. Præterea, tuæ Pietati jam mitto duos Libellos legendos, judicandos, ac corrigendos, si quæ occurrant, Verbo Dei parum Convenientia: Cui Titulum feci, *Hyperaspismus de vera Doctrina et Usu Cæne Domini*; quem Senatui Angliæ dedicavi hoc nomine, ut publicè in Curia Parlamenti, adversariis nostris respondeamus. Alteri Titulum feci, *Syntagma, de falsa Religione dignoscenda et fugienda*. Et rogo, ut quam citissimè fieri possit, imprimantur. Hic, apud omnes pios et doctos, uterque Liber est approbatus. Lcripsi præterea multas Literas alias ad Episcopos, ut Libros in Parlamento promoverent, et illos imprimi etiam cupio, ut omnes intelligant, quam iniquè et injustè nobiscum agitur. Non opus est, ut multa hac de scribas: Ex ipsis Libellis et Literis, facilè intelliges quid volo. Et si Froscoverus vester aliis gravioribus Libris impediatur imprimendis; rogo, ut Basileam mittat, ad D. Operinum, qui valdè castè imprimit, et omnia nitidè in lucem emittit. Hoc faciet, scio, modò Libelli tuis Literis ad se veniunt commendati: Quod ut facias, vehementer oro. Nihil est quod mihi metuatis, quasi propter Libellos atrocius et severius hostes Evangelij sævient: Habeo Salutis meæ fidelissimum Custodem, et Propugnatorem, Patrem nostrum Cælestem, per Christum Jesum, cui meipsum totum commendavi: Illius Fidei ac Tutelæ meipsum commendo; si dies meos elongaverit, faxit, ut sint ad Gloriam Nominis sui; sin huic brevi et flagitiosæ Vitæ finem voluit, æque duco, Fiat Voluntas illius. Quia furtim scribo, breviores et perturbatiores Literas tuæ præstantiæ facio, quas boni consule quæso. Raptim ex Cacere xi Decembris 1554. Saluta officiosè castam tuam Conjugem, cum tota tua familia, domi et foris, ac alios omnes ut nosti.

Tuæ præstantiæ ut debeo Studiosissimus,

J. HOOPERUS.

INSCRIPTIO.

Præstantissimo Viro, Domino Henrico Bullingero, Compatri sue longè Charissimo Tiguri.

XXXVIII.

A Letter of Mason's concerning a Treaty began with France, and of the Affaires of the Empire.

AFTER my hearty Commendations. Your last was of the xxiij of the last Month, and my last to you wer of the viij of this present. By these you shall understand that the Emperor hath appointed Monsieur De L' Allain, Governor of Hennalt; Monsieur De Boningcourt, Governor of Arthoys; the Bishop of Arras; the President of the Counsel here, named Viglius; and the President of the Counsel of Mallynes; to resort to Gravelynge, for the Tretynge of a Peaxe with such others as may lyke the Frenche Kynge to send to Ardres; wherof the Connestable, and the Cardinal of Lorryne, he hath alredey appointed. But by reason of the Death of the Pope, I thinke the Cardinal of Lorryne goeth an other way. In whose Place ys to be thought some other shall be appointed, with the others, to answer to the Numbre assigned by the Emperor. The Cardynal, and my Lord Chawncelor came out of Hand to Callais to be Mediator on the Queen's Behalf, to bring these Princes, yf their Will be, to some Composition. O Lorde assist them so with his Grace, as Christendome may have a Treattyng Tyme. The ivth of this Month the King and Queen went to Hampton-Court to keep their Easter; wheather Easter done they retorne to London, or goo to Wyndesor, the certentye ys not yet knowen. Bolls of Cambridgeshire, and Sir Peter Mewtas, remayne still in Prison. The first in the Tower, and thother in the Flete, and lytle Words made of them; so yt is thoght the Suspition was more vehement then fonde to be of any grete Ground. The Dean and Prebendaries of Westminster have laid sore Lawe fo defend th' alteration of the Church into an Abbay; in which Matter, Dr. Cole sheweth hymself very stowte, alleging that Monks have no Institution of Christ, wherein Prestis have the Advantage of them, &c. What thende will be, yt is not known; but yt is feared they shall be put to chose, whether they will depart with their Wills, or against their Wills.

The Emperor hath by reason of his long unseasonable Cold, ben very ill handled of his Gowte, whereof he is now indifferently well amended.

The Princes of Almayne do moche myslyke the Arryving of Cardinal Moron at Augusta; for the Satisfaction of whom, the Emperor hath given full Auctoryte to the Kynge his Brother, as so ys the Cardinal lyke to retayne, *con la*

picca in sacco. The Duke of Alva ys not yet departed owt of England; neither yet in the Way, so far as I can yet here, albeit his Baggage, and a good Number of his Company are arrived at Callais. On Tuesday last, the Ambassadors, or Agents, Nome them as you will, of Cremona, Novaria, and Lodi, passing between Dover and Callais hitherward, wer taken by a French Shallop; but it is thought, they will shortly be set at Libertye, as well for that they were publycke Persons, and not Subjects to the Emperor, as for that they were taken out of an English Vessel. Their Money and Baggage is saved, whatsoever is become of their Persons. Thus for lack of other Matter, I bid you most hartely well to fare. From Bruxells the xivth Day of April, 1555.

Your own most assuredly,

JOHN MASONE.

Endorsed

To the Honourable Mr. Petre Vannes,
the Queen's Majesties Ambassador
at Vennis.

This Letter is Faithfully transcribed from the Original in the Hands of

THOM. TANNER.

XXXIX.

A Translation of Charles the Vth's Letter, resigning the Crown of Spain to King Philip.

(Paper-Office.)

To our Counselours, Justyces, the Nobilytie, Curats, Knights, and Squiers; all kinde of Ministers, and Offycers; and all other our learn'd Men within that our Town of Tolledo, greeting. By such Letters as I have from Time to Tyme taken Order to be wrytten unto you, since my Departing out of the Kingdome of Spain, you have fully bene advertised of the Successes of myne Affayres; and namely how that for Religion's sake, I enterprised the Warre of Almayne, uppon the great Desire I had, as Reason was, and according to my bounden Dewty, to reduce, and to returne agayne those Countreys into the Unitye of the Church, procuring and seeking by all the Means I could, to sett Peas and Quietnes in all the Estates of Christendome, and do what might be done for the Assembling and Assisting of a General Counsale, bothe for the

necessarie Reformation of many Things; and so draw home also therby, with lesse Difficulty, such as had separated themselves, and were swerved from the Catholike Faith of Christ. Which my great Desyre having brought, by God's Goodnes, to a very good Pointe; the French Kinge suddenly, without all Reasone, or any good Foundation, alluring to his Ayde the Allmaynes, and making a League with them, agaynst their Othes and Fydelyties, brake with me, and opened the Warre agaynst me, bothe by Sea and the Land. And not satisfied herewith, he procured the coming of the Turcques Armye, to the Notable Damage of Christendome; and namely of our Estates, and Seigneuries; wherby I was forced, and dryven to bring an Armye to my no little Trouble, aswell by my great Payns taken in myne own Person in the Felde, as by my Traveil otherwise; which thereuppon I was constrained to endure, in the treating and maynayng of sundry urgent and great Matters daylie and contynually falling out upon the same; which were the greate, and in Effect, the only Occasions of the greate and paunefull Infirmitie and Indisposition of my Body; which I have since had these Yeres passed, and yet have, wherby I find myself so encumbred, and so destitute of Healthe, that not onely have I been, or am ably by myne own Person to discharge such a Traveil, and to use such a Diligence in Resolutions, as was requisite; but have also, which I do confesse, been a Lett, and an Hindrance to sundry Things wherof I have had, and now have a greate Conscynce. And I wold to God I had sooner taken therein such an Order as I now am determyned to take: Which nevertheles for many Considerations, I could not well doe, in the Absence of the High and Mighty Prince, the King of England and Naples, and my Right Dear and Right Well-beloved Sonne: For that it was necessary many Things to be first communicated unto him, and to be treated with him. And for this Purpose, after the Marriage put in dew Execution with the High and excellent Princesse, the Queen of England, I lastly took Order for his coming hither: And within a short Tyme after I took Order to resigne, and to renounce unto him, lyke as I have done, all those my Estates, Kingdomes, and Seigneuries, of the Crown of Castella and Leon with all their Membres and Appertennes, in such sorte as more fully and more amplye is conteyned in such Instruments as I have signed and agreed unto of the Date of these Presents; trusting that with his greate Wyshedome and Experience, whereof I have hitherto had a right greate Proove in all such Things as have been passed

and handled by him for me, and in my Name, he will now for himself, and in his own Name, Govern, Order, Defend, and Mainteyne the same with Peas and Justice. And not doubting but that according unto your Olde and Comendable Loyaltie, Fayth, Love, and Obedyence, which you have borne, and do beare, both to him and to me; wherof for my Parte, I have had always large Experyence by your Deeds, you will serve him and obey him as apperteyneth to my Trust and your Duties; for the Good-Will borne to you so many Yeres. Commanding you nevertheles, and straightly charging you that displaying and setting upp Banners, and doing all other Ceremonies, and Solemnities requisite, and which have been accustomed to have been done in like Cases, for the dew Execution of the Purpose above sayed, in the same Manner and Sorte as yf God had taken me unto his Mercy, you doe Obey, Serve, and Honour, from henceforth the saide King, accomplishing his Will and Pleasure in all such Things as he shall by Word and Writing Command you, as you ought to doe to your true and natural Lord and King: Even as you have, and ought to have, during my Reigne passed to you from me: Wherin besydes that you shall doe your Duetyes, and doe that as you are bound to doe, you shall doe unto me acceptable Pleasure. Given at Brussells the 17th of Januarie, 1556.

Copie of the Lettre sent by the Emperour to sundry Estates in Spaine, upon the resigning of the same unto the King's Majestie; turned out of Spanish into English.

 XL.

A Remembrance of those Things that your Highnes's Pleasure was I shold put in Writing, as most Convenient in my Pore Judgment, to be commoned and spoken of by your Majestie, with your Counsell, called to your Presence thys Afternoone.

(Titus, B. 2. P. 177.)

Written in the Hand of Cardinal Pole.

FURST of al, that your Majestie shold put them yn Remembrance of the Charge the Kyng's Highnes gave them at his Departure; which beyng reduced to certen Articles, and put in Writing, it seemeth wel if some of the Lords for ther sudden Departure after ther Charge had not the same

in Writing, that it were rehersed and given unto them with Exhortation to employ al their Diligence for the Due Execution therof.

And whereas amongst other Charges, thys was one, that those that be named in the first parte Counsellours, were al to be present in the Courte, thys first your Highnes may require them that they do observe: Specially beside, for the Weight of the Matters that be now in hand; the Tyme besyde being so shorte, after the Parliament to examyn them. And that the King's Plesure ys, as the Matters be proposed in the Counsell, afore the further Execution of them, to be ynformed therof, to knoe his Pleasure theryn. And amongst other, hys Majestie beyng in Expectation to know the uttre Resolution of the Councell, twichyng those Matters that be to be intreatyd in thys Parliament. Thys ys that your Majestie looketh of them thys Day, to send with all spede to the Kyng's Highnes.

And wheras for the Dylation of the Kyng's comyng, your Majestie thought it well to put in Consulte, whether it were better therfor to make a Dilation and Prorogation of the Parliament to Candelmas, beyng thought bey ther Opinion, that for Necessite of Money that is to be demanded in the Parliament, and otherwyse can not be provided, the Prorogation of that should be much dispendiose. Your Majestie not disallowing their Deliberation; but considering wyth all the great Need of Money for to be had, for the Discharge of the present Necessite, which requyreth present Provision of Money, as is for the setting forth of the Ships, as wel for the Emperor's Passage to Spain, as for the King's Return. — And besyde thys, for the Payment of that is dew at Calise, as for your Credyte wyth the Merchants approchyng the Day of Payment; and for the Dett of Ireland also, of al these it may please your Majestie to know thys Day of your Counsell what is don.

And bycause the most ordynarie and just way, touching the Provision of Money to pay your Highnes Detts, is to call in your own Detts; which Charge hath been specially committed afore, and is principally considered and renewed in the Writing the Kyng's Highnes left tuchyng such Affayres, that his Counsell shold presently attend into, wher be ther Names also that same: The Charges speciall therefore, your Majestie shall do wel this day to charge them with the same; that with all Diligence they attend to the Prossécution therof, givying them all Autoryte that shal be necessary for them, to make the most spedy Expedition theryn. Wylling them withall, that they never let pass one Week, but in the end of the same, at the least,

your Majestie may know specially of that is coming yn, and that Order is taken for the rest.

Also yf it pleasyd your Majestie in generall, for all Matters whych be intreated in the Counsell, which requyre Commission and Execution, to give thys Order, that those that have had Commission to execute any Mattier, let never passe the Weke, but they ynforme the Counsell what Execution is made of ther Commyssions: And that the Counsell themselves should never begyn Entretance of new Matters the Second Week; but that they have Information first, what is done in those which wer commytted to be executyd the Week afore; I think it should help much to the speddy Expedition of all Causes. Thys ys my poore Advyse, remitted al to the godly and prudent Judgment of your Majestie.

XLI.

Some Directions for the Queen's Council; left by King Philip.
(Cotton Libr. Titus, B. 1.)

IMPRIMIS, pro meliori et magis expedita Deliberatione, in iis quæ in Consilio nostro agenda sunt ex reliquis Consiliariis nostris; eos, quorum Nomina sequuntur, seligendos putavimus; quibus specialem Curam omnium Causarum Status, Finantiarum, et aliarum Causarum Graviorum Regni, committendam duximus et committimus.

Legatus Cardinalis POLUS, in Causis magnis, ubi voluerit, et commodè poterit.

D. Cancellarius.

Episcopus Eliensis.

Comes de Pembroke.

Comes de Arundell.

D. Thesaurarius.

D. Paget.

Mr. Rochester Comptroller'. Mr. Petre Secretarius.

Consiliarij prædicti omnes et singuli erunt præsentés in Aula, et intelligent, et considerabunt omnes Causas Status, omnes Causas Financiarum, Statum Possessionum, Debitorum, et quomodo Debita cum honore solvi possint; et generaliter, omnes alias Causas majoris momenti, tangentes Honorem, Dignitatem, et Statum Coronæ.

Et quo melius Concilium Nobis dare possint, hortamur eos in Domino, quod omnem discordiam, si quæ inter eos sit, mutuo remittentes, concorditer, amicè, et in timore Dei, ea in Consiliis proponant et dicant, quæ Dei Gloriam,

Nostrum et Regni nostri Honorem et Utilitatem, promoveri possint.

Volumus, quod quoties aliqua erit Occasio, Nos adeant, vel aliquos ex se mittant, per quos intelligere possimus Deliberationes suas, in omnibus Causis quæ coram eis proponuntur, et ad minus ter qualibet Septimana, referant Nobis quæ fuerint per eos acta et deliberata.

Dicti Consiliarij deliberabunt de Parlamento, quo tempore habendum fit, et quæ in eodem agi et proponi debeant: Et quæ agenda et proponenda videbuntur in Parlamento, in Scriptis redigi volumus, ante Parlamento initium.

Quod singulis diebus Dominicis, communicent reliquis Consiliariis præsentibus, ea quæ videbuntur eis communicanda.

Quod habeant specialem Curam pro Debitorum solutione, diminutione Sumptuum, et provida gubernatione et collectione Reddituum, Terrarum, Possessionum et Vectigalium, et pro Administratione Justitiæ.

XLII.

A Letter to the Ambassadors, concerning the Restitution of Calais.

(Paper-Office.)

AFTER our right hartly Commendations to your good Lordships, by our last Letters of the 4th of this Month, we signified unto you our well Lyking of your Opinions, to have the Matter touching Calleys moved in the Parliament: And that we being also of the same Mynde our selves, ment to propose the Case there with all the Expedition we might, and to make you Answer of that sholde be farther resolved therein, as shortly as we could. Sence which Tyme, upon Consultation had amongst our selves, how the Matter shold best be opened and used there: And being of Opinion, as we have byn from the Begynning, that it were not convenient to have the same broken to the hole House, but only to the Nobilitie, and some other of the best and gravest Sort; We thought it allso necessarie, before we proceeded any farther, both to declare our Opinions unto the Queen's Majestie, and to understand her Highnesses good Pleasure and Resolution therein. Whose Majestie, upon the opening thereof unto her, thought mete for good Respects, we sholde fyrst write unto the King's Highnes to such effect,

as by the Coppie of our Letters presently addressed to his Majestie, for that Purpose (which you shall receyve herewith) you may at better length perceyve: and then understanding his Highnes Answer, sholde either goe forward with our former Deliberacion, or otherwyse use the Matter, as we sholde see Cause. Wherefore, lyke as we have thought good to give your Lordships Knowledge by these, so when we shall have receyved the King's Majesties Answer herein, we will not fayle to signify unto you with Diligence, what shall be farther resolved touching this Matter. And in the mean tyme, we byd your good Lordships right hartely well to fare.

The Queen's Majestie remayneth yet still both sicke and very weake; and although we hope of her Highnesses Amendment, for the which we daylye praye; yet are we dryven both to feare and mistrust the worst; which we besече Almighty God to remedye, when it shall lyke hym.

After that we had written the Letters inclosed to the King's Majestie, we receyved yours of the 4th of this Instant; by the which we do understande, that the French Commissioners contynue still of the same Mind that they were at your Meeting with them, not to leave the Possession of Callais. By your sayd Letters appereth allso, that the King's Majestie tolde you, that his Commissioners were agreed with the French well nere upon all Matters; and that his Highnes nevertheless wolde not agree to any Conclusion, but that the Queen's Majestie sholde be fyrst satisfied for the Matters of this Realme.

After that we had considered the Effect of these your Letters, considering of what Importance the Leaving of Callice is for this Realm; howe much it wolde touche the Honour of their Majesties, and of this Crowne, that so many Restitutions being made on bothe Sydes, this sholde be suffred to passe unrestored; and fynally, howe yll the Subjects of this Realme will digest this Matter, if there sholde any suche Thing be agreed unto; we neither can of our selfs well consyder what to answer, nor think mete to propose it to the Parliament, untill we may yet once agayne heare from you. And where Policy fayleth, we are compelled to use Playnes. You knowe these Warres, wherein Calice is lost, began at the King's Majesties Request, and for his Sake. We doe consider, that other his Majesties Freends and Confederats, be restored to things taken many Yeres past. And what may be judged in this Realme, if this Peas be concluded, and Calice left in the French King's Hands, so many other Restitutions

being made, it may be easely considered. On the other Syde, His Majesties Commissioners being so nere an Agreement for all other Matters, muche were to be inured for the Welthe of Christendome.

And it hath byn consideryd here, howe much this Realme is travayled and spent allready with these Warres.

These things being amongst us consideryd, knowing his Majesties gracious Disposition and Favour towards this Realme, we think good your Lordships doe plainly open these Considerations to hym, in such good sorte as you may think good. Aud fyrst to desyre to understande his Majesties Disposition playnely, if you may for Calice: the remayning whereof in the French King's Hands, doth as much importe for his Lowe Countries, as for this Realme.

And Secondly, that it may please his Majesty to gyve us his good Advise for our further Doings, and manner of Proceeding in this Matter; wherein albeit our Meaning is to use the Advise of the Rest of our Nobilitie and Parliament, yet do we stay that to do, untill we have Answer again from you, and understande his Majesties playne and determinate Answer therein. And we doe hartely pray your Lordshipes to use your accustomed good Wisdomes in the good opening of the Premisses, and to send us Answer as soon as you may.

November the 8th, 1558.

Minute from the Counsell unto the Earle of Arundell, and the Rest of the Commissioners beyonde the Sees.

XLIII.

A Letter of the Ambassadors concerning Calais. An Original.
(Paper Office.)

AFTER our Right Heartie Commendacions to your good Lordships, by Francisco Thomas the Post, we have receyvid Two Letters from your Lordshippes. The First of the 29th of the last Month: And the Later, of the First of this present. With other Letters directed to the King's Majestie; upon the Receipt wherof, we having mette together, and consulted upon the Contentes of the same, datermyued to open to the Kinge's Majestie by our Letters, the Matters wherof your Lordships wrote unto us; for his Majestie is not in these Parties heere, but is at Bruxelles, or beyond. The Copy of our Letter to his Majestie in that Behalfe, we send your Lordshipes heerwith. And

where your Lordshipes wryte unto his Majestie, that by our Letters doth appeare that the French King by no means will leave the Possession of Callais: And that he would rather hazard his Crowne, then to consente to the Restitution of it: True it is, that we wrote to your Lordshipes, that the French Commissioners yn their Conference with us, and with the King's Commissioners, have ever refused to consent to the Restitution of Callais. And that the French have declared to one of the King's Commissioners, that the French King for to hazard his Crowne, will not forgo Callais. And albeit that for because of the good Face sett upon that Matter by the French Commissioners, we somewhat mistrusted, that that which they spoke, was the King their Maisters Determynacion: Yet indeed, did we not affirm it to be so. No, nor did not then utterly despayre, but that the French, yf they wer kept somewhat shorte, would at the length relente; for elles to what Purpose had it been agreed and appointed, that both the King's, and the French King's Commissioners, shuld retourne to their Maisters, to declare what hath been done allready, and to know what their Maisters further Pleasure was theruppon. And forasmuch as we have ever benn of Opyinion, that yf the King's Majestie refuse to conclude any Thing with them, without the Restitution of Callais; that may the sooner induce the French to agree to it. And likewise yf they perceyve the King's Majestie, or his Mynisters, not so earnest therin, but that by a Bragge of the French they will the sooner gyve over, and stande the more fayntely for the Restitution of it; that will make the French the bolder, and to stand the more earnestlye in their Refusal. Therefore we have not thought it meet to use anye kynde of Wordes to the King, wherby his Majestie might by anye Meanes thinke that the Queen's Highnesse, and the Réalme of England, coude be contente to conclude a Peace without the Restitution of Callais. Aswell for because our Instructions importe that, as also trustinge that that wold move his Majestie, and his Commissioners to be the more Careful for the Restitution of it. And seeinge that his Majestie, and his Commissioners, have ever sayde, that they will conclude nothing without the Queen's Highnes be first satisfied: Yt seemed to us, that if her Highnesse, and your Lordshipes, did stande earnestlye in the Repetition of Callais: That the French at this Time must either forsake Callais, or elles the Peace. And in Case this Occasion to redemaunde Callais be now forsloune, God knoweth when ever England shall have the lyke againe. And where your Lordshipes wryte, that the

King's Commissioners beeinge so neere to agree with the French upon the hole, much were to be endured for the Wealth of Christendom: It is even so indeede as your Lordshipes wryte. Mary that all other should have Restitution of their owne, and poore England that beganne not the Fraye, bear the Burthen and the Losse for the Rest; and specially of such a Jewel as Callais is, we feare will seeme verye harde and strange to all the Realme. And yet yf the Losse of Callais might Purchase a sure Peace to Christendom, that wer yet some colour why somewhat the rather to agree to it. But yf we may be so bold to saye playnely our Myndes unto your Lordshipes; we not onely thinke not that, that the leaveing Callais to the French, shall purchase Christendom a sure Peace; but rather ar persuaded that nothing can more evidentlye shew, that the French entend no Peace to contynue, speciallye with England, then the retention of Callais, yf they earnestlye and finallye persist theron. Your Lordships do right well understande, what Advantage the French have to annoy us by Scotland, which now is much ruled by France. And in Case any Peace be made, then shall the French have good Tyme and Leasure to establish and order their Matters so yn Scotland, specially considering the Mariage of the Dolfyn, and the Queen of Scotts, is now done; that Scotland shall be every whitte as much at their Commandment, as any part of France is. And what the French pretend unto by that Mariage, is not unknowne to your Lordshipes.

If now Callais shall remayn yn their Hands too, wherby neither England shall have the Commoditie to offende their Enemyes, nor to succour their Friends, nor lykewyse to receyve succour from their Friends at their Need, but by very uneasy Means: Yea, and wherby England shall in a manner be excluded from knowledge of all Things, done both by their Enemyes, and by their Freends; or at the least, the Knowledge therof shall not come, but so late, that it will searve to little Purpose. And that Callays lyeth so commodiouslye to be a Scourge for England, as it was before King Edward the Third took it: Which caused him to adventure himself, and his Son the Prince, to come but with a meane Armye from Normandye into France, and thence through all Picardye, to go to beseege Callais: He beeinge continuallye poursewed by his Enemyes with greate Armyes, with the which he was enclosed and compassed about, and fynallye constrained more then once to Fight it out, and specially at Crecy, where his Enemy's Armye was thryse as greate as his, and to lye so long at the Seege be-

fore Callais, as he did. This Scourge of England, so well knowne by Experyence then, and therefore so dearly bought by King Edward the III^d, and now not yet known for lacke of Experyence; yf the French shall retayne yn their Hands, they having likewyse Scotland on the other side, how dangerous this shall be to England, is easy to be consydered. These, and other Consyderations, shall make us to be of Opyinion that leaving Callais to the French, they will be content to delyver you a Peece of Parchemyn sealed with a little Wax; but that they meane anye contynuance of Peax, we cannot be perswaded, no more then King Francis did by a Nombre of Peeces of Parchement sealed, which he sent to King Henry the VIIIth: Nor the French King that now is, did, by the Parchemyne sealed, which he sent to King Edward the VIth. And whereas now the King's Majesties Contreys ar in Warre with France, as well as England; If the Peace be ones made, The French will soon seek Occasion to fall out with England againe; and then may it perhaps chauce so, that Spaine will not think it necessarye for them to venture yn Warre againe with France. Whereas now the Kings Majestie cannot Honorablye, nor entendith not (as he himself hath declared and said) to make any Peace without us. So that the Premisses consydered, we cannot for our Parts thinke, that Christendom shall be restored to a good Peace, though we forsake Callais, but that then we shall be more oppressed with War than before. And in Case we must needs have War, as good it seemeth to contynue in it yet for a while, being conjoynd to the King's Majestie, who beareth the Chief Burthen and Charges of it; then shortelye after to begynne a new, and to stand in Danger to have all the Burthen lye on our Neckes. And then should we know what a Jewell we had forsaken, when we did agree to forgo Callais; and that by the Retencion of Callais, the French meant nothing less, then the quietness of Christendom.

We have thought it our Dutie to declare to your Lordshipes what our Opyinion is heerin. Which neverthesse we pray your Lordshipes to accepte yn good Parte.

I the Bishop of Ely returned to Cercamp, according to the King's Majesties Appointment; where I have contynued till now that I came hither to consult upon these Matters with my Colleagues. And all this while hath there nothing ben done yn our Matters for England; but the other Commissioners have ben busye contynuallye. And as far as I can learn, they are not yett all agreed upon the Matters of Piedmount, nor of Corsica, nor Siena. Yea, and as I heere, the French begyne now to call the Matters

of Navarre in question; and to ask Restitution thereof; yn so much, that some begyne to thinke contrary to that hath ben commonlye thought hitherto; that the Ende of this Matter will be, that all shall departe, *re infecta*.

After we had written thus farre, I the Earle of Arundall, receyved a Letter from the Bishope of Arras, of the the 17th of this Present; wherin amonge other Things he writeth thus. *Monsieur Levesque de Ely vous aura dit en qu'els termes nous estions a son Partement en ce Purgatoire. Et hier les Francois nous declarerent qu'en toutes choses condescendront ils plustot que de venir a ce de Calais: Ne qu'il leure eschappe: Et nous leur declarasmes derechef au contraire que sans satisfaire a Royaume d'Angleterre nous ne traiterons en facon quelconque avec eux et fut nostre depart sur ce til qu'il y a plus d'apparence de rompre que de conclusion.*

So that by this lykewise it may seme, that they agree not best: But whether that be for Callais onelye, we doubt much. And thus we bid your good Lordshipes most hartely well to fare. From Arras the 18th of November, 1558.

Your good Lordshipes most assuredly.

ARUNDELL.
THOMAS ELYE.
N. WOTTON.

XLIV.

A Letter of Jewell's to Peter Martyr, from Strasburg, of the State of Affairs in England.

Scripta (ut videtur) 1558.

(Ex. MSS Tigur.)

Juellus ad Martyrem.

S. P.

DE prima illa nostra Profectione, et de novis omnibus, quæ tum ferebantur Basileæ, scripsi ad te per D. Simlerum nostrum. Quinto postridie vix pervenimus Argentinam; tantopere miseri coacti sumus hæere in luto. Hic omnes nostros invenimus incolumes, et cupidissimos tui. Quid Sandus, Hornus, aliique nostri fecerint in Anglia, nihil adhuc audivimus. Necque id sanè mirum. Profecti enim Argentina ad Vicesimum primum Decembris, vix Vicesimo post die potuerunt pervenire Antuerpiam, quod Rhenus constrictus glacie, illorum Navigationem impediret. Hoc tantum audimus, Reditum illorum Reginae esse gratissi-

mum; idque illam non obscure præ se ferre. Si Episcopi pergant porro ut cæperunt, erit brevi magna Vilitas Episcopatum. Certum enim est, Christophersonum, Rabulam illum Cicestrensem, esse mortuum; quod idem de Vatsono quoque; Lincolnensi nunciatur: Quod si ita est, vacant hoc tempore Episcopatus quatuordecim. Whitus tuus, in funere Mariæ, quemadmodum ad te scripsi cum essem Basileæ, habuit ad Populum insanam, et turbulentissimam Concionem; Omnia potius tentanda esse, quàm ut quicquam de Religione immutaretur. Bonum factum, si quis exules reduces interfecerit. Accusatus est Seditiois à Marchione Vintoniensi Thesaurario, et Hetho Archiepiscopo Eboracensi. Londinensis jussus est, reddere Hæredibus D. Ridlæi, quæcunque illis per vim et injuriam eripuerat. Vocabitur brevi ad Causæ dictionem; interim jubetur, se domi continere, tanquam in carcere. Regina edixit, ne quis habeat Concionem ad Populum, neve Papista, neve Minister Evangelij. Id alij factum putant, quòd cum unus tantum esset Minister Verbi tum temporis Londini, Benthamus, tantus esset numerus Papistarum. Alij, quòd audita una tantum Benthami publica Concione, Populus inter se cæperit litigare de Ceremoniis: Et alij Genevenses esse vellent, alij Francofordiani. Quicquid est, utinam ne nostri Homines nimium prudenter et politicè versari velint in Causa Dei. Multi putant D. Coquum fore Magnum Cancellarium; Hominem bonum quidem, et pium, uti nôsti; sed illi muneri, meo judicio, non aptissimum. Eliensis hæret adhuc apud Philippum, dum aliquid de ista præclara Pace, si Deo placet, transfigatur, quæ qualis, aut quam firma, et diuturna futura sit, Θεῶν ἐν γούνασι κείται. D. Isabella, spero, vocabitur in Angliam. Video enim alios quoque nostros Homines, de ea re seriò cogitare. D. Zanchius etiam scribet ad Reginam: Erat scripturus ad totum Parliamentum, nisi ego dissuasissem: id enim mihi videbatur alienum. Cranmerus Puer relistus est Argentinæ apud Abelum, ut meæ Fidei committeretur: Ego ab Abelo mutuo sumpsit Coronatos pueri nomine. Oro Julium, ut Sarcinam et Pecuniam, quam reliquimus numeratam apud te, ad illum mittat Argentinam. Ille tibi curabit cautionem, eamque; vel deponet apud D. Zanchium, vel, si mavis, ad te mittet. Bene vale, mi dulcissime Pater, et plus quam Animi dimidium mei. Nolo ad te omnia; oportuit enim me etiam ad D. Bullingerum aliquæ scribere: Cui ego Viro, pro summa ejus erga me Humanitate, debeo omnia. Sed ea, quæcunque sunt, non dubito, tibi cum illo fore communia.

D. Hetonus, D. Abelus, D. Springhamus, D. Parkhurstus, te plurimùm salutant, et cùm tibi cupiant omnia, nihil tamen magis cupiunt hoc tempore quàm Angliam. Saluta D. Muraltum, Hermanum, Julium, Juliam, et omnes tuos meosque, meo nomine.

D. Fr. Beti, et D. Acontius, sunt nunc Argentinæ : Uterque te plurimùm salutant. Ego D. Beti reddidi Literas D. Isabellæ : Id obsecro, ut illi significes.

Argentinæ, 26.

Januar.

JOHANNES JUELLUS

Ex Animo, et semper, Tuus.

INSCRIPTIO.

Ornatissimo Viro, D. Petro Martyri,
in Ecclesiâ Tigurinâ Professori S.
Theologiæ, Domino suo Colendis-
simo.

XLV.

A Letter of Gualter's to Dr. Masters, advising a Thorough Reformation.

(Ex MSS Tigur.)

Domino Richardo Mastero, Medico Regio, Amico veteri, et Frati suo dilecto.

GRATULABAR mihi non parùm, Annis superioribus, quando regnante Edvardo Sexto Sanctæ Memorïæ, tu prior scribendi Officium, quod multis annis intermissum fuerat, repetere cæpisti. At nunc multò magis et tibi et mihi gratulor, Vir doctissime, et Frater in Christo observande, quòd ea Tempora Angliæ vestræ, per Dei Clementiam, reducta esse audimus; quando sub Reginæ piissimæ Tutela, piis Hominibus, Deum vero colendi Libertas restituetur, et Amicorum Literæ tutè hinc inde ferri et referri poterunt. Agnoscimus in his admirabilem Dei Sapientiam et Bonitatem, qui Ecclesiæ suæ ærumnas lætis vicibus temperare solet, ne tentationum fluctibus toti obruamur. Faxit idem ille, ut Spei fidelium, quam de Angliæ Regno jam omnes conceperunt, satisfiat. Quod eò magis futurum puto, si quotquot illic in aliquo Dignitatis gradu collocati estis, Ecclesiæ et Religionis Curam ad vos cum primis pertinere memineritis, nec illorum admiseritis Consilia, qui cum Papatum nec honestè defendi, nec totum retineri posse vident, ad artes convertuntur, quibus Religionis

Formam mixtam, incertam et dubiam fingunt, et eandem sub Evangelicæ Reformationis prætextu, Ecclesiæ obtrudunt; ex qua deinde facillimus est ad Papisticam Superstitionem et Idolomaniam transitus. Quod non eò scribo, quòd tales apud vos esse sciam, sed quod ne tales sint metuo. Jam enim annis aliquot in Germania, magno Ecclesiarum malo experti sumus, quantum ejusmodi Homines valeant. Eò quod illorum Consilia, carnis judicio, Modestiæ plena, et ad alendam Concordiam, cum primis idonea esse videantur, et credibile est, publicum illum humanæ Salutis hostem, apud vos quoque sua flabella inventurum, quorum opera Papatûs semina retinere studeat, Quibus Scripturæ sanctæ, et Verbi divini armis, constanter resistendum fuerit, ne dum circa prima initia, aliquam mediocrem animorum offensionem declinare studemus; multa ad tempus duntaxat duratura admittantur, quæ postea vix ullo studio, et non absque gravissimis tentationibus omnino tolli possint. Exempla hujus mali Germanicæ Ecclesiæ multa viderunt, quorum consideratione edocti, suspecta habemus quæcunque cum sincera Verbi Doctrina, aliqua ex parte pugnant. Nec me alia ratione, ut hæc moneam, adduci credas, quam quod Angliæ vestræ, ob veterem Consuetudinem, cujus vel seræ Recordatio mihi etiam hodie jucundissima est, mirificè faveo. De Rebus nostris certiore te reddet Parkhurstus, noster Frater, et Hospes meus dilectissimus, quem tibi commendatissimum esse velim. Sustinuit ille jam toto quinquennio, graves exilij molestias; inter quas tamen, admirabilem Fidei Constantiam, et Patientiam incredibilem conjunxit. Nunc spe læta plenus, in Patriam contendit, ut Ecclesiæ nascentis Causam pro suo talento adjuvet. Nec dubito, quin bonam operam præstiturus sit, cum Scripturæ Cognitionem habeat præclaram, et Veritatis studiosissimus sit, et à Contentionibus abhorreat, quarum studiosi vix aliquem in Ecclesia fructum faciunt. Optimè ergo feceris, si tua Authoritate illum juves, et pro virili prohevas. Mihi verò nihil jucundius fuerit, quàm si ex tuis Literis intelligam, nostræ Amicitie memoriam penes te adhuc salvam esse, quæ certè in animo meo nunquam intermori poterit. Vale, Vir præstantissime. Tiguri, 16. Januarij 1559.

XLVI.

A Letter of the Earl of Bedford's to Bullinger, from Venice.

(Ex MSS Tiguri.)

TIT.

Doctissimo Viro Domino Bullingero, Sacræ Theologiæ
Professori eximio Tiguri.

CUM meus in Te Amor singularis, et perpetua Observantia, quâ te semper Religionis Causâ sum persecutus, tum tua erga me incredibilis Humanitas, multis modis à me perspecta, cùm Tiguri fuerim, (Bullingere Doctissime) fecerunt, ut hasce Literas animi erga Te, mei pignus certissimum, et veluti Tabulas obsignatus mei in Te perpetui amoris quas extare volui, huic adolescenti ad Te darem. In quibus ita tibi gratias ago, propter tuam Humanitatem, ut etiam me tibi relaturum pollicear, si quâ in re tibi unquam gratificari queam. Atque hæc ita à me dicta velim accipias, non sicut Homines qui hodie verborum quandam speciem inducunt, et officiosam formam, magis id adeo ut videantur, quàm quod esse velint id quod præ se ferant: Sed potius, ut ab animo sincero, et prorsus tibi devinctissimo profecta, certissimum tibi persuadeas. Itaque, si quid tuâ Causâ unquam facere possim (quod quàm exiguum sit non ignoro) illud tamen, quantulumcunque erit tuum erit totum. Sed de hoc satis, et fortasse superque, præsertim etiam cùm adhuc mihi statutum sit, (si alia non intervenerint, quæ inceptum iter aliò evadere possint) ut vos obiter invisam in Angliam reversuro. Ubi id vivâ voce confirmare, quod hic nudis verbis solummodò declarare possum. Juvenis, qui has Literas perfert mihi, nunciavit de obitu Conradi Pellicani, (quem Honoris Causâ nomino) quod ut audivi, sanè quam pro eo ac debui, graviter molestèque tuli, non tam suâ, quam Ecclesiæ universæ Causâ. Is enim hujus vitæ Curriculum, in curis, vigiliis, assiduis studiis, literatis Hominibus promovendis, gloriosissimè confecit, ac denique moriendo quemadmodum vivebat ad meliorem vitam in Cælum translatus est. At illa multum desiderabit plurimis nominibus, virum absolutissimum: Itaque ut illius Causa lætor, ita hujus vicem non possum non magnopere dolere. At hujus mæstitiæ causam tui (ut spero et opto) præsentia faciliè mitigabit, que Ecclesiæ,

bonisque omnibus, diù incolumem Deus Opt. Max. per
 suam Misericordiam esse velit. Venet. 6. Calend. Maias.
 Tui Nominis Studiosissimus,
 F. BEDFORD.

Domino Gesnero, et Domino Gualthero, meis amicissimis
 diligenter à me, quæso, Salutem dicito.

 XLVII.

*A Letter of Jewell's to Peter Martyr, of the State he found
 Matters in when he came to England.*

(Ex MSS Tigur.)

S. P.

TANDEM tamen aliquando, Quinquagesimo, videlicet,
 Septimo post Die, quam solvissemus Tiguro, pervenimus-
 que in Angliam. Quid enim necesse est multa προοιμάζειν,
 apud te præsertim, qui rem potius ipsam quæras, et longos
 istos logos non magni facias? Interea verò, Deum immor-
 talem, quæ illa Vita fuit, cùm et Aqua, et Terra, et Cælum
 ipsum nobis indignaretur, et omnibusque modis reditum
 nostrum impediret? Quid quæris? Omnia nobis toto illo
 tempore odiosissima, et adversissima acciderunt. Verùm
 hæc antea ad te, et ad D. Bullingerum fusius, cùm adhuc
 hærerem Antwerpia. Nunc accipe cætera. Quanquam
 hic, ut verè dicam, arte opus est et myrothecio: Non tam
 quidem, quod mihi nunc ornanda, et polienda sint nova,
 quæ nescio an ulla sint hoc tempore. Scio tamen à te plu-
 rima expectari, quàm quòd recantanda sint vetera. Illa
 enim ferè omnia, quæ ego ad te jam antea scripsi et iti-
 nere, multò tùm erant alia, et longè auditu jucundiora, quàm
 quæ postea re ipsa inveni domi. Nondum enim ejectus
 erat Romanus Pontifex: Nondum pars ulla religionis re-
 stituta: Eadem erat ubique missarum proluvies: Eadem
 pompa, atq; insolentia Episcoporum. Ista tamen omnia
 nunc tandem mutare incipiunt, et pene ruere. Magno no-
 bis impedimento sunt Episcopi: Qui, cum sint, ut scis, in
 superiori Conclavi iuter primores, et proceres, et nemo ibi
 sit nostrorum Hominum, qui illorum fucos, et mendacia
 possit, coram dicendo refutare, inter Homines Literarum,
 et rerum imperitos soli regnant, et paterculos nostros facile
 vel Numero, vel Opinione Doctrinæ circumscribunt. Re-
 gina interea, etsi apertè faveat nostræ Causæ, tamen par-
 tim à suis, quorum Consilio omnia geruntur, partim à Le-

gato Philippi Comite *Ferio* Homine Hispano, ne quid patiatuŕ innovari mirificè deterretur. Illa tamen quamvis lentiùs aliquantò, quàm nos velimus, tamen et prudentur, et fortiter, et piè, persequitur institutum. Et quamvis hactenus Principia, paulo visa sunt duriora, tamen spes, est aliquando rectè fore. Interea, ne Episcopi nostri queri possint se potentia tantum, et lege esse victos, res revocata est ad Disputationem, ut novem ex nostris, Scoræus, Coxus, Withedus, Sandus, Grindallus, Hornus, Eliner, Ghesus quidam Cantabrigiensis, ex ego, cum quinque Episcopis, Abbate Westmonasteriensi, Colo Cheadsaø, Harpelfeldo, de his rebus coram Senatu colloquamur. Prima nostra assertio est: In publicis precibusq; et Administratione Sacramentorum alia uti Lingua, quàm quæ à Populo intelligatur, alienum esse à verbo Dei, à et consuetudine Primitiva Ecclesiæ. Altera est; Quamvis Ecclesiam Provincialeŕ, etiam injussu Generalis Concilii, posse vel instituere, vel mutare, vel abrogare Ceremonias, et Ritus Ecclesiasticos, sic ubi id videatur facere ad Ædificationem. Tertia sacrificium illud propitiatorium, quod Papista fingunt esse in Missa, non posse probari ex Sacris Literis. Pridie Calendarum Aprilis instituitur Prima conflictatio. Episcopi interim, quasi partâ Victoriâ, jamdudum Magnificè Triumphant. Ubi Froschoverus ad nos venit, scribam de his rebus omnia disertius. Regina te gerit in oculis. Literas tuas tanti fecit, ut eas iterum, tertiosq; cupidissimè relegerit. Librum tuum, ubi advenerit, non dubito, fore multò gratiorem. Oxonii à tuo discessu duæ præclaræ virtutes incredibiliter auctæ sunt, inscitia, et contumacia: Religio, et spes omnis Literarum, atq; ingeniorum funditùs periit. Brochas Episcopus Glocestriensis bestia impurissimæ Vitæ, ex multò impurioris Conscientiæ, paulò antequam Moreretur, miserabilem in modum exclamavit, sese jam se ipso judice esse damnatum. Faber tuus præclarus, scilicet, Patronus castitatis deprehensus est in adulterio: Ex ea Causa quod alioqui vix solet fieri, cum Maria adhuc viveret, novò more, nullo exemplo jussus est cedere Lectione Theologica. Bruernus simili, sed longè flagitiosiori de scelerè coactus est relinquere Professionem Linguae Hebraicæ. De Martiali nihil Scribo, ne Chartas contaminarem. De Westono audisti antea. Sed quid istos, inquires, Commemores? Ut intelligas, quibus iudicibus oportuerit B. Cranmerum, P. Ridlaum, P. Latimerum condemnari. De Scotis, de Pace, de Bello nihil. Ternas ad te dedi Literas ex itinere: Quæ utrumq; ad te pervenerint, nescio. Sed quoniam longè absumus, longiùs, ô Deum Immortalem, et diutius multò, quàm vellum, Literæ nostræ

interdum ventis et fortunæ committendæ sunt. Vale, mi Pater, et Domine in Christo Colendissime, Saluta D. Bullingerum, D. Gaulterum, D. Simlerum, D. Gesnerum, D. Lavaterum, Julium, Juliam, Martyrillum, D. Hermannum, et convictores tuos Trevicenses. Omnes nostri te salutant. Londini 20 Martii, 1559.

JO. JUELLUS.

Istæ sunt Primæ, quas ad te scribo, ex quo redii in Angliam. Ita posthac subscribam omnes, ut scire possis, si quæ forte interciderint.

INSCRIPTIO.

Doctissimo Viro D. Petro Martyri Vermilio. Professore Sacræ Theologiæ in Ecclesia Tigurina Domino suo Colendissimo.

Tiguri.

XLVIII.

A Letter of Juell's to Bullinger, concerning the State of Things in the Beginning of this Reign.

(Ex MSS. Tigur.)

S. P.

GRATISSIMÆ erant mihi Parkurstoque meo literæ tuæ, ornatissime vir, vel quòd à te sint, cui quantum debeamus, nunquam possumus oblivisci, vel quo suavitatis, et humanitatis erga nos tuæ, quam toto nos tempore exilii nostri experti sumus maximam, altissima vertigia retinerent. Atque utinam possimus aliquando pietatis tuæ partem aliquam compensare. Quicquid erit, animus certe nobis nunquam deerit; Quod nos hortaris, ut strenuè ac fortiter nos geramus, erat ille aculeus non tantùm non ingratus nobis sed etiam penè necessarius. Nobis enim in hoc tempore non tantum cum adversariis, sed etiam cum amicis nostris, qui proximis istis annis à nobis defecerunt et cum hostibus conjurarunt, jamque acrius multò, et contumacius resistunt, quàm ulli hostes, quodque molestissimum est, cum reliquis Hispanorum, hoc est cum teterrimis vitiis, superbia, luxu, libidine luctandum est. Facimus quidem nos, fecimusque quod postuimus. Deus bene fortunet, et det Incrementum. Sed ita hactenus vivimus, ut vix videamur restituti ab exilio. Ne dicam aliud: ne suum quidem

adhuc restitutum est cuiquam nostrum. Quanquam, et si molesta nobis est ista tam diuturna expectatio, tamen non, dubitamus, brevi rectè fore. Habemus, enim Reginam et prudentem, et piam, et nobis faventem et propitiam. Religio restituta est in eum locum, quo sub Edwardo rege fuerat, ad eam rem non dubito, tuas, reipublicæque vestræ literas et exhortationes multum ponderis attulisse. Regina non vult appellari out scribi, Caput Ecclesiæ Anglicanæ: graviter enim respondit, illam dignitatem soli esse attributam Christo: nemini autem mortalium convenire. Deinde illos titulos tam fœdè contaminatos esse ab Anti-christo ut jam non possint amplius satis piè à quoquam usurpari. Academiæ nostræ ita afflictæ sunt, et perditæ, ut Oxonii vix duo sint, qui nobiscum sentiant, et illi ipsi ita abjecti et fracti, ut nihil possint. Ita Soto fraterculus, et alius, nescio quis, Hispanus Monachus, omnia ea, quæ D. Petrus Martyr pulcherrimè plantaverat, everterunt à radicibus, et vineam Domini redegerunt in Solitudinem. Vix credas tantam vastitatem afferri potuisse tam parvo tempore. Quare etsi magnam alioqui voluptatem capturus sim, si vel canem Tigurinum videre possem in Anglia, tamen non possum esse Author hoc tempore, ut juvenes vestros aut literarum aut religionis causâ ad nos mittatis, nisi eosdem remitti velitis ad vos, impios et barbaros. Rogavit me nuper D. Russelius qua maximè re tibi, aliisque tuis fratribus, et Symmistis gratum facere. Hoc videlicet, sensit, velle se Humanitatis vestræ, quam semper prædicat et hospitii causa aliquid ad vos dono mittere. Ego verò nihil tibi tuisque fore gratius, quàm si religionem Christi studiose ac fortiter propagaret et papistarum insolentiam imminueret. Quod ille et recepit se facturum, et certè facit, quantum potest. Venerunt hodie Londinum Legati Regis Galliæ, qui gratulantur de pace; Princeps legationis est juvenis Momorancius. De nuptiis Reginæ adhuc nihil. Ambit quidem filius Johanni Frederici, et frater secundus natu Maximiliani. Vulgi tamen suspicio inclinât in Pikerimum hominem Anglum, virum et prudentem et pium, et regia corporis dignitate præditum. Deus bene vertat, quicquid erit. Istæ primæ sunt, quas ad te seorsim scripsi, ex quo redii in Angliam: Sed quoniam, quæ scripsi ad D. Martyrem, scio illum propter summam inter vos conjunctionem tecum habuisse communia non dubito, quæcunque ad illum scripsi, eadem ad te quoque scripta dicere. Bene vale mi pater, et Domine in Christo colendissime. Saluti optimam illam mulierem uxorem tuam: D. Gualterum, D. Simlerum, D. Zuinglium, D. Lavaterum. Si quid unquam erit, in quo possim, aut tibi aut tuis esse voluptati, aut usui, pol-

liceor tibi non tantùm operam, studium, diligentiam, sed etiam animum et corpus meum 22. Maij Londidi, 1559.

Tui Studiosis.

JO. JUELLUO.

INSCRIPTIO.

Viro longè Doctissimo D. Henricho Bullingero Pastori Ecclesiæ Tigurinæ Dignissimo et Domino suo Colendissimo.

Tiguri.

XLIX.

A Letter of Jewell's to Peter Martyr, concerning the Disputation with the Papists at Westminster.

(Ex MSS. Tigur.)

Idem ad P. Martyrem.

S. P.

DE illis Disputationibus inter nos, et Episcopos, quas proximis Literis Scripsi indictas fuisses in ante Calendas Aprilis quid factum sit, paucis accipe. Sic enim visum est continuare Orationem sine præmiis. Primum ergo, ut omnis causa jurgiorum et otiosæ contentionis tolleretur, Senatus decrevit, ut omnia utrinque de scripto legerentur, et ita describerentur tempora, ut primo die assertiones tantum utrinque nudæ proponerentur: Proximò autem conventu, ut nos illis responderemus, et illi vicissim nobis. Pridiè ergò Kal. April. cum magna expectatione, majori credo frequentia convenissimus Westmonasterii, Episcopi, pro sua fide, nec scripti, nec picti quicquam attulerunt, quod dicerent, se non satis temporis habuisse ad res tantas cogitandas: Cum tamen habuissent plùs minùs decem dies, et interea copios auxiliares Oxoniò et Cantabrigiâ, et undiq; ex omnibus angulis contraxissent. Tameu ne tot Viri viderentur frustras convenisse, D. Colus subornatus ab aliis venit in medium, qui de prima quæstione, hoc est, de peregrina Lingua, unus omnium nomine peroraret. Ille verò cum omnibus nos contumeliis et convitiis indignissimè excepisset, et omnium seditionum authores et faces appellasset, et supposiõne pedum, projectione brachiorum, inflexione laterum, crepitu digitorum, modò dejectione modò sublacione superciliorum, (nòsti enim hominis vultum et modestiam) sese omnes in parte set formas convertisset, huc postremò evasit, ut diceret, Angliam ante mille trecen-

tos Annos recepisse Evangelium. Et quibus, inquit, Literis, quibus annalibus, quibus monumentis constare potest, Preces tum publicas in Anglia habitas, fuisse Anglicè. Postea cùm in illo Circulo sese satis jamdiu jactavisset, adjecit seriò, et vero vultu, atq; etiam admonuit, ut omnes hoc tanquam quiddam de dictis melioribus diligenter attenderent, atque annotarent, Apostolos ab initio ita inter sese distribuisse operas, ut alis Orientis Ecclesias instituerent, alij Occidentis. Itaque Petrum et Paulum, in Romana Ecclesia, quæ totam propè Europam contineret, omnia Romano sermone, hoc est, latinè docuisse. Reliquos Apostolos in Oriente, nullo unquam alio Sermone usus fuisse, nisi Græco. Tu fortasse ista rides: Atqui ego neminem audivi unquam, qui solenniùs et magistratiùs insaniret. Si adfuisset Julius noster, conties exclamâset, *Poh! Horson Knave.* Verùm ille, inter alia, nihil veritus est, mysteria ipsa et penetralia, atq; adyta prodere Religionis suæ. Non enim dubitavit graviter et seriò monere, etiamsi alia omnia maximè conveniunt, tamen non expedire, ut Populus, quid in sacris ageretur, intelligat. Ignorantia enim, inquit, Mater est veræ Pietatis, quam ille appellavit Devotionem. O Mystica sacra, atque Opertanea Bonæ Deæ! Quid tu me putas interim de Cotta Pontifice cogitâsse? Hoc videlicet illud est, In Spiritu et Veritate adorare. Mitto alia. Cum ille jam calumniando, convitiando, mentiendo magnam partem illius temporis, quod nobis ad disputandum datum erat, exemisset; nos postremò nostra pronunciavimus de scripto, ita modestè, ut rem tantum ipsam diceremus, nihil autem læderemus adversarium, postremò ita dimissa est Disputatio, ut vix quisquam esset in toto illo Conventu, ne Comes quidem Salopiensis, quin Victoriam illius diei adjudicaret nobis. Postea inita est Ratio, ut proximo die Lunæ, de secunda Quæstione eodem modo diceremus; utque die Mercurij, nos illorum primi Diei Argumentis responderemus, et illi vicissim nostris.

Die Lunæ, cum frequens Multitudo, ex omni Nobilitate cupidissima, audiendi convenisset, Episcopi, nescio pudoreve superioris diei, an desperatione victoriæ, primùm tergiversari, habere se quod dicerent de prima Quæstione, nec oportere rem sic abire. Responsum est à Senatu, Si quid haberent, id tertio post die, prout ab initio convenerat, audiri posse: Nunc hoc potius agerent, neve turbarent Ordinem. Dejecti de hoc gradu tamen huc evaserunt, si dicendum omnino sit, nolle se priores dicere; se enim in Possessione constitisse: Nos, si quid vellemus, priori loco experiremur. Magnam enim se facturos injuriam causæ suæ, si paterentur, nos posteriores discedere cum applausu

Populi, et aculeos Orationis nostræ recentes in auditorum animis relinquere. Senatus contrâ, Hanc ab initio institutam fuisse Rationem, ut illi quòd dignitate priores essent, priori etiam loco dicerent; nec eam nunc mutari posse. Mirari verò se, quid hoc sit *Mysterij*, cùm omnino necesse sit, alterutros priores dicere; alioqui enim nihil posse dici: Et præsertim, cum Colus in primis Disputationibus etiam injussus, ultrò prior ad dicendum prosiluerit. Postremò, Cum altercationibus magna pars temporis extracta esset, nec Episcopi ullo pacto concedere vellent de secundo loco, ad extremum sine Disputatione discessum est. Ea verò res incredibile dictu est, quantum imminuerit Opinionem Populi de Episcopis: Omnes enim cæperunt jam suspicari, quod nihil dicere voluissent, ne potuisse quidem illos quicquam dicere. Postero die, Vitus Vintoniensis, amicus tuus, et Watsonus Lincolnensis, de tam aperto contemptu et contumacia, damnati sunt ad Turrim: Ibi nunc castrametantur, et ex infirmis præmissis concludunt fortiter. Reliqui jubentur quotidie, præstò esse in Aula, et expectare quid de illis Senatus velit decernere. Habes *ἔντευξην ἀτελῆν* et penè *ἀνεῦτευκτον*; quam tamen, quò meliùs rem omnem intelligeres, descripsi pluribus, fortasse, quam oportuit. Bene vale, mi Pater, Decus meum, atque etiam Animi dimidium mei. Si quid est apud vos novarum rerum, hoc tempore, id malo esse proximarum Literarum Argumentum. Saluta plurimùm, meo nomine, venerandum illum Virum, et mihi in Christo Dominum colendissimum, D. Bullingerum, D. Gaulterum, D. Simlerum, D. Lavaterum, D. Wolphiùm, D. Gesnerum, D. Hallerum, D. Frisium, D. Hermannum, et Julium tuum meumque. Nostri omnes te salutant, et tibi omnia cupiunt. Londini, 6. April. 1559.

Jo. JUELLUS tuus.

Post-script'

Istæ sunt secundæ, quas ad te scribo, ex quo redij in Angliam.

INSCRIPTIO.

D. Petro Martyri, Professori Sacræ Theologiæ in Ecclesia Tigurina, Viro, Doctissimo, et Dominn suo in Christo Colendissimo.

Tiguri.

L.

A Letter of Jewell's to Peter Martyr, of the Debates in the House of Lords; and of the State of the Universities; and concerning the Inclinations to the Smalcaldick League.

(Ex. MSS Tigur.)

S. P.

ACCEPI ternas à te Literas, omnes eodem fermè tempore: Quæ cum multis de causis mihi essent, ut certe debebant, jucundissimæ, vel quòd essent à te, vel quòd Rerum tuarum Statum significarent, et amorem erga me tuum: Tamen nullâ aliâ causâ mihi visæ sunt jucundiores, quàm quòd officium meum requirerunt, meq; vel oblivionis vel tarditatis, blandè ac tacitè accusarent; quorum alterum magnitudo tuorum erga me meritorum, alterum negotia mea non sinunt. Scripsi quidem ego ad te ternas Literas, ex quo redij in Angliam; quas tamen video, cùm tu illas tuas scriberes, nondum ad te pervenisse. Et fieri potest, ut sæpe sit, ut aut hæreant uspiam, et ignavæ atq; otiosæ imitentur Religionem nostram, aut etiam perierint in itinere. Sed quicquid est, nulla potest in ea re magna jactura fieri. Erant enim penè inanes, quòd non multum adhuc esset, quod aut tu audire libenter velles, aut ego scribere. Nunc agitur Causa Pontificis, et agitur utrinque fortiter. Episcopi enim sudant, ne quid errâsse videantur: Atq; ea Causa moratur, et impedit Religionem. Difficile est enim Cursum incitare. Fecnamus, Abbas Westmonasteriensis, opinor, ut auctoritatem addent Professioni suæ, cùm peroraret in Senatû, Nazaræos Prophetas, Christum ipsum, et Apostolos conjecit in Numerum Monachorum. Nemo Causam nostram acriùs oppugnat, quam Eliensis. Is et locum suum in Senatu, et ingenium retinet. Episcoporum prædia redacta sunt in fiscum: Illis ex permutatione dantur Sacerdotia, quæ antea attributa erant Monasteriis. Interim de Scholis, et cura Literarum magnum ubique Silentium. Regina de te honorificè et loquitur, et sentit. Dixit nuper D. Russelio, se velle te accersere in Angliam; id enim ille, aliique urgent, quantum possunt. Sed nisi et seriò et cupidè, et honorificè petaris, nunquam ero author, ut venias. Nihil equidem magis, aut miserius cupio, quam te videre, et dulcissimis illis Sermonibus tuis frui, sive (quod ô utinam aliquando contingat) in Anglia, sive etiam Tiguri. Verùm quantum video obstabit desiderio nostro, inauspicata illa ex Saxis ac Saxonibus damnata *παρεσβία*. Nostra enim nunc cogitat Fœdus Smalcaldicum. Scribit autem ad illam quidam è Germania, illud Fœdus non posse ullo pacto coire, si tu ad nos venias.

Illum autem quendam, si addo aliquando fuisse Episcopum, si nunc esse exulem, si hominem statum, si veteratorem, si aulicum, si Petrum, si Paulum, magis eum fortasse nôris, quam ego. Sed quicquid est, nos Articulos omnes Religionis, et Doctrinæ nostræ exhibuimus Reginæ, et ne minimo quidem apice discessimus à Confessione Tigurinâ. Quanquam Amicus tuus Inventum illud, nescio quod, suum tuetur mordicus, et nobis omnibus mirificè succenset. Adhuc nemini nostrum ne de obulo quidem prospectum est. Itaque ego nondum abjicio insignia illa, quæ mihi finxi Tiguri, Librum et crucem. Goodmannum audio esse apud nos; sed ita, ut non ausit venire in publicum. Sed quanto satius fuisset sapuisse in tempore? Si velit agnoscere errorem, nihil erit periculi. Verum, ut homo est satis acer, et in eo, quod semel suscepit, nimium pertinax, non nihil vereor, ne nolit cedere. Libri tui nondum venerunt: Id ego tanto magis miror, quòd tot Angli jam pridem redierint Francofordiâ. Munus tuum ubi advenerit, non dubito Reginæ fore gratissimum. Illud ego, quoniam tu ita jubes, quamvis alioquin sit per se ornatissimum, tamen si dabitur facultas, verbis ornabo meis. De illo autem Libro, quem tu seorsim ad me misisti, equidem non invenio, quibus verbis tibi agam gratias. Itaque malo, et huic humanitati tuæ, et superiorum tuorum erga me meritorum magnitudini ultrò succumbere. Certè etsi te nunquam ex animo eram dimissurus, tamen hâc commonefactione, et mnemosyno excitatus, tanto acrius et reverentiùs colam, quoad vixero, Nomen tuum. Alij tui Libri jam pridem allati sunt à Bibliopolis, et emuntur cupidissimè. Omnes enim libenter videre cupiunt, quibus Venabulis illa Bestia confossa sit.

Benè vale mi Pater, et Domine in Christo Colendissime. Saluta D. Bullingerum, D. Bernardinum, D. Gualterum, D. Simlerum; Dicerem et Frenchamum, nisi illum putarem jamdudum aut in Balneo esse, aut in via. Hoc enim Anni tempore, cum auditur Cuculus, vix solet esse apud se. Londini, 28. Apr. 1559.

Tui Cupidissimus,

Tuoq; Nomini Deditissimus,

Istæ sunt Quartæ.

JOHANNES JUELLUS.

INSCRIPTIO.

Doctissimo viro, D. Petro Martyri,
in Ecclesiâ Tigurinâ Professori
S. Theologiæ, Domino suo Co-
lendissimo. Tiguri.

LI.

A Letter of Jewel's to Peter Martyr of the State of Affairs both in England and Scotland.

(Ex MSS Tigur.)

Ejusdem ad Eundem.

HACTENUS minus frequenter ad te scripsi, mi Pater, quod multa me negotia publica, privataq; impedirent, Nunc scribo, non quod plus nunc otii sit, quam antea, sed quod minus posthac futurum sit multò, quam nunc est. Alterum enim jam pedem in terra habeo, alterum penè sublatum in equum. Mox enim ingredior longinquam et difficilem legationem constituendæ religionis ergò per Redingum, Abindonam, Glocestriam, Bristollium, Therimas, Welliam, Exonium, Cornubiam, Dorcestriam, Sarisburiam. Ambitus itineris nostri erit plus minus septingentorum miliarium: Vix ut quartò demùm mense putem nos esse redituros. Quare ne me interea putares esse mortuum, etsi ante duodecim dies, nescio quid, ad te scripserim de rebus communibus, tamen non alienum fore duxi, si nunc quoque paucis te quasi in degressu salutarem. Res nostræ satis nunc sunt in proclivi: Regina optimè animata: Populus ubique sitiens religionis. Episcopi, potiùs, quam ut relinquunt Papam, quem toties jam antea abjurarunt, malunt cedere rebus omnibus. Nec tamen id religionis causa faciunt, quam nullam habent, sed constantiæ, quam miseri nebulones vocari jam volunt conscientiam. Sacrifici jam tandem mutata religione passim abstinent à cætu sacro, quasi piaculum summum sit, cum populo Dei quicquam habere commune. Est autem tanta illorum nebulonum rabies, ut nihil suprâ. Omnino sperant, et prædicant, est enim, ut scis, genus hominum prædictiosissimum, et valdè deditum futuritionibus ista non fore diuturna. Sed, quicquid futurum est, nos agimus Deo Optimo Maximo gratias, quòd res nostræ eò jam tandem loco sint, quo sunt. In Scotia fervent omnia. Knoxus cinctus mille satellibus agit conventus per totum regnum. Regina vetula coacta est sese includere in præsidium. Nobilitas conjunctis animis, et viribus restituit ubique religionem invitis omnibus. Monasteria passim omnia æquantur solo, vestes, scenicæ, calices sacrilegi, idola, altaria comburuntur: Ne vestigia quidem priscae superstitionis et idololatriæ relinquuntur. Quid quæris? Audisti sæpè, σκυθιστὶ πιεῖν. Hoc verò est σκυθιστὶ ἐκκλησιάζειν. Rex Galliæ, qui nunc est, scribit se Regem Sco-

tia, et hæredem Angliæ, si quid Regina nostræ, quod Deus avertat, contingat humanitùs. Sed mirari non debes, si nostri homines molestè ferant: Et quo res eruptura tandem sit, Θεοῦ ἐν γούνασι κείται. Fortassè, ut sit, communis hostis conciliabit nobis vicinum Scotum. Quod si sit, etsi accedant etiam nuptiæ, sed desino divinare. D. Hetonus te salutatur, idque non minùs amice, quàm si illi pater esses. Aliquot nostrum designamur Episcopi. Coxus Eliensis, Scoræus Erfordiensis, Alanus Roffensis, Grindalus Londinensis, Barlovus Chichestrensis, et ego minimus Apostolorum Sarrisburiensis. Quod ego onus prorsus decrevi excutere. Interea in Academiis mære est ubique solitudo, Juvenes diffugiunt potiùs, quam ut velint in religionem consentire. Sed comites jamdudum exspectant, et clamant, ut veniam. Vale ergo, vale, mi Pater, et dulcissimum decus meum; saluta venerandum virum, et mihi mille nominibus in Christo Colendissimum. D. Bullingerum, ad quem etiam seorsim scriberim, si esset otium. Saluta D. Gualterum, D. Simlerum, D. Lavaterum, D. Hallerum, D. Gesnerum, D. Trisium, D. Hermannum. Habeo quinque pistolettos aureos à D. Barth. Compagno ad venerandum senem D. Bernardinum, et ab eodem ad eum literas. Scriberem ad eum de rebus omnibus, uisi excluderer augustiâ temporis. Quanquam hoc, quæso te, ut illi significes, præter istos aureos, nihil adhuc confectum esse. Res aulicæ, quantum video, ita sunt difficiles, ut nesciam, an quicquam possit exprimi. Regina jam abest procul gentium in Cantio, ut agi nihil possit. Vale, mi Pater, vale. Quantum ego tibi optare possum, tantum vale. Et Julium tuum, Annamque et Martyrillum meo nomine Londini Calendis Augusti, 1559.

JO. JUELLUS tuus,

Tibi omnibus modis deditissimus.

INSCRIPTIO.

Viro longè Doctissimo D. Petro Martyri
Vermilio Profitenti Sacram Theolo-
giam in Ecclesia Tigurina.

Tiguri.

LII.

A Letter of Jewell's to Peter Martyr, before he went his Progress into the Western Parts of England.

(Ex MSS Tigur.)

Ejusdem ad Eundem.

S. P.

Er quid tandem ego ad te Scribam? Nos enim adhuc omnes peregrini sumus domi nostræ. Redi ergo, inquires, Tigurum. Utinam, utinam, mi Pater, id mihi aliquando, liceat. Te enim, quantum video, nulla spes est venturum unquam in Angliam. ô Tigurum, Tigurum, quantò ego nunc sæpius de te cogito, quàm unquam de Angli, cum essem Tiguri. Quamvis autem, ut dixi, in Patria nostra simus hospites, excipimus tamen interdum quædam ἀγατα καὶ ἀδιήγата. Vêrum πολλάκι τὸ κακὸν κατακείμενον ἔνδον ἄμεινον. De religione transactum est, utinam bonis auspiciis, ut esset eo loco, quo fuit ultimis tuis temporibus sub Edouardo. Sed, quantum quidem ego adhuc videre possim, non est ea alacritas in nostris hominibus, quæ nuper in Papistis fuit. Ita miserè comparatum est, ut mendacium armatum sit, veritas autem non tantum inermis, verùm etiam sæpe odiosa. Agitur nunc de sacro et scenico apparatu, quæque ego tecum aliquando ridens, ea nunc, à nescio, quibus, nos enim non advocamur in consilium, seriò, et graviter cogitantur, quasi religio Christiana constare non possit sine pannis. Nos quidem non ita otiosi sumus ab animo, ut tanti possimus facere istas ineptias. Alii sectantur auream quandam, quæ mihi plumbea potius videtur, medocritatem: Et clamant, dimidium plus toto. Quidam ex nostris designati sunt Episcopi, Parkerus Cantuariensis, Coxus Norvicensis, Barlovus Cicestrensis, Scoræus Herfordensis, Grindallus Londinensis. Nam Bonerus jussus est cedere: qui quando adituri sint possessionem, nescio. Ego ex isto flore, quod tu de vino soles, facile divino, quæ sit futura vindemia. Adversarii interim nostri, *καρὰφυλακτοῦσι* et pollicentur sibi, ista non fore perpetua. In Scotia, nescio quid, audimus tumultuatum de religione: Nobiles ejectis Monachis occupasse Monasteria: Et aliquot milites præsidarios Gallos in tumultu occidisse: Reginam iratam edixisse, ut Knoxus concionator inflato cornu, est enim ille in Scotia mos solennis, si quem volint extorrem facere, ex omnibus finibus ejiceretur. Quid de illo factum sit, nescio. Nunc instituitur legatio in totam Angliam de forman-

da religione. Sandus ibit in Lancastriam: ego in Devoni-
 am: Alii aliò. Regina non vult appellari caput Eccle-
 siæ, quod mihi certè non displicet. Interim, quid il cavet-
 so de la Chiesa, cogitet, aut murmuret, aut quas turbas da-
 turus sit, tu quoniam propius abes, facilius audire potes.
 Papistæ nostri odiosissimè pugnant, neque alii ulli contu-
 macius, quam qui à nobis discesserunt. Tanti est semel
 gustasse de Missa. Qui bibit inde, furit: Procul hinc dis-
 cedite, queis est Mentis cura bonæ: Qui bibit inde, furit:
 Vident exceptô illô palladio omnia ventura in periculum.
 Pax inter nos et Gallum ita convenit, ut Caletum, octo
 post annos redeat in potestatem Anglorum. Quod ut Ju-
 lius noster credat, opus incredibili, et robusta fide.
 Quicquid erit tamen nos eo nomine exspectamus pignora è
 Gallia. De nuptiis Reginæ adhuc nihil. Tamen ambit
 hac tempore Suecus, Saxo, Carolus Ferdinandi, Mitto Pi-
 kerinum Hominem Anglum, Tamen, quid malim, scio. Et
 ista sunt ut scio *μυστικότερα*: Et apud nos proverbii loco dici
 solet matrimonia esse fatalia. Bene vale, mi Pater, et
 Domine in Christo Colendissime. Saluta quæso optimum
 senem D. Bernardinum, D. Muraltum, D. Wolphium meo
 nomine. Liber tuus, quam Reginæ misisti dono, redditus
 est à D. Cæcilio: Ad meas manus, nescio quo casu, non
 pervenit. Ego tamen, quoties sum in aula, diligenter ex-
 quiro, numquid illa velit: et adhuc nihil audio. Sed quic-
 quid erit, faciam ut intelligas. Londini.

Istæ sunt quintæ, tu vide an aliquæ perierint.

INSCRIPTIO.

Doctissimo, Viro D. Petro Martyri, Pro-
 fessori Sacræ Theologiæ in Ecclesia
 Tigurina, Domino suo Colendissimo.

Tiguri.

LIII.

*A Declaration made by the Confederate Lords of Scotland, to
 the Queen of England, of their taking Arms against the
 Queen Dowager of Scotland, and the French.*

(Cotton Libr. Calig. B. 10. Fol. 24.)

IT may be, that on the French Parte it wyll be saide,
 that it behoveth them to subdue the Rebellion in Scotland;
 and to that End only bringe all this Power thither: First
 it may be, and that truly saide, the Begynning and Ground,
 yea, and the Proceeding hitherto being truly considered, is

no Rebellion. For true it is, that when the French Kyng had long sought to compasse the Yonge Queene of Scotland, and to have her caryed owt of Scotland into Fraunce, there was great Difficultie made yn it by the Scots, and att length brought to passe only by the continuall Travayle of the Mother, being Dowager Queene; partly Corruption with Money, partly by Authoritie, partly by fayre Promises; and yet was the Matter thus ended, that before her Person coulde be transported thence, Assurance was made by Treaty, by Othe, by Parlement, by the Great Seal of Fraunce, by the Seal of the Dolphyn, that Scotland should not be otherwyse governed, but by the Lawes, by the Nobilitie, by the People of the Land; that the Offices of the Land shuld remayne in the Nation of Scotland; that no Garrisons shuld be kepte by the French. After that Tyme much Labour and Practise was made by the Queene Dowager to procure the Favour of the Nobilitie of Scotland, to accomde to the Mariadge of the Queene with the Dolphyn; and fynally that obtayned in a Parlement in Scotland, and was the Crowne assigned to the Queen, and the Heirs of her Body; and for default therof, to the Duke of Chastellerault, and his Hires, and so he declared the Seconde Person. Then also was on the Parte of Fraunce, Othes taken, Chartres delyvered under the Greate Seal of Fraunce, and confirmed by the Yong Queene under her Seal, and by the Dolphin under his Seale, that Scotland shuld be governed by the Counsaile of the Land; that no Liberties shuld be violated; that Edinburg Castell shuld be delyvered to the Lord Arskin to be kept, for the Preservation of the Rights of the Realme; and Dunbritton Castell shuld be delyvered to the Duke for his Interest as Heyre Apparent. These Things were done, and Duplicats made of the Grants of Fraunce. One Parte delyvered to be kept in Edenburg Castell in the Treasury; the other delyvered to the Duke: Hereupon an Ambassade was sent in Anno 1558, of 8 Persons, 2 Bishops, 2 Earles, 4 Lords of Scotland, and the Mariadge then concluded in Fraunce; which done thur was attempted that the Ambassade shuld return home, and in Parlement obtayne, at the Yong Queenes Request, that the Crown of Scotland might be given to the Dolphin her Husband; which Matter, the Ambassade so much misliked, and utterly refused; alledging that it could never be obtayned; that in the End they were thus abused, yt was devised they should retourne, and procure that a Matrimoniall Crowne shuld be granted to the Kyng: By which Words they weare made believe there was a great difference; and yet they could not lyke the Matter, but

required leave to retourne Home, and they would doo that they might. In their Departure at Deepe, theyr Nombre was made in one Night sodenly lesse by one Bishop, 2 Erles, and 2 Barons, and so departed Home the other Three, much amased att the Matter. At theyr return, the Dowager Queene practised all the Ways she could in Parle- ment to obtayne this purpose; which she sought by two Ways, one by rewarding those who had not received Fa- vour of the Duke in the Time of his Governauce, partly for the Favour they bare at that Time to England, parte for other Respects; and so sett an emitie betwixt the Duke and them. One other way, she offered to certayne of the Lords a Permission to lyve freely accordyng to their Con- science in Religion: and at length she became very stronge, and in Parliament obtained this Matrimoniall Crowne, with these Conditions, that the Duke's Right shuld not be em- payred therby. Thus proceded she towards her Purpose, and daily usurped against the Liberties and Promises made. She spared not to begin with the greatest. She committed to Prison the Chancellor of the Realme, the Erle Huntley; being one of the Principal Frennds to the Duke. She took a great Fyne of him, and took the Seale from hym; com- mitted that to one Rubay, a Frenchman, an Advocate of Paris. Not content therwith, She committed the sayd Erle to Prison, untill She had put hym to a great Raunsome; which She took of hym: And to flatter hym, gave hym the Name of Chancelor, and put the Office in Rubaye's Handes. Nexte to this, She hath taken the Office of Comptroller of the hole Realme, to whom belonged the Charge of the whole Revenues of the Crowne; and hath allso committed it to another Frenchman, a Servant of her owne, named Vulemore. She hath also sequestred all Matters of Coun- saill of the Governauce of the Land, from the Scottish Men borne, and retayned all the Secreties to French Men. But these weare but small Thinges, yff greater had not followed. Having Peace with England, She kepte all the Garrisons of French Men still in the Countrey, who lyved upon Discretion; which was a new Offense to Scotland. Wages they had none out of France at all: The Revenue of the Crowne, which was not greate, was sent into Fraunce; and to paye the French Band, a new Devise was made. She procured out of Fraunce a certayne Nombre of Franks, being altogether in a certayne Coyne of Sowces, which had bene, for theyr Emtiness, decried and barred in Fraunce Two Yeres before, and were but Bullion: These She made currant in Scotland, to paye the Soldiors. She also erected a Mynte, and therin abassed a grete Quantite

of the Scottish Money, and therewith allso payed her Soldiours. In that Mynte allso, She permitted certayne of the Principalls of the French to Coyne theyr owne Plate, to theyr owne most Advantage. Which Matter both did notable great Hurt in all Scotland, and much offended the Realme.

Now follows the Practises of the Queene with diverse Noblemen, to becom Parties agaynst the Duke: Meanes was made, fyrst to have wonne the Lord Arskin, to deliver the Castell of Edenburgh; next, to have stolen it: But this prevailed not. In this Season, and before allso, which had much exasperated the People of the Land, the Queene gave away Abbeyes, that fell voyd, to French Men; Som to her Brother, the Cardinal Guyse, som to other. And generally, She hath kept in her Hands these Three hole Yeres, almost all the Ecclesiastical Dignities that have fallen voyde; saving such as wer of any Value, which She gave to French Men. Generally She governed all things so, as She never would in any Matter followe the Counsell of the Lordes and Nobilitie, which, at her first Coming to the Regiment, were appoynted to be of Counsell. Agaynst these her Doynge, many Intercessions were made by the Nobilitie, both joyntly together in good Companies, and Advices allso gyven aparte, by such as were sory to see that this Governace wold be so dangerous, as it could not be borne: But nothing avayled. And then followed a Practise, of all other most dangerous and strange, and, for a Personage of Honor, a great Indignity. The Principall Matter that was coveted by the Queene, was to have cutt away the Duke, and his House, and to make a Party agaynst hym: By Persuasion, t'bis was devised. The Lord James, being a Bastard, Son of the last Kynge, a Man of greate Courage and Wysdom; and certayne Erles and Barons of the Realme; in whom were considered these two Thynges, No great love towards the Duke, nor certayne Ceremonies of the Church; and yet being Men of Courage, were borne in Hand by the Queene, that She her selfe wolde beare with theyr Devotion in Religion, and upon Condition that they would joyne with her Governace agaynst the Duke, for the Favour of Fraunce, they shuld lyve freely according to theyr Conscience in Religion, without any Impedyment. Hereupon they were somewhat boldned, and therby incurred the Censures of the Church, and were also, by a private Lawe of the Land, ignorantly in danger of Treason: Wherupon Processe was made, they endangered. And then was it Tyme for the Queene to tempt them to forget theyr Country, and become

French. But when no Inticement could prevayle, then began She to threaten them with the Lawe, and would nedds declare them Traytors. This Matter the Queene pursued; taking it for a great Advantage. But, for their Defence, the Nobilitie of the Realme made much Labour. Nothyng would stayer the Queene; but forthwith She produced her Garrisons to the Feld, proclaymed them Traytors, gave away their Lands, entred with Men of War into a principal Towne, called St. John's Towne, changing the Provost of the Towne, agaynst the Wyll of the Burgesses; and left there Four Bands of Men of Warre, to fortifie her New Provost. And She fynding the whole Realme much offended herwith, and charging her dayly with Misgovernance, and Violating the Liberties of the Realm, and her Power there not sufficient to procede, as She ment, to Conquer the Land; She sent for the Duke, and the Erle Huntley, and pretended in this Necessitie a new Good Will to them, who travayled for her, and stayed all the adverse Part in Quietness: And then She promised all Matters to be stayed and redressed at Parlement the next Spring: And promised also diverse other Thyngs, for the Benefite of the Land. And then the Duke, and the Erle Huntley, tooke upon them to make a Quiet with the adverse Part. And whiles this was in doying, the Duke's Sonne and Heyre was sought and sent for to the Courte in Fraunce: From whence he was certainly advertised by diverse of most secret Knowledge, that his Ruine shuld follow, and that he should be accused, and executed for Matters of Religion. At the length he abode, untill certayne of good Authoritie were depeched from the Court, to bryng hym eyther quick or dead. Before their comming, he escaped, without daunger: And they toke his yonger Brother, a Child, abowt Fifteen Yeres of Age, and commytted him to Prison. In this Tyme, Thyngs being well appeased in Scotland, and every Noble Man returned to theyre Countrees, by the Duke's Meanes principally, who shewed most Favour to the Quene, and had gaged his Fayth to the Nobilitie of Scotland, for keping of all Thynges in quiet, untill the Parlement; there arrived certayne Bands of Souldiours out of Fraunce into Leethe; whose coming made such a Change in the Queene, as she newly caused the Towne of Leeth to be fortified, being the Principall Porte of the Realme, and placed Twenty two Enseignes of Souldiours, with One Band of Horsemen, therein. Herupon the Nobilitie challenged the Duke: Who had nothing to saye; but entreated the Queen; by his most humble Letters, to forbear these manner of Doinges; wherein he could not prevayle. The Force

of the French was then encreased, Leeth fortified, all Ammunition carried into the Towne, nothyng left to the Scotts, whereby either well to defend themselves, or to annoy the Towne. Beside this, out of France there came dayly Frenche Powre by Sea; yea ther went allso, not denied by the Queen's Majestie of England, Captayns by Land through England. Well, at the Length, the Duke, and all the Nobilitie, made new Intercession by theyr Letters, that She would forbear this Fortificacion: For otherwyse her Purpose of Conquest would appeare to the whole Realme; wherupon would grow great Disquiet. But her Comforth grew so greate owt of France, that She despised all Requestes. And thus came the Matter to the Termes which the French courted: For now thought they it would be but 3 or 4 Dayes Work to subdue Scotland: Wherunto nevertheless besydes theyre owne Powre, She entretayned Two or Three meane Lords, such as lay betwyxt Leeth and Barwick, which was the Erle Botnwell, and Lord Setan, who be the only Two, of all the Nobilitie of Scotland, that keepeth Company with the Queen; and yet, as they do notify themselves by their Doyngs, have their Harts with their Countreymen. And nowe the Duke, and the rest of the Nobilitie, with the Barons and Burgeses of the Realme, fynding no Hope of Remedy at her Hands, but perceyving an eminent Danger to the Realme, which could not be avoyded by any Entreaty, assembled themselves, as regrating the afflicted Realme. They began depely to consider, on the one Part, the Right of their Sovereign Lady, being married to a Strange Prince, and out of her Realme, in the Hands of Frenchmen only, without Counsell of her own Natural People; and therwith the Mortalitie of her Husband, or of her self, before She cold have Issue; And on the other Side, what the Dowager, being a French Woman, Systar to the House which ruleth all in France, had done, attempted, and dayly persisted in ruinating unnaturally the Liberties of her Daughter, the Queen's Subjects, for Ambition, to knitte that Realme perpetually to France, whatsoever becam of her Daughter; and so to execute ther old Malace upon England, the Stile and Title wherof they had alredy usurped; were in the end constrained to constitute a Counsale for the Governauce of the Realme, to the Use of theyr Soverayn Lady: And therwith humbly to signifie to her the reasonable Suspension of the Dowager's Authoritie; which to mantayn, they have of themselves, as Naturall Subjects, convenient Strenght, being sore oppressed with the French Powre; which untill this presant Day they do, as theyr Powers can endure;

being very mean and unable that to do, compared to the meanest Force of France: So as although they have been of long Tyme occasioned thus to doe: and now for Safety, as well of theyr Sovereign's Right, as of the Ancient Right of the Crown, have been forced to spend all ther Substance, to hazard theyr Lives, theyr Wifes and Children, and Country: Yet can they not longer preserve themselves and the Realm from Conquest, by this Power that is now arrived in Scotland, and is in Readiness to be sent thither before next Spring. And therefore thay have communicated their hole Cause to certayn of the Queen's Mājesties Ministers upon the Borders, and seek all the Ways they can, how they might, without Offence of hir Majesty, committ theyr Just and Honourable Cause to the Protection of hir Majesty, onely requiring this, That theyr Realme may be saved from the Conquest by France, and the right of theyr Sovereign Lady preserved, with all other Rights of their Nation of Scotland depending therupon.

August, 1559.

The Petition of the Lords of Scotland, signed with their own Hands.

WE desire yat he hall nommeries of Frenchmen of weir being presentlie within yis Realme, may be removed with speed; that we may in Tymes coming leif quyettie without feir of thair troubill.

Item, That we may haif Place to sute of the King and Queen our Sovereignis sik Articlis as ar necessarie for us, for Pacification and Perfect Government of the Realm without Alteration of our Anteant Liberties.

* The Earl of Aran always signs thus, for the Title of Aran was in his Father at that Time.

† This seems to be the Lord James, afterwards made Earl of Murray.

‡ The Earl of Huntley's Son.
§ Cannot be read.

* James Hamilton.

Ard. Argyll.
Glencarn.

† James Stewart.

‡ Alex. Gordon.

§ John
R. Boyd.
Uchiltre.

John Maxwell.
Ruthuen.

|| James Stewart.

|| Probably the Earl of Atholl's Son.

LIV.

A short Discussion of the Weighty Matters of Scotland, Aug. 1559. In Sir W. Cecyll's Hand.

(Cott. Libr. Calig. B. 10.)

QUESTION, Whether it be mete that England should helpe the Nobilitie, and Protestants of Scotland, to expell the French; or no?

That No.

I. It is against God's Law to ayd any Subjects against their Naturall Prince, or their Ministers.

II. It is dangerouse to doo it: for if the Ayd shal be no other than maye be kept in Secretie, it cannot be great; and so consequently it shall not suffice. If it shall be open, it will procure Warres, and the End therof is uncertain.

III. It maye be dowted that when Money spent is, and Aide shall be given, the French maye Compownd with the Scottes, and Pardon that Error, to joyne both in Force ageynst England; which is more easy to be beleved, because they had rather make a shamefull Composition with Scotland, than suffer it to be rejoyned, and united to the Crown of England.

IV. It may be dowted, that to stave the Progress of Religion, ageynst the See of Rome, the Emperour, the King Catholicke, the Pope, and the Potentates in Italy, the Duke of Savoye, will rather conspyre with the French King, than to suffer theis Two Monarchies to be joyned in one Manner of Religion. And in this Part may be doubted that many, aswell Scottes, as English, that can lyke very well to have these Two Kingdomes perfectly knitt in Amytye, will not allowe them to be knitt in a lyke Religion.

That Yea.

I. First, It is agreeable, both to the Law of God, and Nature, that every Prynce, and Publyck State, shuld defend it self; not only from Perrills presently sene, but from Dangers that be probably sene to come shortly after.

II. Secondly, Nature and Reason teacheth every Person, Politick, or other, to use the same Manner of Defence, that the Adversary useth in Offence.

Uppon theis Two Prynciplees agreed will evidently follow, that England both maye, and ought to Ayde Scotland to kepe owt the Frenche.

1. First, The Crowne of England hath a good Title to

the Superioretie of Scotland; and ought to defend the Liberties thereof, as The Emperor is bound to defend the State of Millane, or of Boheme, being held of the Emperre. And to prove this Superioretie, remayne undoubted Prooffes under Seale, of sondry Homagees done to this Crowne by the Kings of Scotland successively. Of their Accesses to the Parlements of England, Of the Episcopall Jurisdiction of the See of York over Scotland: In Consideration wherof, if it may appere that the French meane to subdue Scotland, and so to exempt that Realme from the Amyttee of England, it seemeth that England is of Duety, and in Honour bound to preserve the Realme of Scotland from such an Absolute Dominion of the French.

2. Item, Beside this Interest that England hath in the Crowne of Scotland, for the quiet Possession, wheras France hath onely by there Warres kept the Realme of England*. It is most manifest that France cannot any wise so redely, so puissantly, so easely, offend, yea, invade, and put the Crown of England in Daunger, as if they may recover an absolute Authorite over Scotland: And before that be proved, it semeth not out of Order, though not very nedefull to make manifest that the French ar to be taken as Enemyes in will, though not in manifest Words.

How long Time they have bene Enemyes to England, how brickle, how false, how double ther Pacts of Peace have bene, the Storyes be Witnesses, theis Seven Hondred Yeres. Was there ever King of England, with whom they have not made Warres? And now of late, uppon what Occasion they made Peace with England, is too manifest. It was by reason of Wearyness and Povertye, which was such, as the late French king forboare not to expresse in his Letters to the Queen of England, mentioning the Invasions made in Bryttaine by Sea. And indede this is to be received as a Principle, that France cannot be poor above One or Two Yeres, nether can so long be out of Wars. The Revenues of the French Crown, are Thyngs unknown: The Insolency of the French Nation, being in Hope of Victory, is not unknown. The long old Hatred of the House of Guise, which now occupyeth the Kyng's Authoritie, agaynst England hath been often well understood.

And to come nerer to the Matter; it is manifest many wayes what manner a Platt that House hath made, to bereave the Queen's Majesty of hir Crowne. In Queen Mary's Tyme, the French did not let to divulge their Opinions agaynst this Lawful Title of the Queen's Majesty; and as

* A Word seems wanting; probably, *in Danger*.

it was well known, had not Almighty God favored the Queen's Majesty to come to the Crowne with such universall Joy of hir People, the French had proclaimed ther Title both in France and Scotland.

And likewise in the Treaty of the Peace at Chasteau in Cambresis, it appeared what they would have compassed, when they pressed the Burgundians to conclude with them, and over-pass the Treaty with England, alledging, that they could not tell how to Treat with England, but to the Prejudice of ther Right; the Dauphiness, his Daughter, then having Right to the Crown of England. How bold they wold have been, if at that tyme She had been Queen of France, and her Husband King, as he now is? For then the Wisdom of the Constable governed the Rashness of the Guisians.

Sence the Peace concluded, whilst the French King lived, what Means they made at Rome to have made the Queen's Majesty to be declared Illegitimate, is manifest; and so as it is known that the same Sentence is brought into France, under the Pope's Bulls. Likewise, at the Confirmation of the Peace betwixt Spain and France, at the Solemnities even when the French King was slayne, it appeareth, what manifest Injurye and Dishonour they did to the Queen's Majesty, to assign the Arms of England and Ireland to the French Queen, and that in all their Pageants: And being admonished thereof by the Ambassador, wold nether make Collorable Excuse, nor leave it; but both continued therin, and also to despise the Queen's Majesty's Ambassador, and Ratification of the Peace with the Stile. M. Meulas serv'd them with Silver Vessell stamped with the same usurped Armes. How lightly they have esteemed the Queen's Majesty, in all this Tyme appereth: For here they be bound by Treaty to deliver 4 Hostages, notwithstanding that they have been pressed therto, they have sent but Three; wherof One or Two be such, as if they had not been here; but whether the Queens Majestie had not suffered the Dishonour, to have one of her Subjects murdered, and no Redress therof, but as it appered when they had committed the Murder, they disdained, and quarrelled against such as did but seke to understand the Offenders.

Now the very Cause why they stay the Prosecution hereof is this, their Interruption and Parboylls unlooked for in Scotland, which doth so occupy them as they nether can ne dare to utter ther former Maliciose Purpose untill that be ended.

But surely besid there old Cankered Malyce to this

Realm, this Matter so inflameth the House of Guise, that they will not forbear one Day longer than of mere necessity they shal be constreyned, to bord this Realm with that fayned Tytle, and to avance the same. It is knowen that they have sent a great Seale into Scotland with the Armes, and very Stile and Title of England and Ireland, and what more manefest Arguments can be to shew what they mean and intend then these. In Princes Practices it is mere Childeshness to tarry until the Practices be set abroad, for then were it as good to tarry till the Trumpet sound Wars. All Things have there Causes precedeing before, but nothing hath his Causes precedeing more secretly than the Practices of Princess; and of all other none is so conning as the French.

It followeth to be considered, that now the French have no convenient way to Invade England but by Scotland; by Carlisle they were accustomed by Sea is not so convenient for them, the same being too chargeable for them to assayle: Wherefore if it be sene that they will persue their Purpose and that by Scotland, then Reason must force England, to confess that to avoyde this Danger so apparent, can no way be devised, but to help that the French have not such Rule and Overhand in Scotland as that they may by that Realm invade England.

Lastly, It is to be considered how dangerouse it is for England to be invaded by the way of Scotland.

First, if the French shall present to England a Battle, either they will do it with Strangers, or French and Strangers: If they win, which God forbid, they put in hazard this Crown. And though they Lese, yet do they not put there own Kingdom of France in Danger. And therefore it is double the Danger for England, to venter Battle upon the Frontiers of England, to a Battle upon the Marches of Calais, or Bulloyness.

A Conclusion.

It seemeth the weightiest Matter to be considered, that either hath, or can chance to England, What is presently to be done for the Aid of Scotland: For if it shuld be nede-full the Delay will adventure the Whole: And if Loss come it is unrecoverable. Wherefore it were good that the Cause were well and secretly weighted: First, by Discreet and Wise Men, that have Experience, affected to the English Nation, special Love to the Queens Majesties Person; and that done, to send by some Colour for the Nobilitie, and to consult with them, or ells to send some trusty Persons with Credit to understand their Minds.

LV.

The Bond of Association, with this Title, Ane Contract of the Lords and Barons, to defend the Liberty of the Evangell of Christ. Copied from the Original at Hamilton.

AT Edinburgh, the Twintie seventh of Apryll, the Year of God Ane thousand Fyve hundred Threescore Years: We whaes Names are underwritten, haif promittit and obliedged our selves faithfully, in the presence of our God, and be thir Presents promitts, that we altogether in General, and every one of us in Special, be himself, with our Bodies, Goods, Friends, and that all we may do, sall set forwart the Reformation of Religion, according to Goddes Worde; and procure, be all Means possible, that the true Preaching of Goddes Word, may haif free Passage within this Realme, with dew Administration of the Sacraments, and all Thinges depending upon the said Worde. And sicklyke deiply weighing with our selves the Misbehaviour of the Franche Ministers heir, the intolerable Oppressions committed be the Franchmen of Weir, upon the puir Subjects of this Realme, be Meyntenance of the Queen Dowriare, under Collour and Pretence of Authority; the Tyranny of their Captains and Leaders, and manifest Danger of Conqueist, in whilk this Countrie presently stands; be Reason of diverse Fortifications on the Sea-Coast, and other Novelties of late attemptat be them; promitts that we sall als weell every one with others, as altogether with the Queen of England's Armie, presently come in for our Deliverance, effectually concurr and joyn together, taking one fold and plain Part of the Expulsion of the said Strayngears, Oppressors of our Liberty, furth of this Realme, and Recovery of our Ancient Freedomes and Liberties; to the end in Tyme coming, we may, under the Obedience of our King and Queen our Soverains, be only Reulyt be the Lâws and Customes of the Countrie, and by the Men of the Land: And that never any of us all haiff pryvy Intelligence, be Writing, or Message, or Communication, with any of our said Enemys or Adversars in this Cause, bot be the Advyce of the rest, at leist of Fyve of our Numbers: Attour, that we sall tender this present Cause, as if it were the Cause of every one of us in particular; and that the Cause of every one of us now joynd together, being leiful and honest, shall be all our Causes in General. And he that is Enemy to the Cause forsaid, sall be Enemy to us all: In so far, that whatsom-ever Person will plainly resist thir our Godly Interprysis, and will not concurr as ane guid Member of this Common

Weill; we sall fortify the Authority of the Counsell, to reduce them to their Deuty: Lyke as we sall fortify the said Authority of the Counsale, in all Things tending to the Furtherance of the said Cause. And giff any particular Debate, Quarrell or Contraversee sall aryse, for whatsom-ever Cause, bygain, present or to come, betwixt any of us; (as God forbid) in that Case, we sall submit our selves, and our said Questions, to the Decision of the Counsale, or to Arbitrators, to be named be them. Provyding all-ways, that this be not prejudicial to the ordinar Jurisdiction of Judges: But that Men may persue their Actions by Ordour of Law, Civilly or Criminally, befor the Judges Ordinars, gif they please.

 LVI.

A Letter of Jewell's to Peter Martyr, setting forth the Progress that Superstition had made in Queen Mary's Reign.

(Ex MSS Tigur.)

S. P.

Juellus ad Martyrem.

TANDEM tamen aliquando Londinum redij, confecto molestissimo itinere, confecto corpore. Tu fortasse me, quòd nihil scriberein, putabas esse mortuum. Ego verò interea tres totos menses longinqua, et perdifficili Legatione distinebar. Cum essem Bristolij, redditæ mihi sunt Literæ tuæ, quas secum Randolphus noster adduxerat; ita amicè scriptæ, itaq; suaves, ut mihi omnem illam molestiam itinerum, atque occupationum prorsus exciperent ex Animo. Tanquam enim si præsens adfuisses, ita tum mihi videbar tecum colloqui. Randolphus, antequam ego redirem, abierat in Gallias: Itaque ego miser, privatus sum bona parte suavitatis tuæ, quam tu illi præsens præsentì verbis commendaveras. Literas meas in itinere intercidissee, video: Quas enim ego octavas dederam, eas video ad te vix quintas pervenisse. Sed de Legatione, inquires, illa vestra quid tandem factum est? Accipe ergo uno verbo, quod mihi exploratu perlongum fuit. Invenimus ubique animos Multitudinis satis propensos ad Religionem; ibi etiam, ubi omnia putabantur fore difficillima. Incredibile tamen dictum est, in illis tenebris Mariani temporis, quanta ubique proruperit Seges, et Sylva Superstitionum. Invenimus passim

votivas Reliquias superstitiosas Divorum, clavos, quibus fatui Christum confixum fuisse somniabant; et, nescio quas, Portiunculas Sacræ Crucis. Magarum et veneficarum numerus ubique in immensum excreverat. Ecclesiæ Cathedralis nihil aliud erant, quam speluncæ latronum, aut si quid nequius, aut fædius dici potest. Si quid erat obstinatæ malitiæ, id totum erat in Presbyteris, illis præsertim, qui aliquando stetissent à nostra Sententia. Illi nunc, credo, ne parùm consideratè videantur mutasse voluntatem, turbant omnia: Sed turbent, quantum velint. Nos tamen interim, illos de gradu, et de Sacerdotiis exturbavimus. Hardingus, Homo constans, locum mutare maluit, quàm sententiam. Sidallus subscripsit quidem, sed constanter; hoc est, perinvitus. Smithæus autem tuus; quid ille? inquires. An potest à Nazareth quicquam proficisci boni? Mihi crede, ut veterem illam suam Constantiam retineret, nunc tandem etiam quinto recantavit. Fatuus, cum videret Religionem esse immutatam, mutata veste, statim fugam ornaverat in Scotiam. Sed cum hæreret in finibus, captus est, et retractus ex itinere. Ibi statim Homo gravis, et Columnen atque Antistes Religionis, accessit ad nos, reliquit omnes suos, et repentè factus est Adversarius infestissimus Papistarum. I nunc, et nega Transubstantiationem. Papistarum acies penè sua sponte ceciderunt. O, nisi nobis deesset operæ, non malè de Religione sperari posset. Difficile enim est curram agere sine jumento, præsertim adverso monte. Heri, ubi primùm Londinum redij, audivi ex Episcopo Cantuariensi, te invitari ad nos, et tibi Lectionem illam tuam veterem asservari. Quid sit, nescio: Hoc tantum possum affirmare, neminem adhuc delectum esse, qui Oxonij doceat sacras Literas. Equidem te, mi Pater, videre percupio, et præsertim in Anglia. Quid enim ni cupiam, quem toties cupio etiam nunc videre Tiguri? Sed novi tuam Prudentiam: Nôsti Genium, et Ingenium Insularum. Ea, quæ nunc videmus, esse inchoata, utinam sint boni Principia. Nihil est hodie illâ Scholâ desperatius. Putabis te, cum ibi esses, penè luisse operam: Ita in lætissima aliquando Segite, nunc infælix Lolium, et steriles dominantur avenæ. Liber tuus de Votis, ut alia tua omnia, avidissimè distrahitur. Omnes nunc expectamus, quàm mox editurus sis alias Commentationes in Librum Judicum, et in duos Libros Samuelis. Omnes enim nunc nostri sciunt, te illos Libros habere præ manibus, et velle edere. Suecus, et Carolus Ferdinandi F. mirificissimè ambiunt. Sed Suecus impensè: Ille enim, modo impetret, montes argenteos pollicetur. Sed illa fortasse Thalamos propiores

cogitat. Alanus noster obiit diem suum, postquam designatus esset Episcopus Roffensis. Ex Scotiâ hoc tempore nihil audimus, quod tibi possit videre novum. Docetur Evangelium, Ecclesiæ assiduè colliguntur, et omnia priscae Superstitionis Monumenta convelluntur. Galli tamen sperant, se posse et Regnum, et Religionem retinere. Quicquid futurum est, scribam ad te aliàs pluribus. Instat nunc Annus sexagesimus, de quò mihi tu solebas aliquando ex Torquato quodam Stato, nescio quæ, mirifica prædicare. Faxit Deus, ut verum et solidum Gaudium gaudeamus, ut aliquando Orbi terrarum patefiat ὁ ἀνθρωπος τῆς ἀπολείας, et in omnium oculos incurrat Evangelij Jesu Christi Veritas. Vale, mi Pater, et Uxorem tuam meis verbis resaluta, Mulierem mihi quidem ignotam, sed nunc ex tuis Literis, et Abeli nostri Prædicatione, notissimam. Gratulor et te illi, et illam tibi.

Saluta D. Bullingerum, D. Gaulterum, D. Bernardinum, D. Hermannum, Julium, Juliam, Martyrillum. Frensham meum longum valere jubeo. Puto enim illum jam solvisse à vobis, et esse cum Christo. Omnes nostri te salutant, tibi que omnia precantur. Londini, 2 Novembr. 1559.

Tuus ex Animo,
JO. JUELLUS.

D. Etonus instantissimè rogavit, ut te suo Nomine salutarem. Si posset ipse Latinè scribere, non uteretur manu mea. Crede mihi, Nemo de te aut sæpius, aut honorificentius loquitur. Uxor etiam ejus Salutem, et tibi dicit, et Uxori tuæ.

INSCRIPTIO.

Doctissimo atque Ornatissimo Viro, D.
Petro Martyri, profitenti Sacras Scripturas in Ecclesia Tigurina.

LVII.

A Letter of Jewell's to Peter Martyr, concerning the Earnestness of some about Vestments and Rituals.

(Ex MSS Tigur.)

Idem ad Eundem.

BIDUO, postquam ex longo et perdifficili itinere rediissem, et lassus de via, atq; anhelans, nescio quid, ad te

scripsissem, redditæ mihi sunt à te literæ ternæ eodem tempore: Quarum suavissimâ lectione ita sum exhilaratus, ut omnem illam superiorum dierum molestiam prorsus abjecerim ex animo. Etsi enim quoties de te cogito, quod certò assiduè, et in singulas Horas, facio, et nisi facerem, ingratus essem, ipsa cogitatione, et memoriâ tui nominis perfundor gaudio, tamen cum literas tuas ad me scriptas lego videor mihi esse Tiguri, et te videre coram, et tecum amantissimè colloqui: Quod equidem, mihi crede, pluris æstimo, quam omnes opes Episcoporum. De Religione quod scribis, et veste scenica, ô utinam id impetrari potuisset. Nos quidem tam bonæ causæ non defuimus. Sed illi, quibus ista tantoperè placuerunt, credo, sequuti sunt inscientiam presbyterorum: Quos, quoniam nihil aliud videbant esse, quam stipites, sine ingenio, sine doctrina, sine moribus, veste saltem comica volabant populo commendari. Nam ut alantur bonæ literæ, et surrogetur seges aliqua doctorum hominum, nulla, ô Deus bone, nulla hoc tempore cura suscipitur. Itaque quoniam vera via non possunt, istis ludicris ineptiis teneri volunt oculos multitudinis. Sunt quidem istæ, ut tu optimè scribis reliquiæ Amorehæorum. Quis enim id neget? Atque utinam aliquando ab imis radicibus auferri, et extirpari possint, nostræ quidam nec vices ad eam rem, nec voces deerunt. Quod scribis esse quosdam, qui nullam adhuc significationem dederint suæ erga te voluntatis, subolfacio equidem quos dicas. Sed, mihi crede, non sunt eo numero, aut loco, quò tu fortasse putas, quoque omnis Israel illos sperabat fore. Nam si essent. Non scripserunt hactenus ad te, non quòd noluerint, aut tui obliti fuerint, sed quòd puduerit scribere, nunc uterque laborat gravissimè, è quartana, sed Ἀρκιμώγυρος, quoniam est naturâ tristiori, multò graviùs. Ingeuisti, pro tua erga communem causam pietate, cùm audires nihil prospectum esse cuiquam nostrum. Nunc ergo rursus ingeme. Nam ne adhuc quidem quicquam. Tantum circumferimus inanes titulos Episcoporum, et à Scoto, et Thoma defecimus ad Occamistas et Nominales. Sed, ut scis, magna sunt momenta regnorum. Regina ipsa et causæ favet, et nobis cupit. Quamobrem, etsi satis dura sunt ista initia, tamen non abjicimus animos, nec desinimus sperare lætiora. Facilè intereunt, quæ facilè maturitatem assequuntur. De Libro tuo, memini me, antequam discederem Londino, ad te scripsisse pluribus. Sed illæ literæ fortasse, ut fit, periire in itinere. Hoc etiam adscripsi, Regnam ultrò et cupidè legisse, Epistolam et apud ipsam, atq; in universum doctrinam, atque ingenium tuum mirificè prædicasse: Librumque illum tuum ab omnibus bonis

tanti fieri, quanti haud scio an aliud quicquam in hoc genere. Nihil autem tibi hactenus donatum esse, hei mihi, quod ego dicam? Pudet me, nec scio, quid respondeam. Tamen Regina sedulò sciscitata est nuntium, quid ageres, ubi viveres, quâ valetudine, quâ conditione esses, an posses per ætatem iter facere. Omninò velle se omnibus modis te invitari in Angliam, ut, qui tua voce coluisses Academiam, eandem nunc dissipatam, et miserè habitam eadem voce irrigares. Postea tamen, nescio quo pacto, Deliberationes Saxonicæ, et Legationes Segulianæ ista Consilia peremerunt. Tamen quiquid est, nihil est hoc tempore celebrius, quam Petrum Martyrem invitari et propediem venturum esse in Angliam, ô Utinam res nostræ aliquando stabilitatem aliquam, et robur assequantur. Cupio enim, mi Pater, te videre, et suavissimis Sermonibus, et amicissimis Consiliis tuis frui. Quem ego diem si videro, vel potius, uti spero, ubi videro quas Samarabrinas, aut Sarisburias non contemnâ? Vale dulce decus meum, atque animi plusquam dimidium mei. Saluta uxorem tuam optimam mulierem meo nomine. Deus faxit, ut fæluciter pariat, et pulchra faciat te prole Parentem. Saluta D. Bullingerum, D. Gualterum, D. Lavaterum, D. Simlerum, D. Gesnerum, D. Frisium, Julium, Juliam, et Martyrillum, D. Hermanum tuum, meumque. Nostri omnes te salutant. Londini 5 Novemb. 1559.

Tuus ex animo quantus quantus,
JO. JUELLUS.

INSCRIPTIO.

Doctissimo atque Ornatissimo Viro, D.
Petro Martyri, profitenti sacras literas
in Schola Tigrinâ Domino suo Colendissimo.

Tiguri.

LVIII.

A Letter of Jewell's to Peter Martyr, full of Apprehensions.

Ejusdem ad Eundem.

S. P.

ETSI ante non ita multos dies ad te scripserim, et hoc tempore nihil hic sit, quod tu magnopere scire velis, tamen, quoniam te ita velle non dubito, illud ipsum, nihil malo scribere, quam istum nuntium, quem fortè audieram

velle Coloniam proficisci, inanem à me dimittere. Religio apud nos eo loco est, quo jam antea ad te scripsi sæpius. Omnia docentur ubique purissimè. In ceremoniis et larvis passim plusculum ineptitur. Crucula illa argenteola malè nata, malè auspicata, adhuc stat in larario Principis. Me miserum : Res ea facile trahetur in exemplum. Spes erat aliquando tandem ereptum iri. Idque ut fieret, nos omnes dedimus diligentur, et adhuc damus operam. Sed jam quantum video conclamatum est. Ita prorsus obfirmati sunt animi. Nimis prudenter ista mihi videntur geri, nimisq; mysticè. Et quo tandem res nostræ casuræ sint, Deus viderit. Ἰπποὶ βραδύποδες morantur currum. Cæcilius causæ nostræ impensè favit. Episcopi adhuc designati tantùm sunt : Interim prædia pulchrè augent fiscum. Academia utraque, et ea præsertim, quam tu non ita pridem doctissimè atq; optime coluisti, miserrimè nunc disjecta jacet, sine Pietate, sine Religione, sine Doctore, sine spe ulla Literarum. Multi de te cogitant primarii, et tibi non ignoti viri, et te primo quoque tempore, vel invitis omnibus Seguleiis, accersitum cupiunt. Ego vero, qui tibi, si quis alius mortalium, et animo, atq; unicè cupio, author sum, ut si voceris, quod tamen inter ista arma futurum vix puto, tamen ne quid præcipites. Novî ego Prudentiam tuam : Et tu vicissim, spero, Observantiam erga te meum. Equidem hoc possum verè affirmare, neminem esse Hominem, cui conspectus tuus jucundior futurus sit ; quam mihi. Tamen, ut sunt res nostræ fluxæ, incertæ, instabiles, utque uno verbo dicam, insulares, magis te salvum audire absentem cupio, quàm præsentem videre cum periculo. Sed ista parùm opportunè. Literas enim silere æquum est inter arma. Nos terra mariq; juvamus vicinum Scotum. Nôsti enim, Tùm tua res agitur paries cùm proximus ardet. Gallum adventurum aiunt cum omnibus copiis. Et fortassè non minoribus excipietur. Londini 16 Novemb. 1559.

JO. JUELLUS,
Totus tuus.

Istæ sunt Nonæ.

INSCRIPTIO.

Ornatissimo et longè Doctissimo Viro, D.
Petro Martyri, profitenti Sacras Scrip-
turas in Schola Tigurina, Domino suo
Colendissimo.

Tiguri.

LIX.

The Queen's Letter to the Emperor, concerning her Aversion to Marriage. An Original.

(Paper-Office.)

Nos, in ipsius animi nostri sensus diligentur inquirendo, non Invenimus in nobis Voluntatem ullam deserendi hanc Solitariam Vitam, sed potiùs, juvante Deo, libentem animi Inductionem in eadem diùtius porro vita perseverandi: nos certè necessario ab eam ipsam causam eo in his literis utemur sermone, qui cum corde nostro omnino consentiat, quem ut amanter accipiet, et benevale interpretetur vestra Majestas, admodum rogamus. In quo nostro sermone, si novum aliquid inesse videatur, quod facile potest accidere, si ætas nostra cum reliquis conditionis nostræ rationibus consideretur. Nullum tamen nos novum hoc tempore, aut subitum Consilium suscipere, sed vetus potius retinere videri jure dabemus; cum tempus quidem fuit, quo tempore consensisse ad præclara sane et honorata Connubia eripere nos potuisset, è certis quibusdam magnis mæroribus et periculis: De quibus rebus non amplius dicemus; nos tamen nec discriminis mala, nec libertatis cupiditate moveri potuimus, ut animi nostri Voluntatem ullo modo ad eam rem adduceremus. Itaque haud voluimus, vel aperte recusando videri, Vestram Majestatem offendere, vel contra, occasionem dando id verbis concedere, quod mente et voluntate non instituimus.

5 Januarii, 1559.

Vestræ Majestatis bona Soror
et Consanguinea,

ELISABETHA R.

R. ASCAMUS.

LX

A Letter of Bishop Jewell's to Peter Martyr, concerning the Cross in the Queen's Chapel.

Ejusdem ad Eundem.

S. P.

O MI Pater, quid ego ad scribam? Rei non multùm est, temporis verò multò minùs; sed quoniam te scio delectari

brevitate, te authore scribam brevius. Nunc ardet Lis illa Crucularia. Vix credas in re fatua quantum homines, qui sapere aliquid videbantur, insaniunt. Ex illis, quos quidem tu noris, præter Coxum, nullus est. Crastino die instituetur de ea re Disputatio. Arbitri erunt è Senatu selecti quidam viri. Actores inde Cantuariensis et Coxus; hinc Grindallus Londinensis Episcopus, et ego. Eventus ἐν κριτῶν γούνασι κρίται. Rideo tamen, cum cogito, quibus illi, et quàm gravibus, ac solidis rationibus defensuri sint suam Cruculam. Sed quicquid erit, scribam posthac pluribus. Nunc enim sub iudice lis est; tamen quantum auguror, non scribam posthac ad te Episcopus. Eò enim jam res pervenit, ut aut Cruces argenteæ et stanneæ, quas nos ubique confregimus, restituendæ sint, aut Episcopatus relinquendi.

Sed quid ago? destituor tempore, et obruor negotiis, et invitus cogor finem facere. Tamen hoc scire debes, Vitum, amicum tuum summum, et popularem Episcopum Vintoniensem, et Oglethorpum Carliolensem, et Bainum Litchfildensem, et Tonstallum Saturnum Dunelmensem, ante aliquot dies esse mortuos. Samsonus ruri agit longè gentium; Parkurstus in Regno suo. Itaque mirum videri non debet, si ad vos scribant infrequentius.

Saluta, quæso, Reverendissimum Patrem D. Bullingerum, D. Bernardinum, D. Wolphium, D. Hermannum, et Julium: Ad quos ego omnes libenter scriberem hoc tempore, si esset otium. Saluta optimam illam Mulierem, Uxorem tuam, et Annam, et Martyrillum tuum. Etonus, Etona, Abelus, Pbelas, Grindallus, Sandus, Scoræus, Falconerus, Elmenus, te salutant, et cùm tibi omnia cupiunt, nihil magis cupiunt, quàm Angliam. Quanquam, ut adhuc sunt Res nostræ, crede mihi, pulchrum est esse Tiguri. Benè vale, mi Pater, benè vale. Londini, 4 Februarij 1560.

Tibi Deditissimus,

Jo. JUELLUS tuus.

INSCRIPTIO.

Doctissimo Viro D. Petro Martyri, Vermilio, profitenti Sacras Literas in Schola Tigurina, Domino suo Colendissimo.
Tiguri.

LXI.

A Letter of Bishop Sands, expressing the Uneasiness he was in, by Reason of the Idol in the Queen's Chapel.

(Ex MSS Tigur.)

Edwinus Wigornensis ad Martyrem.

Salutem in Christo.

QUOD nullas tam diu, Vir Reverende, Literas ad te dederim, non officij quidem erga te mei oblitus, aut quid tua de me mereatur Humanitas leviter perpendens, id feci, sed negotiorum multitudine obrutus, scribendi munus pro tempore invitus intermisi, quod cum Tabellarij jam sese offert opportunitas, diutius differendum non censeo. Sub Augusti initium, cum Literas ad te dedissem, in partes Angliæ boreales, ad abusus Ecclesiæ tollendas, et Ritus Pietati et veræ Religioni consonantes, eidem restituendos, tanquam Inspector et Visitator, ut vocant, cum Principis Mandato dimissus; et illic ad Novembris usque initium, assiduè in obeundo quod mihi creditum erat munere, non sine maximis cum Corporis tuum Animi Laboribus versatus, Londinum tandem redij. Ubi novæ rursus Curæ advenientem acceperunt, majorque negotiorum moles humeros premebat: Opera enim mea in Episcopatu Wigorniensi administrando à Principe requirebatur, tandemque reluctanti, Episcopi munus imponitur. Volui quidem ut antea Carliolensem, ad quem nominatus eram, hunc etiam Episcopatum omnino recusare; at id non licuit, nisi et Principis Indignationem mihi procurare, et Christi Ecclesiam quodammodo deserere voluissem. Sub hac, Literas tuas, omni humanitate plenissimas, Burcherus mihi tradidit; quibus, per eundem, quum hinc discederet, respondere distuli; partim, quod Res Anglicæ tum temporis non ita mutatæ, sed in eodem quasi gradu consistentes, exiguam scribendi materiam suppeditabant; partim verò, quod novum illud Onus (sic enim veriùs quam Honos dici potest) novis Curis et Negotiis me mirum in modum distrahebat. En diuturni Silentij mei causam habes, Vir plurimùm observande. Eucharistiæ Doctrina hactenus Dei Beneficio non impugnata, nobis salva et incolumis manet, mansuramq; speramus. Pro viribus enim et ipse, et alij Fratres Co-episcopi, illam quoad vixerimus, Deo juvante tuebimur. De Imaginibus, jampridem nonnihil erat Controversiæ. R. Majestas, non alienum esse à Verbo Dei, immò in commodum Ecclesiæ

fore putabat, si Imago Christi crucifixi, unà cum Maria et Joanne, ut tales, in celebriori Ecclesiæ loco poneretur, ubi ab omni Populo facillimè conspiceretur. Quidem ex nobis longè aliter judicabant; præsertim cum omnes omnis generis Imagines, in proxima nostra Visitatione, idque publica Authoritate, non solùm sublatae, verumetiam combustae erant: Cumque huic Idolo, præ ceteris, ab ignara et superstitiosa plebe Adoratio solet adhiberi. Ego, quia vehementior eram in ista re, nec ullo modo consentire poteram, ut lapsus Occasio Ecclesiæ Christi daretur; non multum aberat, quin et ab Officio amoverer, et Principis Indignationem incurrerem. At Deus, in cujus manu Corda sunt Regum, pro Tempestate Tranquillitatem dedit, et Ecclesiam Anglicanam ab hujusmodi offendiculis liberavit: tantum manent in Ecclesia nostra Vestimenta illa Papistica, Capas intellige, quas diu non duraturas speramus. Quantum, ex eo quod te tuaque præsentia jam destituitur, Anglia detrimenti capiat, hic Ecclesiæ et Religionis negotium, diligenter et sæpissimè apud eos, quibus Reipublicæ Cura imminet, commemorare soleo. Nescio tamen quomodo animis eorum, in alias res gravissimas intentis, nihil hactenus de te accersendo statutum video. Semel sat scio Reginae in animo fuit, ut te vocaret: Quid verò impedivit, puto te facilè ex te colligere posse. Causa Christi multos semper habet adversarios; et qui optimi sunt, pessimè semper audiunt. Sacramentum illud Unitatis, magnas facit hodie divisiones. Novum tibi Conjugium gratulor: Precor ut fælix faustumque sit; quemadmodum et mihi ipsi opto, qui eam Conjugij Legem nuper subij. Mirus hic belli apparatus est, partim ad propulsandum Gallorum vim, si fortè dum Scotiam sibi subjugare conentur, uostras fines invaserint, partim ad auxilium Scotis contra Gallos ferendum, sicubi Pacis foedus nobiscum initum violaverint Galli. Det Deus, ut omnia in Nominis sui Gloriam, et Evangelij Propagationem cedant. Hæc priusquam me Wigorniam recipiam, quo brevi profecturum me spero, Literis tibi significanda duxi. Fusius verò scripsissem, nisi quod sciam Fratrem nostrum Juellum, Episcopum Sarisburiensem, sæpe et diligenter de rebus nostris omnibus te certiorum facturum. Si qua in re tibi gratificari queam, crede mihi, mi Honorande Petre, me semper uteris quoad vixero: immò etiam post Vitam, si fieri potest, pro arbitratu tuo.

Saluta quæso plurimùm meo nomine, Clarissimum Virum D. Rullingerum. Debeo ipsi Literas, imò omnia ipsi debeo; et tantum solvam quantum possim, si quando of-

ferat sese Occasio. Saluta Uxorem tuam, Julium cum Julia, D. Hermannum, Paulum et Martyrillum meum; quibus omnibus omnia fœlicia precor. Vale, Humanissime, Doctissime, ac Colendissime, D. Petre. Londini, festinanter, Aprilis primo 1560.

Tuus ex Animo,
EDWINUS WIGORNENSIS.

INSCRIPTIO.

Clarissimo ac Doctissimo Viro, D. Doctore Petro Martyri, Domino suo plurimum Colendo.

Tiguri.

LXII.

A Letter of Dr. Sampson's to Peter Martyr, setting forth his Reasons of not accepting a Bishopric.

Idem ad Eundem.

(Ex MSS Tigur.)

Argent. Dec. 17.

Ego te per Christum rogo, mi Pater optime, ne graveris mihi quàm citissimè respondere ad hæc pauca. Quomodo nobis agendum sit in Titulo illo, vel concedendo, vel denegando. Supremum Caput post Christum Ecclesiæ Anglicanæ, &c. Universa Scriptura videtur hoc soli Christo tribuere, ut Caput Ecclesiæ vocetur. Secundò, Si Regina me ad aliquod Munus Ecclesiasticum, dico, ad Ecclesiam aliquam regendam vocaret; an salva Conscientia recipere possum, quum hæc mihi videantur sufficere excusationis loco, ne in id consentirem. 1. Quod propter Disciplinæ Ecclesiasticæ defectum, Episcopus, vel Pastor, non possit suo fungi Officio. 2. Quod tot sint civilia Gravamina, Episcopatu, vel Pastori imposita, ut puta, primorum (ut dicimus) Frugum, i. e. Redituum primi Anni, tum Decimarum, ad hæc in Episcopatibus tot et tanta, insumenda sunt iu equis alendis, in armis, in aulicis, quæ semper præstò debent esse; et ut tu nôsti, ut quam minima pars Episcopatum relinquitur, ad necessaria Episcopo munia obeunda, nempe ad Doctos alendos, ad Pauperes pascendos, aliæque faciendæ quæ illius Ministerium reddant gratum. 3. Ut hoc ad Episcopos præcipuè referatur, quod nunc scribo, tanta est in eorum electione degeneratio à primâ Institutione, neque Cleri enim, neque Populi consensus

habetur, tanta superstitiosi ornatus Episcopalis vanitas, ne dicam indignitas, quanta vix puto benè ferri possit, si modo omnia nobis facienda ad id quod expedit. Quod ad me attinet, non hæc scribo quasi talia sperarem; immò Deum precor ex animo, ne unquam talia mihi contingant onera; sed à te fidissimo meo Parente consilium peto, quo possim Instructor esse, si talia mihi obtigant. Ego sic responderem, Me quidem paratum esse in aliquo quocunque velit illa, inservire Concionandi munere, cæterum Ecclesiam Regendam me non posse suscipere, nisi ipsa prius justa Reformatione Ecclesiasticorum munerum, facta, Ministris Jus concedat omnia secundùm Verbum Dei administrandi, et quantum ad Doctrinam, et quantum ad Disciplinam, et quantum ad bona Ecclesiastica. Si autem quæ sit illa Reformatio, quam peto, interrogetur; ex prioribus tribus Articulis, poteris tu conjicere, quæ ego petenda putem. Simpliciter, mi Pater, apud te solum depono Cordis mei secreta; teque per Christum rogo, ut mea secretò apud te solum teneas, et mihi quam citissime rescribas, quid mihi hic faciendum putes: Adde etiam quæ addenda putas, ut urgeatur illa Reformatio, et aliquid de ipsa Reformatione. Literas tuas ad Hetonum mitte: Ille curabit ad me transferri. Cæterùm, te per Christum rogo, ut quanta poteris festinantia scribas. Ego brevi iturus sum versus Angliam. Habemus Papistas, Anabaptistas, et plurimos Evangelicos Adversarios, et Doctrinæ et piæ Reformationi: Contra hos, ut tueatur, Gloriam Christi, promoveatque Vexillum Christi, quis idoneus? O mi Pater, pro me roga Deum incessanter.

Tuus totus,

TH. SAMPSON.

INSCRIPTIO.

Clarissimo Viro, D. D.
Petro Martyri.

Tiguri.

LXIII.

A Second Letter of Sampson's, expressing great Uneasiness that Matters were not carried on as he wished.

(Ex MSS Tiguri.)

Idem ad Eundem.

QUAS scripsisti Literas quarto Novembris, accepi tertio Januarij. Jam unum Annum egi in Anglia, non ita quietum;

vereor autem, ne sequens Annus plus molestiarum mihi pariat. Non tamen solus timeo mihi, sed omnes nobis timeamus. Nec tamen audeo scriptis mandare, quæ imminere nobis videntur mala. Vos ergo Sanctissimi Patres, Teque imprimis, D. Petre, Pater et Præceptor Charissime, per Jesum Christum obtestor, ut strenuè Deum deprecari velitis: Hoc, hoc, inquam, contendite, ne Veritas Evangelij vel obfuscetur, vel evertatur apud Anglos. Gratias tibi ago, suavissime Pater, quod tam sis diligens in scribendo. Satisfecisti tu, satisfecit et D. Bullingerus mihi, in Quæstionibus; utrique immortalis Deus noster rependat. Consecratio Episcoporum aliquorum jam habita est: D. Parkerus Cantuariensis, D. Cox Eliensis, D. Grindall Londinensis, D. Sands Vigorniensis, notos tibi nomino: Unus alius, Wallus, etiam est Episcopus, sed tibi ignotus. Sequentur brevi, D. Pylkyntonus Vintoniensis, D. Benthamus Coventrensis, et tuus Jellus Sarisburiensis, brevi, inquam, ut audio, sunt isti consecrandi, (ut nostro utar vocabalo.) Ego in limine hæreo, neque enim vel egressus, vel ingressus datur. O quam vellem egredi. Deus ipse novit, quam hoc aveam. Episcopi sint alij; ego vellem aut Concionatoris solius, aut nullius munus subire: Domini fiat Voluntas. O mi Pater, quid ego sperem, cum exulet ex Aula Verbi Ministerium; admittatur autem Crucifixi Imago, cum accensis Luminaribus. Altaria quidem sunt diruta, et Imagines per totum Regnum. In sola Aula, Crucifixi Imago cum Candelis retinetur. Et miser Popellus id non solùm libenter audit, sed et sponte imitabitur. Quid ego sperem, ubi tres ex Novitiis nostris Episcopis, unus veluti sacer Minister, secundus loco Diaconi, tertius Subdiaconi loco, Mensæ Domini astabunt, coram Imagine Crucifixi, vel certè non procul sito Idolo, cum Candelis, ornati aureis Vestibus Papisticis, sicque sacram Domini Cænam porrigebant, sine ulla Concione? Quæ spes boni, cum à multis istis Idololatriæ Reliquiis Religionem nostri petere volunt, et non à viva Dei Voce sonante? Quid sperem ego, cum concionaturis injungi debeat, ne Vitia asperè tangantur; cum Concionatores, si quid dicant quod displiceat, non ferendi putantur. Sed quo me capit æstus iste animi, silendum est: Vix capita nostræ imminentis Miseriæ tetigi. Deus æternæ, nostri misere, per Christum Deum et Salvatorem nostrum. Unicam hanc à vobis Quæstionem proponendam: Mi Pater, te volo uti Mediatore apud D. Bullingerum, et D. Bernardinum. Hæc est; Num Imago Crucifixi, cum accensis Candelis, in Mensa Domini posita, num, inquam, sit inter Adiaphora ponenda. Si non sit, sed

pro re illicita et nefaria ducenda, tum hoc quæro, si Princeps ita injungat omnibus Episcopis et Pastoribus, ut vel admittant in suas Ecclesias imaginem cum candelis, vel Ministerio Verbi cedant, quid hic faciendum sit? Annon potius deferendum Ministerium Verbi et Sacramentorum sit, quam ut hæ Reliquiæ Amoræorum admittantur? Certè vident nonnulli ex nostris aliquo modo huc inclinare, ut hæc pro Adiaphoris accipi vellent. Ego omnino puto, potius abdicandum Ministerium, si modo id injungatur. Jam te rogo, mi Pater, tuas hic partes unica vice age; hoc est, ut quàm diligentissimè et citissimè me certiolem facias, quid vestra pietas hic censeat, quæque sit omnium vestrum sententia tui inquam D. Bullingerum, et D. Bernardinum. Hujus Authoritas, ut audio, maxima est apud Reginam. Quod vellet aliquando scribere, hortatum illam, ut strenuè agat in Christi negotio: Testor ex animo, quod certè sciam (Fidenter dico) quod verè Filia Dei sit. Opus tamen habet ejusmodi Consiliariis qualis ille est: nam quod Augustinus Bonifacio dixit, id ferè in omnibus Principibus verum est; nempe, quòd plures habeant qui Corpori, paucos qui Animæ consulent. Quod autem ab illo contendo vellem, et à vobis petere si auderem. Ego tamen hac in re vestræ me subjicio prudentiæ. Callet ut nôsti Linguam Italicam, Latinè et Græcè etiam benè docta est. In his linguis si aliud scribatur à vobis, vel à Domino Bernardino, omnino puto rem gratissimam vos facturos Regiæ Majestati, et operam navaturos Ecclesiæ Anglicanæ utilissimam. Deus vos spiritu suo ducat in perpetuum. Benè vale; Et rescribe unica hac vice quàm poteris festinanter. Saluta meo nomine officiosissimè D. Bullingerum, tuamq; uxorem. Saluta Julium. Quæ jam scripsi, tantùm apud D. Bullingerum et D. Bernardinum promas. Nollem enim ego rumores spargi meo nomine. Imò nec hoc vobis scriberem, nisi sperarem aliquid inde boni eventurum. Forsan vel scribetis (ut dixi) vel saltem bonum mihi dabitur consilium in proposita Quæstione. Agite vos pro vestra pia prudentia. Iterum vale. Raptim. 9. Jannar.

Tuus ex Animo,

THO. SAMPSON.

Si quid scribatur Regi Majestati, vel à te vel à Domino Bernardino, vel D. Bullingero, non quasi vos ab alio incitati fueritis scribendum, ut vos melius nostris, &c. Salutatur te ex animo noster Chamberus. Mea Uxor quartana vexatur. Giana bene valet. Puto etiam Hetonum cum sua bene valere. Rure ago inter Rusticos, Christum pro meo

modulo tractans. Tu pro me Deum roga. Literas tuas Sprengiamus, vel Abelus ad me perferri curabit.

INSCRIPTIO.

Clarissimo Theologo D. Petro Martyri,
Sacrarum Literarum Professori Fide-
lissimo.

Tiguri.

LXIV.

Archbishop Parker's Letter to Secretary Cecil, pressing the filling the Sees of York and Duresme then vacant. An Original.

(Paper Office.)

AFTER Salutations in Christ to your Honore, This shal be instantly to desire you to make Request to the Queen's Majestie, that some Bishops myght be appoynted in the North: you wold not beleve me to tell howe often it is requyred at dyverse Men's Hands, an howe the Peple there is offended that thei be nothing caryd for: Alasse ther be Peple rude of ther owne Nature, and the more had nede to be loked to, for reteyning those in quyet and cyvilitie. I feare that whatsoever is nowe to husbondly saved, wil be an occasion of furder Expence in keeping them down, yf (as God forfend) ther shuld be to much Iryshe and Savage. Peradventure, Terence councelleth not a mysse, *pecuniam in loco negligare summum interdum lucrum*. I know the Queen's Highnes Disposition to be graciously bent to have her Peple to know and fear God; why shuld other hynder her good Zeale for Mony sake as yt is most commonly judged. If such as have ben named to Yorke and Duresme, be not acceptable, or of themselves not inclyned to be bestowed ther, I wold wishe that some such as be placed already, wer translated thither. And in myn Opyinion, yf you wold have a Lawyer at Yorke, the Bishop of St. David's, Dr. Yonge, is both Wytty, Prudent and Temperate, and Man like.

The Bishop of Rochester were well bestowed at Durisme nye to his own Contrye, wher thother ij Bishopryks might be more easily provided for, and lesse Inconvenience, though they for a Tyme stood voyde: And if to the Deanry of Durisme, to joyne with him wer Mr. Skynner appoynted, whom I esteem Learned, Wise, and Expert. I think you

cowd not better place them; nowe yf eyther of them, or any of us all shall be feared to hurt the State of our Churches, by exercising any extraordinarye Practising, for Packing and Purchasing; this Feare myght sure be prevented. We have Olde Presidents in Lawe practised in Tymes past, for such Parties suspected to be bownd at their Entrye to leave ther Churches in no worse Case by ther defaults then thei fownd them, and then what wold you have more of us. I have a fortye weryed you in this Sute, and yet I see these strange Delayes determyned. I shal not cease to trouble you therin: If ye here me not for Justice Sake, for the Zeale ye must beare to Christes Deare Soulys, Importunyte shall wyne one Day I dout not: For I see yt hath obtained even a *Judicibus iniquis quarto magis a misericordibus*: Thus concluding, I shall offer my Prayer to God that ye may fynd Grace in your Sollicitations to the Queen's Majestie for the Comfort of her Peple, and Discharge of her own Soule. At Lambeth this 16th of October.

Your to my uttermost Power,

MATHEW CANTUAR.

LXV.

A Letter of Bishop Jewell's to Peter Martyr, concerning the Council of Trent, the Lord Darly's going to Scotland, with an Account of his Mother.

(Ex MSS Tigur.)

Idem ad Eundem.

SALUTEM plur. in Christo. Gratissimæ mihi fuerunt Literæ tuæ, mi Pater, non solum quod essent à te, cujus omnia mihi debent esse, ut sunt gratissima, verumetiam quod omnem statum renascentis in Gallia Religionis luculentissimè describerent: Quòdque ego me, cùm eas legerem, et te ita propè abesse scirem, propius etiam aliquantò te audire, et propius tecum colloqui arbitrarer. Nam quamvis res Gallicæ ad nos rumoribus, ut fit, et nuntiis adferebantur, tamen et certiores, et multò etiam jucundiores visæ sunt, quod à te scriberentur, ab illo præsertim, quem ego scirem partem illarum fuisse maximam. Quod scribis, illos, qui rerum potiuntur, omnino velle Mutationem in Religione aliquam fieri, non tam studiò et amore pietatis, quàm quòd Papistarum ineptias videant nimis esse ridiculas, quodque non putent populum aliter posse in officio contineri; quicquid est, quacunq; causa ista fiant, modò prædicatur Christus,

ἢ ἢτε προφάσει, ἢ ἢτε ἀλεθεία, καὶ ἐν τοῦτω Καίρῳ, ἄλλὰ καὶ Καρήβειναι. Tamen fieri non potest, quin disputatio illa vestra multum et Evangelium promoverit, et adversarios adflixerit. Quod autem scribis, Interim quoddam à quibusdam, et Farraginem Religionis quæri, Deus id avertat: Scio omnes in Republ. magnas mutationes odiosas et graves esse: Et multa sæpè à Principibus, temporis causâ, tollerari. Atq; illud fortasse ab initio non fuit incommodum. Nunc verò, postquam erupit Lux omnis Evangelii, quantum quidem fieri potest, vestigia ipsa erroris una cum ruderibus, utq; aiunt, cum pulvisculo auferenda sunt. Quod utinam nos in ista λινοςτολία, obtinere potuissemus: Nam in dogmatis prorsus omnia ad vivum resecavimus, et ne unguem quidem latum absumus à doctrina vestra. De ubiuitate enim nihil est periculi. Ibi tantum audiri ista possunt, ubi saxa sapiunt.

Apud nos, de Religione omnia sunt pacata. Episcopi Mariani servant Turrim, et antiquum obtinent. Quod si Leges æquè nunc vigerent, atq; olim, sub Henrico, facile succumberent. Est Genus Hominum contumax et indomitum: Ferro tamen et metu vincitur. Edidimus nuper Apologiam de mutata Religione, et Discessione ab Ecclesia Romana. Eum ego Librum, etsi dignus non est qui mittatur tam procul, tamen ad te mitto. Est multis in locis vitiosus, qualia sunt ea ferè omnia, quæ apud nos excuduntur; tanta est Typographorum nostrorum Negligentia. Regina nostra prorsus decrevit, nolle mittere ad Consilium: quod, an ullum, aut uspiam sit, nos nescimus. Certè si uspiam, aut ullum est, perarcanum, et valdè obscurum est. Nos nunc cogitamus publicare Causas, quibus inducti ad Concilium non veniamus. Ego quidem sic statuo et sentio, istis Congressionibus et Colloquiis, nihil posse promoveri hoc tempore, nec Deum velle uti istis mediis, ad propagandum Evangelium. Regina nostra, magno nostro cum dolore, inſupta manet; neq; adhuc quid velit sciri potest. Tametsi, quò Suspicionem nostræ inclinent, satis te jamdudum scire arbitror. Suecus diuturnus procus, et valdè assiduus nuper admodum dimissus est. Ille, acceptâ repulsâ, minatur, quantum audio, in Scotiam: Ut, cum apud nos hæreret non possit, saltem possit in Vicinia. Est Mulier quædam Nobilis, Domina Margareta, Neptis Henrici Octavi, Mulier supra modum infensa Religioni, supra etiam Rabiem Marianam. Ad ejus filium, juvenem, plùs minùs octodecim annos natum, summa rerum judicatur spectare, si quid Elisabethæ, quod nolimus, quodque Deus avertat, accidat. Ejus Mulieris Maritus, Leonesus Scotus, proximis istis diebus conjectus est in Turrim. Filium,

aiunt, vel ablegatum esse à Matre, vel profugisse in Scotiam. De eo, ut solet fieri, Sermo est multiplex. Regina Scotiæ, ut scis, innumpta est: Potest inter illos convenire aliquid de Nuptiis. Quicquid est, credibile est, Papistas aliquid moliri: Sperant enim adhuc, nescio quid, non minus quàm Judæi Messiam suum. Nuntius Pontificis hæret adhuc in Flandria: Nondum enim impetrare potest fidem publicam, ut tutò veniat in Angliam. Episcopus Aquitanus, Legatus Philippi, astutus, et callidus Veterator, et factus ad Insidias, satagit quantum potest, ejus Causa; saltem, ut audiatur; ne tunc procul frustrà venerit. Sperat enim uno Colloquio aliquid, nescio quid, posse fieri. Est Puella quædam Nobilis, Domina Catherina, Ducis Suffolchiensis Filia, ex Sanguine Regio, eoq; nominatim scripta ab Henrico Octavo in Testamento, ut si quid accidisset, quarto loco succederet. Ex eo, Comes Herfordiensis, juvenis, Ducis Somersetensis Filius, suscepit Filium, et multi putant ex Stupro, sed ut ipsi dicunt, ex legitimis Nuptiis. Se enim clam inter se contraxisse, et advocato Sacrificatore, et paucis quibusdam arbitris, junxisse Nuptias. Ea Res turbavit animos multorum. Nam si sunt veræ Nuptiæ, Puer, qui susceptus est, alitur ad Spem Regni. O nos miseros, qui non possumus scire, sub quo Domino victuri simus. Deus nobis Elizabetham, spero, diù vivam et incolumem conservabit. Id nobis erit satis. Tu, mi Pater, ora Deum, ut Rempublicam nostram, et Ecclesiam conservet. Vale, mi Pater, vale. Vale, dulce Decus meum.

Saluta meo Nomine Uxorem tuam, D. Bullingerum, D. Gualterum, D. Lavaterum, D. Zwinglium, D. Hallenum, D. Wikium, D. Gesnerum, D. Frisium, D. Wolphium, Julium, Juliam, et Martyrillum.

Salisberiæ, 7. Febr. 1562.

Ex Anglia.

Tui Nominis Studiosissimus,
Jo. JUELLUS, Anglus.

INSCRIPTIO.

Viro longè Doctissimo, D. Petro Martyri,
Vermilio, Professori Sacræ Theologiæ
in Schola Tigurina, Domino suo Colendissimo.

Tiguri.

P.S. Regina Elisabetha, omnem nostram Monetam auream, argenteamque ad pristinam Probitatem restituit, et puram, putamq; reddidit: Opus planè Regium, quodq; tu mireris tam brevi Tempore potuisse fieri.

LXVI.

TWO INSTRUMENTS.

The First is, The Promise under the Great Seal of Francis the IId, to Maintain the Succession to the Crown of Scotland in the Family of Hamilton, in case Queen Mary should die without Children. An Original.

FRANCOIS fils ainé du Roy et Dauphin de Viennois, a tous ceux qui ces presentes Lettres verront, Salut. Nous ayant de la Part de notre tres cher et tres honoré Seigneur et Pere le Roy de France, entendu que des le dixsepteme Jour de Juin, il fit expedier ses Lettres Patentes, a notre tres cher et tres amé Cousin, Jacques Duc de Chateleraut, Comte de Aran, et Seigneur D'ammilton, Chevalier de son Ordre cy Devant, Gouverneur du Royaume d'Ecosse; par les quelles Lettres lui auroit, accordé que en cas que notre tres chere et tres amée Cousine, Marie Reine d'Ecosse, decedat sans hoirs de son Corps, que Dieu ne veuille, il succede à la Couronne d'Ecosse, et pour y parvenir lui aider et subvenir, desirant notre dit Seigneur et Pere, que nous Veuillons ratifier et approuver ladite promesse par luy faite a notre dit Cousin, scavoir faisons que nous voulans singulierement, entretenir et observer la Fcy et Parole de nostre dit Seigneur et Pere, et lui Obeïr en tout ce que lui est affecté et recommande, et aussi pour l'amour particuliere, que avons porté et portons a icelui notre dit Cousin, et a sa maison pour l'Affection quil a toujours démontrée envers notre dit Seigneur et Pere, et la bien de la Couronne de France. Nous a ces Causes, et autres a ce nous mouvant, avons entant que besoin seroit tant pour nous, que pour nos Successeurs confirmé et ratifié, confirmons et ratifions par ces Presentes, le contenu es dites Lettres de notre dit Seigneur et Pere, du dix septieme Juin, Mille Cinq cent Quarante neuf: Promettant en bonne Foi, avenant que notre dite Cousine, la Reine d'Ecosse, decedat sans Hoirs de son Corps, le laisser jouïr dudit Royaume, et pour cet effet le secourir et aider selon le contenu des dites Lettres. En temoin de ce nous avons signé les Presentes de notre propre Main, et a Icelles fait Mettre, et apposer notre Scel. Donné a Paris, le dixneuvieme Jouïr d'Avril, l'An de Grace, Mille Cinq cent Cinquante huit.

FRANCOIS.

Par Monsiegnur le Dauphin,

CLASSE.

The Second is, The Promise made to the same Effect, by Henry the III, King of France, before Queen Mary was sent out of Scotland. An Original.

HENRY, par la Grace de Dieu, Roy de France; a tous ceux qui ces presentes Lettres verront, Salut. Scavoir faisons, que ayant egard aux bons, grands, vertueux, agreable, et tres recommandables Services, fait par notre tres cher et tres amé Cousin, le Comte de Aran, Chevalier de nostro Ordre, Gouverneur du Royaume d'Ecosse, a feu notre tres honoré Seigneur et Pere, que Dieu absolve; depuis le trepas du feu Roy d'Ecosse, dernier decedé, a nous et a la Couronne de France Consecutivement, et Specialment pour avoir Moyenné, l'accord du Mariage de ma tres cher et tres amée Fille et Cousine la Roine d'Ecosse, avec notre tres cher et tres amé Fils le Dauphin de Viennois. Pour de nostre Part donner a Connoitre a Icelui notre dit Cousin, l'Affection que lui portons, et le grand desir que nous avons de le favoriser en toutes raisonnables Choses qui le pourront toucher: Lui avons par ces Presentes en Parole de Roy, promis et promettons, advenant qu'il plus a Dieu appeller a sa part la dite Reine d'Ecosse, sans Hoirs Issus de son Corps, et que par Voye de fait avenu que ses Ennemis voulussent entreprendre l'empacher, lui ou les Siens descendans, de lui par droite Ligne, qu'ils ne vinssent a la paisible Jouissance de la Couronne du Royaume d'Ecosse; Comme plus proche d'Icelle apres le Trepas de la dite Reine, que nous lui tendrons la Main a lui, et aux Siens a l'encontre de leurs Ennemis quelconque; et les aiderons et suporterons en toutes sortes, selon que requierent les anciennes Alliances et Confederations, qui ont de tout tems été et sont encore entre nous, notre Royaume et Pais, et Celui d'Ecosse. Et quand a l'Article du Traité, que nous avons fait avecques le dit Gouverneur, par lequel sommes tenus de le faire, tenir quite et decharger de l'Administration, qu'il a eué et aura dudit Royaume durant la Minorité d'Icelle notre dite Fille et Cousine, sans qu'il en soit autrement comptable, et du tout lui en faire bailler, et delivrer Lettres de decharges de la dite Dame, par le Consentement de notre dit Fils son Mary, quand elle sera d'age. Nous derechef ratifions et approuvons le dit Article par ces Presentes, et nous obligeons ainsi le faire ensemble de l'en decharger envers la dite Dame et son futur Mary. En temoin de ce nous avons segné ces Presentes; et a notre

Main, Icelle fait mettre, et apposer notre Scel. Donné a Paris, le dixseptieme Jour de Juin, l'An de Grace, Mille Cinq cent Quarante neuf; et de nostre Regne le troisieme.

HENRY.

Par le Roy,
DE L'AUBESPINE.

LXVII.

*Instructions to the Queen's Commissioners treating in Scotland.
An Original.*

(Paper-Office.)

AFTER our Right Harty Commendations, we have receyved your Letters of the 11th of this Mounth, and by the same do understande at good length your Proceedings with the French Commissioners hitherto, and in the Ende of the Death of the Dowager of Scotland: For your Advertisements whereof, we give unto you, on the Queen's Majesties Behalf, most harty Thanks: And like as her Highnes doth well allowe your Opinion for the signifying unto King Phillippes Ambassadors, that we be entred into Treaty with the French, and are in very good way towards Accorde, and finde not Things alltogether so harde to be brought to Composition as was supposed; so hath her Majestie taken Order, that one shall be out of Hande sent to declare the same unto them, with signification allso what her Highnes hath harde of the Dowagers Death. As touching the other Points of your Letter wherin you require her Highnes Resolution; we have considered the same, and upon Reporte of our Opinions to the Queen's Majestie, her Highnes hath resolved as followeth; Fyrst. In caise the Frenche Commissioners upon the understanding of the Dowagers Death, will nedes presse to returne back againe without following their Commission; her Highnes in that Case is pleased, that after you shall have provoked them by such good Meanes as you can best devise, to contynue; if in the Ende, they will nedes breake of, and returne, you shall agree they may so do, and thereupon consulting with our very good Lorde, the Duke of Norffolke, and imparting the State of the Case unto the Lords of Scotland, to take Order by their good Advice, howe the Purpose intendyd for expelling of the French, and assuring of that Realme, according to that hath byn heretofore determined, may best

and most spedely be brought to passe, which in Case the French breake of from Treatte, her Majestie wolde sholde be gon thorough withall without any longer delay, or loss of Time; the rather for that it appeareth by all Advertisements, that the French seeke nothing so much as to wyn Tyme, and draw forth Matters in length to serve theyr Purpose wythall; which must not be endured: And where your desire to know what you shall doe, if the French Commissioners that be with you, will require the Presence of sume of theyr Colleages in the Town: her Highnes thinketh, as you doe, that the same is in no wise to be grauntyd, nor the said Commissioners that be in Lyth to be suffered to issue, or treat of this Matter otherwise then is prescribed by your Instructions. As touching the last Point, where ye desire to know what shall be done, in case the said French Commissioners shall require Assistance of such Scottyshemen as were of the French Faction: Her Highnes thinks fyt, yf the same shall be demaunded, that the Lords of Scotland be made privie thereunto; and in case they and you shall not see sume reasonable cause of the contrary, her Majestie thinketh, and so do we also, that it may without Daunger be grantyd, wherin nevertheless, your may use your good Discretions as you shall see may best stand with the Advancement of her Highnes Service. And forasmuche as one Parrys, an Iresheman, who hath, (as we think you doe well enough remember) byn a Fugitive out of this Realme nowe a long Time together, is as we understande come from the French, and hath now yelded himself into the Lorde Greye's Hands: We hartely pray you, in Case you may conveniently, to talk with the said Parrys, and understand of him what he can say touching the Practises that hath byn attemptyd in Ireland, or any other Thing concerning the State of the Queen's Majestie, or her Realme; and to lett us know what he is able to say therein, to the Intent if his Meaning and Doing shall appere unto you to deserve the same, we may be Sutors unto her Highnes for his Pardonne, and for such farther Consideration of hym, as his Doing shall deserve. And thus we wish you most hartely well to fare. From Greenwich the 15th of June, 1560.

Your assured Loving Friends,

Winchester.
E. Clynton.
Tho. Parrys.

W. North, &c.
Willm. Petre, Se.

LXVIII.

The Commission of the Estates to move Queen Elizabeth to take the Earl of Arran to her Husband.

Taken from the Original now at Hamilton.

THE Lords of Parliament, and others Under-written, havand Consideration how the Kingdome of England is joynt with this, Be an Dray March, how Puissent it is, what Incommodity we and our Forefathers have felt, be the continual Weirs betwixt the Tuo Nations; and be the contrar, how Profitable there Amytie may be to us, what Welth and Commodity we may obtain therethrow; hes thought good divysed and ordained, that the Occasion presently opened up to us shal be followed, that is, sute made to the Queen of England in the best Manner, That it may please her Majesty, for Establishing of one perpetual Friendship, to joine in Marriage with the Earll of Arran; being of the lawfull Blood of this Realme, and failzieing of Succession of the Queen, our Soverain Ladies Body, next his Father, the Dukes Grace of Chastellerault declared be Act of Parliament, Second Person of the Realme, Air Apparant to the Crown; and for that Purpose that Honourable Persons be sent in Ambassate, fra them yn Behalf of the Estates. And to the Effect, the Sute may be made in the most Honourable Manner, and to her Majestys best Contentation, they have devised that presently in plane Parliament it shal be devised, that certain Ambassadors be sent to her Majesty, fre the Estates, to give her Hieness Thanks for the guid Will she has ever born to this Realme, sen she came to her Crown, and desire she hes that it may continue an free Kingdom in thantiant Liberty, sufficiently of late declared, be her support liberally granted for the Relief thereof; and for the guid Quietnes we presently enjoy, purchast to us be her Majestys Means and Labours; and they are withall to desire of her Heeness to give strait Commandments to her Wardains, and Officers upon the Borders, to continue with ours, for suppressing of broken Men, and stanching of Thift, with sic other Things as are necessar for the Common Weel of this Realme: And that the States give Power to the Lords of Articles, and others Under-written, to devise sic Commision and Instructions as are necessar, for that Purpose, to be sealed, and subscribed be Six of the Principals of every Estate, whilk sal be as sufficient, as giff it were subscribed and sealed be the hail Es-

tates; and thereafter the Lords of Articles, and ours under specified, to devise the Instrukcion and Commission tuching the Heid of the Marriage.

LXIX.

The Queens Majesties Answere declared to her Counsell concerninge the Requests of the Lords of Scotlande. In Sir W. Cecil's Hand.

(The 8th of Dec. 1560. F. 133. Caligula B. 10.)

Her Majestie reduced the Answere into Three Points.

1. THE First was, That where the Three Estats had sent the Lords of Scotland to present their hartly Thanks to her Majestie for the Benefits received this last Yere by her Majesties Ayde given to them. Her Majestie is very glad to perceave her Good Will, and Chardgs so well bestowed as to see the same thankfullye accepted and acknowledged; and findeth the same to have been seasonable planted that produceth so plentifull Fruct, with the which her Majestie doeth to satisfie herself, as if at any Time the like Cause shall happen wherin her Friendship, or Ayde, shall, or may Profit them for their just Defence, the same shall not be wantinge. And although in former Times it appeared that sondry Beneficts bestowed upon divers of the Nobilitye here by her Majesties most Noble Father, had not such Succes, nor was answered with like thankfulness: Yet her Majestye doth nowe evidently se the Cause thereof to be for that the Meaneninge of her Father's Beneficts were interpreted, and supposed to be to the Discomoditye of the Land, and these her Majesties be evidentlye sene to bend directlye to the Safetye of that Realme. And so the Diversitye of the bestowinge hath made the Diversitye in the Operacion and Acceptation of them.

2. The Second Point is, where the same Estates have by their Parlyament accorded, That suyte should be made for the Marriage with her Majesty of the Earl of Arrayne; her Majestye cannot interprete that Motion to come but both of a good Meaneinge of the same Estaits, pretendinge thereby to knit both theis Kingdomes presently in Amytye, and hereafter to remaine in a perpetuall Amytye; and of a great Good Will of the same Estates towards her Majestye, offeringe to her the best and choicest Person that they have, and that not without some Daunger of the Displeasure of

the French Kinge in so doinge : For answer hereunto, her Majesty findeinge herself not disposed presently to Marry, (although it may be that the Necessitie and Respect of her Realme shall hereto hereafter constraune her) wished that the Earle of Arrayne should not forbear to accept such Mariage as may be made to him for his own Weill and Surety ; and that all other Means be used to the Continewance of Amytie firmly betwixt these Kingdomes ; wherunto her Majesty thinketh many good Reasons ought to induce the People of both Realmes, and in a Manner to continewe as good Amytye therby, as by Mariage : For it appeareth, that if every Nobleman of Scotlande will well consider how necessarye the Friendship of this Realme is to that, for the preservation of their Liberties ; they shall chiefly for Safeguard of themselves joyne together in Concord with this Realme, and so every one particularly minding his own Suretye, of Consequence the Love and Amyte shall be Universall ; by which Means her Majesty thinketh the Amitye may be well assured, though no Marriage be obtained. And as to the Person of the Earle of Arrayn, her Majesty surely hath heard a verie good Report of him, and thinketh him to be a Noble Gentleman of great Woordnesse and so thinketh surely that he shall prove hereafter.

3. Thirdly and Lastly, Her Majestye thancketh the said Lords for their Paines and Travell ; and although she doubteth neither of their Wisdome, nor of the Providence of the Estates at Home in Scotland, yet for demonstracion of her hearty Good Will, her Majesty cannot forbear to require them not to forget the Practises that be past, by such as before Tyme sought the Subversion of them ; and nowe much more will doe it, if there maye be left any Entry for Corruption, be Reward, or other Scope of Practise. And therefore her Majesty wisheth, that they all do persist, first in a good Concorde, makeinge their Causes come amongst themselves ; and not to dissever themselves in any Factions, but to foresee well Things before they chauce : For that her Majestie thinketh this prove verie true, That Darts foreseen, hurt verie little, or not at all. And for her Majesties Parte, there shall no reasonable Thing be neglected, that may funder this comun Action of Defence of both the Realmes, against any common Enemye.

LXX.

A Letter of the English Ambassador, to Queen Mary of Scotland, for her Ratifying the Treaty of Leith.

(Paper-Office.)

PLEASETH it your Majestie. The same may remember, that at my Lord of Bedford's being in this Court, He and I demanded of you, on the Behalfe of the Queen's Majestie, our Mistress, your good Sister and Cousyne, your Ratification of thaccord latelie made at Edingborough in Scotland. Wherunto you made Answer, amonge other Things, that your Counsell being not about youe; namely your Uncle, my Lord Cardinall of Lorraine, by whom you are advised in your Affaires, and also for that your Majestie had not heard from your Counsell in Scotland, from whom you looked to hear then verie shortlye; you could make us no direct Answer therin. But that heering from them, and having consulted with your Counsell heere; you would satisfie her Majestie in the same. Sins whiche Tyme, her Majestie having Knowledge of the coming to you of the Lord James, your Brother, who passed latelie through England hitherwards, by whom (her Majesty judgeth) you will be advised, bothe in Respect of his Ranke and Estimacion in your Realme of Scotland, and allso for that he hathe the Honour to be your Majesties Brother, and of good Credite with you: And nothing doubting of your Consultation with my said Lord Cardinall, and others of your Counsell heere sins that Tyme; her Majestie hathe presentlie commanded, and authorized me to put your Majestie in Remembrance therof againe; and to renew the Demande of your Confirmation of the said late Accord. Therefore I have presently depechid to you this Gentleman, Bearer heerof, her Majesties Servant: By whom, I beseeche you, to let me understand your resolute Answer in that behalfe. And uppon Knowledge of your Pleasure, to delyver me the said Ratification; and of the Tyme and Place, I will not faile (God willing) to resort, whither your Majestie will appoint me to come for that Pourpose.

By demanding of this Ratification, as the Queen's Majestie, my Mistress, your good Sister, dothe shew the great Desyre She hathe, to lyve from hence forth in all assured good Love, Peas and Amytie with you, and your Realme; so, in her Opyinion, there is nothing that can argue your reciproke good Will, to answer to the lyke for your Parte agayne, so much as the Stablishing the same by this Knot

of Friendship which God hath appointed, and hath been Cheif Worker therein, for both your Quyetnesses and Comforts; being now the onlie Refuge of you both. And so I pray Almighty God, long to preserve your Majestie in parfaict Health, Honour and Filicitie. From Paris, the 13th of Aprill 1561.

LXXI.

A Letter of Mary Queen of Scotland, delaying to Ratify the Treaty of Leith. An Original.

(Paper Office.)

MONSIEUR AMBASSADEUR,

J'AY len la Lettre, que vous m'aves escrité par le Gentilhomme present Porteur, et pour ce j'étant sur mon Partement de ce Lieu, Je ne puis vous faire reponce plustat qu'à Reims, ou jespere d'estre au Sacré de Roy: Je ne feray cette plus long que pour vous dire, quant a Lord James, qui est devers moy, Il y est venne pour son devoir, comme devers sa Souveraine Dame, que Je suis, sans Charge ou Commission, qui concerne autre Chose que son droit. Je prie Dieu, Monsieur Ambassadeur, vous avoir en se Garde. Escrit a Nanci, ce 22. d'Avril 1562.

Vostre bien bon Amy,
MARIE.

LXXII.

An Original Letter of the Ambassador's to the Queen, upon that Affair.

(Paper Office.)

It maye please your Majestie to be advertised, that having written this other Lettre, and being ready to have depeched it to your Majestie; Mr. Somer, your Highnesses Servant, arryved heere from Nanci in Lorraine, from the Queene of Scotland, with Answer to my Lettre, which (by your Majesties Commandment) I wrote to her, in such Sorte, as I have advertised by my former, and therwith sent to your Majestie the Coppies of my Lettres to the saide Queen and Cardinall of Lorraine. Which her Answer being by Lettre, (having allso said as much by Mouth to Mr. Somer) together with the said Cardinall's

Answer; I send your Majestie herewith. And though your Majesties said Servant used the best Speech as he coude, to get some direct Answer of her, accordinge to her late Promesses, putting her in Remembrance of her Words to my Lord of Bedford, and to me at Fontainebleau: Yet other Answer nor Direction, then is contened in her Letter, coude he not gette of her. And seinge She hath defferid to make me further Answer, till my next Meetinge with her, which She reckonith shall be at Reims, at the French King's Sacre, as appearith by her said Lettre; where, She and the Cardinal told Mr. Somer, She mynded to be the 8th of Maye; for that it is said the Sacre shall be the 15th; and for that your Majestie hath commanded me, for some Respects, not to be at it; I know not when I shall have the Opertunitie and Meanes, to speake with the said Queen for her Answer. Therefore seing I cannot be at Reims, (as indeede, besyeds your Majesties Cammandment, myne Indisposition of my Bodye will not suffer me to come there) and allso for that (as I heere) the said Queen myndeth not to come into these Partes this good while; If it wold please your Majestie, to send hither your Lettres of Credit directed unto her, therby to authorize Mr. Somer, your Majesties said Servant, to demande aud receyve her Answer therin, in myne Absence, by reason of my Sicknesse; I take it, your Majestie shall the sooner have her direct Answer. If your Majestie finde this good, it may please the same, to send such your Lettres hither, with good Speed, that the Answer may be had, before She departe agayne from Reims.

And though I thinke verily, that her Answer will be such as I have allready advertised your Majestie She made to my Lord James, (which is Means to draw the Tyme still into greater Length) yet the same, or anye other, being made to your Majestie by her self; you shall the better know, how to proceede with her in the Matter afterwards.

The said Queen of Scotland was accompaigned at Nancy with the Dowager of Lorraine, (whom they call there Son Altezze) the Duke and Duchesse of Lorraine, Monsieur de Vaudemont, the Cardinalles of Lorraine, and Guyse, and the Duke d' Aumalle. One of the chieftest Cawses of her going thither from Joinville, (being 18 Lorraine Leagues of) as I heere, was to Christen Monsieur de Vaudemont's yong Sonne, borne lately at Mallegrange, a Quarter of a League from Nancy.

I wrote to your Majestie, by my Letters of the 23d of this Present, that the Queen of Scotland wold Authorize my said Lord James, (as She had told him her self) to have

Speciall Charge of the Government of the Affaires in Scotland, till her comminge thither; and would, for that Purpose, give him Commission under her Seale. For which Commission, and other Letters, he left a Gentleman of his with the said Queen, to bring it after him to this Towne. The Gentleman is returned from the Queen, with her Letters, but hath brought no Commission: And I understande, that She hath now changed her Mynd in that Point; and will appoint none to have Authorite there, till She come her self. And as to such Sutes and Requestes, as are made to her for Benefices, and such other Things as are to be bestowed; She will not dispose of any of them, nor make other Answer therin, till her comminge thither. Which (it is thought) She dothe, to bestowe the same upon some such as She shall see worthy of her Favour and Preferrmente, and upon others, to winne them the sooner to her Devocion. The Speciall Cause why She hath changed her Opinion for my Lord James, (as I heere) is; For that She coude by no meanes dis-swade him from his Devocion and good Opinion towards your Majestie, and the Observation of the League between your Majestie and the Realme of Scotland. And also for that She, nor the Cardinall of Lorraine, coude not winne nor divert him from his Religion; wherin they used verie great Meanes and Perswasions. For which Respects, the said Lord James deservith to be the more estymid of your Majestie. And seeing he hath dealt so plainly with the Queen his Sovereine, on your Majesties Behalf, and shewed himself so constant in Religion, that neither the Feare of his Sovereine's Indignacion coude waver him, nor great Promesses winne him; your Majestie may (in myne Opinion) make good Accompt of his Constancy towards you: And so deserveth to be well entertayned and made of, by your Majestie, as one that may stand you in no small Steade, for the Advancement of your Majesties Desire. Sins his being heere, he hath dealt so franckly and liberally with me, that I must beleeve he will so contynue after his Return home. And in case your Majestie wold now in Tyme, liberally and honorably consider him with some good Means, to make him to be the more beholding to your Majesty; it wold, in my simple Judgment, serve your Majestie to great Purpose. He departeth hence homeward about the 4th of Maye, by the way of Diepe, and myndith to Land at Rye. Wherof I thought good to advertise your Majestie, that it may please the same to give Order, for him and his Company, to be receyved and accommodated, as aper-

tenith: Which will be well bestowed upon him, for the good Reporte he made of his late Reception there, and of the great Favour your Majestie shewed him at his coming hitherwards.

I understand that the Queen of Scotlaud maketh accompt to fynd a good Partie in her Realme, of such as are of her Religion. And amongst other, the Earle of Huntley hath promysed, that having the Duke on his side, he, with such other as he holdeth assured, will be able enough to make Head to the contrary Parte. And so hath he promised to bring greate Things to passe there, for the Queen's Purpose and Affection.

I understand, (and so gather partly by my said Lord James own Words) that soone after his Retourne Home into Scotland, he shall Marye the Earle Marshall's Daughter.

As I have written heertofore to your Majestie, that this Realm was in danger of great Unquietness amonge themselves for Religion; so the 28th of April, the same beganne to appeare in this Towne. Certain Gentlemen, and others, about a Hundred assembled together in a Private House in the Suburbes, where they had a Sermon, and Psalmes singing, as is used in all Assemblies. Wherewith the People offended, assembled to great Numbers, forced the Walles of a Garden joining to the House; made a great Breach with such Tooles as they coude gett, and would have entred with Violence to have wrought their Cruaulty upon the Gentlemen. The other seing none other Remedye, their Perswasions serving to litle effect with such an unruly Sorte: Defended themselves with such Weapons and Harguebouzes, as they had provided against all Events; and so slew 7 or 8 of the Assailliants, and defended the House till the Justice, and Court of Parliament of this Town appeased and retyred the People. And the Night following, the Deffendants shifted themselves away thence, without farther Harme; hitherto nothing elles is done heer-upon. What will ensue, it is to be feared. In the mean Time, the People murmure greatly at the Slaughter. And the other Parte are not a little moved generally, to be so assaulted and molested, contrary to the King's Edicts, which permitte all Men to live according to their Consciences, so they give none occasion of Slander, or Offence to the People, or Publique Preaching, and that command all Men not to Reproach or Injury the one the other, for their Living in that sorte. Between these Two Partyes, the Justice is so litle feared, and Pollycy hath now so

litle Place, that greater Things are to be feared, unlesse better and speedyer Order be provided to appease all, then I can see towards.

I understand that the Queen of Scotland hath hitherto no great Devotion to Ledington, Grange, and Balnaves, wherof I am nothing sorry. But she mindeth to use all the best Meanes she can to wyne them to her, which she trusteth well to compasse.

And wheras I have advertised your Majestie that the Baron de la Garde shulde cary this King's Order to the King of Sweden: I understand now, that it is to the King of Denmarke, and not to the other.

Having written thus farre, I understand, that wheras it was determined that the King shuld have departed the 28th of Aprill from Fontainbleau towards Reims to his Sacre: The same is retarded, by reason that the Queen Mother is fallen Sicke of a Catarre. So that both his Departure from thence, and the Time of his Sacre is now uncertain, and dependith wholly upon the said Queen Mother's Recovery.

Though I take it that your Majestie hath received from your Ministers in Germany the Pope's Demand of the Princes Protestants of Germany, and their Answer therunto; yett having recovered the same here, I thought in my Duety to send it to your Majestie as I do heerewith. And thus I pray God long to preserve your Majestie in Health, Honour, and all Felicitie. From Paris the First of Maye, 1561.

Your Majesties Humble,
And most Obedient,
Subject and Servant,
N. THROKMORTON.

LXXIII.

A Letter of Bishop Jewell's to Bullinger, chiefly concerning the Affairs of France, and the Queen espousing the Prince of Conde's Cause.

(Ex MSS Tigur.)

Idem ad Bullingerum.

Salutem Plurimam in Christo.

REDDITÆ mihi sunt non ita pridem Literæ tuæ, Scriptæ Tiguri ad quintum diem Martii: Quæ quamvis essent ὑπομεμψιμοιροί, et querulæ, tamen mihi perjucundæ vide-

bantur; non tantùm quod à te essent, cujus omnia scripta dictaque mihi semper visa sunt honorifica, sed etiam quod officium meum ita obnixè requirerent, et meam in scribendo negligentiam et socordiam excitarent. Ego verò, mi Pater, et Domine Colendissimè, etsi minùs fortasse ad te sæpè scribo quàm velim, tamen quoties occasio aliqua offertur, ne hoc quidem officium intermitto. Binas enim dedi nuper ad te Literas, alteras Francofordiam ad nundinas Martias, alteras statim à Paschate. Quæ si adhuc, ut sit, subsistant fortè in itinere, tamen expedient se aliquando, et postremò uti spero, ad te pervenient. Ego interim de te cogitare, et honorificè ut debeo, de te loqui nunquam desino. De Gallicis rebus ad te scribere hoc tempore, esset fortasse putidum: Omnia enim ad vos etiam sine ventis et navibus afferuntur. Sanctissimus nihil relinquet intentatum. Flectere si nequeat superos, Acheronta movebit. Videt enim jam non agi de reduviis, sed de vita et sanguine. Utinam ne nostri sese patiantur circumveniri. Dux Guisanus, ut, nescio qua spe moderandæ Religionis, et recipiendæ Confessionis Augustanæ, moratus est Principes Germaniæ, ne se admiscerent huic bello; ita omnibus modis persuadere conatus est Reginæ nostræ, non agi nunc in Gallia negotium Religionis; esse manifestam conjurationem, causam esse Regis, cui illam, cùm Regium locum teneat, non oporteat adversari. Interea id egit, ut Neptis sua, Regina Scotiæ, ambiret gratiam, atque amicitiam Reginæ nostræ, et munuscula mitteret, et nescio quas fides daret: Velle se, hac æstate, honoris causa venire in Angliam; et æternum amicitæ Fœdus, quod nunquam postea convelli possit, velle sancire. Misit ea adamantem maximi pretii, gemmam pulcherrimam, undique vestitam auro, et commendatam pulchro et eleganti carmine. Quid quæris? Putabant festivis colloquiis, et venationibus, et blanditiis, animos nostros abduci facilè posse à strepitu bellico, et consopiri. Interea, Regina nostra, cum subdecorata esset rem omnem, et quid ageretur intelligeret; neque enim id erat adeò difficile, mutare Consilium de profectione, à Guisanis paulatim alienari, et ad Principem Condensem non obscurè inclinare. Tulit id Guisanus indignè, Consilia sua non procedere; accepit contumeliosè Legatum nostrum, proposuit Edicta publicè, Reginam Angliæ insidias facere Regno Galliarum, et solam istos tumultus concitasse. Ista, Regina nostra patienter ferre non potuit, nec sanè debuit. Statim apertè agere, Legatum, uti audio, revocare, militem scribere, navibus omnibus undecunque, atque ubicunque essent, et suis et alienis vela tollere, ne quis exire posset, et quid ageretur nuntiare. O si ea id antea

facere voluisset, aut si nunc Principes Germaniæ hoc exemplum sequi vellent. Facilius, et minori jactura, Sanguinis Christiani tota res posset transigi. Et Regina quidem misit hoc tempore in Germaniam, ad Principes; et nunc in Aula Legatus à Guisano, cum novis, ut opinor, blanditiis, ut nos moretur et impediat. Sed non ita erit facile, spero, imponere videntibus. Res Scotiæ de Religione satis sunt pacatæ. Regina sola Missam suam retinet invitis omnibus. Incredibilis fuit hoc anno toto, apud nos, cœli atque aëris intemperies. Nec Sol, nec Luna, nec Hyems, nec Ver, nec Æstas, nec Autumnus, satisfecit officium suum. Ita affatim, et penè sine intermissione pluit, quasi facere jam aliud Cœlum non queat. Ex hac contagione nata sunt monstra: infantes foedum in modum deformatis corporibus, alii prorsus sine capitibus, alii capitibus alienis; alii trunci sine brachiis, sine tibiis, sine cruribus; alii ossibus solis cohærentes, prorsus sine ullis carnibus, quales ferè imagines mortis pingi solent. Similia alia complura nata sunt è porcis, et equabus, è vaccis è gallinis. Messis hoc tempore apud nos Angustius quidem provenit, ita tamen ut non possimus multum conqueri. Sarisberiæ, 14 Augusti 1562.

Tuus in Christo,

JO. JUELLUS ANGLUS.

INSCRIPTIO.

Ornatissimo Viro, Domino Henrico
Bullingero summo Pastori Eccle-
siæ Tigurinæ Domino suo Colen-
dissimo.

Tiguri.

LXXIV.

An Extract out of the Journal of the Lower-House of Convocation.

(Ex MSS Gul. Petyt, in the Inner-Temple.)

Acta in inferiori Domo Convocationis, Die Sabbati
Decimo Tertio Die Februarii, Anno 1562.

Die Sabbati Decimo Tertio Die Februarii, in Inferiori Domo Convocationis Cleri Provinciæ Cant' post meridiem hora constituta convenerunt frequentes Dominus Proloquutor cum cæt. infra nominatis ubi post Divini numinis implorationem Legebantur quidem Articuli appro-

bandi vel reprobandi a cætu quorum Articulorum tenor talis est.

1. That all the Sundays of the Year, and Principal Feast of Christ, be kept Holy-Days, and other Holy-Days to be abrogate.

2. That in all Parish Churches, the Minister in Common-Prayer, turn his Face towards the People, and there distinctly read the Divine Service appointed, where all the People assembled may hear and be edified.

3. That in Ministring the Sacrament of Baptisme, the Ceremonie of making of the Crosse in the Child's Fore-head, may be omitted, as tending to Superstition.

4. That for as much as divers Communicants are not hable to Kneel during the Time of the Communion, for Age, Sicknes, and sundry other Infirmities; and some also Superstitiously both Kneel, and Knock, that the Order of Kneeling may be left to the Discretion of the Ordinarie, within his Jurisdiction.

5. That it be sufficient for the Minister, in time of Saying of Divine Service, and Ministring of the Sacraments, to use a Surplice: And that no Minister say Service, or minister the Sacraments, but in a comely Garment, or Habit.

6. That the Use of Organs be removed.

Unde orta fuit superiorum, proband' vel reproband' Disceptatio, multis affirmantibus eosdem à se probari, ac multis affirmantibus illos à se non probari; multisque aliis volentibus, ut eorum Probatio, vel Reprobatio, referatur ad Reverendissimos Dominos, Archiepiscopum et Prælatos, plurimis item protestantibus, se nolle ullo modo consentire, ut aliqua contenta in his Articulis approbentur; quatenus ulla ex parte dissentiant Libro Divini et Communis Servicij, jam Authoritate Senatus consulti publicè in hoc Regno suscepto; neque velle, ut aliqua Immutatio fiat contra Ordines, Regulas, Ritus, ac cæteras Dispositiones in eo Libro contentas.

Tandem inceptæ fuerunt publicæ Disputationes fieri à nonnullis doctis Viris ejusdem Domus, super Approbatione, vel Reprobatione dicti Quarti Articuli: Ac tandem placuit Discessionem, sive Divisionem fieri Votorum, sive Suffragiorum singulorum; quæ mox subsecuta fuit: Atque numeratis Personis pro parte Articulos approbante, fuerunt Personæ 43; pro parte verò illos non approbante, neque aliquam Immutationem contra dictum Librum Publici Servicij jam suscepti, fieri petente fuerunt Personæ 35.

Ac deinde, recitatis singulorum Votis, sive Suffragiis, prompta sunt quemadmodum in sequenti folio liquet et apparet.

DISPUTATORES.

Decanus Wygorn'.	Mr. Laur. Neuell.
Mr. Byckley.	Mr. Talphill.
Archid' Covent'.	Mr. Crowley.
Mr. Nebynson.	Mr. Tremain.
Mr. Pullen.	Mr. Hewet.
Mr. Cotterell.	Decanus Eliens'.
Mr. Joh. Waker.	

Pro parte Articulos prædictos approbante, fuerunt omnes subscripti; Viz.

D. Proloquutor, Decanus	Mr. Cockerell..... —
S. Pauli..... —	Mr. Todd, Archid' Bed. 2
Mr. Leaver..... —	Mr. Crouley..... —
Decan' Heref..... —	Mr. Hyll..... —
Mr. Soreby..... —	Decan' Oxon..... —
Mr. Bradbriger..... —	Mr. Savage..... —
Mr. Peder..... —	Mr. Pullan..... —
Mr. Watte..... 3	Mr. Wilson..... —
Decan' Lychef..... —	Mr. Burton..... 2
Mr. Spenser..... —	Mr. Heamond..... —
Mr. Beysley..... —	Mr. Weyborn..... —
Mr. Nebinson..... —	Mr. Day..... —
Mr. Bowier..... —	Mr. Rever..... —
Mr. Ebden..... —	Mr. Roberts..... 5
Mr. Longlonde..... —	Mr. Calphill..... 3
Mr. Tho. Lancaster.... —	Mr. Godwyn..... 2
Mr. Ed. Weston..... 2	Mr. Pratt..... —
Mr. Wysdon..... —	Mr. Trenun..... 2
Mr. Sall..... 2	Mr. Leaton..... —
Mr. Joh. Walker..... 2	Mr. Kemper..... —
Mr. Becon..... —	Mr. Ronayer..... —
Mr. Proctor..... 2	Mr. Abis..... —
Persons 43.	Voices 58.

Pro parte Articulos non approbante, ac protestante ut supra, sunt subscripti; Viz.

Decan' West..... 2	Decan' Elien..... —
Mr. Coterell..... 4	Mr. Heuwette..... 3
Mr. Latymer..... 3	Mr. Ric. Walker..... 2

Mr. Warner.....	—	Mr. Just. Lancaster....	—
Mr. Tho. Whyte.....	—	Mr. Pondde.....	—
Mr. Knouall.....	2	Mr. Constantyne.....	—
Mr. Jo. Prise.....	—	Mr. Calberley.....	—
Mr. Bolte.....	2	Mr. Nich. Smith.....	—
Mr. Hughes.....	3	Mr. Watson.....	—
Mr. Brigewater.....	2	Mr. Walter Jones.....	3
Mr. Lougher.....	3	Mr. Garth.....	3
Mr. Pierson.....	—	Mr. Turnebull.....	—
Mr Merick.....	—	Mr. Robynson.....	—
Mr. Luson.....	—	Mr. Bell.....	—
Mr. Greensell.....	3	Mr. Ithel.....	—
Mr. Cheston.....	—	Mr. Byckley.....	—
Mr. Chanddelor.....	—	Mr. Hugh Morgan.....	3
Mr. Bonder.....	—		

Persons 35.

Voices 59.

LXXV.

Bishop Horne's Letter to Gualter, concerning the Controversy about the Habits of the Clergy.

(Ex MSS. Tigur.)

Robertus Hornus Gaultero.

LITERAS tuas, mi Gualtere primas, quàm amanter et jucundè acceperim vel hinc existimare debes quòd de Tigurinæ Reipublicæ Statu, in cujus Fide ac Liberalitate exul collocatus fueram, tum de tui reliquorumque amicissimorum, et de me optimè meritorum valetudine cognoscebam. Accedebat tua in Johannis Evangelium Lucubratio; scribendi, ut tu ais, Occasio, quam ita probo, ut ad veram Scripturarum Scientiam et Pietatem conferre multùm judicem, et non solùm à Tyronibus, quibus tu potissimùm studes, sed ab ipsis Professoribus legendam existimem. In Fœdere Gallico et Helvetico, perspicatiam Tigurinam probo, quæ astutias Gallicas, Religionis prætextu adumbratas, olfecit et patefecit. Bernenses etiam Vicinos vestros spero, suasu vestro ab inhonesto fœdere assensum cohibituros. De Peste, quæ Regionem Tigurinam invasit, opinionem habeo, quòd impiorum causa etiam ipsi pij affliguntur. Quà percussus Pater Bullingerus, quòd periculum evasit, debemus putare eum qui duriora Tempora sustulit, fælicioribus esse à Domino reservatum. Tuam domum à contagione tutam, divinæ Clementiæ quæ laboribus tuis voluit otium, ascribo. Res nostræ ita se habent, quòd

ut vos vicinas Gallicas, sic nos intestinas Papisticas time-
 mus Insidias. Primates Papistici in publicis custodiis,
 reliqui exilium affectantes, scriptis quibusdam in vulgus
 disseminatis, sese in gratiam, nos in odium vocant. An-
 sam minutam sanè et ejusmodi nacti. Controversia nuper
 de quadratis Pileis et Superpelliciis, inter nos orta, exclamârunt Papistæ, non esse quam profitemur, unanimem in
 Religione Fidem; sed variis nos opinionibus duci, nec in
 una sententia stare posse. Auxit hanc Calumniam publi-
 cum Senatus nostri Decretum, de profliganda Papistica
 impietate, ante nostram Restitutionem sancitum; quo sub-
 lata reliqua fece, usus Pileorum quadratorum et Superpel-
 liciorum Ministris remanebat. Ita tamen ut superstitionis
 opinione careret, quod disertis Decreti verbis cavetur.
 Tolle hoc Decretum non potest; nisi omnium Regni Ordinum,
 quorum conspiratione atque consensu, nobis penes,
 quos tunc non fuit sancienti vel abrogandi Authoritas, Pi-
 leis et Superpelliciis uti, vel aliis locum dare injunctum
 est. Usi his sumus, ne munera Christiana, per nos deserta,
 occuparent adversarij. Sed cum jam hæc Res in magnam
 Contentionem inter nostros devenerit, noster Grex pusillus
 etiam in duas abierit partes; altera, ob illud Decretum de-
 serendum Ministerium, altera non deserendum putet. Peto
 abs te, mi Gualtere, quod de hac Controversia, quæ nos
 unà vexat, senseris ut quam primo tempore scribas. Spe-
 ramus certè proximis comitiis, illam Decreti partem abro-
 gaturos. Sed si id obtineri non poterit, quoniam magna
 ope clam nituntur Papistæ, Ministerio nihilominus divino
 adhærendum esse judico; ne deserto eo, ac à nobis ea con-
 ditione repudiato, sese insinuarent. Quâ de re, Sententiam,
 mi Gualtere, expecto tuam; An hæc, quæ sic facimus,
 salva Conscientia facere possimus. De vestra etiam
 Ecclesia ita sum sollicitus, ut quoniam multos fideles Mi-
 nistros ex peste interiisse suspicor, per tuas Literas scire
 vellem eorum Nomina qui jam supersunt. Dominus Ihesus,
 magnus Gregis sui Custos, Vos, et Universam suam
 Ecclesiam custodiat. In eodem vale. Datum è Ferno-
 miano Castro, 16 Calendis Augusti 1565.

Tuus in Christo,
 ROE. WINTON.

INSCRIPTIO.

Ornatissimo Theologo, Domino Gualtero,
 Tigurinæ Ecclesiæ Ministro Dignissimo.

LXXVI.

Bullinger's Letter to Bishop Horne, concerning that Question.

(Ex MSS. Tigur.)

Bullingerus Horno, de Re Vestiaria.

(Eadem iterum recurrit, Aliâ Manu.)

Reverendissimo Patri in Christo, Domino Roberto Horno, Episcopo Wintoniensi (in Angliâ) Vigilantissimo; Domino suo plurimum Observando, Salutem.

QUÆ de Controversia de Vestitu Ministrorum, inter vos exorta, scribis, Reverende in Christo Pater, prius etiam ex Johannis Abeli, communis nostri Amici, Literis intellexeram, quibus nuper respondi. Doluit mihi vehementer, et adhuc dolet, hanc occasionem adversariis datam esse, quâ inter se committerentur, qui apud vos puriorem Veritatis Doctrinam prædicant. De Causa verò non libenter pronuntio, cum illius Circumstantias omnes fortassis non nôrim. Ne tamen abs te, et aliis amicis requisitus, officio deesse videar; hic repetere volui, quæ nuper in literis ad Abetum datis comprehendi. Probo Zelum eorum, qui Religionem ab omnibus sordibus Papisticis repurgatam volunt. Scio enim illud Prophetæ, quo Deus monet, ut scortationes à facie simul et uberibus removeamus. Interim vestram quoque probo Prudentiam, qui, ob vestitum, Ecclesias non putatis deserendas. Etenim cum finis ministerii sit ædificatio et conservatio Ecclesiæ, magna circumspeditione nobis opus est, ne ab hoc declinemus; dum causam per se bonam et sanctam defendimus. Nec modo videndum est qualis jam sit Ecclesiæ conditio, quam deserere statuimus, sed quæ, futura sit nobis ab illa digressio. Si meliorem fore certum est, abire licet. Sin verò deterio-rem fore, non aut malis atque insidis operariis locum demus. At quantum ego conjicere possum, hoc unum quærunt adversarii vestri communes, ut vobis ejectis, ut Papis- tas vel ab his non multum diversos Lutheranos Doctores et antistites surrogent. Quod si fiat, non modo Ecclesiasticus ordo omnis turbabitur et crescet Cæremoniarum Ineptissimarum numerus, verum etiam Idola reducentur (quæ à Lutheranis defendi scimus) ἀρτολαστρεία circa Sacram Domini cænam instaurabitur, privata absolutio et sub hac confessio auricularis paulatim subrepet, et infinita alia fient, quæ et Publicè turbas dabunt, et privatim multos pios in periculum adducent. Nam non dubito vas in ves-

tro ministerio eò usque profecisse ut plurimos habeatis in toto Regno nobiles, cives, agricolas, omnis denique ordinis et loci Homines, qui de Religione optimè sentiant, et Doctrinam omnem abominantur, quæ superstitionibus et idololatriæ fenestras aperit, et quibus intolerabile erit Tyrannidem in Ecclesia denuò stabiliri, quæ Populi infelicis conscientias gravet. Hi certè, si vos ab Ecclesiæ gubernaculis discedatis, adversariorum libidini subjicientur, qui examina et inquisitiones cùm publicas tum privatas adversus eos instituent, hæreseos et seditionis accusabunt, et per hos totam causam Religionis, Reginae Serenissimæ et totius regni proceribus suspectam atque invisam reddent. Horum ergo artibus et improbitati prudenter occurrendum fuerit, ne illis sponte demus, quod jam annis aliquot magno studio et labore quæsiverunt. Quod si quis me rogat, an ergò eos probem, qui decreta ejusmodi ut primi fecerunt, vel nunc observata volunt, quibus sordes Papisticæ salventur? Ingenuè et libere respondeo, illos mihi non placere. Nam aut imprudenter nimis agunt, si ex nostrorum numero sunt: Aut malo dolo Ecclesiarum Libertati insidias struunt. Etsi feces istas tanquam ad Dei cultum et conscientiarum animæque salutem necessarias vobis intruderent, quidvis potius ferendum esse judicarem, quàm ut Ecclesias pium Populum ab ingenua fidei professione abstrahi per illos pateremini. Sed cùm in decreto illo disertis verbis (ut tu scribis) cautum sit, quadratos pileos cum superpelliceis absque omni superstitionis opinione retineri debere, simul vestris quoque Conscientiis cautum esse puto. Licebit enim vobis, ni fallor, facti vestri rationem reddere, superstitionis opinionem ex omnium animis remove et protestatione uti, quæ scandalum omne è medio auferat. Interea Serenissima Regina et Illustrissimi Proceres Regni edoceantur, moveantur et excitentur, ne Reformationem tanta cum laude et magna cum totius orbis admiratione institutem, fecibus et sordibus ejusmodi inficiant atque polluant, neve vicinis Ecclesiis Scoticis et Galicis aliquam præbeant dissensionis suspicionem. Scio à quibusdam quæstiones moveri multas de regum et magistratus autoritate, an quid hujus ille in Ecclesia statuere, et an horum decretis ministri obedire debeant? At ego Disputationes illas in hac Causa non ita necessarias puto, cum (ut modo dixi) superstitionis opinio per ipsius decreti verba excludatur. Et cavendum est, ne coram populo de magistratus autoritate disputando, alicujus turba authores, simus. In cõmitiis verò Regni Publicis, ista tractari debent legitime, et qui per occasionem privatum Reginam et

Principes Officii admonere possunt, ii suis partibus minime deesse debent. Hac Reverende in Christo pater, habui quæ nunc scriberem, quia meam in hac Causa sententiam audire cupiebas. Nolim ego alicujus Conscientiam gravare, sed cavendum puto nedum nobis aut existimationi nostræ privatim consulimus, Ecclesias totas in gravius aliquod periculum adducamus. Et meam hanc sententiam à Pauli mente non dissentire puto, qui omnia omnibus fieri solitus fuit, ut quàm plurimos lucrifaceret: Et qui Timotheum circumcidere voluit, ne Judæos illius loci à Religione Christiana alienaret, et illius ministerio commodius uti posset: Qui tamen alibi nihil prorsus dandum esse putavit iis, qui in circumcissione salutis meritum collocabant. Sed non errabant in ejusmodi controversiis, quotquot ædificationem Ecclesiæ suorum consiliorum atque actionum scopum atque finem constituerint. De rebus nostris non est quod scribam. In anni superioris lue ita nobis prospexit Dominus, ut neminem ex ministrorum numero amisserimus. In agro unus et alter obiit. Velitatur nunc et nonnihil pestis in Urbe nostra, sed non sævitura videtur. Sumus in manu Domini, ejus voluntas fiat. Ad vigesimum Novembris Electorum Principum conventus erit Wornatiæ in quo de pace per Germaniam constituenda deliberabitur et quædam de Episcopis et eorum Reformatione tractabuntur quæ maximi momenti erunt. Deus optimus maximus suo Spiritu omnium mentes et Consilia regat ad sui nominis gloriam et Ecclesiæ incolumitatem. Uxorem tuam honestissimam matronam, mea plurimum salvere jubet. Vale Pater in Christo Reverende. Tiguri 3 Novembris, Anno 1565.

Quæ Stamphii Manu hoc Loco
Scripta, P. 135.

LXXVII.

Bullinger's Answer to Humphreys and Sampson on the same Subject.

Ornatissimis D. Laurentio Humfredo, et D. Thomæ Sampsoni, Anglis, Dominis meis et Fratribus in Christo.

Dominus JESUS benedicat vobis, Viri Ornatissimi et Fratres Charissimi, ac servet vos ab omni malo. Accepi literas vestras, ex quibus intellexi te lamentari, conqueri,

quod mea responsio data ad tuam quæstionem in via videtur amissa. Ego verò, mi Frater tunc non vidi, neque nunc video, quorsum oportuerit copiosiores scribere Literas. Tu enim rogabas tunc duntaxat, quæ esset mea de re vestiaria, de qua contenditur in Anglia, sententia? Ad hanc quæstionem brevibus tibi respondendum putavi, nam brevibus meam Sententiam dicere potui! dum sciebam beatæ memoriæ D. Pet. Martyrem et Oxoniæ et hic eandem quæstionem tractavisse sepius et fusius, quibus quod adjicerem non habebam. Memini verò in Literis ad te Sampsonem Fratrem datis, meæ quidem Sententiæ factam tum quidem fuisse mentionem, et ut iterum uno et altero verbo quod sentio dicam: Nunquam probaverim, si vestrum jubeamini exequi Ministerium, ad aram Crucifixi imagine oneratam magis quàm ornatam, et in veste Missatica hoc est in alba et in Copa quæ à tergo quoque ostendet Crucifixi imaginem. Attamen ex Literis allatis ex Anglia intelligo, nulla nunc est de ejusmodi vestitu contentio, sed quæstio est, an liceat Ministris Evangelicis portare pileum rotundum vel quadratum et vestem albam, quam vocant superpellicium, qua Minister ornatus, à vulgo discernatur? Et an oporteat Ministerium vel stationem sacram citius relinquere, quàm hujusmodi uti vestibus? Respondi ad hanc quæstionem præteritis nundinis Reverendo Viro D. Rob. Horn. Vintoniensi Episcopo et quidem brevibus repetens verba D. Martyris. Scripserat eidem paulò ante Symmysta et affinis meus charissimus D. Rod. Gaultherus. Cujus exemplum hisce inclusum ad vos et ad alios Fratres nostros mitto. Ergo si nos audire vultis, nostrumque judicium de re vestiaria expetitis, sicut ultimis vestris ad me Literis significabatis, en habetis in illa Epistola meum judicium. Cui si acquiescere non potestis, dolemus sanè quàm vehementissimè, et cum nullum aliud nobis amplius supersit Consilium, Dominum, qui in omnibus et semper respiciendus est, ex animo et incessanter oramus, ut ipse sua gratia atque potentia rebus succurret succonsulat afflictis.

Quæstiones tu Humanissimè Frater, proposuisti, plures verò ejusdem Argumenti Sampsonus contexit. Licet verò pro mea simplici ruditate nunquam probaverim vel in tot distrahi quæstiones et nodis injectis in precatoribus, quæ alioqui simpliciores per se, brevibus et satis perspicuè expediri potuerant, aliquid tamen annotabo ad singulas, ut hac quoque in re vobis Dominis meis observandis et Fratribus charissimis, quantum per meam possum infantiam attamen retusam magis quàm acutam, inserviam. Vos autem oro, ut benignè hæc à me pro vestro

amantissimo accipiatis et de his animo judicetis purgato affectibus atque tranquillo. A contentionibus abhorreo prorsus, et nihil magis supplex peto à Domino, quàm ut ab Ecclesia amoveat contentiones, quæ ab initio et semper plurimum nocuere veræ Pietati et Ecclesiam pacatam et florentem lacerarunt.

Cùm quæritur, ad debeant Ecclesiasticis leges præscribi vestiaræ, ut iis distinguantur à Laicis? Respondeo ambiguitatem esse in verbo debere. Si enim accipiatur pro merito et quod ad salutem pertineat acquirendam, non arbitror hoc velle vel ipsos Legum Auctores. Si verò dicatur posse hoc fieri decori, ornatùsque vel dignitatis et ordinis gratia, ut sit similis quædam observantia, aut tale quid intelligatur, quale illud est, quod Apostolus vult, Episcopum vel Ministrum Ecclesiæ *κόσμινο*, compositum inquam vel ornatum esse, non video, quid peccet, qui veste hujusmodi induitur, aut qui hujusmodi veste uti jubet.

2. An Cereemonialis cultus Levitici Sacerdotii sit revocandus in Ecclesiam? Respondeo. Si pileus et vestis non indecora Ministro qui Superstitione caret jubeatur usurpari à Ministro, nemo sanè dixerit verè Judaismum revocari: Preterea repeto hic, quod ad hanc Quæstionem video respondisse D. Martyrem, qui cum ostendisset Sacramenta veteris legis fuisse abolita quæ nemo debeat reducere in Ecclesiam Christi, quæ habeat Baptisma et cœnam Sacram, subjecit: Fuerunt nihilominus in lege Levitica Actiones aliquot ita comparatæ, ut propriè Sacramenta dici non possent: Faciebunt nostræ ad decorem et ordinem et aliquam commoditatem, quæ ut lumini naturæ congrua et ad nostram aliquam utilitatem conducentia ego et revocari, et retineri posse judico. Quis non videt Apostolos pro panè et convictu credentium faciliori mandâsse gentibus, ut à Sanguine et prefocato abstinerent? Erant hæc citra controversiam Legalia et Levitica. Decimas quoque hodie multis in locis Institutas esse ad alendos Ministros, nemo nostrum ignorat. Psalmos et Hymnos cani in sacris cœtibus manifestum est, quod Levitæ quoque usurparunt. Utque hoc non omittam. Dies habemus fastos in memoriam Dominicæ Resurrectionis et alia: An verò illa omnia erunt abolenda quia sunt vestigia legis Antiquæ? Vides ergo non omnia Levitica sic esse antiquata, ut quædam ex iis usurpari non possint: Hæc ille.

3. An vestitum cum Papistis communicare liceat? Resp. Nondum constat Papam discrimen vestium induxisse in Ecclesiam, imò discrimen vestium constat Papa esse longè vetustius. Nec video, cur non liceat vestitu non

superstitioso sed politiore et composito, communicare cum Papistis. Si nulla re cum illis communicare liceret, oportet et templa omnia deserere, nulla accipere stipendia, non uti Baptismo, non recitare Symbolum Apostolorum et Nicænum, adeòq; abjicere orationem Dominicam. Neque vos mutuatis ab eis ullas ceremonias. Res vestiaria ab initio Reformationis nunquam fuit abolita, et retinetur adhuc non lege Papistica, sed vi edicti Regii, ut res media et politica.

4. Ita sanè, si ut in re civili utamini Pileo aut Veste peculiari, non hoc redolet Judaismum, neque Monachismum; nam hi volunt videri à civili vita separati, et constituunt meritum in peculiari sua Veste Sic Eustathius, Sebastianæ Episcopus, damnatus est, non simpliciter propter peculiarem Vestem, sed quòd in Veste Religionem constitueret. Noti sunt Gangrens. Conc. Canones, Laodicensi, et VI. Synodi. Quod si ex plebe nonnulli sunt persuasi, redolere hoc Papismum, Judaismum et Monachismum, admoneantur, et rectè de tuis instruantur. Quod si importunis quorundam clamoribus, hac de re ad vulgus profusis, multi inquieti redduntur, videant qui hoc faciunt, ne graviora sibi onera imponant, Regiamque Majestatem irritent, denique multos fideles Ministros in discrimen adducant, ex quo vix emergere queant.

5. An qui Libertate sua hactenus acquieverunt, vi Regii Edicti, hac Servitute, implicare se et Ecclesiam salva Conscientia possint? Respondeo; Cavendum ego censeo, ne odiosius disputetur clametur et contendatur de re vestiaria, atque importunitate hac detur occasio Regiæ Majestati, ut liberum amplius illis non relinquat, qui libertate hactenus usi sunt; sed clamoribus non necessariis irritata, mandet sumere vestes illas Ecclesiasticas, vel cedere statione sua, Mirum sanè mihi videtur) meam sententiam, viri Ornatissimi, et fratres Charissimi, dixerim) quòd vobis persuadeatis, salva conscientia vos et Ecclesias servituti vestiariæ subjicere non posse, et non potius expenditis si in re politica et indifferenti uti nolitis et perpetuè contendatis odiosius, cujusmodi servituti et vos et Evangelicos subjiciatis, qui statione vestra cedentes, lupis exponitis Ecclesias, aut saltem parum idoneis doctoribus, qui non æquè ac vos ad docendum populum sunt instructi. An verò Ecclesias in libertatem asseruistis, quando occasionem datis, Ecclesiam pluribus etiam gravioribus quoque oneribus opprimendi? Num ignoratis, quod multi quærant, quomodo erga Evangelicam prædicationem sitis affecti et quales vobis successuri sint, quid de illis sperandum sit?

6. An Vestitus Clericalis res sit indifferens? Videtur sanè res indifferens, cùm sit civilis; Decoris, Ornatus, Ordinisque habeat rationem, in quo Cultus non constituitur.

Hæc, brevibus, ad tuas volui respondere, Doctissime et Dilectissime mi Frater Laurenti. Jam venio etiam ad D. Sampsonis nostri Quæstiones; in quibus exponendis, fortè ero brevior.

1. An Vestitus peculiaris, à Laicis distinctus, Ministris Ecclesiæ unquam fuerit constitutus; et an hodie, in Reformata Ecclesia, debeat constitui? Respondeo: In veteri Ecclesia, fuisse peculiarem Presbyterorum Vestitum, apparet ex Historiâ Ecclesiasticâ Theodreti, Lib. II. c. 27. et Socratis, Lib. IV. c. 22. Pallio in sacris usos esse Ministros, nemo ignorat, qui veterum Monumenta obiter inspexit. Ideò antea admonui, divesitatem Indumentorum non habere suam originem à Papa. Eusebius rectè testatur, ex vetustissimis Scriptoribus, Johannem Apostolum Ephesi Petalum, seu Laminam gestâsse Pontificialem in Capite: Et de Cypriano Martyre testatur Pontius Diaconus, quòd cum jugulum carnifici præbere vellet, ei priùs birrum dedisse, Diacono verò dalmaticam, atque sic ipsum in lineis stetisse indutum. Præterea, Vestis candidæ Ministrorum meminit Chrysostomus: Ac certum est, Christianos, cum à Gentilismo ad Ecclesiam converterentur, pro Toga induisse Pallium. Ob quam rem, cum ab infidelibus irriderentur, Tertullianus Librum de Pallio conscripsit eruditissimum. Aliâ hujusmodi plura proferre possem, nisi hæc sufficerent. Mallem quidem nihil invitis injici Ministris, et eos ea uti posse consuetudine qua Apostoli. Sed cum Regia Majestas Pileum tantummodò et candidam injicit Vestem, in qua Cultum (quod sæpe jam repetitum est) non constituit; eademque res apud veteres, dum meliores adhuc essent res Ecclesiæ, usurpatæ sint absque superstitione et culpa; optarem, bonos Ministros in his, non ut in prora et puppi, quemadmodum dicitur, totum constituere Religionis profectum: Sed dare aliquid tempori, et de re indifferenti non odiosius altercari, sed mopestè indicare, hæc quidem ferri posse, sed proficiendum cum tempore. Propiores enim esse Apostolicæ simplicitati, qui discrimina illa ignorent, aut non urgeant, interim tamen à Disciplina in amictu non sunt alieni.

2, 3. An Vestium Præscriptio conveniat cum Christiana Libertate? Resp. Res indifferentes admittere aliquam Præscriptionem, adeoque Coactionem, ut sic dicam, quoad usum et non quoad virtutem; ut aliquid scilicet, quod natura sit indifferens, ut nimirum Conscientiæ obtrudatur, et

ita animis injiciatur. Religio. Temporr certè et Loca sacrorum, Coetuum, certè habentur inter indifferentia; et tunc si hic nulla sit Præscriptio, quanta obsecro confusio conturbatioque oriretur?

4. An ullæ Ceremoniæ novæ, præter expressum præscriptum Verbi Dei, cumulari possint? Resp. Me non probare, si novæ cumulantur Ceremoniæ: Sed aliquas institui posse non negàrim, modò in in eis non statuatur Dei Cultus, sed instituantur propter Ordinem et Disciplinam. Christus ipse Encœniorum Ceremoniam, vel Festum servavit, nec tamen lege præceptum legimus hoc Festum. In summa, Propositionum, vel Quæstionum de re vestiaria, potior pars de eo disputat, an de Vestibus Leges in Ecclesia condi vel debeant, vel possint? Ac Quæstionem revocat ad genus. Quidnam, videlicet, de Ceremoniis statuere liceat? Ad has Propositiones paucis respondeo: Me quidem malle nullas Ceremonias, nisi rarissimas, obtrudi Ecclesiæ: Interim fateor, non posse statim Leges de his, fortè non adeo necessarias, aliquando etiam inutiles, daminari impietatis, turbasque et schisma excitare in Ecclesia, quando (videlicet) superstitione carent, et res sunt sua natura indifferentes.

5, 6. An Ritus Judæorum antiquatos revocare, Religioniq; Idololatrarum propriè dicatos, in usus Reformatarum Ecclesiarum liceat transferre? De hac Quæstione antea respondi, ubi disserui de Leviticis Ritibus. Nolim verò Ritus idololatriocos, non repurgatos ab Erroribus, transferri in Ecclesias Reformatas. Rursus verò et ex adverso quæri potuerat; An recepti Ritus, remota Superstitione, propter Disciplinam et Ordinem, retineri sine peccato non possint?

7. An Conformatio in ceremoniis necessariò sit exigenda? Respondeo, Conformationem in Ceremoniis, in omnibus Ecclesiis fortè non esse necessariam. Interim, si præcipiatur res non necessaria, rursus tamen non impia, ob eam Ecclesia non videtur deserenda. Non fuit in Ritibus Conformitas in omnibus, in Ecclesiis vetustioribus: Quæ tamen conformibus utebantur Ritibus, eas non vituperabant Conformitate carentes. Facilè autem credo, Viros prudentes atque politicos, Conformationem Rituum urgere, quòd existiment hanc facere ad Concordiam, et quòd una sit Ecclesia totius Angliæ; in qua re, si nihil impij videatur, non video, quomodo ejusmodi non malis institutis vos hostiliter objiciatis?

8. An Ceremoniæ, cum aperto scandalo conjunctæ, retineri possint? Respondeo, Scandalum vitari oportere. Videndum interim, ne sub scandalo nostras Affectiones

contegamus: Non ignoratis aliud quidem datum; aliud verò acceptum, et ultrò accersitum esse scandalum. Non disputo nunc, An Vos, sine grandi scandalo dato, deserere possitis Ecclesias, pro quibus Christus mortuus est, propter rem indifferentem.

9. An ullæ Constitutiones ferendæ in Ecclesia, quæ natura sua impiæ quidem non sunt, sed tamen ad Ædificationem nihil faciunt? Resp. Si Constitutiones impietate carent, quos vobis imponere vult Regia Majestas, ferendæ sunt potiùs, quàm deserendæ Ecclesiæ. Si enim Ædificatio Ecclesiæ hac in re potissimum est spectanda; deserendo certè Ecclesiam, plus destruxerimus Ecclesiam, quàm Vestes induendo. Et ubi abest Impietas, nec læditur Conscientia, ibi cedendum non est, licet aliqua imponatur Sertus. Interim verò quæri rursus poterat, An sub Servitute justè referamus rem vestiariam; quatenus facit ad Decorem et Ordinem?

10. An in Reformatis Ecclesiis à Principe præscribendum in Ceremoniis, sine voluntate et libero consensu Ecclesiasticorum? Resp. Si Voluntas Ecclesiasticorum semper sit expectanda Principi, nunquam fortè sapientissimi et piissimi Reges, Asa, Ezechias, Josaphat et Josias, alijque Principes boni, Levitas et Ministros Ecclesiarum redigissent in ordinem. Quamvis nolim prorsus excludi Episcopos à Consultationibus Ecclesiasticorum. Nolim rursus eam sibi potentiam vindicare, quam sibi usurpârunt contra Principes et Magistratus in Papatu. Nolim item tacere Episcopos, et consentire ad iniqua Principum instituta.

11, 12. Postremæ Quæstiones duæ propiùs ad rem ipsam accedunt: An consultius Ecclesiæ sic inservire; an propterea Ecclesiastico munere rejeci? Et, an boni Pastores, jure ob hujusmodi, Ceremonias neglectas à Ministerio avocari possint? Resp. Si in Ritibus nulla est Superstitio, nulla Impietas, urgentur tamen et imponuntur bonis Pastoribus, qui mallent illos sibi non imponi: Dabo sanè, et quidem ex abundantia, onus et servitute ipsi imponi; sed non dabo ideo justissimis ex causis, Stationem vel Ministerium propterea esse deserendum, et locum cedendum lupis, ut antea dictum est, vel ineptoribus Ministris. Præsertim, cum maneat libera Prædicatio, - - - - possit obtrudere servitus, et multa hujusmodi alia, &c.

Dixi quæ videbantur mihi dicenda de propositis Quæstionibus, non nescius alios pro sua eruditione, longè elegantius meliusque potuisse excussisse; sed quia ita voluistis, ut responderem, feci quod potui, liberum aliis relinquens de his et calamum et iudicium. Quod superest, nullius ego his Conscientiam urgere volo, examinanda propono; mo-

neoque, ne quis in hac Controversia, ex φιλονεικία, sibi faciat Conscientiam. Hortor item vos omnes, per Jesum Christum, Dominum meum, Ecclesiæ suæ Servatorem, Caput et Regem, ut probè quisque apud se expendat: Utra nam re plus ædificârit Ecclesiam Christi, si propter Ordinem et Decorem Vestibus utatur, ut re indifferenti, et hactenus ad concordiam utilitatemque Ecclesiasticam nonnihil facienti; an verò propter rem vestiariam deserere Ecclesiam, occupandam postea, si non à lupis manifestis, saltem à Ministris minus idoneis et bonis? Dominus Jesus det vobis videre, sapere, et sequi quod facit ad Gloriam ejus, et Ecclesiæ Pacem et Salutem.

Valete in Domino, unà cum omnibus fidelibus Ministris. Orabimus sedulò pro vobis Dominum, ut ea sentiatis et faciatis, quæ sancta sunt et salutaria. D. Gualtherus amicissimè vos salutatur, et omnia fælícia vobis precatur. Faciunt hoc ipsum reliqui etiam Ministri. Tiguri, Calendis Maij, Anno Domini MDLXVI.

Vester ex animo totus,

HEINRYCHUS BULLINGERUS, Sen.

Tigurinæ Ecclesiæ Minister.

Admonitum te volo, chare mi Sampson, ne quid D. Bibliandri edas, nam quæ habetis excerptæ sunt ab Auditoribus ejus, et non sunt scripta à D. Bibliandro. Habent autem Hæredes ejus Commentaria, ejus manu scripta in Biblia, vel in vetus Testamentum. Indignissimè enim ferunt, si quid sub ejus nomine ederetur, quod ipse non scripsisset. Interim gratias ago humanitati tuæ, quòd de his nos fecisti certiores. Et Literæ tuæ 16 Febr. scriptæ, demùm mihi traditæ sunt 26 Aprilis.

LXXVIII.

Humphreys and Sampson's Letter to Bullinger, insisting on the Question.

(Ex MSS Tigur.)

Laurentius Humfredus, et Thomas Sampson, Bullingero.

CUM diligentia tua clarissimo Viro, in scribendo nobis probatur: Tum verò ex Literis illis quidem humanissimis incredibilis tuus erga nos amor et Ecclesiæ nostræ singularis cura, et concordiae adentissimum studium apparent. Quæstiones aliquot misimus P. T. in quibus jus et quasi cardo totius Controversiæ sita esso videbatur. Quibus est à P. T. accurate responsum, nobis tamen quod bona cum venia tua dicimus, non est satisfactum plenè. Primò re-

spondet P. T. Ministris præscribi posse leges Vestiarias ut iis colore et forma à Laicis distinguantur: Fsse enim civilem observationem et Apostolum velle Episcopum esse κόσμουν. Cum hæc quæstio de Ecclesiasticis Hominibus proposita sit et ad Ecclesiasticam politiam spectet: Quomodo habitus Ministrorum singularis et clericalis civilem rationem habere possit, non videmus. Ut Episcopum κόσμουν esse debere fatemur; sic ad ornatum mentis non ad cultum corporis cum Ambrosio referimus. Et ut in vestitu honestatem dignitatem, gravitatem requirimus: Sic decorum ab hostibus Religionis nostræ peti negamus. Secundo respondes Hypotheticè, si pileus et vestis non indecorus Ministro, et quæ superstitione carent, jubeatur usurpari à Ministris Judaismum propterea non revocari. At qui esse potest vestis simplici Ministerio Christi conveniens, quæ Theatro et Pompæ Sacerdotii Papistici serviebat? Neque enim (quo nostri P. T. persuadent) pileus quadrus et vestitus externus solummodo exiguntur sed etiam sacras vestes in templo adhibentur, superpelliceum, seu alba chori vestis, et capa revocantur. Quæ Judaismi μμήματα quædam esse et simulacia non modò Papistæ ipsi in suis Libris clamitant, sed P. T. non semel ex Innocentio ducit. D. Martyris præceptoris nostrri colendissimi testimonio libenter subscribimus. Sed quæ ille affert exempla ad decorum et ordinem pertinent, hæc Ecclesiam deformant, εὐταξίαν perturbant, condecenciam omnem everunt: Illa lumini naturæ congrunt; hæc prodigiosa et monstrosa sunt: Illa juxta Tertulliani regulam meras necessitates et utilitates habebant: Hæc inepta prorsus et supervacanea et inutilia sunt, nec ædificationi nec ulli bono usui conducentia sed verius ut ejus Martyris nostri verbis utamur, cultui, quem hodie quotquot pii sunt execrantur, splendide inservierunt. Vestium Ecclesiasticarum discrimen hodiè receptum Papisticum esse inventum ipsi Papistolæ Gloriantur, Othonis Constitutiones loquuntur, Liber Pontificalis ostendit, oculi et ora omnium comprobant. Usus Decimarum Stipendii, Baptismi, Symboli, et ante Papam natum divino instituto inolevit. Et cum Augustino quicquid in aliquâ Hæresi Divinum ac Legitimum reperimus, id et approbamus et retinemus, non inficiamur. Hoc autem quia erroris illius ac dissensionis proprium est, veraciter cum eodem arguimus et certamus. Quod addis, rem vestiariam ab initio reformationis non fuisse abolitam, in ea rursus vestri minimè vero retulerunt. Multis enim in locis Serenissimi Regis Edvardi VI. temporibus absque superpelliceo cæna D. pure celebrabatur: Et Copa quæ tum lege abrogata est nunc Publico decreto

restituta est. Hoc non est Papismum extirpare, sed denuo plantare, non in Pietate proficere sed deficere. Vestitum Sacerdotalem civilem esse ais: Monachismum, Papismum, Judaismum redolere negas. De superpelliceo quid blaterent Papistæ habitus Clericorum apud eos quanti fiat, et quo Religioni dicatus sit Prudentiam tuam ex libris eorum intelligere non dubitamus. Deinde Monachatum ac Papismum sapit illa ambitio et Pharisaica peculiaris, vestitus præscriptio; cui illi hodiè non minùs quam olim Morachi suæ cucullæ tribuunt. Neq; verò simul ac semel irrupit sanctitatis et meriti opinio, sed paulatim et sensim irrepsit. Quod ne hic quoque fiat, quod veremur, idcirco non ab re cunctamur, et principiis obstare conamur. Cum Eustathio non facimus, qui in veste religionem collocabat, imò his, qui singulares et religiosas vestes sui Sacerdotii indices superstitiose requirunt adversamur. Idem etiam de Canone Consilii Gangrensis, et Laodicei et Synodi VI. dicendum, et libertate in qua hactenus stetimus, discedere servitutis autoramentum quoddam esse judicamus. Neq; hic nos rimati sumus, non odiose contendimus, acerbis contentiones semper fugimus, amicas consultationes querimus; lupis non cedimus, sed coacti et pulsi loco inviti et gementes discedimus. Fratres et Episcopos Domino suo stare et cadere permittimus, eandem erga nos æquitatem at frustra petimus. In ritibus nihil est liberum; nec ad hoc nobis R. M. irritata est: Sed aliorum suasu ducta est: at nunc demum non quod Ecclesiæ expedit, sed quod aliquo modo licet, constituatur: et quod omninò impium non est, id sanum et salubre, id sacrosanctum, id ratum habeatur. Ceremonias et vestes sacerdotum, cum religionis testes, et professionis notæ sunt, non civiles esse: et ab hostibus omnium consensu mutuò corrogatæ, non decore haberi: et Anathemate divino notatæ et piis omnibus invisæ et malis ac infirmis admirabiles, sine quibus nec nos ministros esse, nec Sacramenta ritè administrari credunt, in rebus indifferentibus numerari nec possunt nec debent. Habebant Patres antiqui suas vestes, sed nec Episcoporum omnium proprias, nec à Laicis distinctas. Exempla D. Joan. et Cypr. singulari sunt. Sisinius hæreticus erat, nec aut laudatus aut nobis imitandus proponitur. Pallium omnium erat Christianorum commune, ut Tertull. in illo libro refert, et T. P. alibi notavit. Chrysostomus candidæ vestis meminit, sed obiter: nec commendat sed reprehendit: et fuerit ne sacerdotum an aliorum Græcorum linea aut lanea alba an munda nondum constat. Certè ad populùm Antiochenum ab eodem, et ab Hieronymo opponitur sordidæ et apud Blondum de pallio laneo fit mentio. Quare ex ambiguo nihil

concludi potest. Vestium præscriptionem non congruere cum Christiana libertate Bucerus est testis, qui discrimina vestium propter præsentem abusum in Ecclesiis Anglicanis, propter pleniorum declarationem detestationis Antichristi, propter pleniorum professionem Libertatis Christianæ, propter tollendas inter fratres dissensiones omninò tollenda esse censuit. His enim verbis usus est in Epistola ad D. Alasco, qui totus noster fuit. Cedendum quidem est tempori sed ad tempus; sic ut progrediamur semper, regrediamur nunquam. Absit ut nos vel Schismata in Ecclesia altercando odiosius seramus vel fratribus hostiliter nos opponendo Camerinam moveamus: absit (optime Bull.) ut res natura indifferentes impietatis damnemus: Absit ut sub scandalo nostras affectiones contegamus, vel *ex φιλονεκία* conscientiam faciamus. Hæc sex et fermentum papisticum (nobis crede) omnis dissensionis est seminarium: Illud tolli et sempiternâ oblivione obrui ac sepeliri cupimus, ne ulla extent Antichristianæ superstitiones vestigia. In Papatu primatus et supercilium semper nobis displicuerunt: Et tyrannis in Ecclesia Libera placebit? Libera Synodus apud Christianos controversiarum nodos hactenus solvit: Cur nunc ad unius aut alterius arbitrium referentur omnia? Ubi hæc votorum et vocum regnat libertas, Ibi valet et viget veritas. Breviter sic habeto rectum, primum hæc nobis potissimum fidem facere, Authoritatem Scripturarum, simplicitatem ministerij Christi, puritatem ecclesiarum primarum et optimarum quæ brevitatis studio commemorare supersedemus. Ex altera verò parte legem nullam, nullum decretum generale, vel Dei optimi maximi, vel repurgatæ alicujus ecclesiæ, vel universalis consilii (quæ August. regula est) legere nobis hactenus contigit vel audire. Præterea illud comperimus, hæc quæ adducta sunt hactenus, exempla particularia esse, et universale non confirmare. Ad hæc statuimus, non quicquid est licitum ullo modo, obtrudendum, sed quod Ecclesiam ædificat omni modo, esse introducendum; nec quod alicui licet, id statim licere omnibus. Doctrinam castam et incorruptam (Deo sit laus) habemus: in cultu, religionis parte non infima cur claudicabimus? cur mancum Christum potius, quam totum, quam purum ac perfectum recipimus? Cur à Papistis hostibus, et non à vobis fratribus reformationis exempla petimus? Eadem est nostrarum ecclesiarum confessio: eadem doctrinæ et fidei ratio: cur in ritibus et ceremoniis tanta dissimilitudo? tanta diversitas? Signatum idem: cur signa adeò variant ut dissimilia vestris, similia papisticis existant? Idem dux et Imperator Christus: cur in Ecclesiis nostris vexilla hostilia eriguntur? quæ si homines Dei si

ullo zelo præditi essemus, jamdudum detestati et demoliti fuisset. Nos de Episcopos semper optimè sensimus: illorum fastum candidè interpretati sumus: cum nos olim crucem cum ipsis ex osculantes et nunc eundem Christum prædicantes, idem jugum suavissimum una ferentes ferre non possunt? Cur in carceres conjiciunt? cur propter vestem persequuntur? Cur victu ac bonis spoliant? Cur libris publicè traducant? Cur causam malam posteritati, edito scripto commendant? Verterunt etiam in idioma nostrum Schedulas aliquot D. Buceri, P. Martyri, et nunc tuas privatas ad nos Literas nobis invitis et insciis in Publicum emisissent. Unde dum suam causam agunt, suum honorem vendicant, nec Ecclesiæ nostræ, nec Fratibus suis, nec dignitati tuæ, nec seculo alteri consulunt. Quo autem P. T. intelligat, non levem aut ludicram, sed magni ponderis esse controversiam, Nec de pileo solum, aut superpelliceo certari, sed de re gravissima nos conqueri, Stipulas aliquot, et quisquilias Papisticæ Religionis mittimus, ex quibus facile, quæ est tua prudentia, reliqua conjicias: remedium aliquod, quæ est tua Pietas, primo quoque tempore excogites. Oramus autem, D. nostrum Jesum Christum, ut hos tumultus et turbas consopiat, gloriam suam asserat, operarios in vineam extrudat, quo Messis læta et uberrima proveniat. Teque oramus, ut Consilio Paterno, Scripto Publico, Literis Privatis Agas, Satagas, facias, efficias, ut vel hæc mala tollantur, vel boni Viri nondum persuasi tolerentur, ne quos Doctrinæ firmissimum Vinculum copulavit, Ceremonia Romana disjungat. Salutem dicas Gualtero, Symlero, Lavatero, Wolphio Dominis colendis, quibuscum si contuleris, et nobis et Ecclesiæ universæ gratissimum feceris. D. Jesus suo Tugurio, vestre Tyguro benedicat. Julij Anno 1566. Hæc paucis et raptim, et non tam respondendi, quam admonendi Causa, quæ in hanc Sententiam dici possent infinita sunt. Tu nunc non quid fiat, aut fieri possit, sed quid fieri debeat pronuncia.

Tuæ Paternitatis Studiosissimus,

LAURENTIUS HUMFREDUS.

THO. SAMSON.

INSCRIPTIO.

Domino Henrico Bullingero, Ecclesiæ
Tigurinæ Ministro Fidelissimo, et
Doctissimo Domino in Christo nobis
Colendo.

LXXIX.

A Paper of other things complained of besides the Heads.

(Ex MSS Tigur.)

1. ALIQUOT Maculæ quæ in Ecclesia Anglicana adhuc hærent. In Præcibus publicis et si nihil impurum, est tamen Species aliqua Superstitionis Papisticæ. Quod non modò in matutinis et vespertinis, sed in sacra etiam Cæna videre est.

2. Præter Musicæ sonos fractos et exquisitissimos, Organorum usus in Templis invalescit.

3. In Administratione Baptismi, Minister infantem alloquitur, ejus nomine sponsores, parente absente, de Fide, de Mundo, Carne, Diabolo deserendo respondent, Baptizatus cruce signatur.

4. Mulierculis etiam domi baptizandi potestas facta est.

5. In Cœna Dominica sacræ vestes, nempe Capa et Superpelliceum adhibentur; communicantibus Genuflexio injungitur: pro pane communi, placentula Azima substituitur.

6. Extra Templum, et Ministris in universum singulis, vestes Papisticæ præscribuntur; et Episcopi suum lineum, rochetum vocant, gestant et utrique pileos quadros, liripippia, togas longas à Papistis mutuo sumptas circumferunt.

7. De nervo autem Religionis, Disciplina, quid dicemus? Nulla est, nec habet suam virgam Ecclesia nostra: Nulla Censura exercetur.

8. Conjugium Ministris Ecclesiæ, publicis Regni Legibus, concessum et sancitum non est; sed eorum Liberi, à nonnullis, pro spuriiis habentur.

9. Sollemnis Desponsatio fit, more ritumque Papistico, per Annulum.

10. Mulieres adhuc cum velo purificantur.

11. In regimine Ecclesiastico, multa Antichristianæ Ecclesiæ vestigia servantur. Ut enim olim Romæ, in foro Papæ, omnia fuerunt venalia; sic in Metropolitanæ Curia, eadem ferè omnia prostant: Pluralitates Sacerdotiorum, Licentia pro non residendo, pro non initiando Sacris, pro esu carniū diebus interdictis, et in quadragesima, quo etiam tempore, nisi dispensetur et numeretur, nuptias celebrare piaculum est.

12. Ministris Christi libera prædicandi potestas adempta est: Qui jam concionari nolunt, hi rituum innovationem suadere non debent, sed manus subscriptione Cereemonias omnes approbare coguntur.

13. Postremò, Articulus de spirituali manducatione, qui disertis verbis oppugnabat, et tollebat realem Præsentiam in Eucharistia, et manifestissimam continebat veritatis explanationem, Edvardi VI. temporibus excusus, nunc apud vos evulgatur mutilatus et truncatus.

LAUR. HUMFREDUS.

LXXX.

Bullinger's Answer to their Letter, declining to enter further into the Dispute.

(Ex MSS Tigur.)

Præstantissimis Viris, D. Laurentio Humfredo, et D. Thomæ Sampsoni, Anglis, Dominis meis Colendis, et Fratribus Charissimis.

EPISTOLAM illam vestram, Domini colendi et Fratres charissimi, quâ meæ respondetis de re vestiariâ scriptæ, accepimus et legimus. Cujus quidem hæc summa est, Vobis per nostram nondum esse satisfactum. Prævidimus hoc futurum, Fratres: Ideoq; mox ab initio, si bene meministis, in Epistola mea hæc præmisimus verba. Ergo, si nos audire vultis, nostrumque Judicium de re vestitaria expenditis, sicut ultimis ad me Literis vestris significabatis, en habetis in illa (Gualtheri) Epistola meum judicium. Cui si acquiescere non potestis, dolemus sanè quam vehementissimè, et cum nullum aliud nobis supersit consilium, Dominum, qui in omnibus et semper respiciendus est, ex animo et incessanter oramus, ut ipse sua gratia atque potentia, rebus graviter afflictis, &c. His jam nihil ampliùs addere nec possumus, nec volumus. Respondere quidem ad vestra objecta possumus, sed nolumus ullam novis et nunquam terminandis Disputationibus, scriptis vel rixis dare occasionem. Toties scripsit Martyr beatæ Memorïæ, cum adhuc viveret in Anglia, sed subinde aliæ atque aliæ suggerebantur, repetebanturque Quæstiones, ut videam ægre ullis verbis Scriptisve satisfieri posse. Rogati à vobis fraterno amore suasimus, quod nobis coram Domino videbatur ecclesiæ fore fructuosum. Diximus nobis quidem videri utilius ad tempus uti istis vestibis et cum oviculis creditis manere, quàm rejectis illis pariter et ecclesias deserere. Ulterius progressi non sumus, neque ulla papisticas sordes ac superstitiones probavimus: de quibus in illis disputationem ne suscepimus quidem, quippe ignari, quæ inter vos controverterentur, et de quibus nunc quoque

scribitis, De re magni ponderis esse apud vos controversiam, nec de pileo solum aut Superpelliceo certari, sed de re gravissima vos conqueri. Lecet quidem epistola illa nostra ad vos privatim de re vestiaria conscripta, insciis nobis à quibusdam sit edita, speramus tamen pios et prudentes viros, nostra, neque in comitiis neque extra comitia eò detorsuros, quasi videamur ea nunc approbare et restituere velle, quæ pij omnes libris nostris edocti, dudum nos reprobare norunt. Suasimus vobis, sicut et ante nos et una nobiscum D. Martyr, quod nobis quidem videbatur, pro hoc tempore Argumento vel re, recipiendam vobis, ceu honestum et utile. Hoc quia hactenus placere non potuit, committimus nos totum Deo Negotium, petimusq; ut nobis non sitis ingrati, sed nihilominus amici, pergentes amare nos, vestri amantes in Domino, quem ex Animo oramus ut ipse, qui Fidelis est Custos Ecclesiæ suæ, Dissidium hoc infelix, inter vos exortum, componat et Ecclesiæ suæ Tranquillitatem reddat. Memineritis Fratres, obsecramus, per Dominum Jesum, à Ministris Ecclesiarum non tantùm requiri, ut sint fidelis Sermonis tenaces, sed ut simul sint prudentes domûs Dei dispensatores, rationem habentes familiæ, temporumque; et ut patienter, per Charitatem, plurima sustineant, concordiam veram in Domino foveant, deniq; per omnia Ecclesiam in pace conservent, nimiaq; sua vehementia, morositate aut importunitate, bonum quidem sed non prudenter volendo, non incommodent piis et pietati. Dominus Jesus concedat vobis Spiritum suum sanctum, et dirigat vos in viis suis. Valet Fratres.

Datum Tiguri, 10 Septembr.

Anno Dom. 1566.

HEINRYCHUS BULLINGERUS,
Suo et sui Gualtheri Nomine.

LXXXI.

Bullinger and Gualther's Letter to the Earl of Bedford, pressing him to find a Temper in that Matter.

(Ex MSS Tigur.)

Illustrissimo Principi, Domino Francisco Russello, Comiti Bedfordiensi, &c.

Cum anno superiori intellexissemus apud vos, Illustrissime Princeps, contentionem aliquam de Habitu Ministrorum exortam esse, vehementer timebamus, ne ea ulterius pro-

gressa, aliquid majoris mali daret Ecclesiæ: Et ideò à viris piis et cordatis requisiti, consilium dedimus, quod tunc nobis tutum et pium videbatur. Monuimus enim Ecclesiarium Ministros, ne ob rem non adeò magni momenti ab Ecclesiis discederent, et eas lupis et superstitiosis seductoribus vexandas relinquerent. At non fefellit nos gravioris periculi metus, quem nos tunc concepisse diximus. Audimus enim, jam non de solo vestitu apud vos contendì, sed insuper multa alia obtendi piis Ministris; quæ merum Papatum redolent, imò in Antichristi Schola primùm fabricata sunt, et proinde salva pietate recipi aut dissimulari non possunt. Dolorem autem nobis non levem parit, quòd Epistolam quam privatim ad amicos pauculos ea de re dedimus, typis excusam esse fertur, et quod multi nostrum de re illa vestiaria judicium ad alia usque extendunt, quæ Controversa esse tunc nesciebamus, et quæ à nobis nunquam probari potuerunt. Et sanè justissimi doloris causa est, nostri nominis autoritate pios Fratres gravari, quibus consilium et consolationem afferre, potiùs quam molestiam exhibere studuimus. Magis tamen utimur scandali consideratione, quod inde exortum esse non dubitamus. Auget præterea tristitiam nostram infelix Ecclesiæ Anglicanæ conditio: quam cum semper amaverimus, non possumus non sanguinariis Fidei purioris hostibus totis animis commoveri, quòd quæ vixdum liberata nonnil florere cæperat, nunc intestinis dissidiis labefactatur. Et quia de tua virtute, Illustrissime Princeps, nobis satis constat, et non pauca extant tuæ Pietatis argumenta, ad tuam Excellentiam Literas dandas esse putavimus, de qua pij quàm plurimi spem non mediocrem conceperunt. Rogamus autem ut apud Serenissimam Reginam, et in Comitibus (quæ brevi futura audimus) apud regni proceres, causam Ecclesiæ pro more tueri pergat, neque suum patrocinium piis Fratribus neget; qui etsi aliqua in re peccarunt, veniam tamen merentur, quando illos ferventi pietatis zelo commotos fuisse; constat et hoc unum quærere, ut Ecclesiam ab omnibus Papisticis sordibus repurgatam habeant. Neq; illi modò nobis digni videntur, quos pij Principes propugnent; sed tota hæc causa ejusmodi est, ut qui in illa agenda studium et industriam adhibent, eo facto demùm testentur, se Principum nomine dignissimos esse. Dignatus est illustres viros eo honore Dominus, ut Ecclesiæ ejus nutritij dicantur, quæ sanè laus omnem hujus mundi gloriam atq; dignitatem longè superat. Erunt autem fideles nutritij, si Ecclesiam non modò ex hostium manibus eripiant, verbi Prædicationem instaurent, et Sacramentorum usum legiti-

mum restituant; verùm et caveant, ne quæ Christo adduci debet Sponsa incontaminata, ullo superstitionum fuce defœdetur, aut ullis Ritibus à simplicitate Christiana, alienis à fide sua suspectam reddat. Et notum est illud Hoseæ, qui Ecclesiam Israeliticam monebat, ut scortationes non ab uberibus modò, verùm et à facie removeret. Quare etiam atq; etiam Excellentiam tuam rogamus, ut quod hactenus fecit, nunc imprimis facere pergat, et sua Authoritate apud Serenissimam Reginam et Regni Proceres efficere studeat, ne cum magna totius orbis admiratione instituta Ecclesiæ Anglicanæ Reformatio, novis sordibus et postliminio reductis infelicis Papatûs reliquiis, deformetur. Nam si id fiat, non modo inconstantia nota multis in Regno vestro florentissimo inuretur, verùm etiam infirmi offendentur, et vicinis Scotiæ, Galliæ et Flandriæ Ecclesiis, scandalum præbebitur sub cruce adhuc laborantibus, cujus pœnæ in auctores ejus proculdubio redundabunt. Imò ex vobis exemplum sument vicini veritatis Evangelicæ hostes; ut ipsi quoq; in suis locis, liberio rem verbi Dei cultum novis tyrannicæ superstitionis legibus circumscribant. Liberiùs hæc dicimus, Illustrissime Princeps, non quòd de tua pietate quicquam debitemus, sed id partim tua humanitate incredibili freti faciamus, partim rei necessitate adducti tuæ Excellentia, et multis aliis de hac causa cogitandi materiam et occasionem ampliorem præbere cupimus. Precamur autem Deum optimum maximum, ut Ecclesiæ suæ miseratus, pacem illi restituat, et T. E. tuiq; similes Principes suo Spiritu regat, suo favore prosegat, et potenti brachio servet, ad sui Nominis Gloriam, et Ecclesiæ suæ Conservationem. Tiguri, 11 Sept. Anno 1566.

Tuæ Excellentia Deditissimi,
HENRICUS BULLINGERUS, Sen. et
ROD. GUALTHERUS.

LXXXII.

Bullinger and Gaulter's Letter to Bishop Grindal and Bishop Horn, for quieting the Dispute.

(Ex MSS Tigur.)

Reverendis in Christo Patribus, D. Edmundo Gryndallo Londoniensi, et de Roberto Horno Wintoniensi, in Anglia Episcopis, Dominis nostris Colendissimis et Fratribus Charissimis.

Reverendi in Christo Patres, Domini Honorandi, et Fratres Charissimi.

RUMORE perlatum est ad nos, confirmato eodem nonnullorum Literis Fratrum aliunde ad nos allatis, Epistolam illam meam, quam Mense Maio, privatim Scripsimus ad Honorandos Fratres nostros D. Humfredum, et Sampsonem, vobisque Dominis nostris et Fratribus Charissimis, certo Consilio exposito à nobis in Epistola ad vos data communicavimus, Typis excusam atque publicatam esse, eaque ipsa illos confirmari, qui jam multos Ecclesiarum Ministros pios et doctos exauthorarunt, non quidem ob rem vestiariam, de qua illa nostra Scripta est Epistola, sed alios complures ob articulos, apud vos controversos. De quibus in Epistola illa nostra nullam instituimus Disputationem, quos tamen omnes dicimur contra exauthoratos defendere atque approbare. Nos quidem incendium inter vos exortum non augere, sed extinguere studio vestri Sancto sumus conati, et non probare vel improbare articulos de quibus nihil nobis constabat. Proinde luculenta nobis fieret injuria, si nostra Epistola raperetur eo quasi eos etiam articulos, quos tunc ignoravimus, cum de re vestiaria scriberemus, approbare videremur. Summa sententiæ nostræ erat, Ecclesias Christi Sanguine redemptas, minime esse deserendas propter pileos et vestes, res indifferentes, cum non propter cultum ullum, sed propter ornatum politicè usurpari jubeantur. Nunc verò audimus (utinam rumore falso) requiri à Ministris novis quibusdam subscribant articulis, aut statione sua cedant. Articulos verò esse hujusmodi, tantum in templis figuratam, et peregrina lingua, unà cum strepitu organorum esse retinendum, Mulieres in casu necessitatis privatim posse; et debere baptizare infantulos. Magistrum quoque infantem oblatum baptismo rogare debere quæstiones, olim catechumenis propositas. Baptizantes item Ministros usurpare exufflationes, exorcismos, crucis characterem, oleum, sputum,

lutum, accensos careos et hujus generis alia: Docendum esse Ministris in perceptione Cœnæ Domini, opus esse genuflexione (quæ speciem habet adorationis) nec panem frangendum esse communiter, sed cuilibet communicaturo crustulam ori ejus esso inserendam à Ministro. Neq; verò modum Spiritualis manducationis, et præsentia Corporis Christi in Sacra Cœna explicandum, sed relinquendum in medio. Præterea dicitur, ut quondam Romæ omnia fuerint venalia, ita nunc in Metropolitanæ Curia, prostare eadem, pluralitates videlicet Sacerdotiorum, licentiam pro non residendo, pro esu carniū diebus interdictis, et in quadragessima, et rebus similibus, pro quibus nisi quis numeret, nihil impetret. Uxores item Ministrorum longè arceri à suis maritis, quasi impura sit conjugatis cohabitatio, perinde ut quondam factitatum est apud Antichristi Sacerdotes; aiunt autem illis omnibus non licere vel privatim vel publicè contradicere, quinimò adigi Ministros, ne hanc camarinam siquidem Ministrare Ecclesiis velint, commoveant. Adeoq; omnem potestatem gubernationis, vel potestatis Ecclesiasticæ penes solos esse Episcopos, neq; ulli Pastorum permitti, in rebus hujusmodi Ecclesiasticis, suam dicere sententiam. Quæ si vera sunt, plurimum sanè non nobis tantum, sed Piis omnibus dolent. Oramusq; Dominum, ut hæc ex Sancta Christi Ecclesia quæ in Anglia est eluat, prohibeâtq; ne quisquam Episcoporum, statione sua, dejiciat Pastorem ullum hujusmodi articulos recipere, aut approbare respicientem. Et quanquam de vestra Pietate Sinceritateque hoc nobis persuasissimum habeamus, vos si quid hujus (tam crassa enim extare apud vos vixdum credimus,) in usu apud vos est, ferre et dissimulare ea ad comitia usq; regni opportuna, quibus de superstitione abolenda commodè et prudenter agatur: Et si qui sint, qui nostra illa Epistola abutantur ad quoslibet abusus confirmandos, vel tamen non esse de eorum numero, nihilominus hortamur vestram Pietatem per Dominum Jesum, ut seriò de emendandis expurgandisq; istis similibusq; superstitionibus, si ita res habet, ut dicitur, cum vestris Cœpiscopis, et aliis Viris sadctis prudentibusq; consultetis, nosq; ab injuria illa nobis ab aliis irrogata, fideliter vindicetis. Non enim istos articulos, uti perlati sunt ad nos, unquam probavimus. Rogamus insuper Humanitatem vestram, ut hæc à nobis benigno animo accipiatis, qui vestræ concordia item sinceritatisq; in Religione Regni Anglici sumus studiosissimi, et vobis in Christo addictissimi. Dominus Jesus benedicat vobis, et servet ab omni malo. Salute obsecramus nostro nomine, reliquos Reverendissimos Patres in Christo, Dominos meos Honorendos

et Fratres Charissimos Angliæ Episcopos. Reginæ quoq;
Serenissimæ semper nos commendate. Cui optamus vitam
longævam, et gubernandi felicitatem, firmum tranquillumq;
et tutum Regnum, et omnia quæ pii exoptare possunt.

Data Tiguri, Septemb. 6.

Anno 1556.

Vestræ Pietatis Humanitatisque

Deditissimi,

HEINRYCHUS BULLINGERUS, et
ROD. GUALTHERUS, Tigurinæ
Ecclesiæ Pastores et. Mi-
nistri.

LXXXIII.

*A Letter of Bishop Grindal, and Bishop Horn, giving a full
Account of their Sense of all the Matters complained of in the
Church of England.*

(Ex. MSS Tigur.)

N. B. Ex Præcipuis.

Edmondus Londinensis, et Robertus Wintoniensis, Bullin-
gero Heinricho, et Rodolpho Gualtero.

ERUDITAS vestras Literas ad Humfredum, et Sampsonem, commodissimas, cum ad nostras de vestibus animorum dissensiones, tum verborum altercationes atq; pugnas sedandas, quam libentissimè accepimus: Acceptas non sine certo Consilio, parcentes tamen Fratrum nominibus, Typis excudi atq; publicari curavimus, indeq; fructum amplissimum quidem, quemadmodum sperabamus, percipimus. Nam sanis, quidem viris, universum Evangeliorum institutum et finem spectantibus, multum profuere: Ministros certè nonnullos qui de deserendo Ministerio propter rem vestiariam, quæ jam sola controversa ac causa contentionis apud nos fuerat, cogitarunt, persuasos ne Ecclesias fraudari suâ operâ sinerent propter tantillum, confirmatosq; reddidere, et in vestram sententiam retraxere: Plebem autem quæ per importunos quorundam clamores concitata in varias partes distrahebatur, piosq; Ministros contumeliâ afficiebat, quasi concordia quadam illis placavere ac leniere temperantia: Morosis vero et nihil preterquam quod ipsi statuerant preferre valentibus, etsi non satisfacere, eo tamen eis profuere, ut pios convitiis minus proscindere, pa-

cemq; Ecclesiæ salutarem sermonibus suis morologis non adeò audacter fædare, velint aut possint. Ex hiis quosdam esse exauthoratos, etsi sua ipsorum culpa, ut gravius in illos nos dicamus, fatemur et dolemus. Verum illud æquiori animo ferendam putamus, quod non sint multi sed pauci, et ut pij, certè non adeò docti. Nam solus Sampsonus inter eos qui exauthorati sunt, et pius pariter ac Doctus est habendus. Humfredus verò ac Doctiores omnes in sua hactenus statione manent. Quod si vestra Epistola Typis excusa ac publicata fuisset, ut qui exauthorarent, confirmarentur: Si qui exauthorati sunt, propter alios articulos apud nos controversos et non ob rem solam vestiariam de gradu fuissent dejecti suo: Si deniq; illa Epistola quæ verbis adeò exquisitas ac perspicuis solam controversiam vestiariam pertractat, ut alio transferri non possit ad approbandos articulos vobis ignotos, nec dum apud nos Dei gratia controversos (nam nulli nobis cum Fratibus articuli in contentionem hactenus venerunt nisi hic solus vestiarius) reperetur: Luculenta profectò vobis, quos amamus, colimus, et in Domino Honoramus, fuisset injuria: Sicut nobis manifesta adhibita est calumnia ab hiis qui Authores fuerunt vanissimi rumoris, quo ad vos perlatum fuit, à Ministris Ecclesiæ requiri novis quibusdam subscribant articulis, aut statione sua cedant. Summa controversiæ nostræ hæc est: Nos tenemus Ministros Ecclesiæ Anglicanæ sine impietate uti posse vestium discrimine publica autoritate jam præscripto, tum in Administratione Sacra, tum in usu externo, præsertim cum ut res indifferentur proponantur, tantum propter ordinem ac debitam legibus Obedientiam usurpari jubeantur: Et omnis Superstitionis Cultus ac Necessitatis quod ad Conscientias attinet, opinio, legum ipsarum præscripto et sincerioris Doctrinæ Prædicatione assidua quantum fieri potest amoveatur, rejiciatur, ac omnino condemnatur. Illi contra clamitant vestes has in numerum τῶν ἀδιαφορῶν, jam haud quaquam esse ascribendas, impias esse, Papisticas ac Idolatricas: Et propterea, omnibus piis uno consensu Ministerio cedendum potius, quàm cum istis Panniculariis Papisticis, sic enim loquuntur, Ecclesiæ inservire: Licet Doctrinam sincerissimam prædicandi nec non omnimodos Errores seu abusus sive in Ritibus, sive in Doctrina, sive in Sacramentis, sive in Moribus, per sanam Doctrinam subaccusandi, exagitandi, condemnandi, summam habeamus Libertatem. Istud istorum immaturum Consilium accipere non possumus: quomodo nec impetuosas eorum Adhortationes, quibus Pacem Ecclesiæ indesinentur pro suggestu

disturbant, Religionemq; nostram universam in Periculum trahunt, ferre debemus. Nam istiusmodi suis celeusmatibus, serenis. Reginae Animum alioqui ad optimè merendum de Religione propensum, irritari, prohi dolor, nimium experti sumus: Procerum quorundam Animos, ut de aliis taceamus, ægros, imbecilles, vacillantes, hiis vulnerari, debilitari, abalienari, certò certius scimus. Ecquis dubitare possit, quin Papistæ hujusmodi Occasione nacti virus suum pestilentissimum eructabunt, evoment in Evangelium Jesu Christi, ejusq; Professores omnes; in spem erecti, jam Opportunitatem se habere suam sibi ereptam Helenam recuperandi. Quodsi inconsulto nostro Consilio acquiesceremus, ut omnes cunctis viribus impetum in vestes Legibus Constabilitas, contra Legem faciamus, perimamus, ac deleamus omnino, aut simul omnes Munia exuamus. Papticum profectò, vel saltem Lutherano-papticum habemus Ministerium, aut omnino nullum. Illud autem Deum Optimum Maximum testamur, Fratres in Christo honorandi; neque culpa evenisse dissidium hoc nostra, nec per nos stare quo minùs istiusmodi vestes è medio tollerentur: Imò sanctissime, licet, juremus, laborasse nos hactenus quanto potuimus studio, fide, diligentia, ut id effectum daremus, quod fratres postulant, et nos optamus. Verùm in tantas adducti angustias, quid faciendum? (multa vobis, qui prudentes et ad pericula Ecclesiis impendentia perspicienda estis sagaces, conjicienda relinquimus) nisi ut cùm non possumus quod velimus, velimus in Domino quod possumus. Hactenus rem controversam et plenam dissensionis inter nos, ut se habet, exposuimus. Nunc vero quod reliquum est, accipite: Falsissimus omnino est ille rumor, si tamen rumor dicendus sit (novimus enim prudentiam vestram, ac modestiam, et laudamus) de receptione, subscriptione, et approbatione novorum istorum Articulorum quos recensetis. Nec magis sunt veraces, qui sive scriptis suis Epistolis, sive verbis coram, hoc prætextu vobis fucum facere, nobis autem calumniam inurere sunt conati. Pleriq; enim omnes isti Articuli falsò nobis objiciuntur; perpauci recipiuntur: Horum omnino nulli, Fratribus sua subscriptione approbandi obtruduntur. Cantum in templis figuratum, unà cum strepitu organorum, retinendum non affirmamus imò prout decet, insectamur. Peregrinam linguam exufflationes, exorcismos, oleum, sputum, lutum, accensos cereos, et ejus generis alia, ex Legum præscripto nunquam revocanda, penitùs amisit Ecclesia Anglicana. Mulieres posse aut debere baptizare infantulos, nullo modo prorsus assentimur. In Cœnæ Dominicæ

perceptione, panem communiter frangere, cuilibet communicaturo non ori inserere, sed in manus tradere: Modum spiritualis manducationis, et præsentiæ Corporis Christi in sacra Cœna, explicari Leges jubent, Usus confirmat, Oblatratores nostri Anglo-Lovanienses nefariis suis scriptis testantur. Uxores Ministrorum non arcentur à suis Maritis; cohabitant, et eorum Conjugium apud omnes (semper Papistas excipimus) habetur honorabile. Denique non minùs falsum est quod oblatrant, penes solos Episcopos omnem esse Ecclesiasticæ gubernationis potestatem, etsi primas illis dari non negamus. Nam in rebus hujusmodi Ecclesiasticis in Synodo deliberari solet. Synodus autem indicitur, Edicto Regio, eo tempore quo habetur totius Regni Parliamentum, ut vocant. Adsunt Episcopi, adsunt etiam totius Provinciæ Pastorum doctiores quique, qui triplo plures sunt quàm Episcopi. Hij seorsum ab Episcopis de rebus Ecclesiasticis deliberant, et nihil in Synodo statuitur, aut definitur, sine communi eorum ac Episcoporum, aut majoris saltem illorum partis, consensu et approbatione: tantùm abest ut Pastoribus non permittatur in hujusmodi rebus Ecclesiasticis suam dicere sententiam. Recipimus quidem, seu potiùs toleranter ferimus, donec meliora Dominus dederit, interrogationes infantium, et crucis characterem in Baptismo, in Cœnæ perceptione genuflexionem; et Regiam Facultatum Curiam, quam Metropolitanam vocant. Quæstiones istiusmodi non ad eò accommodè infantibus proponi, etsi ex Augustino videantur emendicatæ, publicè profiteremur, ac sedulò docemus. Crucis Characterem frontem jam baptizati infantis notare; etsi Minister palàm conceptis verbis, profiteatur signatum esse Cruce infantulum, solummodò in signum quòd in posterum illum non pudebit fidei Christi crucifixi, ideque ex vetustiori Ecclesia videatur transumptum, tamen non defendimus. Genuflexionem in sacra cœnæ perceptione, quoniam ita Lege constitutum est, permittimus: Ea tamen expositione, seu potius cautione, quam ipsi genuflexionis authores, viri sanctissimi ac Martyres Jesu Christi constantissimi, adhibuerunt, diligentissimè populo declarata, promulgata, inculcata. Quæ sic ad verbum habet: Etsi in Libro Præcum statutum sit, ut communicantes genuflectendo sacram accipiant communionem, id tamen eo trahi non debere declaramus, quasi ulla adoratio fiat aut fieri debeat, sive Sacramentali pani ac vino, sive ulli reali et essentiali præsentiæ ibi existenti, naturalis carnis et sanguinis Christi. Nam Sacramentalis panis et vinum permanent in ipsis suis naturalibus substantiis, et propterea non sunt adoranda: Id enim Idololatria horren-

da esset, omnibus Christianis detestanda. Et quantum ad corpus naturale ac sanguinem salvatoris nostri Christi attinet, in Cœlo sunt et non sunt hic. Quandoquidem contra veritatem veri naturalis corporis Christi est, pluribus quàm uno inesse locis, uno atque eodem tempore. Facultatum Curia, undecunque est allata, Regia est, non Metropolitanæ. Is enim prudens Pater, doctus et ad syncerissimam Religionem propagandam optimè affectus, omnimodas Romanas fœces prorsus eluere peroptat, conatur, satagit. Et licet omnes hujus Fiscalis Curiaë, sicut etiam alios nonnullos abusus, è medio tollere non possumus, eos tamen carpere, contumeliis insequi, ad tartara usque, unde prorepserunt, detrudere non desistimus. Nobis credite, fratres venerandi: Unicuique licet Ministro omnibus istiusmodi articulis, cum modestia et sobrietate contradicere. Pastores verò articulos istos nobis falsò impositos, recipere aut approbare nolentes, statione sua haudquaquam dejicimus. Pergite ergo nos amare, admonere, juvare, ut incendium inter eos exortum, solummodo pro re vestiaria, extingatur. Nosque operam dabimus, quantum fieri possit, quemadmodum in proximis Comitibus fecimus, et si nihil obtinere potuimus; ut omnes errores et abusus ad amussim verbi Dei corrigantur, emendentur, expurgentur. Commendamus vos Fratres Gratiaë Domini nostri Jesu Christi, quem oramus ut vos incolumes, vestrasque Ecclesias in pace quam diutissimè conservet. Salute nostro nomine Fratres ac Symnistas Tigrinos omnes.

Londini, 6 Februarij,
Anno Dom. 1567.

Vestrum omnium
Amantissimus,

EDM. LONDON.
ROBERTUS WINTON.

Addita Manu Winton' sequentia.

Obsecro et ego vos, Fratres mihi plurimùm observandi, (ignoscatis mihi) quod Literis vestris ad me privatim scriptis, hactenus non responderim; nec pro doctissimis vestris Commentariis ad me transmissis, ullas hactenus gratias retulerim. Neque illud ipsum mihi vitio vertant Wolvius at Lavaterus; quos quæso, meo nomine, plurimùm salutate, et me apud illos excusate. Scio enim Officij mei rationem hoc ipsum efflagitasse; et vos, illosque, meas Literas desiderasse, non dubito. Efficiam posthac, scribendo vos om-

nes expleam, et Officio non desim meo. Salutem etiam à me dicite, oro, D. Simlero, Zuinglio, Halero. Vivite omnes, ac valetè in Christo.

Totus Vester,
ROBERTUS WINTON.

INSCRIPTIO.

Ornatissimis Viris, D. Henricho Bullingero, et D. Radulpho Gualtero, Tigurinæ Ecclesiæ Pastoribus fidelissimis.

LXXXIV.

A Letter of Jewell's to Bullinger, concerning the Debates in Parliament relating to the Succession, and the Heats in the Disputes about the Vestments.

(Ex MSS Tigur.)

Johannes Juellus Henricho Bullingero.

S. P. in Christo.

PROXIMÆ Literæ meæ, Ornatissime Vir, cum Londinum tardiusculè venissent, et Francofordiam ad Nundinas proficisci non possent, re infecta, domum ad me reversæ sunt. Quod nonnihil vereor, ne nunc quoque in istas accidat. De prolixis et pereruditis illis tuis ad me Literis proximis, prolixè tibi ago gratias. Nunc mihi de Synodo illa Francofordiensi, ut de re obscura, et controversa egregiè satisfactum esse, et fateor et gaudeo. Res nostræ Ecclesiasticæ, publicæ privatæque, eo loco nunc sunt, quo fuerunt. Lovanienses nostri clamant, et turbant, quantum possunt: Et habent fautores, etsi non ita multos, plures tamen multò quam velim. Et quamvis complures sint, et in universum in omnes scribant, tamen nescio, quo meo fato, omnes in me feruntur unum. Itaq; dum illis respondeo, ne me esse otiosum putes. Habuimus, proximis istis Mensibus, Comitia totius Regni: Illis ego, propter Valetudinem, interesse non potui. Scriptæ sunt Leges de Religione, quibus Papistarum obstinata malitia, atq; insolentia in officio continentur. Actum etiam est de Successione; hoc est, cui Familiæ Jus Regni debeat, si quid Elizabethæ Reginae humanitus acciderit, quod nolimus. Ea Contentio mensem

unum, atque alterum omnium animos occupavit; cum Regina ea de re agi nollet: Reliqui omnes vehementer cuperent, et utrique magnis viribus, et studiis pugnaretur. Quid quæris? Effici postremò nihil potuit: Regina enim, ut est fœmina imprimi; prudens et provida, Hærede semel designato, suspicatur, aliquid sibi creari posse periculi. Nôsti enim illud, plures Orientem Solem adorant, quam Occidentem. De Religione, Causa illa vestiaria magnos hoc tempore motus concitavit. Reginæ certum est, nolle flecti: Fratres autem quidam nostri ita ea de re pugnant, ac si in ea una omnis nostra Religio versaretur. Itaq; Functiones abjicere, et Ecclesias inanes relinquere malunt, quàm tantillum de sententia decedere. Neq; aut tuis aut D. Gualtheri doctissimis scriptis, aut aliorum piorum Virorum monitis moveri volunt. Agimus tamen Deo gratias, qui non patitur nos inter nos, hoc tempore, gravioribus Quæstionibus exerceri. Unus tantùm quispiam è nostro numero, Episcopus Glocestrensis, in Comitibus apertè, et fidenter dixit, probari sibi Lutheri sententiam de Eucharistia; sed ea seges non erit, spero, diuturna. In Hibernia, nonnihil hoc tempore tumultuatur. Insula ea, uti scis, paret nostris Regibus. Johannes quidam Onclus, spurius, conscripsit nuper militem, et nostros insolenter provocavit. Sed plus in ea re moræ est, quàm periculi. Is enim longè abdit sese in paludes, et solitudines; quo noster miles consequi facilè non possit. E Scotia vero, (quid ego dicam? aut tu, quid credas?) horrenda atq; atrocita nuntiantur. Ea quamvis ejusmodi sint, ut credo, vix possint, tamen ex Aula usq; ad me scribuntur, et passim jactantur, et creduntur ab omnibus. Regem juvenem, aiunt, proximis hisce admodum diebus, unà cum uno famulo, quem habuit à cubiculis, interfectum esse domi suæ, et exportatum foràs, et relictum sub dio. Crede mihi, horret animus ista commemorare. Si ista vera sint, ne sint; tamen si sint, quid causæ fuerit, aut quibus ille insidiis petitus sit, faciam te posthac, ubi omnia rescivero, de rebus omnibus certiozem. In Præsentia, nec ea quæ ita constanter jactarentur, reticere potui, nec ea quæ comperta non haberem, nimium fidenter affirmare, Julium nostrum, audio, Tiguri esse mortuum: Mitto tamen ad illum viginti Coronatos Gallicos, si vivit, ut illi cedant; si autem, quod nolim, est mortuus, ut in Epulum Scholasticum insumantur. Si esset otium, scriberem ad D. Lavaterum, ad D. Simlerum, ad D. Wolphium, ad D. Hallerum, et alios: Imprimis vero ad D. Gualtherum; ad quem, hactenus homo ingratus, nunquam scripsi. Quæso, ut hosce omnes, atq; etiam in primis D. Rodolphum, et D. Henricum tuos, meo nomine

plurimum valere jubeas. Vale, mi Pater, et Domine in Christo Colendissime.

Sarisberiæ in Anglia.

Feb. 24, 1567.

Tuus in Christo,

Jo. JUELLUS, Anglus.

INSCRIPTIO.

D. Henricho Bullingero Ministro Ecclesiæ Tigurinæ Fidelissimo, Viro longè Doctissimo, et Domino suo Colendissimo.

Tiguri.

LXXXV.

A Letter of Jewell's to Bullinger, of the State Affairs were in, both in England, Ireland, Scotland, and the Netherlands.

(Ex MSS Tigur.)

Salutem Plurimam in Christo Jesu.

QUID ego dicam, Doctissime Vir et Clarissime Pater? Et pudet et dolet, pudet primum, non scripsisse sæpius, deinde dolet, eas ipsas quas scripsi, non potuisse ad vos pervenire, obsecro tamen te, ne putes mihi aut Scholam Tigurinam, aut Rempublicam, aut illam vestam Humanitatem tantam tam citò ex Animo elabi potuisse. Equidem vos omnes in oculis, et in sinu gero, et te imprimis. Mi Pater, lumen jam unicum ætatis nostræ. Quod autem ad Literas attinet, equidem, præterquam anno illo superiore cum peste, et lue omnia ubique clausa essent, cæteroquis nunquam intermisi scribere, ad te, ad Lavaterum, ad Simlerum, et ad Julium. Quod nisi facerem, videri, vix possem, non dico officii, sed ne Humanitatis quidem rationem ullam retinere. Et de aliis quidem meis Literis superioribus, quid factum sit, nescio. Proximas autem audio in navali conflictu exceptas fuisse à Gallis, atque ablatas Caletum. Sed Missa ista facio. Nunc accipito de rebus nostris, quos tibi, pro tua pietate, magis cordi esse, sat scio. Primum de Religione omnia domi Dei Optimi Maximi Beneficio pacata sunt. Papistæ exules turbant, et impediunt quantum possunt et evulgatis libris, nescio, quo meo, fatione, dicam, an merito, me petunt unum, idque terni maximis clamoribus uno tempore. Illis omnibus dum unus respondeo, tu me ne putes esse otiosum. Offertur mihi inter alia, causa illa Ubiquitaria, quam ego in senis illius nostri Tubingensis gratiam, ut potui, utque res tulit, de

industria ornavi pluribus: Sed nostra lingua, utpote nostris Hominibus. Si quidem otium erit, partem aliquam transferam, et ad vos mittam. De illo autem sene, equidem non video quid debeam statuere. Ita mihi videtur, magis magisque in singulos dies delirare. Legi enim novum Menandri phasma, quod nunc nuper dedit: Et tibi, et de illo Libro, et de omnibus Literis tuis, et de omni tua Humanitate, ago gratias. Respublica domi, forisque, terra marique tranquilla est. Pacem habemus cum Gallis constitutam. Flandrica etiam illa turba jam tandem consiluit. Mercatores utrinque commeant, Flandri ad nos, et nostri vicissim ad illos. Granvelanus, cujus unius nequitia hæc omnia cæpta sunt, id egit, ut, turbatis, atque impeditis emporiis, cum neque invehi quicquam, neque exportari posset, attonitis mercatoribus, et oppidano vulgo, quod verè è lanificio victum quærit, ad otium, atque inopiam redacto, popularis aliquis motus, et seditio domestica sequeretur. Ita enim sperabat Religionem unà posse concuti. Sed Deus ista consilia convertit potiùs in authorem. Nostri enim in officio, uti par erat, remanserant. Flandricum autem vulgus, digressis nostris Mercatoribus, et Emporio Embdæ constituto, eam rem indignè ferre, atque etiam tantum non tumultuari. Hiberni, uti te audisse scio, nobis parent, et nostris utuntur legibus. In illam insulam, Papa ante aliquot admodum dies immisit Hominem sceleratum, et callidum, cum mandatis, qui huc illuc concursaret. Erat enim Hibernus, qui gentem feram et silvestrem contra nos Religionis causa commoveret. Quid quæris? Nebulo statim primo appulsu comprehenditur, et excussus, et vinctus ad nos mittitur. Ita sacerrimu Pater prorsus decrevit, cum flectere non possit superos, Acheronta movere. In Scotia ita ut volumus. Regina sola Missam illam suam retinet, invitis omnibus. Parkhurstus, Hoperus, Sampson, Sandus, Levetus, Chamberus valent, et officium faciunt. Biennium jam est, quod ego illorum quenquam viderim. Vale, mi Pater. Dominus Jesus te quàm diutissimè servet superstitem, et incolumem. Saluta D. Gualterum, D. Lavaterum, D. Simlerum, D. Lupum, D. Hallerum, D. Gesnerum, D. Frisium, D. Zuinglium, D. Wikium; ad quos singulos darem Literas si esset otium, vel potius nisi prorsus obruerer Negotiis.

Sarisberia, in Anglia, Calend.

Martiis, 1565.

Tui Nominis Studiosissimus,

Tibique Deditissimus,

JO. JUELLUS, Anglus.

LXXXVI.

The End of a Letter written to Zurich, setting forth the Temper of some Bishops in these Matters.

(Ex MSS Tigur.)

— NUNC Patres illud petimus, et in Christo contendimus etiam atq; etiam, (quod vos ultrò benignissimè polliciti estis) ut Londinensis, Wintoniensis ac Cantuariensis Episcoporum animos exacerbatos molliatis, et si non ampliùs aliquid potestis, saltem hoc tantùm exoretis: Ut et in Fratres nostros in Anglia remanentes mitiores esse velint, et fæces ex suis Ecclesiis removeantes, si non adjuvare, at saltem tolerare, et ipsorum factis connivere velint. Atq; vos Reverendis Nordovicensi, Wigorniensi, et Dunelmensi Episcopis, in vestris Epistolis, pollicitis justas suæ pietatis laudes persolvatis: Atque illis, simul et Fratribus Ministris studentibus repurgationi Ecclesiarum, animos pergendi in proposito addatis. Hæc, si pro vestra summa Dignitate (ut confidimus) impetraverimus, non modò non fatigabimus alias Ecclesias novis precibus, sed et nos, omnesq; verè pii, omnia vobis ob pacem et concordiam, vestra opera, Ecclesiæ partam debebimus; et Deus optimus maximus vobis, per Dominum nostrum Jesum Christum, æternam Coronem tribuet. Amen.

Vestræ Dignitatis Studiosissimi,

GEORGIUS WITHERUS, } Angli.
JOHAN. BATHOLOTTUS, }

LXXXVII.

Bullinger and Gualter's Letter to the Bishops of London, Winchester, and Norwich, interceding for Favour to those whose Scruples were not satisfied in those Matters.

(Ex. MSS Tigur.)

Intercessionales pro Tolerantia.

Londinensi, Wintoniensi, et Norvicensi, Eiscopis in Anglia.

Reverendi Viri Domini Colendissimi, et Fratres in Domino Charissimi. Dominus Jesus benedicat vobis et servet vos ab omni malo.

Quo vehementius favemus vobis Reverendi Domini et Fratres Charissimi, eò dolemus gravius deessidere vos à

Fratribus aliquot, Viris Doctis, in Anglia gradu suo dejectis. Atque ideo dilectioni nostræ dabitur, quod frequentius eadem de re aures vestras obstundimus. Vidimus et accepimus vestram in hanc causam excusationem. Interim Angli exules ad nos veniunt, qui affirmant Londinensis Ecclesiæ Doctores, nec non aliarum in Anglia Ecclesiarum, in Mariana persecutione probatos Homines, quorum fide diligentia Ecclesiæ Anglicanæ in sævissimis istis tempestatibus conservatæ sint, nunc pelli, nec pelli tantum, sed gravi etiam persecutione premi, adeoque et in tetras retrudi carceres. Addunt plures esse in Hibernia Ecclesiarum Ministros, qui non aliter sentiant aut faciant, quàm illi ipsi qui in Anglia sustinent persecutionem. Illos autem Episcopi sui Beneficio, et apud Regiam M. interventu agere in summa tranquillitate. Unde isti colligunt, si Episcopi qui in Anglia sunt apud R. Majestatem intercederent, fore ut et ipsi tranquillè sibi commissas possit retinere et gubernare Ecclesias. Et quod hac in causa præcipuum est, Episcopos non diffiteri meliorem habere causam afflictos et dejectos. Nam agnoscere eos Ecclesiam rectius constitui et constitutam gubernari sine illis cæremoniis ritibusve et institutis, quam cum illis, adeò ut ipsismet afferatur optio, malint ipsi sibi Ecclesiam deligere sine illis, quam illis oneratam sibi dari. Id quod inde quoque colliquescat manifestissimè, quod in Regni Comitibus, non semel Episcopi petierint, à R. M. ut tollantur illa et purgator ornatioque aut minus saltem onerata fiat Ecclesia. Quæ cum ita sint reverendi Domini et Fratres Charissimi, incitabit vos ipsos haud dubiè vestra pietas ad consultandum, quomodo fieri possit commodè et maturè, ut Fratribus istis afflictis consulatur, et ne ita gravi persecutione premantur, quin potius R. Maj. Clementia tolerantur, doneque in ipsis utilia Ecclesiæ, per abdicationem non extinguantur. Non est autem quod multis rationibus aut exemplis, vos alioqui peritissimos omnis pietatis et æquitatis, urgeamus; tantum hoc oramus per Dominum, ut si apud R. M. afflictis afflictionem vel imminuere, vel prorsus adimere potestis, pro Christiana Charitate, illis omnem vestram fidelem impendatis operam; et nostram hanc fraternam admonitionem boni consulatis, solitoque amore nos vestri amantissimos prosequi pergatis. Valetè, Honorandi Domini.

Tiguri, 26 Augusti,
1567.

BULLINGERUS, et GUALTERUS.

LXXXVIII.

A Part of a Letter of Jewell's to Bullinger, of the State of Affairs both in England and Scotland.

(Ex MSS Tigur.)

— CONTENTIO illa de Ecclesiastica Veste linea, de qua vos vel ab Abele nostro, vel à D. Parkhursto audisse non dubito, nondum etiam conquievit. Ea res nonnihil commovet infirmos animos : Atque utinam omnia etiam tenuissima vestigia Papatus, et è templis, et multò maximè ex animis omnium auferri possent. Sed Regina ferre mutationem in Religione, hoc tempore, nullam potest. Res Scotiæ nondum etiam satis pacatæ sunt : Nobiles aliquot primi nominis apud nos exulant. Alij domi remanserunt, et sese, si vis fiat, ad resistendum parant, et ex arcibus suis excursiones interdum faciunt, et ex Papistarum agris agunt, feruntque quantum possunt. Regina ipsa, etsi animo sit ad Papismum obfirmato, tamen vix satis exploratum habet, quo se vertat : Nam de Religione adversariam habet magnam partem, et Nobilitatis, et Populi : Et, quantum quidem nos possumus intelligere, numerus indies crescit. Submiserat proximis istis mensibus Philippus Rex, Abbatem quendam Italum cum auro Hispanico, hominem vafrum, et factum atque instructum ad fraudes, qui et Regem Reginamq; juvaret veteratorio Consilio, et impleret omnia tumultibus. Rex novus, qui semper hactenus abstinisset à Missis, et ultrò accessisset ad Conciones, ut se Populo daret, cum audiret navem illam appulsuram postridie, factus repente confidentior, sumptis animis, noluit longiùs dissimulare. Accedit ad Templum ; jubet sibi de more dici Missam. Eodem ipso tempore, D. Knoxus, Concionator in eodem oppido, et in proximo templo, magna frequentia clamare in Idolomanias, et in universum Regnum Pontificium, nunquam fortius. Interea, navis illa Philippica jactata tempestatibus, et ventibus fluctibusq; concusa, et fracta, convulso malo, ruptis lateribus, amissis gubernatoribus, vectoribus, et rebus omnibus inanibus, et lacera, et aquæ plena, referetur in Angliam. Hæc ego divinitus non dubito contigisse, ut Rex fatuus intelligat, quàm sit auspiciatum audire Missas. E Galliis multa turbulenta nunciantur. Domus illa Guisana non potest acquiescere sine aliquo magno malo : Verùm ista vobis multò propiora sunt, quàm nos. Danus, et Suecus, cruentissimè inter se confixerunt, et adhuc dicuntur esse in Armis : Uterq; affectus est maximis incommodis ; nec adhuc uter

sit superior, dici potest. Libri vestri (tuus, Reverende Pater, in Daniele, et tuus, Doctissime Ludovice, in Josuam) incolumes ad me delati sunt: Ego et Deo Optimo Maximo de vobis, et vobis de istis laboribus et studiis, deq; omni vestra humanitate, ago gratias.

Misi in hoc tempore ad Julium nostrum, in annum Stipendium, viginti Coronatos; et alteras totidem ad vos duos, ut eos vel in cœnam publicam pro more vestro, vel in quemvis alium usum pro vestro arbitrio consumatis.

Deus vos, Ecclesiam, Rempublicam, Scholamq; vestram conservet incolumes. Salutate D. Gualterum, D. Simlerum, D. Zuinglium, D. Ghesnerum, D. Wikium, D. Hallerum, D. D. Hen. et Rod. Bullingerum meo nomine Sarsiberiæ, 8 Februar. 1566.

Vestri Amans, et
 Studiosus in Deo,
 JO. JUELLUS

 LXXXIX.

The Nobilitie, Gentilmene, Barons, with Superintendants, Ministers and others, professinge the Evangell of Jesus Christ, within this Realm: To the Kings and Queens Majestie, and the Christian Estat of yis Realme presentlie met into Parliament, wisheth the Feare of God, with the Spirit of righteous Judgment.

(Cotton Libr.)

FORASMUCKILL as in the Convention of the Kirke, halden at Edenburgh the 25th Day of June last past, certayn Gentelmen then were directed to the Queens Majestie, with certaine Articles concerning the Religion, desiring her Majesties Answer therupon: To the whilks howbeit, her Majestie than gave sum particular Answer, nocht the less her Majestie remitted the ferder Answer to this present Parliament. And therefore wee, of our Dewty, can doe noe lesse nor crave the full Answer of the said Articles in this present Parliament, conforme to the Queens Grace own Appointment. And alsua in respect that the Parliament, halden at Edinburghe the 10th of July 1560 Years, it was determined and concludid, the Masses, Papistrie, and Papis Jurisdiction, to be simply abolyshit and put away out of this Realme, and Christs Religion to be reteined universally and approvit. And in like manor, in respect that the Queens Majestie, by many, divers and sundry Proclama

tions, hes ratefyt and approvyt Christs Religion; quhilk She fand publickly resaved in this Realme at her Arrivall, and spetially upon the fiftene Daye of September last at Dundee: The Kinge and Queens Majestie, with the Advyse of thair Secreat Counsaill, promiset as well be the Act of Secreat Counsaile, as by divers and sundry Proclamations mad therupon, publickly in the principall Burghis of this Realme, so establish in this present Parliament the Religion of Christ, quhilke thei fand publicklye and univarsally standing at the Arrivall in Scotland; and all Acts, Lawes and Constitutions, Comon, Civill, or Municipiall, prejudiciall to the same, to be abolished and put away, as the said Acts and Proclamations mair fullelye proports. Desiringe thairfore the Premisses to be considered, together with the said Articles, and the Queens Majesties Answers to the same, with the Kirks Replie thareupon as followis.

THE ARTICLES.

Theis are the Articles, which the Nobilitie, Barons, Gentlemen, Burgeois, and other Professors of Christs Evangell, crave with all Humilitie at the Queens Majestie, and her Honorable Consaile, within this Realme of Scotlande.

Imprimis, That the Papistical and Blasphemous Mas, with all Papistree, Idolatry, and Pope's Jurisdiction, be universallie suppressed and abolished thorowgout this whole Realme, not only in the Subjects, but also in the Queenes Majestie own Person, with Punishment against all Persons, that shall be deprehendet to transgresse and offend in the same: And that the sincere Word off God, and Christs true Religion, nowe presently received, might be established, approved, and ratified throughout thole Realme, aswel in the Queenes Majestie owne Person, as in the Subjects, without any Impedyment: And that the People be astricted to resort, upon the Sondaies at least, to the Praiers and Preaching of Godes Worde, like as they were astricted before to resort to the Idolaters Masse: And theis Heads to be provided by Act off Parliament, with the Consent of the Estates, and Ratifycacion of the Queenes Majestie.

Secondlie, That seur Provision be appointed for Sustentation of the Mynistrye, aswel for the Tyme present, as for the Tyme to come; and that suche Persons as are publicklye admytted in the Mynistrye, may have there Livings assigned unto them, in the Townes where they travell, or

at the least next adjacent thereto : And that they have not occasion to crave the same at the Hands of any others. And that the Benyfices nowe vacant, or that have vaked sithence the Monethe of Marche, Anno 1558, or that hereafter shall happen to vake, be disponed to qualified and learned Persons, able to preche Goddes Worde, and to discharge the Vocation concernynge the Mynsterye, by Tryall, and Admission of the Superintendents : And that no Bishopricke, Abbaty, Priorye, Deaconrye, Provostrye, or enye other Benyfyce having many Churches annexed thereto, be disponed altogether at any time to come, to eny one Man : But at the least, the Churches thereof be severallye disponed, and to several Persons, so that every Man having Charge may serve at his owne Church, according to his Vocation. And to this Effect, that the Glebbis and Manses be given to the Mynistrye, that they may make Residence at there Churches, wherethrough they may discharge there Conscyences, conform to there Vocation, and also that the Churches may be repaired accordnglie ; and that a Lawe be made and established hereupon by Act of Parliament, as said is.

Thirdlie, That none be permytted to have Charge of Scoules, Colledges, or Universities, or yet privatly or publickly instruct the Youth, but such as shall be tryed by the Superintendents, or the Visitors of the Church, found sound and able in Doctrine, and admitted by them to there Charges.

Fourthlie, For Sustentacion of the Poore, that all Lands founded to Hospitalitie of Old, be restored again to the same Use : And that all Lands, Anuell Rents, or any other Emoluments pertayninge any wayes somtyme to the Friers of whatsoever Ordre they had been of, or Anuall Rents, Altarage, Obits perteoninge to the Priests, be applyit to the Sustentacion of the Poor, and Uphold of Scoles in the Townes, and other Places whear theye lie.

Fifthlie, That all sic horrible Crymes, as now abounds in this Realme, without any Correction, to the great Contempt of God and his Holye Worde, sic as Ydolatry, Blasphemy of Godes Name, manifest brekinge of the Sabath Day, with Wichcraft, Sorcery and Inchantment, Adultery, Incest, manifest Whordome, Mentenance of Bordells, Murther, Slaughter, Reyfe and Spulze, with many other detestable Crymes, may be severely punished ; and Judges appointed in every Province or Dioces, for Execution therof, with Power to doe the same, and that by Act of Parliament.

Last, That som Order be devysit and establishit, for the

Ease of the poore Laborers of the Ground, concerninge the reasonable Payment of thair Teynds, and settinge of thair Teyndis to an over yair Heads, without yaire own Advyse and Consent.

The Queen's Majesties Answer to the Articles, presentit to her Highnes by certaine Gentlemen, in the Name of the hall last Assemblie of the Kirke.

To the First, Desiringe the Mass to be suppressed and abolyscht, as well in the Head as Members, with Punyshment against the Contradoenars; as also that Religion now professed to be establisht be Acte of Parliament. It is Answerit, First, for the Part of her Majestie selfe, that hir Highnes is yet na wyse perswadit in the said Religion, not yett that any Impyete is in the Masse; and therefore believes that her Lovinge Subjects will noe wayes presse her to receive any Religion agaynst her Conscience: Quilke suld be to her continuall Troble, be remorse of Conscience, and ther through an parpetuall Inquietnes. And to deal plainly with her Subjects, her Majestie neather will, nor may leave the Religion, qucharin she hes ben noryscht, and upbrought, and believes the same to be well grounded; knowinge besides the Grudge of Conscience, gyf she shold receive any change in her owne Religion, that she shold leave the Friendship of the King of France, the Auncient Allia of yis Realme, and of other great Princes hir Frinds and Confederats: Quha wold take the same in Evil Part. And of quhom she may luke for thare great Support in har Necessities; and havefand no other Consederation that may contraven the same, she will be loth^{to} put in hasard the losse of all her Frinds in an instant; praying all her lovyng Subjects, seing they had Experience of hir Goodnes, that she has neither in Tymes by past, nor yet means hear-after to prease the Conscience of any Man, but that they may Worshippe God in sick sort as they ar perswadit to be the best, that they will allwayes nocht presse hir toffend hir awne Conscience. As to the Establishment in the Body of the Realme; these your selfis knawis as appears well by your Articles, that the sam can nocht be done, be thonly Consent of hir Majestie, but requires necessarily the Consent of Thre Estates in Parliament. And therefore soe sone as the Parliament halds, that Thing quhilke the Thre Estates agree upon amangst your selves, hir Majestie shall grant the same unto you. And alwais sall make you suer yat na Man shall be troblit for using your selves in Religion accordinge to your Consciences: So that no Man shall

have Cause to doubt that for Religious Causes Mens Lyves, or Heritags, shall be in haserid.

To the Second Article, That her Majestie thinks it no wayes resonable that she shuld defraud her selfe of sa greate a Parte of the Patrimony of the Crowne, as to put the Patronages of the Benifices, furth of her owne Hands. For her own Necessity, in beringe of her, and Comon Charges, will requyre the Retention of ane Guide Part in her own Hands: Nochtuelles her Majestie is well pleasit that Consideracion being had of hir owne Necessity, and quhat may be sufficient, for the resonable Sustentation of the Ministers, and speciall Assignation be made to you, in Places maist commodius and with the quhilk her Majestie shall not intromitt, but soffer the same to run to tham.

The Answer of the rest of the Articles is referred to the Parliament.

The Kirk's Reply to the Queen's Majesties Answers aforesayd.

FIRST, whar her Majestie Answers that she is not perswadit in the Religion; neather that she understands any Impietie in the Masse, bot that the same is well grounded, &c. This is no smale greafe to the Christian Harts of her Godlie Subjects; consideringe that the Trompet of Christ's Evangell hes ben sa lange blawin in this Countrie; and his Mercy as plainly offerit in the same: That her Majestie yet remaynes unperswadit of the Trewth of this our Religion; for our Religion is not ells, but the same Religion quhilke Christ in the last Days revelit, fra the Bossome of his Father: Quharof he mad his Apostells Messengers, and quhilke they preacht and establysht amoungst his Faithfull to continu till gaine coming of the Lord Jesus: Quhilk differs from the Impietie of the Turks, the Blasphemy of the Jewes, and Vaine Superstition of the Papists, in this, that onlie our Religion hes God the Father, his only Sonne our Lord Jesus, his Holy Spirit speakeinge in his Prophets and Apostles, for Authors therof: And the Doctrine and Practice for Ground of the same. The quhilk Assurance no other Religion upon the Face of the Yearth can justly alleage, or plainly prove; yea, quatsomever Assurance the Papists hes for their Religion, the same hes the Turk for mayntenance of the Alcarone; and the Jewys far greter for the Defence of their Cerimones; quihidder it be Antiquity of Tyme, Consent of People, Authority of Princes, grsat number or multitud consent-

inge together, or any other sike like Cloks, that they can prent. And therefore as we are dolorous that her Majestie in this our Religion is not perswadit, so maist reverently wee require in the Name of the Eternal God, that her Highnes wald embrace the Meanes quharby she may be perswadit in the Trewth. Quhilke presently we offer unto her Grace, aswell by Preachinge of his Worde, quhilk is the chiefe Means apointed be God to perswade all the Chosen Children of his infailable Veritie, as be publick Disputacion against the Adversaries of this our Religion descivers of her Majestie whensoever it shall be thought expedient to hir Grace. And as to the Impietie of the Masse, we dare be bauld to affirme, that in that Idol thare is great Impietie, ye it is na thinge ells but a Messe of Impietie, fra the Beginninge to the Endinge, The Author, or Sayer, the Action it selfe, the Opinion therof conteanit, the Hearers of it, Gasars upon it, avoure it pronouncis Blasphemy, and comytts maist abhominable Ydolatri, as we have ever offerit, and yet offer our selves maist manifestly to prove. And quhar hir Majestie estemes that the Change of hir Religion should dissolve the Confederacy and Allyance, that she hes with the Kinge of France, and other Princes, &c.

Assuredly Christ's true Religion is the undowtid Means to knit up surly perfect Confederacy and Friendship, with him that is King of all Kings; and quha hes the Harts of all Princes in his Hands. Quhilk aucht to be more precious unto her Majestie, nor the Confederacy of all the Princes of the Yearth; and without the quhilke, neather Confederacy, Love, or Kindness, can long endure.

Concerning her Majesties Answer to the Second Article, quhar as she thinks yt no ways reasonable to defraud hir selfe of hir Patronage of the Benefices, quhilk her Majestie estemes to be a Portion of hir Patrimony. And that hir Majesty is mindit to retaine an gud Parte of the Benefices in her own Hands to support her Comon Charges: As to the First Point, our Mind is not that hir Majestie, or any other Patrone of this Realme, shuld be defraudit of their just Patronages, but we mean that quhen soever hir Majestie, or any other Patrone dois present any Personage to any Benefice, that the Parson presently shuld be tryed and examined by the Learned Men of the Kirke, Sic appertaineth, as the Superintendaunts appointit there to. And as the Presentacion of the Benefices appertayne to the Patrons, so ought the Collation therof by Lawe and Reason appertayne to the Church; of the quhilke Collation, the Kirk shuld not be defrauded, maire nore the Patrons of

their Presentation ; for otherwise, if it shall be Lawfull to the Patrons absolutely to present, quhom thai please, without Triall or Examination, quhat than can abyde in the Kirke of God, but mere ignorance without all Ordre. As to the Second Parte concerninge the Retention of a gude Parte of the Benefices in her Majesties owne Hands, this Point abhorris sa far fra gud Conscience, as well of God's Law, as fra the Publicke Ordre of all Comon Laws ; That we ar loth to open up the Ground of the Matter, be any long Circumstances. And therefore maist reverently we wish that hir Majestie wold consider the Matter with her selfe, and with her wise Councill, that howsoever the Patronages of the Benefice may appertayne to her selfe, yet the Retention therof in hir own Hands undisponing them to qualyfyt Persones, is both Ungodly, and also contrary to all Polyticke Order, and Finall Confusion to the Pure Saules of the Common People : Quha be this Means shuld be instructit of their Salvation. And quhar hir Majestie concludis in her Second Answer, that she is content that an sufficient and resonable Sustentacion of the Ministers be provydat to tham, by assignation in Placis most commodious and easiest to tham ; consideracion beinge had of hir owne Necessitie. As we are altogether desirous that hir Gracis Necessitie be relevit, so our Duty craves that we should notefie to your Grace the true Order that shuld be observed in this Behalfe, quhilk is this, The Teynds are properly to be reputed to be the Patrimony of the Kirke, upon the quhilks befor all Things they that travells in the Ministry thairof, and the pore indigent Members of Christ Body are to be sustenit. The Kirks also repaired, and the Youthead brought up in gud Letters : Quhilks Things be and done, than other Necessitie resonable might be supportede accordinge as her Majestie, and hir Godlie Counsaile could think expedient. Allways we cannot but thank her Majestie most reverently, of her liberrall Offer, of Assignations to be made to the Ministers for their Sustentation. Quhilk not the lesse is so generally conceived that without mare speciall condescendinge upon the particularity therof, no Expectacion is able to follow therupon. And so to conclud with her Majestie at this Parliament, we desire most earnestly the Performance of the said Articles, beseching God that as they are Resonable and Godly in thamselvis ; so your Majesties Hart, and the Estates jointly convenit, may be inclynit and perswadit to the Performance therof.

XC.

The Supplication to the Queen's Majestie of Scotland.

(Cotton Libr. Calig. B. 10.)

To the Queen's most Excellent Majesty, her Grace's Humble Subjects, professing the Evangell of Christe Jesus within this Realme, wisheth long Prosperitte, with the Spirit of Righteous Judgment.

It is not unknown unto your Majestie, that within this Realme the Evangell of Jesus Christ was lately so planted, the Trewe Religion so established; Idolatry, to wit, the Masses, and all that therto appertenyth, together with the Usurped and Tyrannicall Power of that Romaine Antechrist, called the Pope, so suppressed, aswel by the Mighty Power and Hand of God, as by just Lawes and Decres of Parliament, that none within this Realme durst in Publick have gainsaid the one, nor mayntenet the other. It is further known, that such as in whose Hands, God of his Mercye had prospered the Begynninge of this his Worke, were going forwarde to an exact aud perfect Reformation, concerninge the Policy of the Church, accordinge to the Word of God, and Sustentation of them that Travell in the same. But theis nowe our most Just and Godlie Begynnings have nowe bene staid and trobled nere the Space of 4 Yeres, to the great Grief of all Godlie Hartes within this Realme. Shortlie after your Grace's Arrival, was that Idol the Masse erected up againe: And there after were wicked Men Enemyes to Christ Jesus, and his Holy Evangell reposed in the Places wich they never possessed, and were admitted to receive the Fruts, that by no just Lawe can apperteane to them: And that under color they shold pay ther Thirds to your Majesties Comptroller, and suche as he shold depute for the receiving of the same; to thend, as we understand, that our Mynysters and Mynisterye might have bene planted and sustanid according to Gods Comaundement. And albeyt we were plainly forwarned, that suche Begynnyng wold not have eny happy Ende; yet the Love that we bare to the Tranquyllitie of your Realme, and Esperance and Hope that we had, that God of his Mercye wold molyfye your Highnes Hart, to heare his Blessed Evangell publicly preched, we quyety past over many Things that were in our Harts, as also many tymes by your Supplicacions unto your Majestie, we desired to have bene redressed: But howe litle we have

proffited to this Daie, bothe great and small amongst us begynne now to consider. For Lawes we see violated, Idolatrye encreased, your Highnes owne Gates (against Proclamations) made patent to the foolish People, to comytt Idolatrye; The Patrimony of the Church, we see bestowed upon Persons most unworthie, and to other Uses then was at first intended: And thereby, the Tyrannye of that Romaine Antichrist to be intruded upon us againe; our Mynisters brought to extreme Povertie; some of them troubled in ther Function, some Prechers hurt, and no Redresse maide. Fornicacion, Adulterye, Incest, Murther, Sorcerers, Bewytchers, and al Impietie, so to abounde universallie within this your Highnes Realme, that God cannot lange spaire to stricke the Heade and the Members, onless speedye Repentance followe. We therefore, nowe contynuinge in our former humble Sewte, most humbly requere of your Majestie a speedye Reformation of the Innormyties aforesaid, and favorable Answer of our just Petycions; as more fullye your Majestie please receive in Articles; most humbly beseeching your Highnes to have this Opynon of us, that as to this daie your Grace have founde nothings in us, but dewe Obbedyence to your Majesties Lawes and Auctoritie, which we have given, because we are thonly Part of your People that treuly fear God, so to esteame of us, that God, his Christ Jesus, and his trewe Religion which we professe, (and by his Grace shal be) to us more dear then Lives, Possessions, or respect of Prosperitie. And therefore yet againe we the hole Bodye, professing Christ Jesus within this Realme, humbly crave of your Majestie, that ye give us not occasion to thinke, that ye entende nothing but the Subversion of Christ Jesus his true Religion, and in the Overthrowe of it, the Distruction of us the best part of the Subjects of this your Graces Realme: For this before the World we plainly professe, that to that Romaine Antichrist we will never be subyeect, nor yet suffer (so far as our Power may suppress it) any of his usurped Auctoritie to have Place within this Realme. And thus with all humble and dewtifull Obbedyence, we humbly crave your Graces favourable Answer, with these our appointed Commissioners.

XCI.

A Letter of Parkhurst Bishop of Norwich, to Bullinger, concerning the State of Affairs in Scotland, and the Killing of Signior David.

(Ex MSS Tigur.)

SALVUS sis in Christo, optime Bullingere. Secundo Februarij scripsi ad te, et unã cum Literis misi viginti Coronatos, vel decem Coronatos et Pannum pro toga: Nam hoc Abeli arbitrio permisi. Tuas accepi 23 Maij. Paulò post Londinensis Episcopus, exemplar Responsionis tuæ ad Literas Laurentij Humphredi, et Thomæ Sampsonis, ad me misit. Quæ scripsisti, typis apud nos excuduntur, et Latinè, et Anglicè. Accepi præterea, 12 Julij, Confessionem Fidei orthodoxæ, c. pulcherrimum libellum. Mense Martio, Italus quidam, vocatus Senior David, Necromanticæ artis peritus, in magnam gratiam apud Reginam Scotiæ, è Reginæ cubiculo (illa præsentè) vi extractus, et aliquot pugionibus confossus, miserè periit. Abbas quidam ibidem vulneratus, evasit ægrè, sed paulò post ex vulnere est mortuus, Fraterculus quidam, nomine *Black*, (niger Visularius) Papistarum antesignanus, eodem tempore in Aula occiditur: Sic niger hic Nebulo, nigra quoq; morte peremptus, invitus nigrum subito decendit in orcum. Consiliarij, qui tum simul in unum cubiculum erant congregati, ut de rebus quibusdam arduis consultarent, audientes has cædes, (nam priùs nihil tale sunt suspicati) alij hac, alij illac, alij è fenestris sese proturbantes certatim aufugerunt, atque ita cum vitæ periculo, vitæ consulebant suæ. Regina Scotiæ Principem peperit: Et cum antea Maritum (nescio quas ob causas) non tanti faceret, jam plurimi facit. D. Jacobum, suum ex patre fratrem, quem antea exosum habuit, nunc in gratiam recepit, nec solum illum, sed omnes (utinam verum esset) proceres evangelicos, ut audio. Evangelium quod ad tempus sopiebatur, denuò caput exerit. Cùm hæc scriberem, ecce Scotus quidam è Patria profugiens, Vir bonus et doctus, narravit mihi, Reginam ante decem hebdomadas Puerum peperisse; nec dum esse baptizatum. Rogo causam. Respondet, Reginam velle Filium in summo Templo, cum multarum Missarum Celebratione tingi. At Edinburgenses id omnino non permittunt: Nam mori potiùs malunt, quàm pati, ut abdominandæ Missæ in suas Ecclesias iterum irrepant. Metuunt Edinburgenses, ne illa è Gallia auxiliares vocet Copias, ut facilius Evangelicos opprimat. Oremus Dominum pro piis Fra-

tribus. Mandatis dedit cuidam pio Comiti, ut Knoxum apud se manentem, ex ædibus ejiciat. Dominus illam convertat, vel confundat. Plura scribere non possum; diu ægrotavi, nec dum plènè convalui. Est hæc scribendo debilitata manus.

Vale, Charissime mi Bullingere, Salutem quæso adscribas omnibus, atque adeo omnibus Piis, meo nomine. Dominus sua dextra protegat Ditionem Tigurinorum. Raptim Ludhamiæ, 21 Augusti 1566.

Tuus,

JOH. PARKHURSTUS, N.

INSCRIPTIO.

D. Henricho Bullingero.

XCII.

A Letter of Grindall's to Bullinger, giving an Account of the State of Affairs both in England and Scotland; and of the Killing of Signior David.

(Ex MSS. Tigur.)

Salutem in Christo.

Clarissime D. Bullingere, ac Frater in Christo Charissime!

D. JOHANNES Abelus tradidit mihi Literas tuas D. Wintoniensi, Norvicensi, et mihi communiter inscriptas, unâ cum scripto vestro de re vestiaria: Quorum ego exemplaria ad D. Wintoniensem et Norvicensem statim transmisi. Quod ad me attinet, ago tibi maximas gratias, tum quod nostrarum Ecclesiarum tantam curam geris, tum quod me, hominem tibi ignotum, participem facis eorum, quæ ad nostros de rebus controversis scribuntur. Vix credibile est, quantum hæc Controversia de rebus nihili, Ecclesias nostras perturbarit, et adhuc aliqua ex parte perturbat. Multi ex Ministris doctioribus, videbantur Ministerium deserturi. Multi etiam ex Plebe, contulerunt Consilia de Secessione à nobis facienda, et occultis cœtibus cogendis; sed tamen, Domini benignitate, maxima pars ad sanio rem mentem rediit. Ad eam rem Literæ vestræ, plenæ Pietatis ac Prudentiæ, plurimum momenti attulerunt: Nam eas latinè, atque anglicè, Typis evulgandas curavi. Nonnulli ex Ministris, vestro judicio atque autoritate permoti, abjecerunt priora Consilia de deserendo Ministerio. Sed et ex Plebe, quamplurimi mitiùs sentire cœperunt, postquam

intellegerunt nostros Ritus, à vobis (qui iisdem non utimini) nequaquam damnari Impietatis, quod ante publicatas vestras Literas, nemo illis persuasisset. Sunt tamen, qui adhuc manent in priore Sententia ; et in his, D. Humfredus et Sampsonus : Nihil verò esset facilius, quàm Regiæ Majestati eos reconciliare, si ipsi ab instituto discedere vellent. Sed quum hoc non faciunt nos apud Serenissimam Reginam ista contentione irritatam, nihil possumus. Nos, qui nunc Episcopi sumus, in primo nostro reditu, priusquam ad Ministerium accessimus, diu multumque contendebamus, ut ista de quibus nunc controvertitur, prorsus amoverentur. Sed cùm illa de Regina et Statibus in Comitibus Regni impetrare non potuimus, communicatis Consiliis, optimum judicavimus, non deserere Ecclesias propter Ritus non adeo multos, eosque per se non impios ; præsertim quum pura Evangelij Doctrina nobis integra ac libera maneret, in qua ad hunc usque diem, (utcunque multi multa in contraria moliti sunt) cum vestris Ecclesiis, vestraque Confessione nuper dedita, plenissimè consentimus. Sed neque adhuc pœnitet nos nostri Consilij : Nam interea, Domino dante incrementum, auctæ et confirmatæ sunt Ecclesiæ, quod alioqui Ecebolis, Lutheranis, et Semi-papistis, prædæ fuissent expositæ. Istæ verò istorum intempestivæ Contentiones de Adiaphoris, (si quid ego judicare possum) non ædificant, sed scindunt Ecclesias, et discordias seminant inter Fratres. Sed de nostris Rebus hactenus. In Scotia non sunt res tam bene constitutæ, quàm esset optandum. Retinent quidem Ecclesiæ adhuc puram Evangelij Confessionem ; sed tamen videtur Scotiæ Regina omnibus modis laborare, ut eam tandem extirpet. Nuper enim effecit, ut sex aut septem Missæ Papisticæ, singulis diebus in Aula sua publicè fierent, omnibus qui accedere volunt admissis, quum antea unica, eaque privatim habita, nullo Scoto ad eam admissis, esset contenta. Præterea, quum primum inita est Reformatio, cautum fuit, ut ex bonis Monasteriorum, quæ fisco adjudicata sunt, stipendia Evangelij Ministris persolverentur : At ipsa jam integro triennio nihil solvit. Joannem Knoxum, regia urbe Edinburgo, ubi hactenus primarius fuit Minister, non ita pridem ejecerit, neque exorari potest ut redeundi facultatem concedat. Publicè tamen, extra Aulam, nihil hactenus est innovatum ; et Proceres Regni, Nobiles item, ac Cives, multò maxima ex parte Evangelio nomen dederunt, multa, magnaue Constantiæ indicia ostendunt. In his, præcipuus unus est, D. Jacobus Stuardus, Murraciæ Comes, Reginæ Frater, Nothus, Vir pius, ac magnæ apud suos Authoritatis. Prescribitur ad me ex Scotia, Reginæ

cum Rege pessimè convenire. Causa hæc est: Fuit Italus quidam, nomine David, à Cardinale Lotharingo Reginae Scotiae commendatus. Is quum Reginae à secretis atque intimis esset Consiliis, ferè solus omnia administrabat, non consulto Rege, qui admodum juvenis et levis est. Hoc malè habebat Regem. Itaque facta Conspiratione cum Nobilibus quibusdam, et Aulicis suis, Italum illum Reginae opem frustra implorantem ex ipsius conspectu arripi, et statim indicta causa multis pugionibus perfodi, atque interfici curavit. Hujus facti immanis memoriam Regina, tametsi nuper Filium Regi peperit, ex animo deponere non potest. Hæc paulò verbosius de Scotia, ex qua fortassis rarò ad vos scribitur.

Oro ut D. Gualterum, ac reliquos Collegas tuos, meo nomine salutes. Dominus te, nobis Ecclesiae suae, quam diutissimè conservet.

Londini 27 Aug. 1566.

Deditissimus tibi in Domino,

EDM. GRINDALLUS,

Episcopus Londinensis,

INSCRIPTIO.

Reverendo in Christo, D. Henricho
Bullingero, Tigurinae Ecclesiae Mi-
nistro Fidelissimo, ac Fratri in Do-
mino Charissimo.

XCIH.

*A Part of Grindal's Letter to Bullinger, of the Affairs of
Scotland.*

(Ex MSS Tigur.)

— SCOTIA jam in novos motus incidit. Henricus nuper Scotiae Rex (uti te audivisse existimo) Decimo Februarii elapsi, in horto quodam, hospitio suo adjacente, inventus est mortuus: De genere mortis nondum convenit apud omnes. Alii dicunt incensis vasis aliquot pulveris tormentarii, quæ sub cubiculo in quo dormiebat ex industria reposita fuerant, ædes eversas atq; ipsum in hortum proximum projectum fuisse. Alii verò intempesta nocte vi extractum è cubiculo, et postea strangulatum, ac tum demum incenso pulvere ædes dijectas fuisse affirmant. Hujus cædis apud omnes suspectus erat Comes quidam nomine Bothwellius. Huic Comiti, postquam Uxorem

Legitimam interveniente auctoritate Archiepiscopi S. Andree repudiasset: Decimo Quinto Maii nupsit Scotiæ Regina, atq; eandem ex Comite, Orchardum Ducem creavit. Paulo ante hoc Matrimonium omnes fere Regni proceres, quum nullam in cædem Regis inquisitionem institui viderent, discesserunt ex Aula, et seorsum apud Sterlynum oppidum conventum habuerunt. In hoc conventu, certis inditiis nefandam hanc cædam à Bothwellio perpetrata fuisse, compertum est. Itaq; collecto exercitu ipsum comprehendere statagunt, Bothwellius verò dat se in fugam: Sed quo profugerit, adhuc nescitur. Reginam alii aiunt obsideri in Arce quadam, alii verò in Arce Edinburgensi, tanquam necis mariti consciam, captivam detineri asserunt. Quomocunque sit, infames illæ Nuptiæ, non possunt, non in aliquam diram Tragoediam desinere. Sed de his omnibus expectamus indies certiora, de quibus, efficiam brevi ut cognoscas. De persecutionibus, Flandriæ nihil scribo, quod eas vos non latere existimem: Multa apud nos jactata sunt de obsessa Geneva, sed spero vana esse. Dominus Jesus pietatem tuam, nobis et Ecclesiæ incolumen conservet.

Londini, 21 Junii,
1567.

Deditissimo tibi in Domino

EDMUNDUS GRINDALLUS,
Episcopus Londiniensis.

INSCRIPTIO.

Reverendo in Christo, D. Henricho
Bullingero, Tigurinæ Ecclesiæ Mi-
nistro Fidelissimo, et Fratri in
Christo Charissimo. Tiguri.

This being the last of the Letters sent me from Zurich, which I have put in this Collection; I add to it the Attestation sent me from thence, that the Copies were faithfully taken from the Originals, and that they were carefully Collated with them.

The Attestation of the Burgomasters and Council of Zurich, of the Faithfulness of the Copies of the Letters sent me from the MSS. that lie there.

CONSUL et Senatus Civitatis Thuricensis Helvetiorum
vulgò Zurich dictæ, præsentibus hisce confitemur ac no-

tum facimus. Apographa illa ex Originalibus in Archivis Civitatis nostræ asservatis Literis, quæ tempore Reformationis ab Ecclesia Anglicana ad nostræ Ecclesiæ tunc temporis Ministros et vice versa emanavêre, ducta et transumpta, omni diligentia et fidelitate descripta esse, ut facta in Cancellaria nostra accuratâ collatione, Copias Originalibus de Verbo ad Verbum ubiq; concordare repertum fuerit, quibus Apographis proinde plenaria fides tutò adhiberi possit. In cujus res Testimonium præsentis hasce exhiberi, Civitatis nostræ Sigillo muniri, et à Jurato Secretario nostro subscribi mandavimus, Die Decimo Julii, Anno à Nata Salute Millesimo, Septingentesimo, Decimo Tertio.

Locus Sigilli.

BEATUS HOVRHALBIUS,

Republicæ Thuricensis, Archigrammaticus.

Manu propria subscripsi.

XCIV.

A Relation of Mary Queen of Scotland's Misfortunes, and of her last Will, in the Life of Cardinal Laurea, written by the Abbot of Pignerol his Secretary. Printed at Bologna, Anno 1599.

ATQUI tunc in Scotia tam scelestum, tamque nefarium facinus commissum est, ut illud reminisci, nedum enarrare animus quodammodò exhorreat. Rex, variolarum (ut vulgò aiunt) morbo correptus, ne fortassis Uxorem contagione contaminaret, se in ædes à regiis ædibus Edimburgi sejunctas receperat; ubi, simul ac convalescere cæpit, ab Uxore sæpius invisitur, quodam autem die cum simnl cænassent, atq; in multam noctem sermonem, lusumq; protraxissent, quo minus itidem simul cubarent, excusationem affert Regina, quod sponsam quandam è nobilibus suis mulieribus ea primam nuptiarum nocte usque ad cubile honoris gratia esse commitatura: Quem morem superiores Reginæ observare semper consueverant. Vix Regina disceserat, cum ecce pulvis tormentarius, per cuniculos subter fundamentum domus coniectus, totum edificium continuo dejecit, ipsumque Regem opprimit: Quamvis nonnulli non ruina interemptum, sed, dum per posticum primo circa ædes audito armorum strepitu in hortum proximum confugeret, unà cum familiari quodam strangulatum, moxque ædes tormentario pulvere dejectas fuisse malint. Planè constat,

exangue Regis Corpus in horto repertum nullo affectum vulnere, nigram tantum modò circa collum maculam habuisse. Indignissima hac Regis divulgata cæde, ingens omnes horror corripuit; quidem iniquos in Reginam sermones jacere; alij per injuriam libellos edere: Nonnulli Comitem Bodvellium, quem cædis nefariæ auctorem fuisse compererant, non sicarium, sed crudelissimum carnificem accusare, adeò interdum vulgus acutissimè indagare, atque odorari omnia solet. Bodvellius, licet Hæreticus, Reginæ tamen studiosissimus, fidelissimusque semper exiterat: Nuper eam gravissimo illo seditionis periculo fortiter liberaverat, ab ipsa deniq; perditè amabatur. Quamobrem in spem adductus fore, ut Reginam ipsam in Matrimonio haberet, primò Uxori propriæ (quasi propter adulterium fieri divortium, aliamque ducere liceret) repudium misit, deinde Regi necem crudeliter machinatus est. Regina post, improbissimos de ea, Boduellioque rumores dissipatos, verita ne quis populi motus in eorum perniciem fieret, Edimburgo statuit recedendum, ac se unâ cum parvulo filio ad munitam Strivelini arcem recepit; statuto prius (ut simile vero videtur) quid inter ipsam, et Boduellium foret postea Transigendum. Nam paucis inde diebus egressa Regina, venatum prodire simulat; tum Bodvellius, veluti ex insidiis, ducentis stipatus equitibus, illam circumvenire, vimque ei intendere visus est. Ergo Regina, unâ cum Bodvellio in arcem regressa, confestim eum Orcadum Ducem, moxque Maritum suum esse declarat, verùm Nuptiæ illæ neutiquam faustæ, ac diuturnæ fuerunt: Quippe quæ non Matrimonij dignitate, sed indigni facinoris societate conjunctæ viderentur. Eo tempore, Moraviensis è Scotia aberat, præ cæteris tamen relicto Ledingtonio, qui novas, ut occasio daretur, turbas, novasq; rixas faceret. Huic quàm facillimum fuit sponte omnium in Reginam Bodvelliumque ira, accensos animos acriùs inflammare. Raptim igitur, turbulenteque, Exercitu Edenburgi comparato, subito Strivelinam versus Castra moventur. Id ubi Regina intellexit, secum Mulieres tantum, paucosq; aulicos Homines, adducens obviam prodeundum duxit, venienti debita cum reverentia assurrexerunt. Interrogati, quam de causa armati illuc accessissent, non alia respondisse feruntur, nisi ut atrocem injuriam à Bodvellio factam ac crudelem, et indignam Regis necem, vimq; ipsimet Reginæ illatam vendicarent. At Regina noxam Bodvellij purgare; nihil nou ipsa assentiente commissum. Quo sermone adeò sunt commoti, et exarserunt, ut omnes illicò uno ore acclamaverint. Et tu igitur, Domina, apud nos Captiva erit. Nec mora, ad Arcem insulæ intra Lacum Levinum in custodiam mittunt;

uno ei tantum Lixa, duabusq; infirmæ conditionis Mulierculis, ad ei ministrandum concessis.

Towards the End of the Book comes what follows.

— Unum, hoc loco, non videtur silentio prætereundum: Quod cum Sixti Pontificis jussu, Regni Scotiæ, atque in primis Reginæ Mariæ Res, in Urbe protegendi munus suscepisset, accidit, ut infælix Regina pridè, quàm securi in Anglia feriretur, supremas tabulas Gallica Lingua, Manuque propria conâceret. Quibus primo, se Religionis Catholicæ studiosissimam semper fuisse professâ est; deinde cavit, ne ad Filium Principem, si falsam Hæresis, quam animo imbiberat, persuasionem non exuisset, Anglici Regni Hæreditas ullo unquam tempore perveniret; sed loco sui ad Philippum, Hispaniarum Regem Catholicum pertineret. Hasce Tabulas cum Vincentius Cardinalis accepisset, mira diligentia recognoscendas curavit, ut ad Reginæ ultimam Voluntatem aperiendam, Fidemq; faciendam sufficerent. Nam et cum Literis ab eadem Regina priùs acceptis contulit, et non à se solùm, verùm etiam à Ludovico Audoeno, Anglo, Episcopo Cassanensi, pio et integerrimo Homine, voluit subsignari: Sicq; firmatas, ac tanquam publica Authoritate roboratas, Comiti Olivario, Hispaniarum Regis Oratori, ad ipsum Regem fideliter transmittendas dedit.

XCv.

A Bond of Association, upon Mary Queen of Scotland's Resigning the Crown in Favour of her Son. An Original, in the Library of Glasgow.

WE quihlks has subscrivit the underwritten Bond, understanding that the Queenis Majesty willing nathing mair earnestlie, nor that in her Lifetime her Majesties Dear Son, our Native Prince, be placit and inaugurat in the Kingdom of this his Native Cuntre and Realm, and be obeyit as King be us, and uthers his Subjects: And being wearit of the great Pains and Travels taken be her in her Government thereof, hes be her Letters demittit and renderit, and given Power thairby to demit and renunce the said Government of this Realm, Liegis and Subjectis thair of, in Favours of her said Son, our Native Prince: To the effect he may be inaugurat thairin, the Crown Royal put upon his Head, and be obeyit in all Things as King and Native

Prince thairof, as her Hieness Letter past thairupon bears. Thairfore and because it is ane of the maist happy Things that can come to any Pepill or Cuntre, to be governit and rulit by their awn Native King; We, and ilk ane of us, quhilk hes subscrivit thir Pesents, be the Tenor heirof, promitties, binds, and oblissis us, faithfully to convene and assemblil our selfs at the Burgh of Sterling, or any other Place to be appointit, to the Effect foresaid; and thair concur, assist and fortify our said Native King and Prince, to the Establishing, Planting and Placing of him in his Kingdom, and Putting of the Crown Royal thairof upon his Head, and in the Fear of our God being instructit and teichit be his and all other Laws, sall giff our Aith of Fidelity and Homage, and lawfull and dutiful Obedience, to be made by us to him during his Graces Lifetime, as it becomes faithfull, Christian, and true Subjects, to do to thair Native King and Prince. And farther, that we sall with all our Strength and Forcis promote, concurre, fortifie and assist, to the Promoteing and Establishing of him in his Kingdom and Government, as becumis faithfull and true Subjects to do thair Prince, and to resist all sick as wald oppon them thairto, or make any Trouble or Impediment to him thairin, and sall do all uther Things, that becomis faithfull and Christian Subjects to do to thair Native King and Prince. In Witness of the quhilk Thing, we haif subscrivit thir Presents with our Handis, at Edinburgh, the Day of —————, the Year of God 1567 Years.

James Regent. Huntley. Archibald Argyle. Athol. Mortoun. Mar. Glencairn. Errol. Buchan. Graham. Alexander Lord Home. William Lord Ruthven. Lord Sanquhar. Ihon Lord Glamis. Patrick Lord Lindsey. Michael Lord Carlisle: With my Hand at the Pen, Alexander Hay, Notarius. William Lord Bortywick. Lord Innermarth. Ucheltrie. Sempill. Henry Lord Methven. Allan Lord Cathcart. Patrick Lord Gray. Robert Com. of Dumferling. James Stuart. Alexander Com. of Culross. Adam Com. of Cambuskenneth. Dryburgh. Master of Montrose. Alexander Bishop of Galway. Caprington. Blairquhan. Fullibarden, Comptroller; with Eighteen more.

XCVI.

Bond to the King, and to the Earl of Murray, as Regent during his Infancy: Registered in the Council-Books on the 5th of April 1569.

Us, and every ane of us underscriv, and sall in all time cuming, like as we do presentlie, reverence, acknowledge and recognosce the maist Excellent and Mighty Prince James the Sixt, by the Grace of God King of the Scottis, our only Sovereaine Lord, and his dearest Uncle, James Earl of Murray, Lord Abernethie, Regent to his Hieness, his Realme, and Leidges thereof, during his Majesties Minority. His Hieness his said Regent, and his Majesties Authority, we sall observe and obey, as becumis dutifull Subjectis, our Landis and Livis in the Defence and Avancement thairof, we sall bestow, and wair. The Skaith, Harm, or Subversion of the samen, we sall never know, nor procure by any meanis, direct nor indirect. All former Bandis, for Obedience of any other Authority, subscrivit or made by us in any tymes, by-gaine, contrarious or prejudicial to his Hieness, his said Regent and Authority, we renunce and discharge for evir; Affirming and swearing solempnitlie, upon our Faiths and Honouris, to observe and keep this our Declaration and plane Profession, everie Poynt thairof, be God himself, and as we will answer at his General Judgement: Whairin gif we failzie, we are content to be comptit Faithless, False, Perjurit and Defamit for ever; besyde the ordinar Pain of the Lawis to be execute upon us, without Favour, as a perpetual Memory of our unnaturall Defection, and inexcusable Untruth. In Witnes whairof, we have subscrivit thir Presents with our Handis as follows, at the Dayes and Tymes particularly under specified.

Huntley. Crafurd. Cassilis. Sanquhar. Saltoun.
James Lord Ogilvie. Laurance Lord Oliphant.
John Mr. Forbes, With Thirty-six more.

XCVII.

A Declaration of the Causes moving the Queene of England, to give Aide to the Defence of the People afflicted and oppressed in the Lowe-Countries.

Kings and Princes, Sovereigns, are to yield Account of their Actions only to Almighty God, the King of Kings.

ALTHOUGH Kings and Princes, Sovereignes, owing their Homage and Service only unto the Almighty God, the King of all Kings, are in that respect not bound to yeeld Account, or render the Reasons of their Actions to any others, but to God their only Sovereigne Lord: Yet (though amongst the most Ancient and Christian Monarchies, the same Lorde God having committed to us the Sovereignetic of this Realme of Englande, and other our Dominions, which wee holde immediately of the same Almighty Lorde, and so thereby accountable only to his Divine Majestie) wee are, notwithstanding this our Prerogative at this time, specially moved (for divers Reasons hereafter briefly remembred) to publish, not only to our owne Naturall Loving Subjects, but also to all others our Neighbours, specially to such Princes and States as are our Confederates, or have for their Subjects Cause of Commerce with our Countreis and People, what our Intention is at this time, and upon what just and reasonable Grounds, we are moved to give Aid to our next Neighbours, the Naturall People of the Low-Countreis, being by long Warres, and Persecutions of Strange Nations there, lamentable afflicted, and in present danger to be brought into a perpetual Servitude.

Natural Causes of the Ancient continual Traffick betwixt the People of England and them of the Low Countries.

First, It is to be understoode, (which percase is not perfectly knowen to a great Number of Persons) that there hath been, Time out of Minde, even by the Naturall Situation of those Low-Countreis, and our Realme of England, one directly opposite to the other; and by Reason of the ready Crossing of the Seas, and Multitude of large and commodious Havens respectively on both Sides, a continual Traffique and Commerce betwixt the People of England, and the Naturall People of these Low-Countries; and so continued in all Ancient Times when the severall Provinces therof, as Flanders, Holland, and Zeland, and other Countries to them adjoining, were ruled and possessed by severall Lordes, and not united

together, as of late Yeeres they have been by Enter-marriages; and at length by Concurrences of many and sundrie Titles have also been reduced to be under the Government of their Lordes that succeeded to the Dukedome of Burgundie, whereby there hath been in former Ages many speciall Aliances and Confederations, not only betwixt the Kinges of England our Progenitours, and the Lordes of the said Countries of Flanders, Holland, Zeland, and their Adherents; but also betwixt the very Naturall Subjectes of both Countries, as the Prelates, Noblemen, Citizens, Bnrgesses, and other Comminalties of the great Cities and Port Townes of either Countrie reciproquellie by speciall Obligations and Stipulations under their Seales interchangeable for Maintenance both of Commerce and Entercourse of Merchantes; and also of speciall mutuall Amitie to be observed betwixt the People and Inhabitants of both Parties, as well Ecclesiasticall, as Secular: And very expresse Provision in suche Treaties contained for mutuall Favours, Affections, and all other Friendly Offices to be used and prosecuted by the People of the one Nation towards the other. By which mutual Bondes, there hath continued perpetuall Unions of the Peoples Hearts together, and so by way of continuall Entercourses, from Age to Age the same mutuall Love hath bene inviolablie kept and exercised, as it had been by the Worke of Nature, and never utterly dissolved; nor yet for any long Time discontinued, howsoever the Kinges, and the Lordes of the Countries sometimes (though very rarely) have beene at difference by sinister Meanes of some other Princes their Neighbours, envying the Felicitie of these Two Countries.

Confederations both betwixt the Kinges of England, and the Lordes of the Lowe Countries, and also the Subjects of both Countries.

The People of both the Countries bound by speciall Obligations interchangeable, for mutual Favours, and Friendly Offices.

And for Maintenance and Testimonie of these natural Unions of the Peoples of these Kingdoms and Countries in perpetuall Amitie, there are extant sundrie Autentique Treaties and Transactions for mutual Commerce, Entercourse and straight Amitie of Ancient Times; As for Example, some very Solemnely accorded in the Times of King Henrie the VIth our Progenitour, and Philip the IIId, Duke of Bur-

Treaties Extant of Ancient Time, betwixt the Kinges of England, and the

Dukes of Burgundie, for the Commerce betwixt their Countries.

Spayne's Grandmother, and Husband to the Ladie Margaret, Sister to our Great Grandfather King Edward the IVth: And after that, of newe oftentimes renewed by our most Noble and Sage Grandfather King Henrie the VIIth, and the Archduke Philip, Grandfather to the King of Spayne now being: And in later Times, often renewed betwixt our Father of Noble Memorie King Henrie the VIIIth, and Charles the Vth Emperour of Almaigne, Father also to the present King of Spaine.

Conventions for the Subjectes of either side, to shewe mutual Favours one to the other.

mutuall Favours and Duties one to the other; and should safely, freely, and securely Commerce together in everie their Countries, and so hath the same mutuall and naturall Concourse and Commerce bene without interruption continued in many Ages, farre above the like Example of any other Countries in Christendome, to the Honour and Strength of the Princes, and to the singlar great Benefite and Enriching of their People, untill of late Yeeres that the King of Spayne departing out of his Low Countries into Spayne, hath bene (as is to be thought) councelled by his Counselours of Spayne, to appoynt Spaniardes,

Spaniardes and Strangers lately appointed Governours in the Lowe Countries, to the Violation of the Liberties of the Country.

naturally Borne, and such as the Emperour Charles, and the King himselfe had to their great Honours used in their Service, able to have bene employed in the Rule of those Countries. But these Spaniardes being meere Strangers,

gundie, and Inheritour to the Countie of Flanders by the Ladie Margaret his Grandmother, which was above One Hundred and Forty Years past; and the same also renewed by the Noble Duke Charles his Sonne, Father to the King of

In al which Treaties, Transactions, and Confederations of Amitie and mutual Commerce, it was also at all Times specially and principally contained in expresse Words, by Conventions, Concordes, and Conclusions, that the Naturall People and Subjectes of either side, should shewe

Foreners, and Strangers of strange Blood, Men more exercised in Warres, than in Peaceable Government; and some of them notably delighted in Blood, as hath appeared by their Actions, to be the chiefest Governours of all his said Low Countries, contrary to the Ancient Lawes and Customes thereof, having great plentie of Noble, Valiant, and Faithful Persons

having no naturall Regarde in their Government to the Maintenance of those Countries and People in their Ancient and Naturall Maner of Peaceable Living, as the most Noble and Wise Emperour Charles; yea, and as his Sonne King Philip himself had, whilst he remained in those Countries, and used the Counsels of the States, and Natural of the Countries, not violating the ancient Liberties of the Countries: But, contrarywise, these Spaniardes being exalted to Absolute Government by Ambition, and for private Lucre have violently broken the Ancient Lawes and Liberties of all the Countries: and in a Tyrannous Sort have banished, killed, and destroyed without Order of Lawe, within the Space of a few Months, many of the most Ancient and Principal Persons of the natural Nobilitie that were more Worthy of Government. And howsoever in the Beginning of these Cruel Persecutions, the Pretence thereof was for Maintenance of the Romish Religion, yet they spared not to deprive verie many Catholiques, and Ecclesiastical Persons of their Franchises and Privileges: And of the Chiefest that were executed of the Nobilitie, none was in the Whole Countrie more affected to that Religion, then was the Noble and Valiant Count of Egmond, the very Glory of that Countrie, who neither for his singular Victories in the Service of the King of Spayne can be forgotten in the true Histories, nor yet for the Cruelties used for his Destruction, to bee but for ever lamented in the Heartes of the natural People of that Countrie. And furthermore, to bring these whole Countries in Servitude to Spayne; these Foreine Governours have by long intestine Warre, with multitude of Spaniards, and with some few Italians and Almaines, made the greater Part of the said Countries, (which with their Riches, by common Estimation, answered the Emperour Charles equally to his Indias) in a manner Desolate; and have also lamentably destroyed by Sword, Famine, and other Cruel Maners of Death, a great Part of the natural People, and now the rich Townes and strong Places being Desolate of their natural Inhabitants, are held and kept chiefly with Force by the Spaniardes.

The Destruction of the Nobilitie, and the People of the Countries by Spanish Government.

The lamentable Violent Death of the Count of Egmond, the Glory of those Countries.

The Riche Townes and Strengthes with the Wealth thereof possessed by the Spaniardes.

All which pitiful Miseries and horrible Calamities of these

most Rich Countries and People, are of all their Neighbours at this Day, even of such as in Ancient Time have bene at frequent Discord with them, thorowe natural Compassion verie greatlie pitied, which appeared specially this present Yere, when the Frenche Kinge pretended to have received them to his Protection, had not (as the States of the Countrey and their Deputies were answered) that certaine untimely and unlooked for Complottes of the House of Guise, stirred and maintained by Money out of Spayne, disturbed the Good and General Peace of Fraunce, and thereby urged the King to forbear from the Resolution he had made, not only to aide the Oppressed People of the Lowe Countries against the Spaniardes, but also to have accepted them as his owne Subjectes. But in verie truth, howsoever they were pitied, and in a sort for a Time comforted and kept in

The French King's offers to have aided and received to his Subjection the oppressed People of the Low Countries.

Hope in Fraunce by the French King, who also hath oftentimes earnestly sollicitated us as Queen of England, both by Message and Writinge to bee careful of their Defence: Yet in respect that they were otherwise more straightly knitte in Auncient Friendship to this Realme then to any other Countrey, we are sure that they could bee pitied of none for this long

Time with more Cause and Grief generally then of our Subjects of this our Realme of England, being their most Ancient Allies, and Familiar Neighbours, and that in such Maner, as this our Realme of England, and those Countries have been by common Language of long Time resembled, and termed as Man and Wife. And for these

The Queen of Englande's continual Friendly Advices to the King of Spaine for restraining of the Tyrannie of his Governours.

urgent Causes and many others, we have by many Friendly Messages and Ambassadors, by many Letters and Writings to the said King of Spayne our Brother and Allie, declared our Compassion of this so Evil and Cruel Usage of his Natural and Loyal People, by sundrie his Martial Governours, and other his Men of Warre, all Strangers to these his Countries. And furthermore, as a good Loving Sister to

him, and a natural good Neighbour to his Lowe Countries and People, we have often, and often againe most Friendly warned him, that if he did not otherwise by his Wisdome and Princely Clemencie restraine the Tyranny of his Governours, and Crueltie of his Men of Warre, we feared that the People of his Countries should be forced for Safetie of

their Lives, and for Continuance of their Native Country in their former State of their Liberties, to seek the Protection of some other Foreyne Lorde; or rather to yeeld themselves wholly to the Sovereigntie of some Mighty Prince, as by the Ancient Lawes of their Countries, and by speciall Priviledges graunted by some of the Lordes and Dukes of the Countries to the People, they do pretende and affirm, that in such Cases of General Injustice, and upon such Violent Breaking of their Priviledges, they are free from their former Homages, and at Libertie to make Choice of any other Prince to bee their Prince and Head. The Proof whereof, by Examples past, is to be seene and read in the Ancient Histories of divers Alterations, of the Lordes and Ladies of the Countries of Brabant, Flanders, Holland, and Zeland, and other Countries to them united by the States and People of the Countries; and that by some such Alterations, as the Stories do testifie, Philip the Duke of Burgundy came to his Tytle, from which the King of Spayne's Interest is derived: But the further Discussion hereof, we leave to the Viewe of the Monuments and Recordes of the Countries.

And now for the Purposes to stay them from yeelding themselves in any like Sort to the Sovereigntie of any other strange Prince, certaine Yeeres past, upon the earnest Request of sundrie of the greatest Persons of Degree in those Countries, and most Obedient Subjects to the King, such as were the Duke of Ascot, and the Marques of Havery yet Living, and of such others as had Principal Offices in those Countries in the Time of the Emperour

The Queene of England's Meanes used to staie the States of the Lowe Countries from yeelding their Subjection to any other Forreine Prince.

Charles, we yielded at their importunate Requests, to graunt them prests of Money, only to continue them as his Subjects, and to maintaine themselves in their just Defence against the Violence and Cruelties of the Spaniardes their Oppressours, thereby staying them from yielding their Subjection to any other Prince from the said King of Spayne: And during the Time of that our Aide given to them, and their stay in their Obedience to the King of Spayne, we did freely acquainte the same King with our Actions, and did still continue our Friendly Advices to him, to move him to commaund his Governours and Men of Warre, not to use such Insolent Cruelties against his People, as might make them to despayre of his Favours, and seeke some other Lorde.

And in these kind of Perswasion and Actions wee con-

tinued many Yeeres, not onely for compassion of the miserable state of the Countries, but of a natural disposition to have the ancient Conditions of straight Amitie and Commerce for our Kingdomes and People to continue with the States and the People of the said Dukedome of Burgundie and the Appendants, and namely with our next Neighbours the Countries of Flanders, Holland, and Zeland. For wee did manifestly see, if the Nation of Spayne shoulde make a conquest of those Countries, as was and yet is apparantly intended, and plant themselves there as they have done in Naples and other Countries, adding thereto the late Examples of the violent hostile Enterprize of a power of Spanyardes, being sent within these fewe Yeeres by the King

The Enterprize of the Spaniardes in Ireland, sent by the King of Spayne and the Pope.

of Spaine and the Pope into our Realme of Ireland, with an intent manifestly confessed by the Captaines, that those Nombers were sent aforehand to sease upon some strength there, to the intent with other greater Forces to pursue a Conquest thereof: wee did we say againe, manifestly see in what danger our selfe, our Countries and People might shortly bee, if in convenient time wee did not speedily otherwise regard to prevent or stay the same. And yet notwithstanding our saide often Requests and Advises given to the King of Spayne, manifestly for his own Weale and Honour, wee found him by his Counsell of Spayne so unwilling in any sort to encline to our friendly Counsell, that his Governours and Chiefetains in his Lowe Countries increased their Cruelties towards his own afflicted People, and his officers in Spayne offered dayly greater Injuries

The Refusal of the Queen's Messenger, and her Letters to the King of Spayne.

The Just Causes of Dismissing of B. Mendoza out of England.

to ours, resorting thither for Trafique: yea, they of his counsell in Spayne, would not permit our express Messenger with our Letters to come to the King their Masters Presence: A Matter very strange, and against the Law of Nations.

And the Cause of this our writing and sending to the King, proceeded of Matter that was worthy to be knowne to the King, and not unmete nowe also to be declared to the World, to shewe both our good Disposition towards the King in imparting to him our Grieves, and to let it appear howe evill we have beene used by his Ministers, as in some part may appear by this that followeth. Although we coule not have these many Yeres past any of

our Servaunts, whome we sent at sundrie times as our Ambassadors to the King our good Brother, as was mete, suffered to continue there without many Injuries and Indignities offered to their Families, and divers times to their owne Persons, by the greatest of his Counsellours, so as they were constrained to leave their Places, and some expelled, and in a sort banished the Countrey, without Cause given by them, or notified to us: Yet we, minding to continue very good Friendship with the King, as his good Sister, did of long Time, and many Yeres give favourable Allowance to all that came as his Ambassadors to us; saving onely upon manifest daungerous Practices, attempted by Two of them to trouble our Estate, whereof the one was Girald Despes, a very turbulent-spirited Person, and altogether unskilfull and unapt to deale in Princes Affaires being in Amitie; as at his Return into Spaine, he was so there also reputed: The other, and last was, Bernardin de Mendoza; one whom we did accept, and use with great Favour a long time, as was manifestly seene in our Court, and we thinke cannot be denied by himself: But yet of late Yeeres, (we know not by what Direction) we found him to be a secret great Favourer to sundrie our evill-disposed and seditious Subjectes, not onely to such as lurked in our Realme, but also to such as fled the same, being notoriously condemned as open Rebelles and Traytours; with whome by his Letters, Messages, and, secret Counsels, he did in the ende devise, who with a Power of Men, partely to come out of Spayne, partely out of the Lowe Countries, whereof hee gave them great comforte in the Kinges Name, an Invasion might be made into our Realme; setting downe in Writing the manner howe the same should be done, with what Numbers of Men and Shippes, and upon what Coastes, Portes and Places of our Realme, bys pencial Name: And who the Persons should be in our Realme of no small Account, that should favour this Invasion, and take part with the Invadours; with many other Circumstances, declaring his full set Purpose and Labours taken, to trouble us and our Realme very dangerously; as hath beene most clearly proved and confessed, by such as were in that Confederacy with him: whereof some are fled, and now do frequent his Companie in France; and some were taken, who confessed at great length by writing, the whole Course herein helde by the saide Ambassador, as was manifestly of late time published to the Worlde uppon Francis Throgmorton's, a principall Traitours Examination. And when we found manifestly this Ambassadour so dangerous an Instrument, or rather a Head to a Rebellion and

Invasion: And that for a Yeere or more together, he never brought to us any Letter from the Kinge his Master, notwithstanding our often Requeste made to him, that he woulde by some Letter from the King to us, let it appeare that it was the Kings Will, that he should deale with us in his Masters Name, in sundrie Things that he propounded to us as his Ambassadour; which we did judge to be contrary to the Kinge his Masters will. We did finally cause him to be charged with these dangerous Practices; and made it patent to him, how, and by whom, (with many other Circumstances) we knew it; and therefore caused him, in very gentle sort, to be content (within some reasonable time) to departe out of our Realme, the rather for his own Safety, as one in very deed mortally hated of our People. For the which we graunted him favorable Conduct, both to the Sea, and over the Sea. And thereupon we did speedily send a Servant of ours into Spaine, with our Letters to the King, only to certify him of this Accident, and to make the whole Matter apparant unto him. And this was the Messenger afore-mentioned, that might not be suffred to deliver our Message, or our Letters, to the King.

And beside these Indignities, it is most manifest, how his Ministers also have both heretofore many times, and now lately practised here in England, by meanes of certaine Rebelles, to have procured sundry Invasions of our Realme, by their Forces out of Spaine and the Lowe Countries: Very hard Recompences (we may say) for so many our good Offices. Hereupon we hope, no reasonable Person can blame us, if we have disposed our selves to change this our former Course, and more carefully to look to the Safety of our Selfe, and our People. And finding our owne Dangers in deed very great and imminent, we have bene the more urgently provoked to attempt and accelerate some good Remedy: For that, besides many other Advices, given us both at Home and from Abrode, in due Time to withstand these Dangers; we have found the general Disposition of al^l our own faithfull People, very ready in this Case, and earnest, in offering to us both in Parliaments and otherwise, their Services with their Bodies and Blood, and their Aides with their Lands and Goods, to withstand and prevent this present common Danger to our Realme and themselves, evidently seene and feared, by the subverting and rooting up of the Ancient Nation of these Low Countries, and by Planting the Spanish Nation and Men of Warre, Enemies to our Countries, there so nere unto us.

And besides these Occasions and Considerations, we did also call to our Remembrance our former fortunate Proceeding, by God's speciall Favor, in the Beginning of our Reigne, in remedying of a like Mischief that was intended against us in Scotland by certaine Frenchmen, who then were directed onely by the House of Guise, by Colour of the Mariage of their Neece, the Queene of Scots, with the Dolphin of France; In like maner, as the Offsprings of the saide House have even now lately sought to attaine to the like unordinate Power in France: a Matter of some Consequence for our selves to consider; although we hope, the King (our good Brother) professing sincere Friendship towards us, as we profess the like to him, will moderate this aspiring Greatnes of that House, that neither himself, nor the Princes of his Bloud be overruled, nor we (minding to continue perfect Friendship with the King, and his Bloud) be by the said House of Guise, and their Faction, disquieted or disturbed in our Countries. But nowe to return to this like Example of Scotlande aforesaid, when the French had in like manner (as the Spanyardes have nowe of long time attempted in the Lowe Countries) sought by force to have subdued the People there, and brought them into a Servitude to the Crowne of France; and also by the Ambitious Desires of the saide House of Guise, to have proceeded to a Warre by way of Scotland, for the Conquest of our Crowne for their Neece the Queene of Scottes (a Matter most manifest to the common Knowledge of the Worlde): It pleased Almighty God, as it remaineth in good memorie to our Honour and Comfort, to further our Intention, and Honourable and Just Actions, at that time, in such sort, as by our Aiding then of the Nation of Scotland, (being sore oppressed with the French, and universally requiring our Aide) we procured to that Realme (though to our great Cost) a full Deliverance of the Force of Strangers, and Danger of Servitude, and restored Peace to the whole Countrie; which hath continued there ever since many Yeres; saying that at some Time of Parcialities of certaine of the Noblemen, (as hath beene usuall in that Countrie, in the Mynortie of the yong King) there hath risen some inward Troubles, which (for the most part we have, in Favour of the King and his Governours, used Meanes to pacifie: So as at this Day, such is the Quietnes in Scotlande, as the King our Dear Brother and Cousin,

The Queen of England's Proceeding, for the Deliverie of Scotland from the Servitude wherein the House of Guyse meant to have brought it.

The Realm of Scotland restored

to the ancient Freedom, and so possessed by the present King by the Means only of the Queen of England.

by Name James the VIth, a Prince of great Hope for many good Princely Respects, reigneth there in Honour and Love of his People, and in very good perfect Amitie with us and our Country. And so our Actions, at that time, came to so good Successe, by the Goodnes of God, as bothe our owne Realme, and that of Scotland, hath ever since remained in better Amitie and Peace, then can be remembred these manie Hundred Yeeres before: And yet nothing heereby done by us, nor any Cause justly given, but that also the Frenche Kinges that have since succeeded, (which have been Three in Number, and all Brethren) have made and concluded divers Treaties for good Peace with us; which presentlie continue in Force on both Parties, notwithstanding our foresaide Actions, attempted for Removing out of Scotland of the saide French Forces, so transported by the onely Direction of the House of Guyse.

The Conclusion of the Causes of sending of certain Companies of English Soldiers to the Defence of the oppressed People of the Lowe Countries, and to withstand the Attempts against this Realm.

And therefore, to conclude for the Declaration of our present Intention at this time, we hope it shall of all Persons abroad be well interpreted, as wee knowe it will be of such as are not ledde by Parcialitie, that upon the often and continuall lamentable Requestes made to us by the Universall States of the Countries of Holland, Zeland, Guelders, and other Provinces with them united, (beeing desperate of the King of Spaines Favours) for our Succours to be yeilded to them, onely for their Defence against the Spaniards, and other Strangers; and therewith finding manifestly, by our often and importunate Requests and Advices given to the King of Spaine, no Hope of Reliefe of these their Miseries, but rather an Increase therof, by dayly Conquests of their Townes, and Slaughter of their People (tho' in very Trueth, we cannot impute the Increase of any late Cruelties, to the Person of him that now hath the Title of Generall Governor, shewing his Natural Disposition more inclynable to Mercie and Clemencie, then it seemeth he can direct the Heartes of the Spaniardes under him, that have been so long trayned in Shedding of Blood, under the former Spanish Governours:) And joyning therunto our owne Danger at Hand, by the Overthrow and Destruction of our Neighbour, and Accesse and Planting of the great Forces of the Spaniards so nere to our Countries, with pre-

cedent Arguments of many troublesome Attemptes against our Realme: We did therefore, by good Advice, and after long Deliberation, determine, to sende certaine Companies of Souldieres, to ayde the Naturall People of those Countries; onely to defende them and their Townes, from Sacking and Desolation, and thereby to procure them Safetie, to the Honour of God; whome they desire to serve sincerely, as Christian People, according to his Holie Word, and to enjoye their Ancient Liberties for them and their Posteritie, and so consequently, to preserve and contynue the Lawful and Ancient Commerce betwixt our People, and those Countries and ours.

And so, we hope, our Intention herein, and our subsequent Actions will be, by God's, Favour, both honourably and charitably interpreted of all Persons, (saving of the Oppressors themselves, and their Partizans) in what we meane not heereby, either for Ambition or Malice, (the Two Rootes of all Injustice) to make any particular Profit hereof, to our Selfe, or to our People: Onely desiringe at this time to obtaine (by Gods Favour) for the Countries, a Deliverance of them from Warre, by the Spaniards and Forrainers; a Restitution of their Ancient Liberties and Government, by some Christian Peace; and thereby, a Suretie for our selves and our Realme, to be free from invading Neighbours; and our People to enjoy in those Countries, their lawfull Commerce, and Entercourse of Friendship and Marchandise, according to the ancient Usage and Treaties of Entercourse, made betwixt our Progenitors and the Lordes and Earls of those Countries, and betwixt our People and the People of those Countries.

And though our further Intention also is, or may be, to take into our Garde some fewe Townes upon the Sea-side next opposite to our Realme, which otherwise might be in Danger to be taken by the Strangers, Enemies of the Country: Yet therein considering we have no Meaning at this Tyme, to take and retaine the same to our owne proper Use; we hope, that all Persons will thinke it agreeable with good Reason and Princely Policie, that we should have the Gard and

Three special Things reasonably desired by the Queen of England.

1. *The End of Wars, with Restitution of the Low Countries to their Ancient Liberties.*

2. *Surety from Invasion of her own Realm.*

3. *And Renewing of the Mutual Traffick between the Countries.*

The Causes of taking some Towns into her Majesties Custody.

Use of some such Places, for sure Accesses and Recesses of our People and Soldiers in Safety, and for Furniture of them with Victuals, and other Things requisite and necessarie, whilst it shall be needful for them to continue in those Countries, for the Aiding thereof in these their great Calamities, Miseries, and imminent Daunger, and untill the Countries may be delivered of such strange Forces as do now oppresse them, and recover their Ancient Lawfull Liberties and Maner of Gouvernement, to live in Peace as they have heeretofore done, and doe nowe most earnestly in lamentable manner desire to doe; which are the very onely true Endes of all our Actions nowe intended, howsoever malicious Tongues may utter their cankred Conceits to the contrary, as at this Day the Worlde aboundeth with such Blasphemous Reportes in Writings and Infamous Libels, as in no age the Devil hath more abounded with notable Spirites replenished with all Wickednesse, to utter his Rage against Professours of Christian Religion. But thereof we leave the Revenge to God, the Searcher of Hearts, hoping that he beholding the Sinceritie of our Heart, will graunte good Successes to our Intentions, whereby a Christian Peace may ensue to his Divine Honour, and Comfort to al them that Love Peace truely, and wil seeke it sincerely.

An Addition to the Declaration, touching the Slaunders published of her Majestie.

AFTER we had finished our Declaration, there came to our Hands a Pamphlet written in Italian, printed at Milan, Entituled *Nuovo avviso*, directed to the Archbishop of Milan, conteyning a Report of the Expugnation of Antwerpe by the Prince of Parma. By the which we found our self most maliciously charged with two notable Crimes, no lesse hateful to the World, then most repugnant and contrary to our own natural Inclination. The one, with Ingratitude towards the King of Spaine, who as the Author saith) saved our Life being justly by Sentence adjudged to Death in our Sister's Time: The other, that there was some Persons procured to be corrupted with great Promises, and that with our intelligence as the Reporter addeth in a Parenthesis in these words (*as it was said,*) that the Life of the Prince of Parma should be taken away: And for the better proving and countenancing of this horrible Lye, it is further added in the said Pamphlet, that it pleased the Lord God to discover this, and bring Two of

the wicked Persons to Justice. Now knowing how Men are maliciously bent in this declining Age of the World, both to judge, speak, and write maliciously, falsely and unreverently of Princes: And holding nothing so Dear unto us, as the Conservation of our Reputation and Honour to be blamelesse: We found it very expedient, not to suffer Two such horrible Imputations to pass under silence, least for lacke of Answer, it may argue a kind of Guiltines, and did therefore think, that what might be alledged by us for our Justification in that Behalfe, might be most aptly joined unto this former Declaration now to be published, to lay open before the World the Maner and Ground of our Proceeding in the Causes of the Lowe Countries.

And for Answer of the First Point wherwith we are charged, touching our Ingratitude towards the King of Spaine, as we do most willingly acknowledge that we were beholding unto him in the Time of our late Sister, which we then did acknowledge very thankfully, and have sought many Ways, since in like Sort to requite, as in our former Declaration by our Actions may appeare: So do we utterly denie as a most manifest Untruth, that ever he was the Cause of the saving of our Life, as a Person by a Course of Justice sentenced unto Death, who ever carried our self towards our said Sister in Dutiful Sort, as our Loyaltie was never called in Question, much lesse any Sentence of Death pronounced against us: A Matter such, as in respect of the ordinarie Course of Proceeding, as by Processe in Lawe, by Place of Tryal, by the Judge that should Pronounce Sentence, and other necessary Circumstances in like Cases usual, especially against one of our Qualitie, as it could not but have bene publiquelie known, if any such Thing had bene put in Execution. This then being true, we leave to the Worlde to judge howe maliciously and injuriously the Author of the said Pamphlet dealeth with us, in charging us by so notable an Untruth with a Vice that of all others we do most Hate and Abhorre. And therefore by the manifest Untruth of this Imputation, Men not transported with Passion may easily discern what Untruth is contained in the Second, by the which we are charged to have bene acquainted with an intended Attempt against the Life of the said Prince: A Matter, if any such Thing should have been by us intended, must have proceeded, either of a mislyking we had of his Person, or that the Prosecution of the Warres

in the Lowe Countries was so committed unto him, as no other might prosecute the same but he.

And First for his Person, we could never learne that he hath at any Time, by Acte, or Speach, done any Thing that might justly breede a Mislike in us towards him, much lesse a Hatred against his Person in so high a Degree, as to be either Privie, or Assenting to the taking away of his Life: Besides, he is one of whom we have ever had an Honourable Conceite, in respect of those singular rare Partes we alwaies have noted in him, which hath won unto him as great Reputation, as any Man this Day Living carrieth of his Degree and Qualitie: And so have we always delivered out by Speeche unto the World, when any Occasion hath bene offered to make mention of him. Nowe, touching the Prosecution committed unto him of the Warres in the Lowe Countries, as all Men of Judgment know that the taking away of his Life carrieth no likelihood that the same shall worke any Ende of the said Prosecution: So is it manifestly knowen, that no Man hath dealt more Honourable then the saide Prince, either in duely observing of his Promise, extending Grace and Mercie, where Merite and Deserte hath craved the same: And therefore no greater Impietie by any coulde bee wrought, nor nothing more Prejudicial to our selfe, (so long as the King shall continue the Prosecution of the Cause in that forcible Sort he now doeth) then to be an Instrument to take him away from thence by such violent Means, that hath dealt in a more Honourable and Gracious Sort in the Charge committed unto him, then any other that hath ever gone before him, or is likely to succede after him.

Now therefore how unlikely it is, that we having neither Cause to mislike of his Person, nor that the Prosecution of the Warres should cease by losse of him, should be either Authour, or any way assenting to so horrible a Fact, we referre to the Judgment of such as looke into Causes, not with the Eyes of their Affection, but do measure and weigh Things according to Honour and Reason. Besides, it is likely if it had bene trae that we had bene any way Chargeable, (as the Author reporteth) the Confessions of the Parties executed, (importing such Matter, as by him is alledged) would have been both produced and published; for Malice leaveth nothing unsearched, that may nourish the Venime of that Humour.

The best Course therefore that both we and all other Princes can holde in this Unfortunate Age, that overfloweth with Numbers of malignant Spirits, is through the

Grace and Goodnesse of Almighty God, to direct our Course in such sort, as they may rather shewe their Willes through Malice, than with just Cause with Desert, to say ill, or deface Princes, either by Speach or Writing: Assuring our selves, that besides the Punishment that such Wicked and Infamous Libellours shall receive at the Handes of the Almightye for depraving of Princes and Lawfull Magistrates, who are God's Ministers, they both are, and alwayes shall be thought by all good Men, Unworthie to live upon the Face of the Earth.

Given at Richmount the First of October, 1585; and the 27th Yeere of the Reigne of our Sovereaigne Lady the Queene; to be published.

Imprinted at London by Christopher Barker, Printer to the Queene of England, Her most Excellent Majestie. 1585.



AN
APPENDIX,
CONTAINING
SOME PAPERS
RELATING TO
THE TWO VOLUMES OF THE HISTORY OF THE REFORMA-
TION OF THE CHURCH OF ENGLAND.

No. I.

A Letter written to me by Anthony Wood, in Justification of his History of the University of Oxford, with Reflections upon it; referred to alphabetically.

SIR;

Your book of *The Reformation of the Church of England* I have lately perused, and finding my self mentioned therein, not without some discredit, I thought fit to vindicate my self so far in these animadversions following, that you may see your mistakes, and accordingly rectifie them (if you think fit) in the next part that is yet to publish.

P. 134. *But after he hath set down the instrument, he gives some reasons, &c.*

The two first reasons, (if they may be so called) * were put in by another hand; and the other were taken from these three books following, † viz. from Dr. Nicholas Harpesfeild's *Treatise concerning Marriage, &c.*, which is a fair manuscript in folio; written either in the time of Queen Marie, or in the beginning of Queen Elizabeth, and 'tis by me quoted in my book, in the place excepted against.

* I could not know this: he publishes them, and is justly to be charged with them.

† From such authorities what else was to be expected?

From Will. Forest's *Life of Queen Catherine*, written in the reign of Queen Marie, and dedicated to her. 'Tis a manuscript also, and written verie fairlie in parchment. * From *An Apologie for the Government of the Universitie against King Henry the VIII.* Written by a Master of Arts *Septimo Elizabethæ.* 'Tis a manuscript also, and hath all the King's letters therin; written to the Universitie about the question of marriage and divorce, with several passages relating to convocations concerning the said questions.

So that by this you see I do not frame those reasons out of mine owne head (as partiall men might), but what other authours dictate to me.

P. 134. *Upon what design I cannot easily imagine.*

No designe at all, God-wot, but meerlie for truth's sake, which verie few in these dayes will deliver.

Ibid. *And as if it had been an ill thing, he takes pains to purge the Universities of it, &c.*

It was an ill thing, I think (I am sure it was taken so to be), for a prince by his letters to frighten† people out of their consciences, and by menaces force them to say what must please him. But seeing the masters would not be frightened, and therefore they were laid aside (the matter being discussed by a few old timerous doctors and batchellors of divinity, who would say any thing to please the king, least danger should follow), they ought to be commended, or at least justified for keeping their consciences sake.

P. 135. *And without any proof gives credit to a lying story set down by Sanders, of an assembly called by night.*

Sanders is not my authour, for he says no such thing in his book *de Schismate*, of an assembly † called by night; my author for this is the Apologie before mentioned, which adds, that, *when a Regent of Baliol College (whom they called King Henry) heard that the commissarie, and his company, were going to dispatch this night work, denied the seale with his breeches about his shoulders, for want of a hood.* See in Hist.

* This, as Dr. Lloyd informs me, is Parsons' book, an author of no better credit than the former: for he was a master of arts in Baliol College, in Queen Elizabeth's time. See Wood in Bal. Col.

† I do not find there was any frightening threatenings; none appear in the King's letters. If he had this from any good authours, he had done well to have quoted them. It is not honourable for the University, as it is not probable, to represent all the doctors and bachelors of divinity as men apt to be frightened out of their consciences; and that only the masters of arts were impregnable. It is rather to be supposed that the one sort were carried away by faction; and that the others were guided by learning and conscience.

‡ He says it was called clam; that could hardly be, but in the night: so this is no material difference. In the rest you agree with Sanders.

et Antiq. Oxon. lib. i, p. 256. A*. The truth is, the meeting was unseasonable, and their actions clancular; as being protested against by, and done without the consent of the regents. And as for Sanders, though I cannot well defend him, yet many things in his book *de Schismate*, especially those relating to the Universitie of Oxford, I find from other places to be true †.

P. 135. *But it appears that he had never seen or considered the other instrument, to which the University set their seal.*

The grand collection, or farrago, which Mr. Thomas Masters made (by the Lord Herbert's appointment), in order to the writing of King Henry the VIIIth's life, I have seen and perused, but could not with all my diligence find that instrument (as you call it, yet we, an act, or decree) of convocation; neither in the three great folios, written by another hand, containing materials at large for the said life: neither in any of the registers, records, or papers, belonging to the Universitie. So that for these reasons, and that because the Lord Herbert says, *it was blurred, and not intended for the King*; and also not under seal (you say 'twas), neither passed in the house by the majority of votes; therefore did I omit it, as not authentick. ‡ I truly believe, or at least have good grounds to think, that it was only drawn up, and not proposed; for if it had, it would have been re-

* I see no reason for this. The instrument set forth by the Lord Herbert shows, that the persons deputed had good authority to set the University seal to their determination: and they were not tied to forms, but might have done it at any time.

† Yes, such authors as you quote. You say you cannot well defend Sanders. It seems, you would if you could. These are soft words concerning that scandalous writer.

‡ All that you say here, is only negative authority; but since the Lord Herbert says he saw the original, though it is not in any of these Collections, you must either believe it, or make him a liar: and if it was an original, it must either have been subscribed by the hands of the person deputed, or must have had the seal put to it. The beginning of it shows it was not subscribed; for it is in the name of John Cattisford, their commissary: so it must have been either in the form of a notary's instrument, or must have had the seal put to it, for he calls it an original. Perhaps the blurring of it might either be casual, or when it was brought to court, the King might have made some alterations in it, that it might be renewed according to these corrections. * *It might be casual*; Lord Herbert says *not that it was rased out, &c.*

* These words, in *Italic*, are in the Bishop of Worcester's hand.

gistered: there being nothing proposed, either in convocation or congregation, but is registered, whether denied or not. And the register of that time is most exactly kept; and nothing thence, as I can perceive, is torn out.

P. 135. *There seems to be also another mistake, in the relation he gives: for he says, those of Paris had determined in this matter.*

I say * so from Warham, archbishop of Canterbury, then chancellor of the University; who in his letters thereunto, desires the members to make what expedition they could, to give in their answer to the King's question; forasmuch as Paris and Cambridge had done it already. — For this I quote the book of Epistles, in Archiv. Lib. Bod. MS. Epist. 197. Yet, I believe, the archbishop said this, to hasten the University of Oxon the more; though probably it was not so. However, I am not to take notice of that, but to follow record as I find it. And that I do follow record throughout all my book, there is not one (I presume) of the Senate of Antiquaries can deny it: and therefore, how there can be many things in my book (of my framing) that are enemies to the Reformation of the Church of England, as was suggested by you to Sir Harbottle Grimston (who thereupon made a complaint in open parliament, last April, against the said book) I cannot see †. Truth ought to take place; and must not be concealed, especially when 'tis at a distance. And if our religion ‡ hath had its original, or base, on lust, blood, ruin, and desolation (as all religions, or alterations in governments, have had from one or more of them), why should it be hidden, seeing it is so obvious to all curious searchers into record.

July the 5th,
1679.

This is all from him
that studies truth,
ANTHONY A WOOD.

* In this you had a warrant for what you wrote, but I had a better to correct it by.

† I do profess I do not remember that I ever mentioned your book to him: and Sir Harbottle himself, when I asked him the question, said, he never heard me speak of it.

‡ This is writ very indecently: neither like a divine, nor a Christian.

No. II.

A Letter to Mr. Ausont, which was translated into French, upon his procuring for me a Censure in writing, made in Paris upon the First Volume of my History of the Reformation.

Paris, the 10th of August, 1685.

SIR;

WHEN I came last to Paris, I was told there was a censure of the first volume of my History of the Reformation, going about in writing. I was glad to hear of this, when I was upon the place, ready either to justify myself, or to acknowledge such mistakes as should be offered to me: for I am ready, upon conviction, to retract any thing that may have fallen from my pen, as soon as I see cause for it, with all the freedom and candour possible. I should be much more out of countenance to persist in an error when I am convinced of it, than to acknowledge that in such a multitude of matters of fact, of which my History makes mention, I might have been misinformed in some particulars, and have mistaken others; which I was resolved to rectify, when discovered in another edition. This made me very desirous to see what it was that had been objected to me. And I am much obliged to you for procuring me a sight of it; for which I return you my most humble thanks.

When I had read it over and over again, I confess, I was amazed to find, that he who censured me so severely had read my book so slightly; and yet gives way to his passions, with so little judgment, and with less sincerity, that among all the things that he charges me with, there should not be one single particular, that might give me occasion to show my readiness to retract what I had written.

What can be expected from a writer, who, after the list I had given, of the many gross errors of which Sanders's History was made up, says, *That I have proved, that he has failed in some circumstances, that may seem to aggravate the matter more or less?* If any man will be at the pains to read what I have proved, of the falsehoods in that author, and compare it with the mild censure here given; he will see cause to be ashamed of it, and will look for little sincerity, after so false a step made in the beginning. From this he goes on to his main design; and runs out into an invective against King Henry the VIIIth, for his incontinencies, and other violences.

If I had undertaken to write a panegyric, or to make a saint of King Henry, he might have triumphed over me as much as he pleased. But I, who have neither concealed nor excused any of his faults, am no way concerned in all this.

There are only two things that I advance, with relation to that prince.

The first is, That whatsoever his secret motives might have been, in the suit of the divorce, he had the constant tradition of the church on his side, and that in all the ages and parts of it; which was carefully searched into, and fully proved: so that no author, elder than Cardinal Cajetan, could be found, to be set against such a current of tradition. And in the disputes of that age, with those they called heretics, all that wrote of the popish side made their appeal always to tradition, as the only infallible expounder of Scripture: and it was looked on as the character of an heretic, to expound the Scripture by any other key, or method. So that King Henry had this clearly with him.

The other particular that I make remarks on is, that the Reformation is not at all to be charged with King Henry's faults: for, that unsteady favour and protection, which they sometimes found from him, can signify no more to blemish them, than the vices of those princes that were the great promoters of Christianity signify to cast a blemish on the Christian religion. Let the crimes of King Clovis, as they are related by Gregory of Tours, be compared with the worst things that can be said of King Henry; and then let any man see, if he finds so much falsehood, mixed with so much cruelty, in so many repeated acts, and in such a number of years, in King Henry the VIIIth, as he will find in King Clovis. Nor do we see any hints of Clovis's repentance, or of any restitution made by him, of those dominions that he had seized on in so criminal a manner, to the right heirs; without which, according to our maxims, his repentance could not be accepted of God. And this was the first Christian king of the Franks.

I do not comprehend what his design could be, in justifying Pope Gregory the VIIth's proceedings against the emperor Henry the IVth, with so much heat. One that reads what he writes on this subject, can hardly keep himself from thinking, that he had something in his eye, that he durst not speak out more plainly: but that he would not be sorry if Innocent the XIth should treat the great monarch as Gregory the VIIth did the Emperor, and as Paul the IIIrd did King Henry the VIIIth. But whatsoever his own thoughts may be, I desire he would not be so familiar

with my thoughts, as to infer this from any concession of mine: for I allow no authority to the bishops of Rome out of their own diocese. The additional dignity that they came to have flowed from the constitution of the Roman empire: and since Rome is no more the seat of empire, it has lost all that primacy, which was yielded to it merely by reason of the dignity of the city. So that as Byzance, from being a small bishopric, became a patriarchal seat, upon the exaltation of that city; by the same rule, upon the depression of Rome, the bishops of that see ought to have lost all that dignity, that was merely accidental. But suppose I should yield, according to the notion commonly received in the Gallican church, that the Pope is the *conservator of the canons*; that will signify nothing, to justify their deposing of princes; except he can show what those canons were, upon the violation of which princes may be deposed. If he flies to the canons of the fourth council in the Lateran, those, being made about 150 years after Pope Gregory's proceedings against the Emperor, will not justify what was done so long before these were made. When he thinks fit to speak out more plainly upon this head, it will be more easy to answer him.

As for the supremacy that King Henry the VIIIth assumed in ecclesiastical matters, he should not have condemned that so rashly as he does, as a novelty, till he had first examined the reasons upon which it was founded; not only those drawn from the Scriptures, but those that were brought from the laws and practices, both of the Roman emperors, and of the kings of England. His thoughts or his pen run too quick, when he condemned the following those precedents as a novelty, without giving himself the trouble of inquiring into the practices of former ages.

He charges me with flying to the rasure of the registers in Queen Mary's time, and to the burning of others in the fire of London, for proving several things, for which I could bring no better vouchers; and for relying so often on a passionate writer. I suppose Fox is the person hereby pointed at.

When he applies the general censure to any particular in my work, I will then show that it amounts to nothing. I often stop, and show that I can go no further, for want of proof: and when I give presumptions from other grounds, to show what was done, I may well appeal to the rasure, or loss of records, for the want of further proof. But this I never do upon conjectures, or slight grounds. And as for Fox, I make a great difference between relying upon what he writes barely upon report (which I never do), and relying

upon some registers, of which he made abstracts. For having observed an exact fidelity, in all that he took out of such registers as do yet remain, I have reason to depend on such abstracts as he gives of registers that are now destroyed. He might be too credulous, in writing such things as were brought him by report; and in these I do not depend on him: but he was known to be a man of probity, so I may well believe what he delivers from a record, though that happens now to be lost.

The censure is next applied to Cranmer's character. He observes great defects in my sincerity, and (to let me see how civilly he intends to use me, he says he will not add) my want of judgment. I am sure he has showed a very ill judgment in charging me so severely in so tender a point as sincerity, and using a reserve in another point, that does not touch me so much. I am accountable both to God and man for my sincerity: but I am bound to have no more judgment than God has given me; and so long as I maintain my sincerity entire, I have little to answer for, though I may be defective in the other: but I leave it to you to judge whether the defect was in his sincerity, or his judgment, when he does not bring any one particular against Cranmer, but what he takes from me. So if I have confessed all his faults, and yet give a character of him that is inconsistent with these, I may be justly charged for want for judgment; but my sincerity is still untainted. When he reckons up his charges against Cranmer, he begins with this, that he was put out of his college for his incontinence. He was then a layman, under no vows, only he held a place, of which he was incapable after he was married; now what sort of crime he can reckon this marriage, I leave it to himself to make it out. His next charge is, that though I say he was a Lutheran, yet he signed the Six Articles, which he says, proves that he valued his benefice more than his conscience.

He wrote this with too much precipitation, otherwise he would have seen that Cranmer never signed those Articles. He disputed much against them before they passed into a law: nor could he be prevailed on, though the King pressed him to it, to abstain from coming to the Parliament while that act passed. He came and opposed it to the last; and even after the law was made, he wrote a book for the King's use against these Articles. There was no clause in the act that required that they should be signed. Men were only bound to silence and submission. If he was at all faulty, with relation to that act, it was only in this, that he did not think himself bound to declare openly against it

when it was published. From this, he goes next to charge him for consenting to the dissolution of King Henry's marriage with Anne of Cleve, upon grounds plainly contrary to those upon which his first marriage with Katherine of Spain was dissolved; since one pretence in the divorce of Anne of Cleve was, that it was not consummated, though in the other it was declared that a marriage was complete, though not consummated. Whatever is to be said of this matter, the whole convocation was engaged in it. Gardiner promoted it the most of any. So the bishops, who were so zealous for popery in Queen Mary's time, were as guilty as Cranmer. I do not deny that he showed too much weakness in this compliance. He had not courage enough to swim against the stream: and he might think that the dissolving a marriage, the parties being contented, was not to be much withstood. But my censorer is afraid to touch on the chief ground on which that marriage was dissolved; which was, that the King gave not a pure inward consent to it; for this touches a tender point of the intention of the minister in the sacrament; on which I did not reflect when I wrote my History. By the doctrine of the church of Rome, the parties are the ministers; so if the intention was wanting, there was no sacrament in this marriage. This having been the common doctrine of the church of Rome, some remnant of that might have too great an effect on Cranmer. But if the consenting to an unjust sentence, in a time of much heat, and of a general consternation, is so criminal a thing, what will he make of Liberius, Filix, Ossius, and many more, whose names are in the Roman calendar. The carrying this too far, will go a great way to the justifying the Luciferians. Whatever may be in this, I had opened the matter of Anne of Cleve so impartially, that I deserve no censure on that account.

After he had attacked the matter of my History in these particulars, he falls next upon my way of writing. In this, I confess, I am not so much concerned, for if the things are truly related by me, I can very easily bear all the reflections that he can lay on my way of writing. But that he may censure me with a better grace, he bestows some good words on me. *He is not displeas'd with my preface, and the beginning of my work: but all these hopes were soon blasted. I fall into a detail of little stories, with which he was quite disgust'd.* Yet if he had considered this better, he would have been milder in his censure. My design was to show, what seeds and dispositions were still in the minds of many in this nation, that prepared them for a Reformation, in the beginning of King Henry's reign, before ever Luther had

preached in Germany, and several years before that King's divorce came to be treated of in England. I therefore judged it was necessary for me to let the reader know what I found in our registers of those matters: how that many were tried, and some condemned upon those opinions, that were afterwards reckoned among the chief grounds of our separating from the church of Rome. It seemed a necessary introduction to my work, to open this as I found it upon record. My censorer blames me for not opening more copiously what the opinions of the Lollards and the Wickliffists were: he may see in these Articles that I mention, what the clergy were then charging them with, and what was confessed by those, who were brought into their courts. I wrote in English for my own countrymen. There are many books that give a very particular account of Wickliff, and his followers: this being so well known, it was not necessary for me to run this matter up to its original; all that was incumbent on me, was to show the present state of that party, and their opinions and sufferings in the beginning of the reign of King Henry: so that a fair judge will not think that a few pages spent in opening this, was too great an imposition on his patience; this having such a relation to my main design in writing. It is he, and not I, that has transgressed Polybius's rule: he considers these particulars as little stories, without observing the end for which I set them down; though I have made that appear so plainly, that I have more reason to complain of his sincerity than of his judgment.

His next exception is, that I give abstracts of the reasons on which the proceedings in the Reformation were grounded. He thinks that in this I plead as an advocate, and do not write as a historian. I do believe there are few things in my History with which he is more displeas'd than this. I give no reasons of my own making, nor do I put speeches in the mouths of our reformers, though if I had done this, he knows that I could have said that I followed the precedents set me by the best writers of history, both among the Greeks and the Romans. But since I was engag'd to write of a Reformation of errors in doctrine, and of abuses in worship and government, I must have been very defective, if I had not set out the reasons upon which those of that time went, as well as I related the series of what was done by them. Both Father Paul, and Cardinal Palavicini, in the histories that they wrote of the Council of Trent, have related the arguments used of all sides very copiously. In political matters, the chief use and beauty of history is, the laying open the secret reasons of state, upon which all parties have pro-

ceeded: and certainly those who write concerning matters of religion ought to open all that comes in their way, of the grounds on which any changes were made.

He thinks all the King's reasonings for the divorce were fully answered by Queen Katherine's reasons against it. But he does not consider that he is in a communion, in which tradition is set up, as that which must decide all controversies. King Henry's arguments run all upon tradition, whereas the Queen pretended to no tradition, but only brought arguments of another sort, which was the way of those called heretics: but in that matter the King insisted upon tradition, the great topic of papists. He censures me for bringing a Jew on the stage, after I had set out the opinions of the universities: but it seemed very reasonable to show the notions that the Jews had of their own laws.

He returns again to reflections on the divorce of Anne of Cleve. It seems he had few things to reflect on, when in so short a paper he returns twice to the same matter. From her he passes to Anne Bullen; he fancies my whole design in writing was to establish her descent: but that I do not acquit her mother of the imputations Sanders had laid on her; nor herself of the amours in the court of France, and King Henry's ill commerce with her. If the crown of England had remained in a line derived from that Queen, it might be supposed that some would have wrote on such a design: but that not being the case, there is little reason to think that any man would have given himself the trouble, only on design to justify her title to the crown. I have made it fully out that a great part of Sanders's charge on her was an ill-invented calumny, to bring her right to the crown in question: and by proving some part of his relation to be false, I have destroyed the credit of the whole. I cannot be obliged to prove the negative in every particular, the proof lies upon the affirmative, and the author of a train of defamation is sufficiently disproved, when it is apparent that some parts of his relation must certainly be false. If any of these slanders had been in any sort believed in that time, there is no reason to think that the Pope or the Emperor would have published them: for the court of Rome kept none of the measures of common decency with the King. Nor were these things objected to Anne Boleyn till after that her unhappy fate gave some colour to believe every thing to her prejudice. Her brother and she did both at their death deny all criminal commerce together: nor was any thing proved against them, only the testimony of a dead woman was alleged to destroy them.

His last charge relates to More and Fisher; but how this comes to support his censure of my manner of writing is not so clear. I seem in these matters to write like one that intended to raise their character, rather than to depress it: nor do I justify King Henry's violences, but set them out as there is occasion for it. More knew a law was made, requiring the subjects to swear to the King as Supreme Head, under the pain of perpetual imprisonment; upon which he ought to have gone out of England, since he resolved not to take the oath. Fisher knew that the Nun of Canterbury had in very indecent words foretold the King's death, and had not revealed it as he ought to have done.

He says my History reflects much on the memory of King Henry. I did not undertake to write a panegyric on him, but only to write the history of that time: in doing this, as I have discovered the injustice of many scandals that have been cast on him, so I have not spared to lay open many ill practices, when I was obliged to do it, by that impartial sincerity to which I obliged myself when I undertook that work: though he charges me as biassed by partiality, a censure I deserved not. But I do more easily submit to his charging me with my ignorance of law, and of ecclesiastical antiquity. Such general censures are little to be regarded: when he is at leisure to reckon up the particulars in which I have erred, I shall be very glad to be instructed by him. For though I have looked a little into law and ecclesiastical history, yet I value myself upon nothing but my sincerity. It is very easy to lay a detracting character in some general words upon any person. The artifice is so commonly practised, that it will not pass upon any but those who by some prejudices are prepared to take down every thing that is boldly asserted. It seems, that how great a mind soever he had to find fault, he could not find much matter for his spleen to work on, when in so short a paper he is forced to return in three several places to the article of the divorce of Anne of Cleve: and he shows such an inclination to censure, that I have no reason to think he would have spared me, if he had found greater matters to have objected to me. So all he says that seems to intimate that, must pass for words of course, which ought to make no impression.

No. III.

Some Remarks sent me by an unknown Person.

KEILWAY'S Reports were published 1602, by Jo. Crook, who was afterwards a judge. He gives a character of Keilway, as a lawyer of good reputation; and that he was surveyor of the courts of wards in Queen Elizabeth's reign. It appears that the king's ordering the Attorney General to confess Dr. Horsey's plea, without bringing the matter to a trial, was plainly a contrivance to please the clergy, and to stifle that matter without bringing it to a trial, and so must have satisfied them better than if he had pardoned him. Little regard is to be given to Rastall, who showed his partiality in matters in which the Pope's authority was concerned; for, in his edition of the Statutes at Large, he omitted one act of parliament made in the second year of Richard the Second, cap. 6, which is thus abridged by Poulton. Urban was duly chosen Pope, and so ought to be accepted and obeyed: upon which the Lord Coke in his Institutes, p. 274, infers, that antiently acts of parliament were made concerning the highest spiritual matters; but it seems Rastall had no mind to let that be known. He was a judge in Queen Mary's time, but went beyond sea, and lived in Flanders in Queen Elizabeth's reign, and there he wrote and printed his Book of Entries.

There is a very singular instance in the Year Book, 43 Edward III, 33, 6; by which it appears, that the Bishop of Litchfield was sometimes called the Bishop of Chester; for a *quare impedit* was brought by the King against him, called Bishop of Chester: the judgment given at the end of it is, that he should go to the *great devil*. This is a singular instance of an extraordinary judgment; there being no precedent like it in all our records.

In Brook's Abridgment, *Tit. Præmunire*, sect. 21, it is said, That Barlow had, in the reign of Edward the Sixth, deprived the Dean of Wells (which was a donative), and had thereby incurred a *præmunire*; and that he was forced to use means to obtain his pardon: so if he had not his bishopric confirmed, by a new grant of it, he must have lost it, in a judgment against him in a *præmunire*. And if he wrote any such book, it was in order to the obtaining his pardon. Brook was chief justice of the Common-Pleas, in the first of Queen Mary: but yet it is no ways probable that Barlow wrote any such book as is mentioned p. 353 of the second volume of the History of the Reformation: for he

went out of England, and came back in the first of Queen Elizabeth. He assisted in the consecration of Archbishop Parker, and was made bishop of Chichester; which probably would not have been done, if he had written any such book, unless he had made a public recantation of it; which I do not find that he did. So there is reason to believe, that was a book put out in his name by some papist, on design to cast a reproach on the Reformation. This is further confirmed by what I have put in the History: for by a letter of Sampson's it appears, that Barlow did feebly promise to be reconciled to the Church of Rome: but it seems, that was only an effect of weakness, since he quickly got beyond sea; into which the Privy-Council made an inquiry: that shows, that he repented of that which was extorted from him.

There are in this paper some quotations out of Harmer's Specimen, on which general remarks are made, but particulars are not added. The writer of this has not thought fit to name himself to me; so I can give no other description of him, but that he seems to be a person who has studied the law, and perused our historians carefully.

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