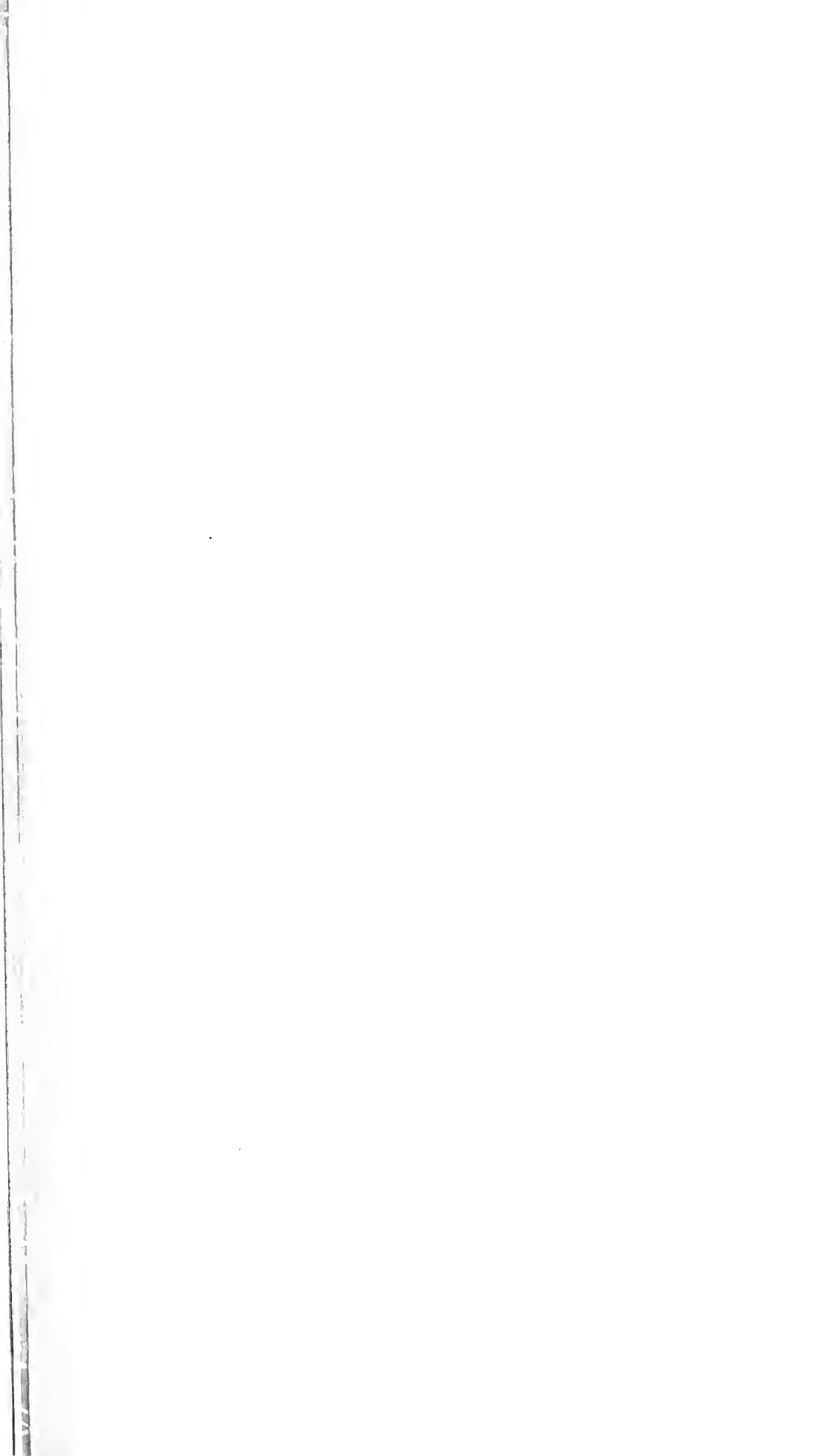




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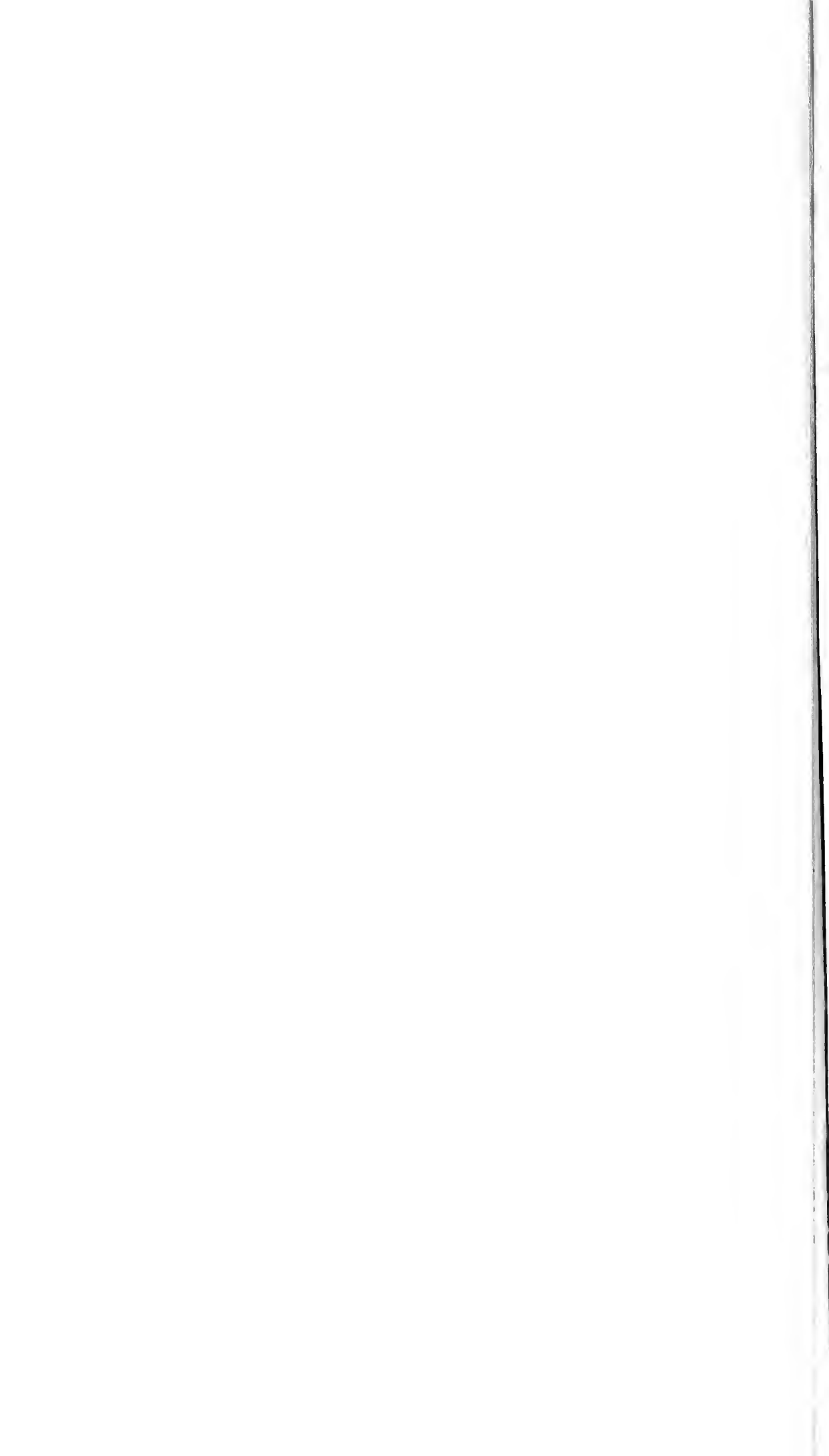
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The First Part
OF THE
HISTORY
OF THE
REFORMATION.

Whitehall, May 23. 1679.

THis Book, entituled [*The History of the Reformation of the Church of ENGLAND*] having been perused and approved by Persons of eminent Quality, and several Divines of great Piety and Learning, who have recommended it as a Work very fit to be made publick, as well for the Usefulness of the Matter, as for the Industry and Integrity the Author hath used in compiling of it; the Honourable Mr. Secretary *Coventry* doth therefore allow it to be Printed and Published.

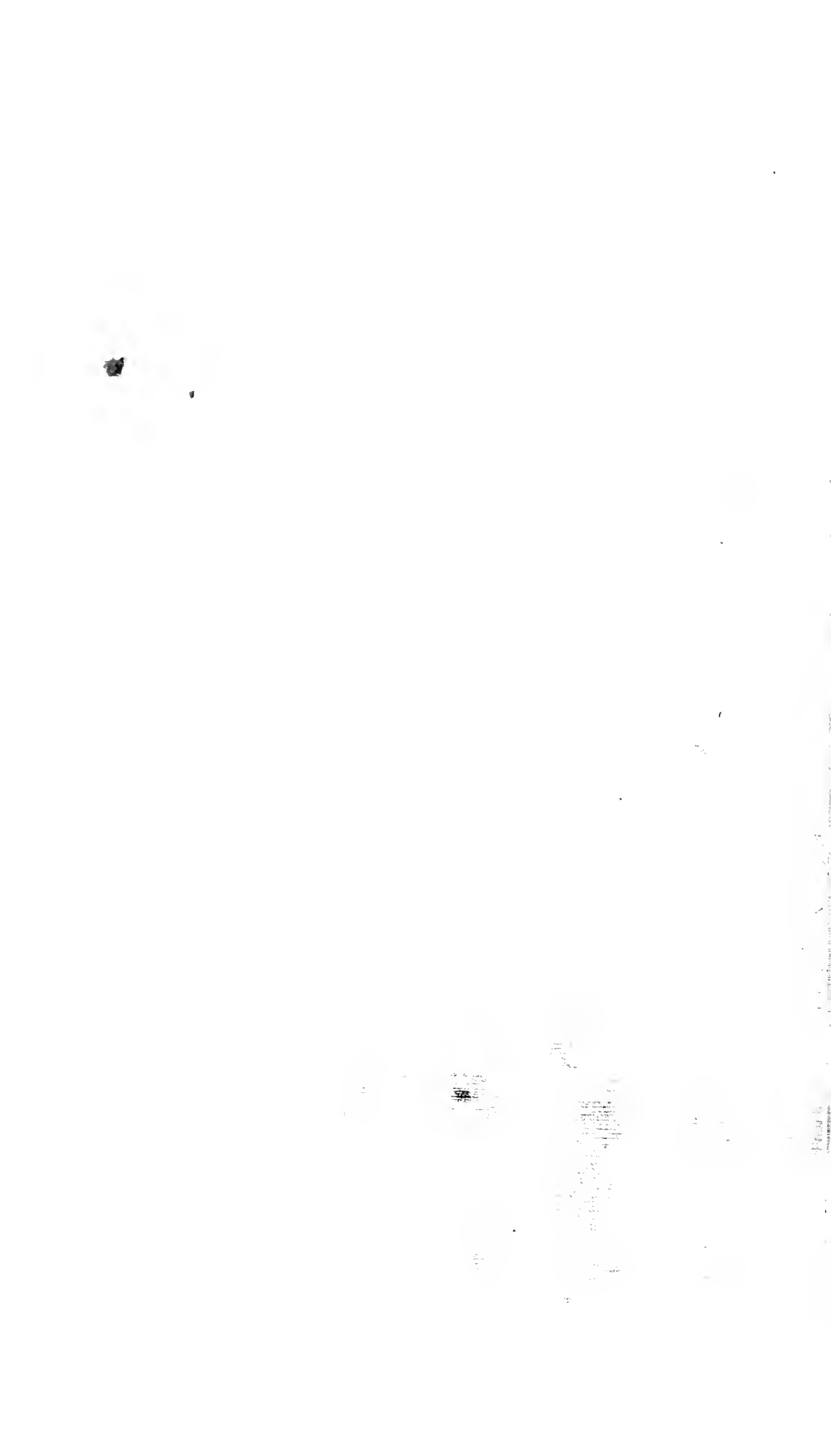
JO. COOKE.

THE
Historie of the
REFORMATION
of the
CHURCH of ENGLAND



LONDON
Printed for Ric: Chilwell

R. W. & S. J. P.



THE
OF THE
REFORMATION
OF THE

IN TWO PARTS.

The First Part.

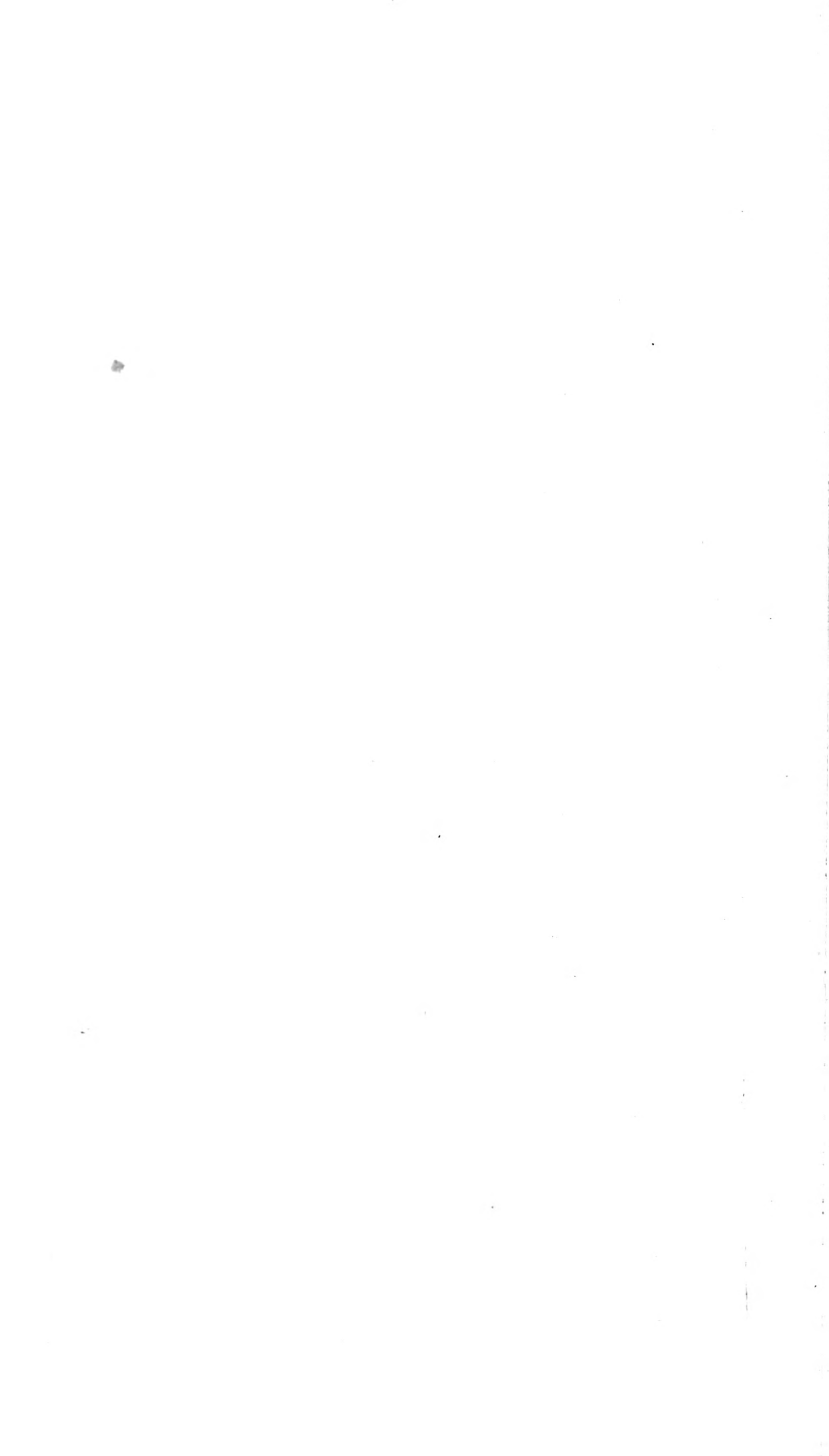
OF THE
Progress made in it during the Reign
OF

The Second Edition, Corrected.

By *GILBERT BURNET*, D.D.

L O N D O N,

Printed by *T. H.* for _____ at the Rose and Crown in
St. Paul's Church-yard, _____



177
275
512
164
21

TO THE
K I N G.

S I R,



THE first step that was made in the *Reformation* of this Church, was the restoring to Your Royal Ancestors the Rights of the Crown, and an entire Dominion over all their Subjects; of which they had been disseised by the craft and violence of an unjust Pretender: to whom the Clergy, though Your Majesties Progenitors had enriched them, by a bounty no less profuse than ill-managed, did not only adhere, but drew with them the Laity, over whose Consciences they had gained so absolute an Authority, that our Kings were to expect no Obedience from their People, but what the Popes were pleased to allow.

It is true, the Nobler part of the Nation did frequently in Parliament, assert the Regal Prerogatives against those Papal invasions; yet these were but faint endeavours, for an ill-executed Law is but an unequal match to a Principle strongly infused into the Consciences of the People.

But how different was this from the teaching of Christ and his Apostles? They forbade men to use all those Arts by which the Papacy grew up and yet subsists:

fills: They exhorted them to obey Magistrates, when they knew it would cost them their Lives: They were for setting up a Kingdom, not of this World, nor to be attained but by a holy and peaceable Religion. If this might every where take place, Princes would find Government both easie and secure: It would raise in their Subjects the truest courage, and unite them with the firmest charity: It would draw from them Obedience to the Laws, and Reverence to the Persons of their Kings. If the Standards of Justice and Charity, which the Gospel gives, of doing as we would be done by, and loving our Neighbours as our selves, were made the measures of mens actions, how steadily would Societies be governed, and how exactly would Princes be obeyed.

The design of the *Reformation*, was to restore Christianity to what it was at first, and to purge it of those Corruptions, with which it was over-run in the later and darker Ages.

GREAT SIR, This work was carried on by a slow and unsteady Progress under King *Henry the VIII*; it advanced in a fuller and freer course under the short but blessed Reign of King *Edward*; was Sealed with the Blood of many Martyrs under Queen *Mary*; was brought to a full settlement in the happy and glorious days of Queen *Elizabeth*; was defended by the Learned Pen of King *James*; but the established frame of it, under which it had so long flourished, was overthrown with Your Majesties blessed Father, who fell with it, and honoured it by its unexempld Suffering for it; and was again restored to its former beauty and order, by Your Majesties happy Return.

What

What remains to compleat and perpetuate this Blessing, the composing of our differences at home, the establishing a closer correspondence with the Reformed Churches abroad, the securing us from the restless and wicked practises of that Party, who hoped so lately to have been at the end of their designs; and that which can only entitle us to a Blessing from God, the Reforming of our Manners and Lives, as our Ancestors did our Doctrine and Worship; All this is reserved for Your Majesty, that it may appear, that Your Royal Title of Defender of the Faith is no empty Sound, but the real Strength and Glory of Your Crown.

For attaining these ends, it will be of great use to trace the steps of our first Reformers; for if the Landmarks they set be observed, we can hardly go out of the way. This was my chief design in the following sheets, which I now most humbly offer to Your Majesty, hoping that as You were graciously pleased to command that I should have free access to all *Records* for composing them, so You will not deny Your Royal Patronage to the History of that Work, which God grant Your Majesty may live to raise to its perfection, and to compleat in Your Reign the Glory of all Your Titles. This is a part of the most earnest as well as the daily Prayers of,

May it please Your Sacred Majesty,

Your Majesties most Loyal,

most Faithful, and most

devoted Subject and Servant,

G. BURNET.

THE
CONTENTS
OF THIS
VOLUME.

BOOK I.

*A Summary View of King Henry the Eighth's Reign, till the Pro-
cess of his Divorce was begun, in which the State of England,
chiefly as it related to Religion, is opened. Page 1.*

BOOK II.

*Of the Process of Divorce between King Henry and Queen Katha-
rine, and of what passed from the Nineteenth to the Twenty fifth
year of his Reign, in which he was declared Supreme Head of the
Church of England. Page 34.*

BOOK III.

*Of the other Transactions about Religion and Reformation; during
the rest of the Reign of King Henry the 8th. Page 179.*

COLLECTION OF RECORDS, &c.

Ad Librum Primum. Page 3.

Ad Librum Secundum. Page 9.

Ad Librum Tertium. Page 131.

*An APPENDIX concerning the Errors and Falshoods in San-
ders's Book of the English Schism. Page 273.*

ADDENDA. Page 305.

THE P R E F A C E.



Here is no part of History better received than the Account of great Changes, and Revolutions of States and Governments, in which the Variety of unlooked-for Accidents and Events, both entertains the Reader, and improves him.

Of all Changes, those in Religion that have been sudden and signal, are enquired into with the most searching Curiosity: where the Salvation of Souls being concern'd, the better sort are much affected; and the Credit, Honour, and Interest of Churches and Parties draw in these, who though they do not much care for the Religious part, yet make noise about it to serve other Ends. The Changes that were made in Religion in the last Century have produc'd such effects every where, that it is no wonder if all persons desire to see a clear account of the several steps in which they advanced, of the Counsels that directed them, and the Motives both Religious and Political that inclined men of all conditions to concur in them. Germany produced a Sleidan, France a Thuanus, and Italy a Frier Paul, who have given the World as full satisfaction in what was done beyond Sea as they could desire. And though the two last lived and died in the Communion of the Church of Rome, yet they have delivered things to Posterity, with so much Candour and Evenness, that their Authority is disputed by none but those of their own Party.

But while Foreign Churches have such Historians, ours at home have not had the like good fortune: for whether it was, that the Reformers at first presumed so far on their Legal and calm proceedings, on the continued Succession of their Clergy, the Authority of the Law, and the Protection of the Prince, that they judged it needless to write an History, and therefore employed their best Pens, rather to justify what they did, than to deliver how it was done; or whether by a meer neglect the thing was omitted, we cannot determine. True it is, that it was not done to any degree of Exactness, when matters were so fresh in mens memories, that things might have been opened with greater Advantages, and vouch'd by better Authority, than it is to be expected at this distance.

They were soon after much provok'd by Sanders's History, which he published to the World in Latin: yet either despising a Writer, who did so impudently deliver falsehoods, that from his own Book many of them may be disproved, or expecting a Command from Authority, they did not then set about it. The best account I can give of their silence is, that most of Sanders's Calumnies being levelled at Queen Elizabeth, whose birth and parents he designed chiefly to disgrace, it was thought too tender a Point by her wise Counsellors to be much enquired into: it gave too great credit to his Lies, to answer them; an Answer would draw forth a Reply, by which these Calumnies would still be kept alive; and therefore it was not without good reason thought

THE PREFACE.

Letter to let their *names* be moved and despised. From whence it is come that in this Age that Author is in such Credit, that now he is quoted with much assurance: most of all the Writers in the Church of Rome rely on his Testimony, as a good Authority. The Collectors of the General History of that Age, follow his third doctrine, some of them transcribe his very words. One Pollini a Dominican, published an History of the Changes that were made in England, in Italian, at Rome, Anno 1594. which he should more ingenuously have called a Translation or Paraphrase of Sanders's History: and of late more candidly, but not candidly, one of the best Pens of France has been employed to translate him into their Language, which has created such prejudices in the minds of many there, that our Reformation, which generally was more modestly spoken of, even by those who wrote against it, is now looked on by such as read Sanders, and believe him, as one of the foulest things that ever was.

Tox for all his Voluminous Work, had but few things in his Eye when he made his Collection, and designed only to discover the Corruptions and Cruelties of the Roman Clergy, and the Sufferings and Constancy of the Reformers. But his Work was written in haste, and there are so many defects in it, that it can by no means be called a Compleat History of these times; though I must add, that having compared his Acts and Monuments with the Records, I have never been able to discover any errors or prevarications in them, but the utmost fidelity and exactness. Parker Arch-bishop of Canterbury, designed only in his account of the British Antiquities, to do justice and honour to his See, and so gives us barely the Life of Cranmer, with some few and general hints of what he did. Hall was but a superficial Writer, and was more careful to get full Informations of the Cloaths that were worn at the Interiors of Princes, Justs, Tournaments, and great Solemnities, than about the Councils, or secret Transactions of the time he lived in. Holingshead, Speed, and Stow, give bare Relations of things that were Publick, and commit many faults. Upon their scent most of our later Writers have gone, and have only collected and repeated what they wrote.

The Lord Herbert judged it unworthy of him to trifle as others had done, and therefore made a more narrow search into Records and Original Papers, than all that had gone before him; and with great fidelity and industry, has given us the History of King Henry the Eighth. But in the Transactions that concern Religion, he dwells not so long as the matter required, leaving those to men of another Profession, and judging it perhaps not so proper for one of his condition to pursue a full and accurate Deduction of those matters.

Since he wrote, two have undertaken the Ecclesiastical History, Fuller and Heylin. The former got into his hands some few Papers, that were not seen before he published them; but being a man of fancy, and affecting an odd way of writing, his work gives no great Satisfaction. But Doct^r Heylin wrote smoothly and handsomly, his Method and Stile are good, and his Work was generally more read than any thing that had appeared before him: but either he was very ill informed, or very much led by his Passions; and he being wrought on by most violent prejudices against some that were concerned in that time, delivers many things in such a manner and so strangely, that one would think he had been secretly set on to it by those of the Church of Rome, though I doubt not he was a sincere Protestant, but violently carried away by some particular conceits. In one thing he is not to be excused, That he never vouched any Authority for what he writ, which is
not

THE PREFACE.

not to be forgiven any who write of Transactions beyond their own time, and deliver new things not known before. So that upon what grounds he wrote a great deal of his Book we can only conjecture, and many in their guesses are not apt to be very favourable to him.

Things being delivered to us with so much alloy and uncertainty, those of the Church of Rome do confidently disparage our Reformation. The short History of it, as it is put in their mouths, being, That it was begun by the lusts and passions of King Henry the Eighth, carried on by the Ravenousness of the Duke of Somerset, under Edward the Sixth, and confirmed by the Policy of Queen Elizabeth and her Council to secure her Title. These things being generally talked and spread abroad in Foreign parts, especially in France, by the new Translation of Sanders, and not being yet sufficiently cleared, many have desired to see a fuller and better account of those Transactions than has yet been given; so the thing being necessary, I was the more encouraged to set about it by some persons of great Worth and Eminence, who thought I had much leisure and other good Opportunities to go through with it, and wished me to undertake it. The person that did engage me chiefly to this work, was on many Accounts much fitter to have undertaken it himself, being the most indefatigable in his Industry, and the most Judicious in his Observations, of any I know, and is one of the greatest Mysters of State now living. But being engaged in the Service of the Church, in a Station that affords him very little leisure, he set me on to it, and furnished me with a curious Collection of his own Observations. And in some sort this work may be accounted his, for he corrected it with a most Critical Exactness; so that the first materials, and the last finishing of it, are from him. But after all this, I lie under such restraints from his Modesty, that I am not allowed to publish his Name.

I had two Objections to it, besides the knowledge of my own unsuitness for such a Work. One was my Unacquaintedness with the Laws and Customs of this Nation, not being born in it: the other was the Expence, that such a Search as was necessary, required, which was not easie for me to bear. My acquaintance with the most ingenious Master William Petyt Councillor of the Inner-Temple cleared one difficulty, he offering me his assistance and direction, without which I must have committed great faults. But I must acknowledge my self highly obliged by the favour and bounty of the Honourable Master of the Rolls, Sir Harebottle Grimstone, of whose Worth and Goodness to me I must make a large digression, if I would undertake to say all that the Subject will bear: The whole Nation expressed their value of him, upon the most Signal Occasion, when they made him their Mouth and Speaker in that Blessed Assembly which called home their King, after which real evidence all little Commendations may be well forborn. The Obligations he has laid on me are such, that as the Gratitude and Service of my whole life, is the only equal return I can make for them; so as a small tribute I judge my self obliged to make my acknowledgements in this manner, for the leisure I enjoy under his Protection, and the Support I receive from him; and if this work does the World any service, the best part of the Thanks is due to him, that furnished me with particular Opportunities of Carrying it on. Nor must I conceal the Nobleness of that Renown'd Promoter of Learning Mr. Boyle, who contributed liberally to the Expence this Work put me to.

Upon these encouragements I set about it, and began with the Search of all Publick Records and Offices, the Parliament and Treaty-Rolls, with all the Patent-

THE PREFACE.

Patent-Rolls, and the Registers of the Sees of Canterbury and London, and of the Augmentation-Office. Then I laid out for all the MSS. I could hear of, and found things beyond my Expectation in the famous Cotton Library, where there is such a Collection of Original Papers relating to these times, as perhaps the World can shew nothing like it. I had also the favour of some MSS. of great value, both from the Famous and eminently Learned Doctor Sullingket, who gave me great Assistance in this Work, and from Mr. Petyt and others. When I had look'd these over, I then us'd all the Endeavours I could, to gather together the Books that were printed in those days, from which I not only got considerable hints of matters of Fact, but (that which I chiefly look'd for) the Arguments upon which they managed the Controversies then on foot, of which I thought it was the part of an Ecclesiastical Historian to give an Account, as I could recover them, that it may appear upon what Motives and Grounds they proceeded.

The Three chief Periods of Henry the Eighth his Reign, in which Religion is concerned, are, First, From the beginning of his Reign, till the Process of his Divorce with Queen Katharine commenced. The Second is from thence, till his total Breaking off from Rome, and setting up his Supremacy over all Causes and Persons. The Third is from that, to his Death.

When I first set about this Work, I intended to have carried on the History of the Reformation to the Reign of Queen Elizabeth, in which it was finish'd and fully settled; but I was forced to change that Resolution. The chief reason, among many others, was, that I have not yet been able to discover such full Informations of what pass'd under the Succeeding Reigns, as were necessary for a History; and though I have search'd the publick Registers of that time, yet I am still in the dark my self in many particulars. This made me resolve on publishing this Volume first, hoping that those in whose hands any Manuscripts or Papers of that time lie, will from what is now performed, be encouraged to Communicate them: or if any have made a considerable Progress in those Collections, I shall be far from envying them the honour of such a Work, in which it had been inexcusable Vanity in me to have medled, if the desires of others, who have great Power over me, had not prevail'd with me to set about it. And therefore, though I have made a good Advance in the following part of the Work, I shall most willingly resign it up to any who will undertake it, and they shall have the free use of all my Papers. But if none will set about it, who yet can furnish materials towards it, I hope their zeal for carrying on so desired a Work, will engage them to give all the help to it that is in their Power.

There is only one passage belonging to the next Volume, which I shall take notice of here, since from it I must plead my Excuse for several defects, which may seem to be in this Work. In the Search-I made of the Rolls and other Offices, I wondred much to miss several Commissions, Patents, and other Writings, which by clear evidence I knew were Granted, and yet none of them appeared on Record. This I could not impute to any thing but the omission of the Clerks, who failed in the enrolling those Commissions, though it was not likely that matters of so high Concernment should have been neglected, especially in such a Critical time, and under so severe a King. But as I continued down my search to the Fourth year of Queen Mary, I found in the Twelfth Roll of that year, a Commission, which cleared all my former doubts, and by which I saw what was become of the things I had so anxiously searched after. We have heard of the Expurgation of Books practi-
sed

THE PREFACE.

sed in the Church of Rome, but it might have been imagined, that publick Registers and Records would have been safe; yet lest these should have been afterwards Confessors, it was resolved they should then be Martyrs; for on the 29th of December, in the 4th year of her Reign, a Commission was issued out under the Great Seal to Bonner Bishop of London, Cole Dean of St. Pauls, and Martine a Doctor of the Civil Law, which is of that importance, that I shall here insert the material words of it: Whereas it is come to our knowledge, that in the time of the late Schisme divers Compts, Books, Scrolls, Instruments, and other Writings were practised, devised, and made, concerning Professions against the Popes Holiness, and the See Apottolick; and also fundry infamous Scrutinies taken in Abbeyes and other Religious Houses, tending rather to subvert and overthrow all good Religion and Religious Houses, than for any truth contained therein: Which being in the Custody of divers Registers, and we intending to have those Writings brought to knowledge, whereby they may be considered and ordered according to our Will and Pleasure; thereupon, those three or any two of them are empowered to cite any persons before them, and examine them upon the Premises upon Oath, and to bring all such Writings before them, and certifie their diligence about it to Cardinal Pool, that further order might be given about them.

When I saw this, I soon knew which way so many Writings had gone: and as I could not but wonder at their boldness, who thus presumed to raze so many Records; so their ingenuity in leaving this Commission in the Rolls, by which any who had the Curiosity to search for it, might be satisfied how the other Commissions were destroyed, was much to be commended. Yet in the following Work, it will appear that some few Papers escaped their hands.

I know it is needless to make great Protestations of my sincerity in this Work. These are of course, and are little considered, but I shall take a more effectual way to be believed, for I shall vouch my Warrants for what I say, and tell where they are to be found. And having copied out of Records and MISS. many Papers of great importance, I shall not only insert the substance of them in the following Work, but at the end of it shall give a Collection of them at their full length, and in the Language in which they were originally written: from which as the Reader will receive full Evidence of the truth of this History; so he will not be ill pleased, to observe the Genius and way of the Great Men in that time, of which he will be better able to judge, by seeing their Letters and other Papers, than by any representation made of them at second hand. They are digested into that order, in which they are referred to in the History.

It will surprize some to see a Book of this Bigness, written of the History of our Reformation, under the Reign of King Henry the Eighth: since the true beginnings of it, are to be reckoned from the Reign of King Edward the 6. in which the Articles of our Church, and the Forms of our Worship, were first compiled and set forth by Authority. And indeed in King Henry's time the Reformation was rather conceived than brought forth, and two Parties were in the last 18 years of his Reign struggling in the Womb, having now and then advantages on either side, as the unconstant humour of that King changed, and as his Interests, and often as his Passions swayed him.

Cardinal Wolsey had so dissolved his mind into pleasures, and puffed him up with Flattery and servile Compliances, that it was not an easie thing to serve him; for being boisterous and impatient naturally, which was much

THE PREFACE.

Letting by his moſt extraordinary civility and high conceit of his own Learning and Skill, he was one of the moſt accompliſh'd perſons in the World.

The Book which he wrote, had engag'd him deep in theſe Controverſies, and by perpetual flatteries, he was brought to ſwear it was written with ſome degrees of Inſpiration. And Luther in his Answer had treated him ſo unmanly, that it was only the neceſſity of his Affairs, that forc'd him into any correſpondence with that Party in Germany.

And though Cranmer and Cromwel improv'd every advantage; that either the Kings temper, or his Affairs offer'd them, as much as could be; yet they were to be pitied, having to do with a Prince, who upon the ſlighteſt provocions threw down thoſe whom he had moſt advanced; which Cromwel felt ſeverely, and Cranmer was ſometimes near it.

The faults of this King being ſo conſpicuous, and the ſeverity of his proceedings ſo unjuſtifiable, particularly that heinous violation of the moſt ſacred Rules of Juſtice and Government, in condemning men without bringing them to make their Answers; moſt of our Writers have ſeparated the Concerns of this Church from his Reign: and imagining that all he did, was founded only on his Revenge upon the Court of Rome, for denying his Divorce, have taken little care to examine how matters were tranſacted in his time.

But if we conſider the great things that were done by him, we muſt acknowledge that there was a ſignal Providence of God, in raiſing up a King of his temper, for clearing the way to that bleſſed Work that followed: and that could hardly have been done, but by a man of his humour; ſo that I may very fitly apply to him the witty Simile of an ingenious Writer, who compares Luther to a Poſtillion in his waxed Boots and oiled Coat, luſhing his horſes through thick and thin, and beſpattering all about him.

This Character beſits King Henry better (ſaving the Reverence due to his Crown) who as the Poſtillion of Reformation, made way for it through a great deal of mire and filth. He abolifhed the Popes Power, by which not only that Tyranny was deſtroyed, which had been long an heavy burthen on this oppreſſed Nation; but all the Opinions, Rites, and Conſtitutions, for which there was no better Authority than Papal Decrees, were to fall to the ground; The Foundation that ſupported them being thus ſapped. He ſuppreſſed all the Monaſteries; in which though there were ſome inexcuſable faults committed, yet he wanted not reaſon to do what he did. For the Foundation of thoſe Houſes being laid on the Superſtitious Conceit of Redeeming Souls out of Purgatory, by ſaying Maſſes for them; they whoſe Office that was, had by counterſeiting Relicks, by forging of Miracles, and other like Impoſtures, drawn together a vaſt Wealth, to the enriching of their Saints, of whom ſome perhaps were damn'd Souls, and others were never in being. Theſe Arts being detected, and withal their great Viciouſneſs in ſome places, and in all, their great abuſe of the Chriſtian Religion, made it ſeem unfit they ſhould be continued. But it was their dependence on the See of Rome, which, as the ſtate of things then was, made it neceſſary that they ſhould be ſuppreſſed. New Foundations might have done well, and the ſcantneſs of thoſe, conſidering the number and wealth of thoſe which were ſuppreſſed, is one of the great blemiſhes of that Reign. But it was in vain to endeavour to amend the old ones. Their Numbers were ſo great, their Riches and Interests in the Nation ſo conſiderable; that a Prince of Ordinary mettal would not have attempted ſuch a deſign, much leſs have compleated it in Five years time. With theſe fell the Superſtition of Images, Reliques, and the Redemption of Souls out of Purgatory.

THE PREFACE.

Purgatory. And those Extravagant Addresses to Saints that are in the Roman Offices were thrown out, only an Ora pro nobis was kept up, and even that was left to the liberty of Priests, to leave it out of the Litanies as they saw cause. These were great preparations for a Reformation. But it went further, and two things were done, upon which a greater Change was reasonably to be expected. The Scriptures were Translated into the English Tongue, and set up in all Churches, and every one was admitted to read them, and they alone were declared the Rule of Faith. This could not but open the Eyes of the Nation, who finding a profound silence in these Writings about many things, and a direct opposition to other things that were still retained, must needs conclude, even without deep Speculations or nice Disputing, that many things that were still in the Church had no ground in Scripture, and some of the rest were directly contrary to it. This Cranmer knew well would have such an operation, and therefore made it his chief business to set it forward, which in Conclusion he happily effected.

Another thing was also established, which opened the way to all that followed: That every National Church was a Compleat Body within it self, so that the Church of England, with the Authority and Concurrence of their Head, and King, might examine and reform all Errors and Corruptions, whether in Doctrine or Worship. All the Provincial Councils in the ancient Church, were so many Precedents for this, who condemned Heresies, and Reformed abuses as the occasion required. And yet these being all but parts of one Empire, there was less reason for their doing it, without staying for a General Council, which depended upon the pleasure of one man (the Roman Emperor) than could be pretended, when Europe was divided into so many Kingdoms: By which a common Concurrence of all these Churches was a thing scarce to be expected; and therefore this Church must be in a very ill Condition, if there could be no endeavours for a Reformation, till all the rest were brought together.

The Grounds of the new Covenant between God and Man in Christ, were also truly stated, and the terms on which Salvation was to be hoped for, were faithfully opened according to the New Testament. And this being in the strict notion of the Word, the Gospel, and the glad tidings preached through our Blessed Lord and Saviour, it must be confessed that there was a great Progress made, when the Nation was well instructed about it; though there was still an alloy of other Corruptions, embasing the Purity of the Faith. And indeed in the whole progress of these Changes, the Kings design seemed to have been to terrifie the Court of Rome, and cudgel the Pope into a Compliance with what he desired: for in his heart he continued addicted to some of the most extravagant Opinions of that Church, such as Transubstantiation and the other Corruptions in the Mass, so that he was to his lives end more Papist than Protestant.

There are two Prejudices, which men have generally drunk in against that time. The one is, from the Kings great Enormities, both in his personal Deportment and Government, which make many think, no good could be done by so ill a man, and so cruel a Prince. I am not to defend him, nor to lessen his faults. The wastness and irregularity of his Expence procured many heavy Exactions, and twice extorted a publick Discharge of his debts, embayed the Coin, with other Irregularities. His proud and impatient Spirit occasioned many cruel proceedings. The taking so many lives, only for denying his Supremacy, particularly Fisher's and More's, the one being extreme old,
and

THE PREFACE.

and the other ore of the Glories of his Nation, for Probity and Learning: The taking advantage from some Eruptions in the North, to break the Indemnity he had before proclaimed to those in the Rebellion, even though they could not be proved Guilty of those second disorders: His extream Severity to all Cardinal Pool's Family: his cruel using, first Cromwel, and afterwards the Duke of Norfolk and his Son, besides his unexampled Proceedings against some of his Wives; and that which was worst of all, the laying a Precedent for the subversion of Justice, and oppressing the clearest Innocence, by attainting men without hearing them: These are such remarkable blemishes, that as no man of ingenuity can go about the whitening them; so the poor Reformers drunk so deep of that bitter Cup, that it very ill becomes any of their followers, to endeavour to give fair Colours to those red and bloody Characters, with which so much of his Reign is stained.

Yet after all this sad enumeration, it was no new nor unusual thing in the methods of Gods Providence, to employ Princes who had great mixtures of very gross faults, to do signal things for his Service. Not to mention David and Solomon, whose sins were expiated with a severe Repentance; it was the bloody Cyrus that sent back the Jews to their Land, and gave them leave to re-build their Temple. Constantine the Great is by some of his Enemies charged with many blemishes both in his Life, and Government. Clovis of France, under whom that Nation received the Christian Faith, was a monster of Cruelty and Perfidiousness, as even Gregory of Tours represents him, who lived near his time, and nevertheless makes a Saint of him. Charles the Great; whom some also make a Saint, both put away his Wife for a very slight cause, and is said to have lived in most unnatural lusts with his own Daughter. Irene, whom the Church of Rome magnifies, as the Restorer of their Religion in the East, did both contrary to the Impressions of Nature, and of her Sex, put out her own Sons Eyes, of which he died soon after, with many other execrable things. And whatever Reproaches those of the Church of Rome cast on the Reformation, upon the account of this Kings faults, may be easily turned back on their Popes, who have never failed to court and extol Princes that served their ends, how gross and scandalous soever their other faults have been. As Phocas, Brunichild, Irene, Mathildis, Edgar of England, and many more. But our Church is not near so much concerned in the persons of those Princes, under whom the Reformation began, as theirs is in the persons of their Popes, who are believed to have far higher Characters of a Divine Power and Spirit in them, than other Princes pretend to. And yet if the Lives of those Popes, who have made the greatest advances in their Jurisdiction be examined, particularly Gregory the Seventh, and Boniface the Eighth, vices more eminent, than any can be charged on King Henry, will be found in them. And if a lewd and wicked Pope may yet have the Holy Ghost dwelling in him, and directing him infallibly; why may not an ill King do so good a Work as set a Reformation forward? And if it were proper to enter into a dissection of Four of those Popes, that sat at Rome during this Reign, Pope Julius will be found beyond him in a vast Ambition, whose bloody Reign did not only embroil Italy, but a great part of Christendome. Pope Leo the Tenth was as extravagant and prodigal in his expence, which put him on baser Shifts, than ever this King used, to raise money; not by embasing the Coin, or raising new and heavy Taxes, but by embasing the Christian Religion, and prostituting the pardon of sin in that foul trade of Indulgences. Clement the Seventh

THE PREFACE.

Seventh was false to the highest degree; a vice which cannot be charged on this King. And Paul the third was a vile and lowd Priest, who not only kept his Whore, but gloried in it, and raised one of his Bastards to an high Dignity, making him Prince of Parma and Piacenza; and himself is said to have lived in Incest with others of them. And except the short Reign of Hadrian the Sixth, there was no Pope at Rome all this while, whose example might make any other Prince blush for his faults; so that Guicciardine, when he calls Pope Clement a good Pope, adds, I mean not Goodness Apostolical, for in those days he was esteemed a good Pope, that did not exceed the wickedness of the worst of Men.

In sum, Gods ways are a great Deep, who has often shewed his Power and Wisdom, in raising up unlikely and unpromising Instruments, to do great services in the World; not always employing the best Men in them, lest good Instruments should share too deep in the Praises of that, which is only due to the Supreme Creator and Governour of the World. And therefore he will stain the pride of all Glory, that such as Glory may only Glory in the Lord. Jehu did an acceptable Service to God, in destroying the Idolatry of Baal, though neither the way of doing it be to be imitated, being grossly insincere, nor was the Reformation compleat, since the Worshipping the two Calves was still kept up; and it is very like, his chief design in it, was to destroy all the Party that favoured Ahab's Family; yet the thing was good, and was rewarded by God: So whatever this Kings other faults were, and how defective soever the Change he made was, and upon what ill motives soever it may seem to have proceeded; yet the things themselves being good, we ought not to think the worse of them because of the Instrument, or manner by which they were wrought; but are to adore and admire the paths of the Divine Wisdom, that brought about such a Change, in a Church, which being subjected to the See of Rome, had been more than any other part of Europe most tame under its Oppressions, and was most deeply drenched in Superstition: And this by the means of a Prince, who was the most devoted to the Interest of Rome of any in Christendome, and seemed to be so upon knowledge, being very learned; and continued to the last much leavened with Superstition, and was the only King in the World whom that See declared, Defender of the Faith. And that this should have been carried on so far, with so little Opposition, some risings though numerous and formidable being scattered and quieted without Blood; and that a mighty Prince, who was Victorious almost in all his undertakings, Charles the 5th. and was both provoked in point of Honour and Interest, yet could never find one spare season to turn his Arms upon England, are great Demonstrations of a particular Influence of Heaven in these Alterations, and of its watchful care of them.

But the other prejudice touches the Reformation in a more vital and tender part; and it is, That Cranmer and the other Bishops, who promoted the Reformation in the Succeeding Reign, did in this comply too servilly with King Henry's humors, both in carrying on his frequent Divorces, and in retaining those Corruptions in the Worship, which by their throwing them off in the beginning of King Edward's Reign, we may conclude were then condemned by them; so that they seem to have prævaricated against their Consciences in that Compliance.

It were too faint a way of Answering so severe a Charge, to turn it back on the Church of Rome, and to shew the base Compliances of some, even of the best of their Popes, as Gregory the Great, whose Congratulations to

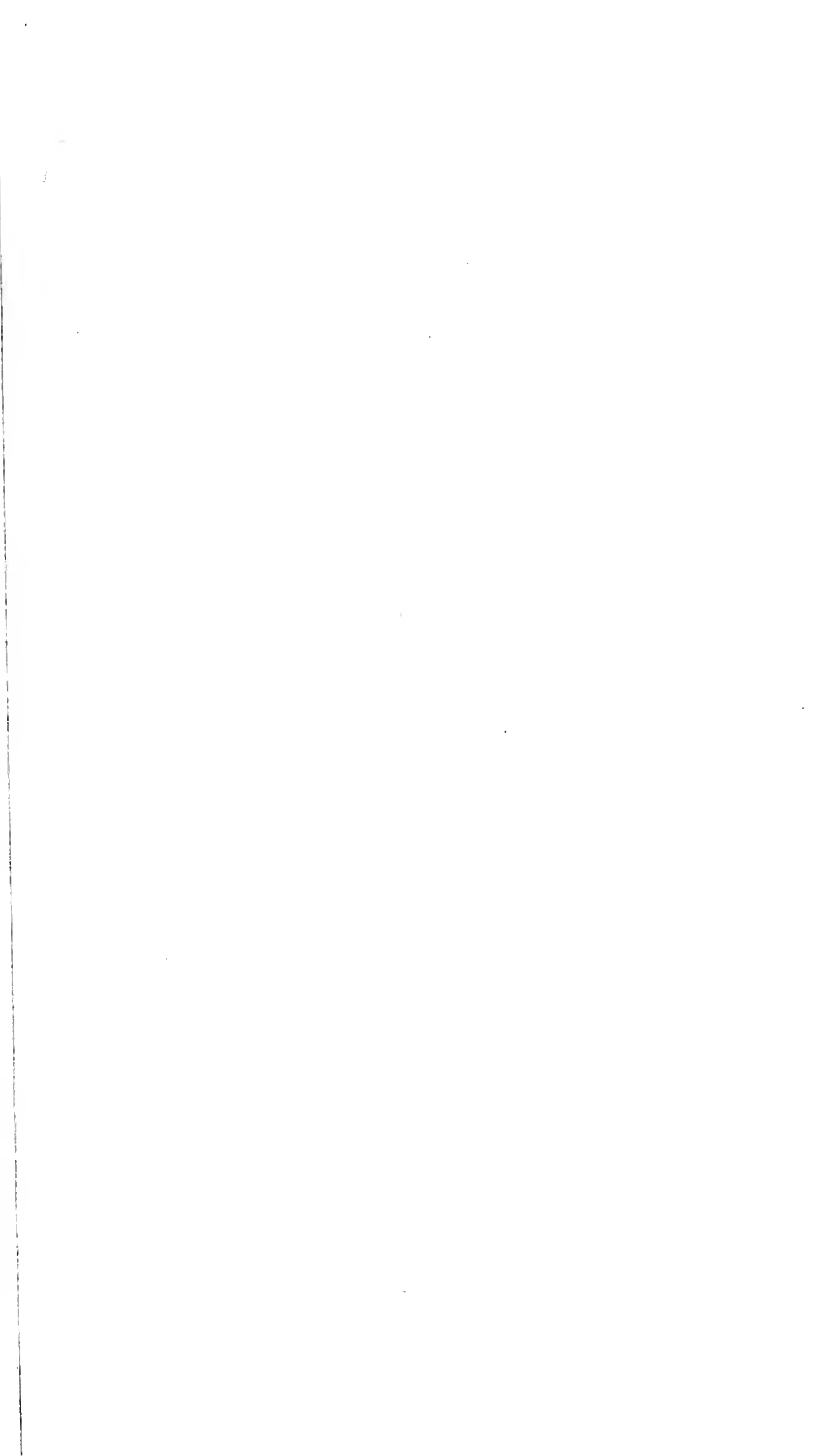
THE PREFACE.

the Ujiper Phocas, are a strain of the meanest, and undeeentest flattery that ever was put in writing. And his Compliments to Brunichild, who was one of the greatest Monsters both for Lust and Cruelty that ever her Sex produced, show that there was no person so wicked that he was ashamed to flatter: but the blemishing them will not (I confess) excuse our Reformers, therefore other things are to be considered for their Vindication. They did not at once attain the full knowledge of Divine Truth, so that in some particulars, as in that of the Corporal Presence in the Sacrament, both Cranmer and Ridley were themselves then in the dark. Bertram's Book first convinced Ridley, and he was the chief Instrument in opening Cranmer's eyes; So if themselves were not then enlightned, they could not instruct others. As for other things, such as the giving the Cup to the Laity, the Worshipping God in a known Tongue, and several Reformatiions about the Mass, though they judged them necessary to be done as soon as was possible; yet they had not so full a persuasion of the necessity of these, as to think it a sin not to do them. The Prophets words to Naaman the Syrian, might give them some colour for that mistake, and the practise of the Apostles, who continued not only to worship at the Temple, but to Circumcise and to offer Sacrifices (which must have been done by St. Paul, when he purified himself in the Temple) even after the Law was dead, by the appearing of the Gospel, seemed to excuse their Compliance. They had also observed, that as the Apostles were all things to all men, that so they might gain some; so the Primitive Christians had brought in many rites of Heathenism into their Worship: Upon which inducements they were wrought on to comply in some uneaste things, in which if these excuses do not wholly clear them, yet they very much lessen their Guilt.

And after all this, it must be confessed they were men, and had mixtures of fear and humane infirmities with their other excellent Qualities. And indeed Cranmer was in all other points so extraordinary a person, that it was perhaps fit, there should be some ingredients in his Temper, to lessen the Veneration, which his great worth might have raised too high, if it had not been for these feeblenesses, which upon some occasions appeared in him. But if we examine the failings of some of the greatest of the Primitive Fathers, as Athanasius, Cyril, and others, who were the most zealous asserters of the Faith, we must conclude them to have been nothing inferior to any that can be charged on Cranmer; whom if we consider narrowly, we shall find as eminent virtues, and as few faults in him, as in any Prelate that has been in the Christian Church for many Ages. And if he was prevailed on to deny his Master through fear, he did wash off that stain by a sincere Repentance and a patient Martyrdome, in which he expressed an eminent resentment of his former frailty, with a pitch of Constancy of mind above the rate of modern Examples,

But their virtues as well as their faults are set before us for our instruction; and how frail soever the vessels were, they have conveyed to us a treasure of great value, The pure Gospel of our Lord and Saviour: which if we follow, and govern our lives and hearts by it, we may hope in easier and plainer paths to attain that Blessedness, which they could not reach but through scorching flames: and if we do not improve the Advantages, which this light affords, we may either look for some of those trials, which were sent for the exercise of their Faith and Patience, and perhaps for the punishment of their former Compliance; or if we escape these, we have cause to fear worse in the Conclusion.

THE





H. B. in p. 151

Natus 1491
 Jun 28
 Patri Successit
 in Regno
 1509 Apr. 22



Obijt 1547
 Jan. 28
 Anno Aetat
 57

1727.3 - Printed for Ric. Chipwell, at the Rose and Crown in St. Pauls Church yard.

THE
 HISTORY
 OF THE
 REFORMATION
 OF THE
 Church of England.

BOOK I.

A Summary View of King Henry the Eighth's Reign, till the Process of his Divorce was begun, in which the State of England, chiefly as it related to Religion, is opened.



ENGLAND had for a whole Age felt the Miseries of a long and cruel War between the Two Houses of York and Lancaster; during which time as the Crown had lost great Dominions beyond Sea, so the Nation was much impoverished, many Noble Families extinguisht, much Blood shed, great Animosities every where raised, with all the other Miseries of a lasting Civil War: But they now saw all these happily composed, when the Two Families did unite in King Henry the Eighth. In his Fathers Reign they were rather cemented and joyned than united; whose great Partiality to the House of Lancaster, from which he was Descended, and Severity to the Branches of the House of York, in which even his own Queen had a large share, together with the Impostors that were set up to disturb his Reign, kept these Heats alive, which were now all buried in his Grave: and this made the Succession of his Son so univerally acceptable to the whole Nation, who now hoped to revive their former pretensions in France, and to have again a large share in all the Affairs of Europe, from which their Domestick Broils had so long excluded them.

There was another thing, which made his first coming to the Crown no less acceptable, which was, that the same day that his Father

King Henry's
 Succession to
 the Crown.
 Apr. 22. 1509.

He proceeds
 against Dudley
 and Empson.

His says
the same day.
C. H. 202
says the day
following.

Father died, he ordered *Dudley* and *Empson* to be committed to the Tower: His Father, whether out of Policy, or Inclination, or both, was all his life much set on the gathering of Treasure, so that those Ministers were most acceptable, who could fill his Coffers best: and though this occasioned some Tumults, and disposed the People to all those Commo- tions, which fell out in his Reign: yet he being successful in them all, con- tinued in his course of heaping up Money.

Towards the end of his Life, he found out those Two Instruments, who out-did all that went before them, and what by vexatious Suits upon Penal but obsolete Laws, what by unjust Imprisonments, and other vio- lent and illegal proceedings, raised a general *odium* upon the Govern- ment; and this grew upon him with his years, and was come to so great a height towards the end of his Life, that he died in good time for his own quiet: For as he used all possible endeavours to get Money, so what he got, he as carefully kept, and distributed very little of it among those about him, so that he had many Enemies, and but few Friends. This being well considered by his Son, he began his Government with the disgrace of those Two Ministers, against whom he proceeded according to Law; all the other inferior Officers whom they had made use of were also imprisoned.

When they had thus fallen, many and great Complaints came in from all parts against them; they also apprehending the danger they were like to be in upon their Masters Death, had been practising with their Part- ners to gather about them all the Power they could bring together, whe- ther to secure themselves from popular Rage, or to make themselves seem considerable, or formidable to the new King. This and other Crimes being brought in against them, they were found guilty of Treason in a legal Trial. But the King judged this was neither a sufficient Reparation to his Oppressed People, nor Satisfaction to Justice: There- fore he went further, and both ordered Restitution to be made by his Fathers Executors of great Sums of Money, which had been unjustly extorted from his Subjects; and in his first Parliament which he Sum- moned to the Twenty first of *January* following, he not only delivered up *Empson* and *Dudley* with their Complices to the Justice of the Two Houses, who attainted them by Act of Parliament, and a little after gave order for *their Execution*; but did also give his Royal Assent to those other Laws by which the Subject was secured from the like Oppressions for the future: and that he might not at all be suspected of any such In- clinations as his Father had to amass Treasure, he was the most mag- nificent in his Expence of any Prince in Christendome, and very boun- tiful to all about him; and as one extreme commonly produces ano- ther, so his Fathers Covetousness led him to be Prodigal, and the vast Wealth which was left him, being reckoned no less than 1800000 *l.* was in Three years dissipated, as if the Son in his expence had vied Industry with his Father in all his Thrift.

Thomas Earl of *Surrey*, (afterwards Duke of *Norfolk*) to shew how compliant he was to the Humors of the Princes whom he served, as he had been Lord-Treasurer to the Father the last Seven years of his Life; so being continued in the same Office by this King, did as dextrously comply with his Prodigality, as he had done formerly with his Fathers sparingness.

Hall.

He holds a
Parliament.
Jan. 21. 1510.

Aug. 13.

His great
Expence.

But

But this in the beginning of the Princes Reign did much endear him both to the Court and Nation: there being a freer Circulation of Money by which Trade was encouraged; and the Courtiers tasted so liberally of the Kings bounty, that he was every where much magnified, though his Expence proved afterwards heavier to the Subjects, than ever his Fathers Avarice had been.

Another thing that raised the Credit of this King was, the great Esteem he was in beyond Sea, both for his Wisdom and Power; so that in all the Treaties of Peace and War he was always much considered; and he did so exactly pursue that great Maxime of Princes, or *Holding the Balance*, that still as it grew heavier, whether in the Scale of *France*, or *Spain*, he governed Himself and Them as a wise *Arbiter*. His first Action was against *France*, which by the Accession of the Dutchy of *Brittain*, through his Fathers over-sight, was made greater and more formidable to the Neighbouring Princes; therefore the *French* Successes in *Italy* having United all the Princes there against them, *Spain* and *England* willingly joyned themselves in the Quarrel. The Kingdom of *Spain* being also then United, conquered *Navarre*, which set them at great ease, and weakened the King of *France* on that side. Whose Affairs also declining in *Italy*, this King finding him so much lessened, made Peace with him; having first managed his share of the War, with great Honour at Sea and Land: For, going over in Person, he did both defeat the *French* Army, and take *Terwin* and *Tourney*; the former he demolished, the latter he kept: and in these Exploits he had an unusual Honour done him, which though it was a slight thing, yet was very pleasant to him; *Maximilian* the Emperor taking Pay in his Army, amounting to a Hundred Crowns a-day, and upon all publick Solemnities giving the King the precedence.

The Peace between *England* and *France* was made firmer by *Lewis* the *French* Kings Marrying *Mary* the Kings Sister; but he dying soon after, new Counsels were to be taken. *Francis*, who succeeded, did in the beginning of his Reign, court this King with great Offers to renew the Peace with him, which was accordingly done. Afterward *Francis* falling in with all his Force upon the Dutchy of *Milan*, all endeavours were used to engage King *Henry* into the War, both by the Pope and Emperor, this last feeding him long with hopes of resigning the Empire to him, which wrought much on him; insomuch that he did give them a great Supply in Money, but he could not be engaged to divert *Francis* by making War upon him: and *Francis* ending the War of *Italy* by a Peace, was so far from resenting what the King had done, that he courted him into a straiter League, and a Match was agreed between the *Dolphin* and the Lady *Mary* the Kings Daughter, and *Tourney* was delivered up to the *French* again.

But now *Charles*, Arch-Duke of *Austria* by his Father, and Heir to the House of *Burgundy* by his Grand-mother, and to the Crown of *Spain* by his Mother, began to make a great Figure in the World; and his Grand-father *Maximilian* dying, *Francis* and He were Corrivals for the Empire: but *Charles* being preferred in the Competition, there followed, what through personal Animosities, what through reason of State, and a desire of Conquest, lasting Wars between them; which though they were sometimes for a while closed up, yet were never

clearly ended. And those two great Monarchs as they eclipsed most other Princes about them, so they raised this Kings glory higher, both courting him by turns, and that not only by earnest and warm Addres- ses, but oft by unusual Submissions; in which they, knowing how great an Ingredient Vanity was in his temper, were never deficient when their Affairs required it. All which tended to make him appear greater in the eyes of his own People. In the Year 1520. there was an Interview agreed on between the *French King* and Him; but the Emperor, to prevent the effects he feared from it, resolved to out-do the *French King* in the Complement, and without any Treaty or previous Assurances came to *Dover*, and solicited the Kings friendship against *Francis*: and to advance his design gained Cardinal *Wolsey*, who then Governed all the Kings Counsels, by the promise of making him Pope; in which he judged he might, for a present Advantage, promise a thing that seemed to be at so great a distance, (Pope *Leo* the Tenth being then but a young Man) and with rich Presents, which he made both to the King, the Cardinal, and all the Court, wrought much on them. But that which prevailed most with the King was, that he saw, though *Charles* had great Dominions, yet they lay at such a distance, that *France* alone was a sufficient Counterpoise to him; but if *Francis* could keep *Milan*, recover *Naples*, *Burgundy*, and *Navarre*, to all which he was then preparing, he would be an uneasie Neighbour to himself; and if he kept the footing he then had in *Italy*, he would lie so heavy on the Papacy, that the Popes could no longer carry equally in the Affairs of Christen- dome, upon which much depended, according to the Religion of that time. Therefore he resolved to take part with the Emperor, till at least *Francis* was driven out of *Italy*, and reduced to juster terms: so that the following Interview between *Francis* and him, produced no- thing but a vast Expence and high Complements: and from a second Interview between the King and the Emperor, *Francis* was full of jea- lousie, in which what followed justified his apprehensions; for the War going on between the Emperor and *Francis*, the King entred in a League with the former, and made War upon *France*.

But the Pope dying sooner than it seems the Emperor look'd for, Car- dinal *Wolsey* claimed his promise for the Papacy; but before the Messen- ger came to him, *Adrian* the Emperors Tutor was chosen Pope: yet to feed the Cardinal with fresh hopes, a new promise was made for the next vacancy, and in the mean while he was put in hope of the Arch- Bishoprick of *Toledo*. But two years after, That Pope dying, the Em- peror again broke his word with him; yet though he was thereby to- tally alienated from him, he concealed his indignation, till the publick Concerns should give him a good opportunity to prosecute it upon a better colour; and by his Letters to *Rome*, dissembled his resentments so artificially, that in a Congratulation he wrote to Pope *Clement*, He protested his Election was matter of such joy both to the King and himself, that nothing had ever befallen them which pleased them bet- ter, and that he was the very person, whom they had wished to see raised to that Greatness. But while the War went on, the Emperor did cajole the King with the highest Complements possible, which al- ways wrought much on him, and came in person into *England* to be installed Knight of the *Garter*: where a new League was conclu- ded,

1520.

The Emperor comes to Eng- land, May 20.

Jan 7.

July 10. A second War with France.

100 10. dies, Dec. 1. 1521.

Adrian chosen Pope, Jan. 9. 1522.

He died Sep- temb. 14. 1523.

Clement the 7th chosen, Novemb. 19.

1522.

Emperor Lan- ded at Dover, May 26.

ded, by which, beside mutual assistance, a Match was agreed on between the Emperor and the Lady *Mary*, the Kings only Child by his Queen, of whom he had no hopes of more Issue. This was sworn to on both hands, and the Emperor was obliged, when She was of Age, to marry Her, *Per verba de presenti*, under pain of Excommunication and the forfeiture of 100000 Pounds.

The Emperor contracted to the Kings Daughter. *Jan 19.*

The War went on with great success on the Emperors part, especially after the Battel of *Pavia*, in which *Francis* his Army was totally defeated, and himself taken Prisoner and carried into *Spain*. After which the Emperor being much offended with the Pope for joyning with *Francis*, turned his Arms against him, which were so successful, that he besieged and took *Rome*, and kept the Pope Prisoner Six Months.

May 6. 1527.

The Cardinal finding the publick Interests concur so happily with his private Distastes, engaged the King to take part with *France*, and afterwards with the Pope against the Emperor, his Greatness now becoming the Terror of Christendome; for the Emperor lifted up with his success, began to think of no less than an Universal Empire. And first, that he might unite all *Spain* together, he preferred a Match with *Portugal*, to that which he had before Contracted in *England*; and he thought it not enough to break off his sworn Alliance with the King, but he did it with an heavy Imputation on the Lady *Mary*: for in his Council it was said that she was illegitimate, as being born in an unlawful Marriage, so that no Advantage could be expected from her Title to the Succession, as will appear more particularly in the Second Book. And the Pope having dispensed with the Oath, he Married the *Infanta of Portugall*. Besides, though the King of *England* had gone deep in the Charge, he would give him no share in the Advantages of the War; much less give him that Assistance which he had promised him, to recover his Ancient Inheritance in *France*. The King being irritated with this manifold ill usage, and led on by his own Interests, and by the offended Cardinal, joyned himself to the Interests of *France*. Upon which there followed not only a firm Alliance, but a personal Friendship, which appeared in all the most obliging expressions that could be devised. And upon the Kings threatening to make War on the Emperor, the *French King* was set at liberty, though on very hard terms, if any thing can be hard that sets a King out of Prison; but he still acknowledged he owed his Liberty to King *Henry*.

May 18. 1526.

Then followed the famous *Clementine League* between the Pope and *Francis*, the *Venetians*, the *Florentines*, and *Francis Sforza* Duke of *Milan*, by which the Pope absolved the *French King* from the Oath he had sworn at *Madrid*, and they all united against the Emperor, and declared the King of *England* Protector of the League. This gave the Emperor great distaste, who complained of the Pope as an ungrateful and perfidious Person. The first beginning of the storm fell heavy on the Pope; for the *French King*, who had a great mind to have his Children again into his own hands, that lay Hostages in *Spain*, went on but slowly in performing his part. And the King of *England* would not openly break with the Emperor, but seemed to reserve himself to be Arbitr between the Princes. So that the *Colonna's* being of the Imperial Faction, with 3000 Men entered *Rome*, and sack'd a part of it, forcing the Pope to fly into the Castle of *St. Angelo*, and

The Clementine League, *May 22. 1526.*

September 23.

to make Peace with the Emperor. But as soon as that fear was over, the Pope returning to his old Arts, complained of the Cardinal of *Colonna*, and resolved to deprive him of that Dignity, and with an Army entred the Kingdom of *Naples*, taking divers places that belonged to that Family. But the Confederates coming slowly to his Assistance, and he hearing of great Forces that were coming from *Spain* against him, submitted himself to the Emperor, and made a Cessation of Arms; but being again encouraged with some hopes from his Allies, and (by a Creation of 14 Cardinals for Money) having raised 300000 Duckats, he disowned the Treaty, and gave the Kingdom of *Naples* to Count *Vaudemont*, whom he sent with Forces to subdue it, But the Duke of *Bourbon* prevented him, and went to *Rome*, and giving the Assault, in which himself received his mortal wound, the City was taken by Storm, and plundered for several days, about 5000 being killed. The Pope with 17 Cardinals fled to the Castle *St. Angelo*, but was forced to render his person, and to pay 400000 Duckats to the Army.

1527.

Rome taken
and sack'd,
May 16.

This gave great offence to all the Princes of Christendome, except the *Lutherans* of *Germany*; but none resented it more loudly than this King, who sent over Cardinal *Wolfey* to make up a new Treaty with *Francis*, which was chiefly intended for setting the Pope at liberty. Nor did the Emperor know well how to justify an Action which seemed so inconsistent with his Devotion to the See of *Rome*; yet the Pope was for some months detained a Prisoner, till at length the Emperor having brought him to his own terms, ordered him to be set at liberty: but he being weary of his Guards escaped in a disguise, and owned his Liberty to have flowed chiefly from the Kings endeavours to procure it. And thus stood the King as to Forreign Affairs: he had infinitely obliged both the Pope and the *French* King, and was firmly united to them, and engaged in a War against the Emperor, when he began first to move about his Divorce.

July 11.

Decemb. 9.

As for *Scotland*, the near Alliance between him and *James* the Fourth King of *Scotland*, did not take away the standing Animosities between the two Nations, nor interrupt the Alliance between *France* and *Scotland*. And therefore when he made the first War upon *France* in the Fourth year of his Reign, the King of *Scotland* came with a great Army into the North of *England*, but was totally defeated by the Earl of *Surrey* in *Floudon* Field. The King himself was either killed in the Battel, or soon after; so that the Kingdom falling under Factions, during the Minority of the new King, the Government was but feeble, and scarce able to secure its own quiet. And the Duke of *Albany*, the chief Instrument of the *French* Faction, met with such opposition from the Parties that were raised against him by King *Henry's* means, that he could give him no disturbance. And when there came to be a lasting Peace between *England* and *France*, then, as the King needed fear no trouble from that Warlike Nation, so he got a great Interest in the Government there. And at this time Money becoming a more effectual Engine than any the War had ever produced, and the discovery of the *Indies* having brought great Wealth into *Europe*, Princes began to deal more in that Trade than before: so that both *France* and *England* had their Instruments in *Scotland*, and gave considerable yearly Pensions to the chief Heads of Parties and Families. In the search I have

The Kings suc-
cess against
Scotland.

Sept. 9. 1513.

made

made, I have found several Warrants for Sums of Money, to be sent into *Scotland*, and divided there among the Favourers of the *English* Interest; and 'tis not to be doubted but *France* traded in the same manner, which continued till a happier way was found out for extinguishing these Quarrels, both the Crowns being set on one Head.

Having thus shewed the State of this Kings Government as to Foreign Matters, I shall next give an account of the Administration of Affairs at home, both as to Civil and Spiritual Matters. The King upon his first coming to the Crown did choose a wise Council, partly out of those whom his Father had trusted, partly out of those that were recommended to him by his Grand-mother, the Countess of *Richmond* and *Derby*, in whom was the Right of the House of *Lancaster*, though she willingly devolved her pretensions on her Son, claiming nothing to her self, but the Satisfaction of being Mother to a King. She was a Wise and Religious Woman, and died soon after her Grand-son came to the Crown. There was a Faction in the Council between *Fox* Bishop of *Winchester*, and the Lord Treasurer, which could never be well made up, though they were oft reconciled: *Fox* always complaining of the Lord Treasurer, for squandering away so soon that vast Mass of Treasure, left by the Kings Father in which the other justified himself, that what he did, was by the Kings Warrants which he could not disobey: but *Fox* objected that he was too easie to answer, if not to procure these Warrants, and that he ought to have given the King better advice. In the Kings first Parliament things went as he desired upon his delivering up *Empson* and *Dudley*, in which his preventing the severity of the Houses, and proceeding against them at the Common Law, as it secured his Ministers from an unwelcome President, so the whole honour of it fell on the Kings Justice.

His next Parliament was in the third year of his Reign, and there was considered the Brief from Pope *Julius* the Second to the King, complaining of the Indignities and Injuries done to the Apostolick See and the Pope by the *French* King, and entreating the Kings assistance with such cajoling words as are always to be expected from Popes on the like occasions. It was first read by the Master of the Rolls in the House of Lords, and then the Lord Chancellor (*Warham* Arch-bishop of *Canterbury*) and the Lord Treasurer, with other Lords, went down to the House of Commons and read it there. Upon this and other Reasons they gave the King Subsidies towards the War with *France*. At this time *Fox*, to strengthen his Party against the Lord Treasurer, finding *Thomas Wolsey* to be a likely man to get into the Kings favour, used all his endeavours to raise him, who was at that time neither unknown nor inconsiderable, being Lord Almoner; he was at first made a Privy Counsellor, and frequently admitted to the Kings Presence, and waited on him over to *France*. The King liked him well, which he so managed that he quickly engrossed the Kings favour to himself, and for 15 years together was the most absolute Favourite that had ever been seen in *England*; all Foreign Treaties and Places of Trust at home were at his Ordering; he did what he pleased, and his Ascendant over the King was such, that there never appeared any Party against him all that while. The great Artifice by which he insinuated himself so much on the King, is set down very plainly by one that knew him well, in these

His Council
at home.

1509.

Jan. 21. 1510.

Feb. 4. 1510.

Cardinal Wolsey's rising.

ex. 111 b. 116
of the MSS.
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Hierpo m.

these words. *In him the King conceived such a loving fancy, especially for that he was most earnest and readiest in all the Counsel to advance the Kings only Will and Pleasure, having no respect to the case; and whereas the Ancient Counsellors would according to the Office of good Counsellors, divers times perswade the King to have some time a recourse unto the Council, there to hear what was done in weighty Matters, the King was nothing at all pleased therewith; for he loved nothing worse than to be constrained to do anything contrary to his pleasure, and that knew the Almoner very well, having secret Insinuations of the Kings Intentions; and so fast as the others Counsell'd the King to leave his pleasures, and to attend his Affairs, so busily did the Almoner perswade him to the contrary, which delighted him much, and caus'd him to have the greater affection and love to the Almoner.* Having got into such Power, he observed the Kings Inclinations exactly, and followed his Interests closely: for though he made other Princes retain him with great Presents and Pensions, yet he never engaged the King into any Alliance, but what was for his Advantage. For Affairs at home, after he was established in his Greatness, he affected to Govern without Parliaments, there being from the Seventh year of his Reign, after which he got the Great Seal, but one Parliament in the 14th and 15th year, and no more till the One and Twentieth, when matters were turning about: But he rais'd great Sums of Money by Loans and Benevolences. And indeed if we look on him as a Minister of State, he was a very extraordinary Person; but as he was a Churchman, he was the disgrace of his Profession. He not only serv'd the King in all his secret pleasures, but was lewd and vicious himself; so that his having the *French Pox* (which in those days was a matter of no small infamy) was so publick, that it was brought against him in Parliament when he fell in disgrace: he was a man of most extravagant vanity, as appears by the great State he lived in; and to feed that, his Ambition and Covetousness were proportionable.

c. 1513.

* Rest. temp.

4. March 5

Regni 1. p. 217

Rot. p. 217

b. Novemb. 6.

Regni, 1. p. 217

R. P.

c. A. R. 22. 1.

Regni, 1. p. 217

R. P.

d. Decemb. 7.

13. Regni, 3.

217. R. P.

e. April 8. 15.

Reg. 2. p. 217

R. P.

f. May 4. 20.

Reg. 1. p. 217

R. P.

He was first made Bishop of *Tourney*, when that Town was taken from the *French*; then he was made Bishop of ^a *Lincoln*, which was the first Bishoprick that fell void in this Kingdom; after that, upon Cardinal *Bembridge* his death, he parted with *Lincoln* and was made Arch-bishop of ^b *York*; then *Hadrian*, that was a Cardinal and Bishop of *Bath* and *Wells*, being deprived, that ^c See was given to him; then the Abbey of ^d *St. Albans* was given to him in *Comendanz*; he next parted with *Bath* and *Wells*, and got the Bishoprick of ^e *Duresme*: But besides all that he had in his own hands, the King granted him a full Power of disposing of all the Ecclesiastical Benefices in *England* (which brought him in as much Money as all the Places he held) for having so vast a Power committed to him both from the King and the Pope as to Church-preferments, it may be easily gathered what advantages a man of his temper would draw from it. *Warham* was Lord Chancellor the first seven years of the Kings Reign, but retired to give place to this aspiring Favourite, who had a mind to the Great Seal, that there might be no interfering between the Legantine and Chancery Courts. And perhaps it wrought somewhat on his vanity, that even after he was Cardinal, *Warham* as Lord Chancellor took place of him, as appears from the Entries made in the Journals of the House of Peers in the Parliament held

held the *7th* year of the Kings Reign, and afterwards gave him place, as appears on many occasions, particularly, in the Letter written to the Pope 1530. set down by the Lord *Herbert*, which the Cardinal subscribed before *Warham*. We have nothing on Record to shew what a Speaker he was, for all the Journals of Parliament from the *7th* to the *25th* year of this King are lost, but it is like he spoke as his Predecessor in that Office *Warham* did, whose Speeches as they are entred in the Journals, are Sermons begun with a Text of Scripture; which he expounded and applied to the business they were to go upon, stuffing them with the most fulsome flattery of the King that was possible.

The next in Favour and Power was the Lord Treasurer restored to his Fathers Honour of Duke of *Norfolk*, to whom his Son succeeded in that Office as well as in his hereditary Honours; and managed his Interest with the King so dexterously that he stood in all the Changes that followed, and continued Lord Treasurer during the Reign of this King, till near the end of it, when he fell through Jealousie rather than Guilt; this shewed how dexterous a Man he was, that could stand so long in that employment under such a King.

But the chief Favourite in the Kings pleasures, was *Charles Brandon*, a gallant graceful Person, one of the strongest Men of the Age, and so a fit Match for the King at his Justs and Tiltings, which was the main diversion of that time, and the King taking much pleasure in it, being of a robust Body, and singularly expert at it, he who was so able to second him in these Courses, grew mightily in his favour; so that he made him first Viscount *Lisle*, and some Months after, Duke of *Suffolk*. Nor was he less in the Ladies favours, than the Kings; for his Sister the Lady *Mary* liked him, and being but so long Married to King *Lewis* of *France*, as to make her Queen Dowager of *France*, she resolved to choose her second Husband her self, and cast her Eye on the Duke of *Suffolk*, who was then sent over to the Court of *France*. Her Brother had designed the Marriage between them, yet would not openly give his Consent to it; but she by a strange kind of Wooing, prefixed him the Term of four days to gain her Consent, in which she told him if he did not prevail, he should for ever lose all his hopes of having her, though after such a Declaration he was like to meet with no great difficulty from her. So they were Married, and the King was easily pacified and received them into favour; neither did his favour die with her, for it continued all his life: but he never meddled much in business, and by all that appears was a better Courtier than States-Man. Little needs be said of any other Person more than will afterwards occur.

The King loved to raise mean Persons, and upon the least distaste to throw them down: and falling into disgrace, he spared not to sacrifice them to publick discontents. His Court was magnificent, and his Experience vast; he indulged himself in his pleasures: and the hopes of Children (besides the Lady *Mary*) failing by the Queen, he, who of all things desired Issue most, kept one *Elizabeth Blunt*, by whom he had *Henry Fitzroy*, whom in the *17th* year of his Reign he created Earl of *Nottingham*, and the same day made him Duke of *Richmond* and *Somerset*, and intended afterwards to have put him in the Succession of the Crown after his other Children; but his death prevented it.

As for his Parliament, he took great care to keep a good understanding

May 15. 1535.
Reg. I. Part.
K. 1. p. 21.

April 1515.

Lady Mary
died, Jan. 27.
1533.

Jan. 17. 18.
Reg. I. Part.
K. 1. p. 21.

Duke Rich.
died, Jan. 22.
1535.

standing with them, and chiefly with the House of Commons, by which means he seldom failed to carry Matters as he pleased among them: only in the Parliament held in the 14th and 15th of his Reign, the Demand of the Subsidy towards the War with *France*, being so high as 800000*l.* the fifth of Mens Goods and Lands to be paid in Four years, and the Cardinal being much hated, there was great Opposition made to it: for which the Cardinal blamed Sir *Thomas More* much, who was then Speaker of the House of Commons; and finding that which was offered, was not above the half of what was asked, went himself to the House of Commons, and desired to hear the Reasons of those who opposed his Demands, that he might answer them: but he was told the Order of their House was to reason only among themselves, and so went away much dissatisfied. It was with great difficulty that they obtained a Subsidy of 3*s.* in the *lib.* to be paid in four years. This disappointment it seems did so offend the Cardinal, that as no Parliament had been called for Seven years before, so there was none summoned for Seven years after. And thus stood the Civil Government of *England* in the 19th year of the Kings Reign, when the Matter of the Divorce was first moved. But I shall next open the State of Affairs in Reference to Religious and Spiritual Concerns.

He was bred a Scholar.

King *Henry* was bred with more care than had been usually bestowed on the Education of Princes for many Ages, who had been only trained up to those Exercises that prepared them to War; and if they could read and write, more was not expected of them. But Learning began now to flourish; and as the House of *Medici* in *Florence* had great Honour by the Protection it gave to learned Men, so other Princes every where cherished the Muses. King *Henry* the 7th, though illiterate himself, yet took care to have his Children instructed in good Letters. And it generally passes current that he bred his second Son a Scholar, having designed him to be Arch-bishop of *Canterbury*, but that has no foundation; for the Writers of that time tell, that his Elder Brother Prince *Arthur* was also bred a Scholar. And all the Instruction King *Henry* had in Learning, must have been after his Brother was dead, when that Design had vanished with his life. For he being born the 28th of *June* 1491. and Prince *Arthur* dying the second of *April* 1502. he was not full eleven years of Age, when he became Prince of *Wales*; at which Age Princes have seldom made any great progress in Learning. But King *Henry* the 7th, judging either that it would make his Sons Greater Princes, and fitter for the Management of their Affairs, or being jealous of their looking too early into business, or their pretending to the Crown upon their Mothers Title, which might have been a dangerous competition to him, that was so little beloved by his Subjects, took this Method for amusing them with other things: thence it was, that his Son was the most learned Prince that had been in the World for many Ages, and deserved the Title *Beau-Clerke*, on a better account than his Predecessor that long before had carried it. The Learning then in credit, was either that of the Schools, about abstruse Questions of Divinity, which from the days of *Lombard* were debated and descanted on with much subtlety and nicety, and exercised all Speculative Divines; or the Study of the Canon-Law, which was the way to Business and Preferment. To the former of these the
King

King was much addicted, and delighted to read often in *Thomas Aquinas*; and this made Cardinal *Wolsey* more acceptable to him, who was chiefly conversant in that sort of Learning. He loved the purity of the Latin Tongue, which made him be so kind to *Erasmus* that was the great Restorer of it, and to *Polidore Virgil*; though neither of these made their Court dextrously with the Cardinal, which did much intercept the Kings favour to them; so that the one left *England*, and the other was but coarsely used in it, who has sufficiently revenged himself upon the Cardinals Memory. The Philosophy then in fashion was so intermixed with their Divinity, that the King understood it too; and was also a good Musician, as appears by two whole Masses which he composed. He never wrote well, but scrawled so that his hand was scarce legible.

Being thus inclined to Learning, he was much courted by all hungry Scholars, who generally over *Europe* dedicated their Books to him, with such flattering Epistles, that it very much lessens him, to see how he delighted in such stuff. For if he had not taken pleasure in it, and rewarded them, it is not likely that others should have been every year writing after such ill Copies. Of all things in the World Flattery wrought most on him; and no sort of Flattery pleased him better than to have his great Learning and Wisdom commended. And in this, his Parliaments, his Courtiers, his Chaplains, Forreigners and Natives, all seemed to vie who should exceed most, and came to speak to him in a Style which was scarce fit to be used to any Creature. But he designed to entail these Praises on his Memory, cherishing Church-men more than any King in *England* had ever done; he also Courted the Pope with a constant submission, and upon all occasions made the Popes Interests his own, and made War and Peace as they desired him. So that had he died any time before the 19th year of his Reign, he could scarce have escaped being Canonized, notwithstanding all his faults; for he abounded in those vertues, which had given Saintship to Kings for near 1000 years together, and had done more than they all did, by writing a Book for the *Roman* Faith.

England had for above 300 years been the tamest part of Christendome to the Papal Authority, and had been accordingly dealt with. But though the Parliaments and two or three high-spirited Kings, had given some interruption to the cruel exactions and other illegal proceedings of the Court of *Rome*, yet that Court always gained their designs in the end. But even in this Kings days, the Crown was not quite stript of all its Authority over Spiritual Persons. The Investitures of Bishops and Abbots, which had been originally given by the delivery of the Pastoral Ring and Staff, by the Kings of *England*, were after some opposition wrung out of their hands; yet I find they retained another thing, which upon the matter was the same. When any See was vacant, a Writ was issued out of the Chancery for seizing on all the Temporalties of the Bishoprick, and then the King recommended one to the Pope, upon which his Bulls were expeded at *Rome*, and so by a Warrant from the Pope he was consecrated, and invested in the Spiritualties of the See; but was to appear before the King either in Person or by Proxy, and renounce every clause in his Letters and Bulls, that were or might be prejudicial to the Prerogative of the Crown, or contrary to the Laws of the Land, and was to swear Fealty

The Kings Prerogative in Ecclesiastical matters.

Custodia Temporalitatis.

and Allegiance to the King. And after this a new Writ was issued out of the *Chancery*, bearing that this was done, and that thereupon the Temporalties should be restored. Of this there are so many Precedents in the Records, that every one that has searched them must needs find them in every year; but when this began, I leave to the more Learned in the Law to discover. And for proof of it the Reader will find in the Collection the fullest Record which I met with concerning it in *Henry* the 7th his Reign, of Cardinal *Adrian's* being Invested in the Bishoprick of *Bath* and *Wells*. So that upon the matter the Kings then disposed of all Bishopricks, keeping that still in their own hands which made them most desired in those Ages; and so had the Bishops much at their Devotion.

But King *Henry* in a great degree parted with this, by the above-mentioned Power granted to Cardinal *Wolsey*, who being Legate as well as Lord Chancellor, it was thought a great error in Government, to lodge such a trust with him which might have past into a Precedent, for other Legates pretending to the same Power; since the Papal greatness had thus risen, and oft upon weaker grounds, to the height it was then at. Yet the King had no mind to suffer the Laws made against the suing out of Bulls in the Court of *Rome* without his leave to be neglected; for I find several Licenses granted to sue Bulls in that Court, bearing for their Preamble the Statute of the 16 of *Richard* the Second against the Popes pretended Power in *England*.

But the immunity of Ecclesiastical Persons was a thing that occasioned great complaints. And good cause there was for them. For it was ordinary for persons after the greatest Crimes to get into Orders; and then not only what was past must be forgiven them, but they were not to be questioned for any Crime after Holy Orders given, till they were first degraded; and till that was done they were the Bishops Prisoners. Whereupon there rose a great dispute in the beginning of this Kings Reign, of which none of our Historians having taken any notice, I shall give a full account of it.

King *Henry* the Seventh in his Fourth Parliament did a little lessen the Priviledges of the Clergy, enacting that Clerks convicted should be burnt in the hand. But this not proving a sufficient restraint, it was Enacted in Parliament in the Fourth year of this King, that all Murderers and Robbers should be denied the benefit of their Clergy. But though this seemed a very Just Law, yet to make it pass through the House of Lords, they added two Proviso's to it, the one for excepting all such as were within the Holy Orders of *Bishop*, *Priest*, or *Deacon*; the other that the Act should only be in force till the next Parliament. With these Proviso's it was unanimously assented to by the Lords on the 26 *Jan.* 1513. and being agreed to by the Commons, the Royal Assent made it a Law: Pursuant to which many Murderers and Felons were denied their Clergy, and the Law passed on them to the great Satisfaction of the whole Nation. But this gave great offence to the Clergy, who had no mind to suffer their Immunities to be touched or lessened. And judging that if the Laity made bold with Inferior Orders, they would proceed further even against Sacred Orders; therefore as their Opposition was such that the Act not being continued did determine at the next Parliament (that was in the fifth year

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A Contest between the King and the Clergy
 in the year 1513

year of the King,) so they not satisfied with that, resolved to fix a censure on that Act as contrary to the Franchises of the Holy Church. And the Abbot of *Winchelcomb* being more forward than the rest, during the Session of Parliament in the 7th year of this Kings Reign, in a Sermon at *Pauls Cross*, said openly, That that Act was *contrary to the Law of God, and to the Liberties of the Holy Church, and that all who assented to it, as well Spiritual as Temporal Persons, had by so doing incur'd the Censures of the Church.* And for Confirmation of his Opinion, he published a Book to prove, that all Clerks, whether of the greater or lower Orders, were Sacred, and exempted from all Temporal Punishments by the Secular Judge, even in Criminal Cases. This made great noise, and all the Temporal Lords, with the concurrence of the House of Commons, desired the King to suppress the growing Insolence of the Clergy. So there was a hearing of the Matter before the King, with all the Judges and the Kings Temporal Council. Doctor *Standish* Guardian of the Mendicant Friars in *London* (afterwards Bishop of *Saint Asaph*) the chief of the Kings Spiritual Council, argued, That by the Law, Clerks had been still convened and judged in the Kings Court for Civil Crimes, and that there was nothing either in the Laws of God, or the Church, inconsistent with it; and that the publick good of the Society, which was chiefly driven at by all Laws, and ought to be preferred to all other things, required that Crimes should be punished. But the Abbot of *Winchelcomb* being Counsel for the Clergy, excepted to this and said, *There was a Decree made by the Church expressly to the contrary, to which all ought to pay Obedience under the pain of Mortal sin; and that therefore the trying of Clerks in the Civil Courts was a sin in it self.* *Standish* upon this turned to the King and said, *God forbid that all the Decrees of the Church should bind. It seems the Bishops think not so, for though there is a Decree that they should reside at their Cathedrals all the Festivals of the year, yet the greater part of them do it not;* Adding, That no Decree could have any force in *England*, till it was received there; and that this Decree was never received in *England*, but that as well since the making of it, as before, Clerks had been tryed for Crimes in the Civil Courts. To this the Abbot made no answer, but brought a place of Scripture to prove this Exemption to have come from our Saviours words, *Nolite tangere Christos meos*, Touch not mine Anointed; and therefore Princes ordering Clerks to be arrested and brought before their Courts, was contrary to Scripture, against which no custom can take place. *Standish* replied, these words were never said by our Saviour, but were put by *David* in his *Psalter* 1000 years before Christ; and he said these words had no relation to the Civil Judicatories, but because the greatest part of the World was then wicked, and but a small number believed the Law, they were a Charge to the rest of the World, not to do them harm. But though the Abbot had been very violent, and confident of his being able to confound all that held the contrary opinion, yet he made no answer to this. The Laity that were present being confirmed in their former opinion by hearing the Matter thus argued, moved the Bishops to order the Abbot to renounce his former opinion, and recant his Sermon at *Pauls Cross*. But they flatly refused to do it, and said they were bound by the Laws of the Holy Church to maintain the Abbots opinion in

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every point of it. Great heats followed upon this during the sitting of the Parliament, of which there is a very partial Entry made in the Journal of the Lords House; and no wonder, the Clerk of the Parliament Doctor *Tylor* Doctor of the Canon-Law being at the same time Speaker of the Lower House of Convocation. The Entry is in these words. *In this Parliament and Convocation there were most dangerous Contentions between the Clergy and the Secular Power, about the Ecclesiastical Liberties, one Standish a Minor Frier being the Instrument and Promoter of all that mischief.* But a passage fell out, that made this matter be more fully prosecuted in the *Michaelmas-Term*. One *Richard Hunne* a Merchant-Taylor in *London*, was questioned by a Clerk in *Middlesex* for a Mortuary, pretended to be due for a Child of his that died five weeks old. The Clerk claiming the *beering* sheet, and *Hunne* refusing to give it; upon that he was sued, but his Counsel advised him to sue the Clerk in a *Præmunire*, for bringing the Kings Subjects before a Forreign Court; the Spiritual Court sitting by Authority from the Legate. This touched the Clergy so in the quick, that they used all the Arts they could to fasten Heresie on him; and understanding that he had *Wickliffs* Bible, upon that he was attached of Heresie, and put in the *Lollards Tower* at *Pauls*, and examined upon some Articles objected to him by *Fitz-James* then Bishop of *London*. He denied them as they were charged against him, but acknowledged he had said some words sounding that way, for which he was sorry, and asked Gods mercy, and submitted himself to the Bishops Correction; upon which he ought to have been enjoyned Penance and set at Liberty, but he persisting still in his Sute in the Kings Courts, they used him most cruelly. On the Fourth of *December* he was found hanged in the Chamber where he was kept * Prisoner. And Doctor *Horsley* Chancellor to the Bishop of *London*, with the other Officers who had the Charge of the Prison, gave it out that he had hang'd himself. But the Coroner of *London* coming to hold an Inquest on the dead Body, they found him hanging so loose, and in a silk Girdle, that they clearly perceived he was killed; they also found his Neck had been broken, as they judged, with an Iron Chain, for the Skin was all fretted and cut; they saw some streams of Blood about his Body, besides several other evidences which made it clear he had not murdered himself; whereupon they did acquit the dead body, and laid the Murder on the Officers that had the charge of that Prison: and by other proofs they found the Bishops *Sumner* and the Bell-ringer guilty of it, and by the deposition of the *Sumner* himself it did appear, that the Chancellor and he, and the Bell-ringer did Murder him, and then hang him up.

But as the Inquest proceeded in this Trial, the Bishop began a new Process against the dead body of *Richard Hunne*, for other points of Heresie; and several Articles were gathered out of *Wickliffs* Preface to the Bible with which he was charged. And his having the Book in his Possession being taken for good evidence, he was judged an Heretick, and his body delivered to the Secular Power. When judgment was given, the Bishops of *Duresme* and *Lincoln* with many Doctors both of Divinity and the Canon-Law sate with the Bishop of *London*; so that it was look'd on as an Act of the whole Clergy,

and

and done by common consent. On the 20th of *December* his body was burnt at *Smithfield*. And his body
burned.
Dec. 20. 1510

But this produced an effect very different from what was expected, for it was hoped that he being found an Heretick no body should appear for him any more: whereas on the contrary, it occasioned a great outcry, the man having lived in very good reputation among his Neighbours; so that after that day the City of *London* was never well affected to the Popish Clergy, but inclined to follow any body who spoke against them, and every one lookt on it, as a Cause of common concern. All exclaimed against the Cruelty of their Clergy, that for a mans suing a Clerk according to Law, he should be long and hardly used in a severe Imprisonment, and at last cruelly murdered; and all this laid on himself to defame him, and ruin his Family. And then to burn that body which they had so handled, was thought such a complication of Cruelties, as few Barbarians had ever been guilty of. The Bishop finding that the Inquest went on, and the whole matter was discovered, used all possible endeavours to stop their proceedings; and they were often brought before the Kings Council, where it was pretended that all proceeded from Malice and Heresie. The Cardinal laboured to procure an Order to forbid their going any further, but the thing was both so foul and so evident that it could not be done: and that opposition made it more generally believed. In the Parliament there was a Bill sent up to the Lords by the Commons for restoring *Hunne's* Children, which was passed, and had the Royal Assent to it; but another Bill being brought in about this Murder, it occasioned great heats among them. The Bishop of *London* said that *Hunne* had hanged himself, that the Inquest were false perjured Caitiffs, and if they proceeded further he could not keep his house for Hereticks; so that the Bill which was sent up by the Commons was but once read in the House of Lords, for the Power of the Clergy was great there. April 3: But the Trial went on, and both the Bishops Chancellor and the Sumner were indicted as Principals in the Murder.

The Convocation that was then sitting, finding so great a stir made, and that all their Liberties were now struck at, resolved to call Doctor *Standish* to an Account for what he had said and argued in that matter, so he being summoned before them, some Articles were objected to him by word of mouth, concerning the judging of Clerks in Civil Courts; and the day following they being put in writing, the Bill was delivered to him, and a day assigned for him to make answer. The Doctor perceiving their intention, and judging it would go hard with him if he were tried before them, went and claimed the Kings Protection, from this trouble that he was now brought in, for discharging his duty as the Kings Spiritual Counsel. But the Clergy made their excuse to the King, that they were not to question him for any thing he had said as the Kings Counsel; but for some Lectures he read at *St. Pauls* and elsewhere, *contrary to the Law of God, and Liberties of the holy Church, which they were bound to maintain*; and desired the Kings Assistance according to his *Coronation Oath*, and as he would not incur the Censures of the holy Church. On the other hand the Temporal Lords and Judges, with the concurrence of the House of Commons, addressed to the King, to maintain the Temporal Jurisdiction according to his *Coronation Oath*,
and

and to protect *Standish* from the malice of his Enemies.

This put the King in great perplexity, for he had no mind to lose any part of his Temporal Jurisdiction, and on the other hand was no less apprehensive of the dangerous effects that might follow on a breach with the Clergy. So he called for Doctor *Vessey*, then Dean of his Chappel, and afterwards Bishop of *Exeter*, and charged him upon his Allegiance to declare the truth to him in that matter: which after some study he did, and said, upon his *Faith, Conscience, and Allegiance*, he did think that the convening of Clerks before the Secular Judge, which had been always practised in *England*, might well consist with the Law of God and the true *Liberties of the holy Church*. This gave the King great satisfaction; so he commanded all the Judges, and his Council both Spiritual and Temporal, and some of both Houses, to meet at *Black-Friers*, and to hear the matter argued. The Bill against Doctor *Standish* was read, which consisted of Six Articles that were objected to him. First, *That he had said that the lower Orders were not sacred*. Secondly, *That the Exemption of Clerks was not founded on a Divine Right*. Thirdly, *That the Laity might coerce Clerks when the Prelates did not their duty*. Fourthly, *That no positive Ecclesiastical Law binds any but those who receive it*. Fifthly, *That the Study of the Canon-Law was needless*. Sixthly, *That of the whole Volume of the Decretum, so much as a man could hold in his fist, and no more, did oblige Christians*. To these Doctor *Standish* answered, That for those things express'd in the Third, the Fifth, and the Sixth Articles he had never taught them; as for his asserting them at any time in discourse, as he did not remember it, so he did not much care, whether he had done it or not. To the first he said, *Lesser Orders in one sense are sacred, and in another they are not sacred*. For the Second and Fourth, he confessed he had taught them, and was ready to justify them. It was objected by the Clergy, that as by the Law of God, *no man could judge his Father*, it being contrary to that Commandment, *Honour thy Father*: So Church-men being *Spiritual Fathers*, they could not be judged by the Laity who were their *Children*. To which he answered, That as that only concluded in favour of *Priests*, those in Inferior Orders not being *Fathers*; so it was a mistake to say a Judge might not sit upon his Natural Father, for the Judge was by another Relation above his Natural Father: and though the Commandment is conceived in general words, yet there are some exceptions to be admitted; as though it be said, *Thou shalt not kill*, yet in some cases we may lawfully kill, so in the case of Justice a Judge may lawfully sit on his Father.

But Doctor *Vessey's* Argument was that which took most with all that were present. He said, it was certain that the Laws of the Church *did not bind any but those who received them*. To prove this, he said, that in old times all Secular Priests were Married; but in the days of *St. Augustine*, the Apostle of *England*, there was a Decree made to the contrary, which was received in *England*, and in many other places, by vertue whereof the Secular Priests in *England* may not Marry; but this Law not being universally received, *the Greek Church never judged themselves bound by it*, so that to this day the Priests in that Church have Wives as well as other Secular Men. If then the Churches of the *East* not having received the Law of the Celibate of the Clergy, have never

ver been condemned by the Church, for not obeying it; then the convening Clerks having been always practised in *England*, was no sin, notwithstanding the Decree to the contrary which was never received here. Nor is this to be compared to those Priviledges that concern only a Private Mans Interest, for the Common-Wealth of the whole Realm was chiefly to be look'd at, and to be preferred to all other things.

When the Matter was thus argued on both sides, all the Judges delivered their Opinions, in these words. *That all those of the Convocation who did award the Citation against Standish, were in the case of a Premunire facias*; and added somewhat about the Constitution of the Parliament, which being forreign to my business, and contrary to a received opinion, I need not mention, but refer the Reader to *Keilway* for his Information, if he desires to know more of it: and thus the Court broke up. But soon after, all the Lords Spiritual and Temporal, with many of the House of Commons, and all the Judges and the Kings Council, were called before the King to *Baynards Castle*; and in all their presence the Cardinal kneeled down before the King, and in the Name of the Clergy said, *That none of them intended to do any thing that might derogate from his Prerogative, and least of all himself, who owed his advancement only to the Kings favour. But this matter of Convocing of Clerks, did seem to them all to be contrary to the Laws of God, and the Liberties of the Church, which they were bound by their Oaths to maintain according to their Power.* Therefore in their Name he humbly begged, *That the King to avoid the Censures of the Church, would refer the Matter to the decision of the Pope and his Council, at the Court of Rome.* To which the King answered, *It seems to us that Doctor Standish, and others of our Spiritual Council, have answered you fully in all Points.* The Bishop of *Winchester* replied, *Sir, I warrant you Doctor Standish will not abide by his Opinion at his peril.* But the Doctor said, *What should one poor Frier do alone, against all the Bishops and Clergy of England?* After a short silence the Arch-bishop of *Canterbury* said, *That in former times divers holy Fathers of the Church had opposed the execution of that Law, and some of them suffered Martyrdome in the Quarrel.* To whom *Finewx* Lord Chief Justice said, *That many holy Kings had maintained that Law, and many holy Fathers had given Obedience to it, which it is not to be presumed they would have done, had they known it to be contrary to the Law of God:* and he desired to know by what Law Bishops could judge Clerks for Felony, it being a thing only determined by the Temporal Law; so that either it was not at all to be tryed, or it was only in the Temporal Court; so that either Clerks must do as they please, or be tryed in the Civil Courts. To this no Answer being made, the King said these words: *By the permission and Ordinance of God we are King of England, and the Kings of England in times past had never any Superior, but God only. Therefore know you well that we will maintain the Right of our Crown, and of our Temporal Jurisdiction as well in this, as in all other Points, in as ample manner as any of our Progenitors have done before our time. And as for your Decrees we are well assured that you of the Spirituality go expressly against the words of divers of them, as hath been shewed you by some of our Council; and you interpret your Decrees at your pleasure, but we will not agree to them more than our Progenitors have done in former times.* But the Arch-Bishop of *Canterbury* made most humble Instance, that the
Matter

Matter might be so long respite, till they could get a Resolution from the Court of *Rome*, which they should procure at their own Charges; and if it did consist with the Law of God, they should conform themselves to the Law of the Land. To this the King made no answer: but the Warrants being out against Doctor *Horsey* the Bishop of *London's* Chancellor, he did abscond in the Arch-bishops House; though it was pretended he was a Prisoner there, till afterwards a temper was found, that *Horsey* should render himself a Prisoner in the Kings Bench and be tryed. But the Bishop of *London* made earnest Applications to the Cardinal that he would move the King to command the Attorney-General to confess the Indictment was not true, that it might not be referred to a Jury; since he said the Citizens of *London* did so favour Heresie, that if he were as Innocent as *Abel*, they would find any Clerk guilty. The King not willing to irritate the Clergy too much, and judging he had maintained his Prerogative by bringing *Horsey* to the Bar, ordered the Attorney to do so. And accordingly when *Horsey* was brought to the Bar and Endited of Murder, he pleaded *Not guilty*; which the Attorney acknowledging, he was dismissed, and went and lived at *Exeter*, and never again came back to *London*, either out of fear or shame. And for Doctor *Standish*, upon the Kings Command, he was also dismissed out of the Court of Convocation.

It does not appear that the Pope thought fit to interpose in this Matter. For though upon less Provocations, Popes had proceeded to the highest Censures against Princes, yet this King was otherwise so necessary to the Pope at this time, that he was not to be offended. The Clergy suffered much in this business, besides the loss of their reputation with the People, who involved them all in the guilt of *Hunne's* Murder; for now their Exemption being well examined, was found to have no foundation at all, but in their own Decrees; and few were much convinced by that Authority, since upon the matter it was but a judgment of their own, in their own favours: nor was the City of *London* at all satisfied with the Proceedings in the Kings-Bench, since there was no justice done; and all thought the King seemed more careful to maintain his Prerogative than to do Justice.

This I have related the more fully, because it seems to have had great Influence on peoples minds, and to have disposed them much to the Changes that followed afterwards. How these things were entered in the Books of Convocation, cannot be now known. For among the other sad losses sustained in the late burning of *London*, this was one, that almost all the Registers of the Spiritual Courts were burnt, some few of the Arch-bishops of *Canterbury* and Bishops of *London's* Registers being only preserved. But having compared *Fox* his Account of this and some other matters, and finding it exactly according to the Registers that are preserved, I shall the more confidently build, on what he published from those Records that are now lost.

The King obliged the Popes highly, and was much courted by them.

This was the only thing in the first 18 years of the Kings Reign that seemed to lessen the Greatness of the Clergy, but in all other matters he was a most faithful Son of the See of *Rome*. Pope *Julius* soon after his coming to the Crown, sent him a Golden Rose with a Letter

Letter to Arch-Bishop *Warham* to deliver it, and though such Presents might seem fitter for young Children, than for men of discretion; yet the King was much delighted with it: and to shew his Gratitude, there was a Treaty concluded the year following between the King and *Ferdinand* of *Arragon*, for the defence of the Papacy against the *French* King. And when in opposition to the Council, that the *French* King and some other Princes and Cardinals had called, first to *Pisa* (which was afterwards translated to *Milan*, and then to *Lions*, that summoned the Pope to appear before them, and suspended his Authority) Pope *Julius* called another Council to be held in the *Lateran*; the King sent the Bishops of *Worcester* and *Rochester*, the Prior of *St. Johns* and the Abbot of *Winchelcomb* to sit in that Council, in which there was such a Representative of the Catholick Church as had been for several of the latter Ages in the *Western* Church: in which a few Bishops packt out of several Kingdoms, and many *Italian* Bishops with a vast number of Abbots, Priors, and other Inferiour Dignified Clergy-men, were brought to Confirm together whatever the Popes had a mind to Enact; which passing easily among them, was sent over the world with a stamp of Sacred Authority, as the Decrees and Decisions of the *Holy Universal Church* assembled in a *General Council*.

Collect.
Numb. 2d.
Treaty-Rolls
3 Reg.

19 April
1512.

Nor was there a worse understanding between this King and Pope *Leo* the 10th. that succeeded *Julius*, who did also complement him with those Papal Presents of Roses, and at his desire made *Wolfey* a Cardinal; and above all other things obliged him by conferring on him the Title of *Defender of the Faith*, (upon the presenting to the Pope his Book against *Luther*) in a pompous Letter Signed by the Pope, and 27 Cardinals, in which the King took great pleasure; affecting it always beyond all his other Titles, though several of the former Kings of *England* had carried the same Title, as *Spelman* informs us. So easie a thing it was for Popes to oblige Princes in those days, when a Title or a Rose was thought a sufficient Recompence for the greatest Services.

1521.
October 18.

L. Herbert's

The Cardinal Governing all Temporal Affairs as he did, it is not to be doubted but his Authority was absolute in Ecclesiastical Matters, which seemed naturally to lie within his Province; yet *Warham* made some opposition to him, and complained to the King of his encroaching too much in his Legantine Courts, upon his Jurisdiction; and the things being clearly made out, the King chid the Cardinal sharply for it, who ever after that hated *Warham* in his heart, yet he proceeded more warily for the future.

But the Cardinal drew the hatred of the Clergy upon himself, chiefly by a Bull which he obtained from *Rome*, giving him Authority to visit all Monasteries, and all the Clergy of *England*, and to dispence with all the Laws of the Church for one whole year after the date of the Bull. The power that was lodged in him by this Bull was not more invidious, than the words in which it was conceived were offensive; for the Preamble of it was full of severe Reflections against the Manners and Ignorance of the Clergy, who are said in it to have been delivered over to a *Reprobate mind*. This as it was a publick Defaming them, so how true soever it might be, all thought it did not become the Cardinal, whose Vices were notorious and scandalous, to tax others whose faults were neither so great, nor so eminent as his were.

A Bull for Res forming the Clergy.
10 June
1519. L. Herbert, and Article 29. of his Impeachment.

The Cardinal's Pride.
147. 148. 149.

He did also affect a Magnificence and Greatness, not only in his Habit (being the first Clergy man in *England* that wore Silks) but in his Family, his Train, and other pieces of State equal to that of Kings. And even in performing Divine Offices, and saying Mass, he did it with the same Ceremonies that the Popes use; who judge themselves so nearly related to God, that those humble acts of Adoration, which are Devotions in other persons, would abase them too much. He had not only Bishops and Abbots to serve him, but even Dukes and Earls to give him the Water and the Towel. He had certainly a vast mind; and he saw the corruptions of the Clergy gave so great Scandal, and their Ignorance was so profound, that unless some effectual ways were taken for correcting these, they must needs fall into great disfavour with the People: For though he took great liberties himself, and perhaps according to the Maxime of the Canonists, he judged Cardinals as Princes of the Church were not comprehended within ordinary Ecclesiastical Laws; yet he seemed to have designed the Reformation of the Inferiour Clergy by all the means he could think of, except the giving them a good Example: Therefore he intended to visit all the Monasteries of *England*, that so discovering their corruptions, he might the better justify the design he had to suppress most of them, and convert them into Bishopricks, Cathedrals, Collegiate Churches and Colledges: For which end he procured the Bull from *Rome*: but he was diverted from making any use of it; by some who advised him rather to suppress Monasteries by the Popes Authority, then proceed in a Method which would raise great hatred against himself, cast foul aspersions on Religious Orders, and give the Enemies of the Church great advantages against it. Yet he had communicated his design to the King; and his Secretary *Cromwell* understanding it, was thereby instructed how to proceed afterwards when they went about the total suppression of the Monasteries.

He designs a Reformation.

And a Suppression of Monasteries.

The Calling of Convocations.

The Summoning of Convocations he assumed by vertue of his Legantine Power. Of these there were two sorts, the first were called by the King; for with the Writs for a Parliament there went out always a Summons to the Two Arch-Bishops for calling a Convocation of their Provinces, the Stile of which will be found in the Collection. It differs in nothing from what is now in use, but that the King did not prefix the day: requiring them only to be Summoned to meet with all convenient speed; and the Arch-Bishops, having the King's pleasure signified to them, did in their Writs prefix the day. Other Convocations were called by the Arch-Bishops in their several Provinces upon great Emergencies to meet and treat of things relating to the Church, and were Provincial Councils. Of this I find but one, and that called by *Warham* in the first year of this King, for restoring the Ecclesiastical Immunities that had been very much impaired, as will appear by the Writ of Summons. But the Cardinal did now, as Legate, issue out Writs for Convocations. In the year 1522. I find by the Register there was a Writ issued from the King to *Warham* to call one, who upon that Summoned it to meet at *St. Pauls* the 20th. of *April*. But the Cardinal prevailed so far with the King, that on the 2d. of *May* after, he by his Legantine Authority dissolved that Convocation; and issued out a Writ to *Tonstall* Bishop of *London* to bring the Clergy of *Canterbury* to *St. Peter's* in *Westminster*, there to meet and reform Abuses in the Church; and

Collect.
Numb. 3d.

Collect.
Numb. 4th.

Regist. Tonst.
Fol. 33, 34.

con-

consider of other important Matters that should be proposed to them. What they did towards Reformation, I know not, the Records being lost: But as to the Kings Supply, it was proposed, That they should give the King the half of the full value of their Livings for one year, to be paid in five years. The Cardinal laid out to them how much the King had merited from the Church, both by suppressing the Schism that was like to have been in the Papacy in Pope *Julius* his time, and by Protecting the See of *Rome* from the *French* Tyrannie; but most of all, for that excellent Book written by him in defence of the Faith against the Hereticks: and that therefore, since the *French* King was making war upon him, and had sent over the Duke of *Albany* to *Scotland* to make War also on that side, it was fit that on so great an occasion, it should appear that his Clergy were sensible of their happiness in having such a King; which they ought to express in granting somewhat, that was as much beyond all former Precedents, as the King had merited more from them than all former Kings had ever done.

But the Bishops of *Winchester* and *Rocheſter* opposed this: For they both hated the Cardinal. The one thought him ungrateful to him who had raised him: The other being a man of a strict Life hated him for his Vices. Both these spake against it as an unheard-of Tax, which would so oppress the Clergy, that it would not be possible for them to live and pay it; and that this would become a Precedent for after-times, which would make the condition of the Clergy most miserable. But the Cardinal, who intended that the Convocation by a great Subsidy should lead the way to the Parliament, took much pains for carrying it through; and got some to be absent, and others were prevailed on to consent to it: And for the fear of its being made a Precedent, a Clause was put in the Act, *That it should be no Precedent for after-times.* Others laughed at this, and said, It would be a Precedent for all that, if it once passed. But in the end it was granted, with a most glorious Preamble; and by it all the Natives of *England* that had any Ecclesiastical Benefice were to pay the full half of the true value of their Livings in five years; and all Forreigners who were Beneficed in *England* were to pay a whole years Rent in the same time: out of which number were excepted the Bishop of *Worceſter* and *Landaffe*, *Polidore Virgil*, *Peter the Carmelite*, *Erasmus of Roterdam*, *Silveſter Darius*, and *Peter Vannes*, who were to pay only as Natives did. This increased the hatred that the Clergy bore the Cardinal. But he despised them, and in particular was a great Enemy to the Monks, and looked on them as idle mouths that did neither the Church nor State any Service, but were through their scandalous Lives a reproach to the Church, and a burden to the State. Therefore he resolved to suppress a great number of them, and to change them to another Institution.

From the days of King *Edgar* the State of Monkery had been still growing in *England*. For most of the Secular Clergy being then Married, and refusing to put away their Wives, were by *Dunſtan* Arch-Bishop of *Canterbury*, and *Ethelwald* Bishop of *Winchester*, and *Oswald* Bishop of *Worceſter*, who were all Monks, turned out of their Livings. There is in the Rolls an *Inſpeximus* of King *Edgars*, Erecting the Priory and Convent of *Worceſter*, which bears date *Anno 964. Edgari. 6^{to}* on *St. Innocents-day*, Signed by the King, the Queen, Two Arch-Bishops, Five

Colle&.
Numb. 5th.

Of the State
of the Monas
teries.

Rot. P: 11.
Hva. 8. Part. 8;

Bishops, Six Abbots, (but neither Bishoprick nor Abbey are named) Six Dukes, and Five Knights, but there is no Seal to it. It bears, that the King, with the Council and Consent of his Princes and Gentry, did Confirm and Establish that Priory; and that he had Erected 47 Monasteries, which he intended to encrease to 50. the number of Jubilee; and that the former Incumbents should be for ever excluded from all pretensions to their Benefices, because they had rather chosen, with the danger of their Order, and the prejudice of the Ecclesiastical Benefice, to adhere to their Wives, than to serve God chastely and Canonically.

The Monks being thus settled in most Cathedrals of *England*, gave themselves up to Idleness and Pleasure, which had been long complained of; but now that Learning began to be restored, they being everywhere possessed of the best Church-Benefices were looked upon by all Learned-men with an evil eye, as having in their hands the chief encouragements of Learning, and yet doing nothing towards it; they on the contrary decrying and disparaging it all they could, saying, It would bring in Heresie, and a great deal of mischief. And the Restorers of Learning, such as *Erasmus*, *Vives*, and others, did not spare them, but did expose their Ignorance and ill Manners to the world.

The Cardinal's Colledges

Now the King naturally loved Learning, and therefore the Cardinal, either to do a thing which he knew would be acceptable to the King, or that it was also agreeable to his own Inclinations, resolved to set up some Colledges, in which there should be both great Encouragements for eminent Scholars to prosecute their Studies, and good Schools for teaching and training up of Youth. This he knew would be a great honour to him, to be lookt upon as a Patron of Learning; and therefore he set his heart much on it, to have Two Colledges (the one at *Oxford*, the other at *Ipswich*, the place of his Birth) well constituted, and nobly Endowed. But towards this, it was necessary to suppress some Monasteries, which was thought every-whit as justifiable and lawful, as it had been many Ages before, to change Secular Prebends into Canons Regular; the endowed Goods being still applied to a Religious use. And it was thought hard to say, That if the Pope had the absolute Power of dispensing the Spiritual Treasure of the Church, and to translate the Merits of one man, and apply them to another; that he had not a much more absolute Power over the Temporal Treasure of the Church, to translate Church-Lands from one use and apply them to another. And indeed the Cardinal was then so much considered at *Rome*, as a Pope of another world; that whatever he desired he easily obtained. Therefore on the 3d. of *April* 1524. Pope *Clement* by a Bull gave him Authority to suppress the Monastery of *St. Frideswide* in *Oxford*, and in the Diocess of *Lincoln*, and to carry the Monks elsewhere, with a very full *non obstante*. To this the King gave his assent the 19th. of *April* following. After this there followed many other Bulls for other Religious Houses and Rectories that were Impropriated. These Houses being thus suppressed by the Law, they belonged to the King; who thereupon made them over to the Cardinal by new and special Grants, which are all Enrolled. And so he went on with these great Foundations, and brought them to Perfection: That at *Oxford* in the 18th. year, and that at *Ipswich* in the 20th. year of the Kings Reign, as appears by the Dates of the Kings Patents for Founding them.

The Bull and Royal Assent. 14. Reg. 2. Part. Rot. Pat.

In

In the last Place I come to shew the new opinions in Religion, or those that were accounted new then in *England*; and the State and Progress of them till the 19th year of the Kings Reign.

From the days of *Wickliffe*, there were many that disliked most of the received Doctrines, in several parts of the Nation. The Clergy were at that time very hateful to the people; for as the Pope did exact heavily on them, so they being oppressed took all means possible to make the people repay what the Popes wrested from them. *Wickliffe* being much encouraged and supported by the Duke of *Lancaster*, and the Lord *Piercy*, the Bishops could not proceed against him till the Duke of *Lancaster* was put from the King, and then he was condemned at *Oxford*. Many opinions are charged upon him, but whether he held them or not, we know not, but by the Testimonies of his Enemies, who writ of him with so much passion, that it discredits all they say; yet he dyed in peace, though his body was afterwards burnt. He translated the Bible out of Latin into *English*, with a long Preface before it, in which he reflected severely on the corruptions of the Clergy, and condemned the Worshiping of Saints and Images, and denied the corporal Presence of Christs Body in the Sacrament, and exhorted all people to the Study of the Scriptures. His Bible with this Preface was well received by a great many, who were led into these Opinions, rather by the Impressions which common sense and plain Reason made on them, than by any deep Speculation or Study. For the followers of this Doctrine were illiterate and ignorant men: some few Clerks joyned to them, but they formed not themselves into any body or association; and were scattered over the Kingdom, holding these Opinions in private without making any publick Profession of them: Generally they were known by their disparaging the superstitious Clergy, whose Corruptions were then so notorious, and their Cruelty so enraged, that no wonder the people were deeply prejudiced against them. Nor were the methods they used likely to prevail much upon them, being severe and cruel.

In the Primitive Church, though in their Councils they were not backward to pass Anathematisms on every thing that they judged Heresie; yet all Capital proceedings against Hereticks were condemned; and when two Bishops did prosecute *Priscillian*, and his followers before the Emperour *Maximus*, upon which they were put to death, they were generally so blamed for it that many refused to hold Communion with them. The *Roman* Emperours made many Laws against Hereticks, for the fining and banishing of them, and secluded them from the Priviledges of other Subjects; such as *making Wills*, or *receiving Legacies*; only the *Manichees* (who were a strange mixture between Heathenism and Christianity) were to suffer death for their errors. Yet the Bishops in those day, particularly in *Africk*, doubted much, whether upon the Insolencies of Hereticks, or Schismaticks, they might desire the Emperour to execute those Laws for Fining, Banishing, and other restraints. And *St. Austin* was not easily prevailed on to consent to it. But at length the *Donatists*, were so intolerable, that after several Consultations about it, they were forced to consent to those inferior penalties, but still condemned the taking away of their lives. And even in the Execution of the Imperial Laws in those inferiour punishments,

they

The First beginning of Reformation in *England*.

The Cruelties of the Church of *Rome*.

they were always interposing, to moderate the severity of the Prefects and Governours. The first Instance of severity on mens bodies that was not censured by the Church, was in the Fifth Century under *Justin* the first, who Ordered the tongue of *Severus* (who had been Patriarch of *Antioch*, but did daily Anathematise the Council of *Chalcedon*) to be cut out. In the Eighth Century *Justinian* the 2d. (called *Rhinotmetus* from his cropt nose) burnt all the *Manichees* in *Armenia*: And in the end of the Eleventh Century the *Bogomili* were condemned to be burnt by the Patriarch and Council of *Constantinople*. But in the end of the 12, and in the beginning of the 13th Century, a Company of Simple and Innocent persons in the Southern parts of *France*, being disgusted with the Corruptions both of the Popish Clergy and of the publick Worship, separated from their Assemblies; and then *Dominick* and his *brethren-Preachers*, who came among them to convince them, finding their Preaching did not prevail, berook themselves to that way, that was sure to silence them. They perswaded the Civil Magistrates to burn all such as were judged Obstinate Hereticks. That they might do this by a Law, the Fourth Council of *Lateran* did Decree, that all Hereticks should be delivered to the *Secular Power* to be *extirpated*; (they thought not fit to speak out, but by the Practice it was known that *Burning* was that which they meant;) and if they did it not, they were to be Excommunicated; and after that, if they still refuse to do their duty, (which was upon the matter to be the Inquisitors Hangmen) they were to deny it at their utmost Perils. For not only the Ecclesiastical Censures, but Anathema's were thought too feeble a punishment for this Omiffion. Therefore a Censure was found out, as severe upon the Prince, as Burning was to the poor Heretick. *He was to be deposed by the Pope, his Subjects to be absolved from their Oaths of Allegiance, and his Dominions to be given away to any other faithful Son of the Church, such as pleased the Pope best*; and all this by the Authority of a Synod, that passed for a *Holy General Council*. This as it was fatal to the Counts of *Tholouse*, who were great Princes in the South of *France*, and first fell under the Censures; so it was terrible to all other Princes, who thereupon, to save themselves delivered up their Subjects to the Mercy of the Ecclesiastical Courts.

Burning was the death they made choice of, because *Witches* *Wizards*, and *Sodomites* had been so executed. Therefore to make Heresie appear a terrible thing, this was thought the most proper punishment of it. It had also a resemblance of everlasting Burning, to which they adjudged their Souls, as well as their bodies were condemned to the fire; but with this signal difference, that they could find no such effectual way to oblige God to execute their sentence, as they contrived against the Civil Magistrate. But however they confidently gave it out, that by vertue of that Promise of our Saviours, *Whose sins ye bind on Earth, they are bound in Heaven*, their Decrees were ratified in Heaven. And it not being easie to disprove what they said, people believed the one, as they saw the other sentence executed. So that whatever they condemned as Heresie, was looked on as the worst thing in the world.

There was no occasion for the execution of this Law in *England*, till

till the days of *Wickliffe*. And the favour he had from some great men stopt the Proceedings against him. But in the 5th. year of King *Richard the Second*, a Bill passed in the House of Lords, and was assented to by the King, and published for an Act of Parliament, though the Bill was never sent to the House of Commons. By this pretended Law it appears, *Wickliff's* followers were then very numerous; that they had a certain habit, and did Preach in many places, both in Churches, Church-yards and Markets, without licence from the Ordinary; and did preach several Doctrines both against the Faith, and the Laws of the Land, as had been proved before the Arch-Bishop of *Canterbury*, the other Bishops, Prelates, Doctors of Divinity, and of the Civil and Canon-Law, and others of the Clergy: That they would not submit to the Admonitions, nor Censures of the Church; but by their subtle ingenious words, did draw the people to follow them and defend them by strong hand, and in great routs. Therefore it was Ordained, that upon the Bishops certifying into the *Chancery* the names of such Preachers and their Abettors, the Chancellour should issue forth Commissions to the Sheriffs and other the Kings Ministers, to hold them in Arrest and strong Prison till they should *justify them* according to the Law and reason of Holy Church. From the gentleness of which law it may appear, that *England* was not then so tame as to bear the severity of those cruel laws which were setled and put in execution in other Kingdoms.

The Laws of England against Heretics.

Under King the 2d.

The Custome at that time was to engross Copies of all the Acts of Parliament, and to send them with a Writ under the great Seal to the Sheriffs, to make them be proclaimed within their jurisdictions. And *John Braibrook* Bishop of *London*, then Lord Chancellour, sent this with the other Acts of that Parliament to be proclaimed. The Writ bears date the 26th. of *May*, 5^{to} *Reg.* But in the next Parliament that was held in the 6th. year of that Kings Reign, the Commons preferred a Bill reciting the former Act, and constantly affirmed that they had never assented to it, and therefore desired it might be declared to be void; for they protested it was never their intent to be *Justified*, and to bind themselves and their Successors to the Prelates, more than their Ancestors had done in times past. To which the King gave the Royal Assent, as it is in the Records of Parliament. But in the Proclamation of the Acts of that Parliament this Act was suppressed; so that the former Act was still looked on as a good Law, and is Printed in the Book of Statutes. Such pious frauds were always practised by the Popish Clergy, and were indeed necessary for the supporting the Credit of that Church. When *Richard* the 2d. was deposed and the Crown usurped by *Henry* the 4th, then he in gratitude to the Clergy that assisted him in his coming to the Crown, granted them a Law to their hearts content in the 2d year of his Reign. The Preamble bears, *That some had a new Faith about the Sacraments of the Church, and the Authority of the same; and did preach without Authority, gathered Conventicles, taught Schools, wrote Books against the Catholick Faith; with many other heinous aggravations. Upon which the Prelates and Clergy, and the Commons of the Realm prayed the King to provide a sufficient remedy to so great an evil: Therefore the King by the assent of the States and other discreet men of the Realm being in the said Parliament, did ordain, That none should*

Cook's Institutes 3. part. chap. 5. of Heresie.

6^{to} *Rich.* 2. 1 Part. Numbr. 52. *Rot Parl.*

Another Law under King *Henry* the 4th.

Preach

Preach without Licence, except persons Priviledged; That none should Preach any Doctrine contrary to the Catholick Faith, or the Determination of the Holy Church, and that none should favour and abett them, nor keep their Books, but deliver them to the Diocesan of the place within 40 days after the Proclamation of that Statute. And that if any Persons were defamed, or suspected of doing against that Ordinance, then the Ordinary might arrest them, and keep them in his Prison, till they were Canonically purged of the Articles laid against them, or did abjure them according to the Laws of the Church. Provided always that the proceedings against them were publickly and judicially done and ended, within three Months after they had been so Arrested; and if they were Convict, the Diocesan, or his Commissaries, might keep them in Prison as long as to his discretion shall seem expedient, and might Fine them as should seem competent to him, certifying the Fine into the Kings Exchequer; and if any being Convict did refuse to abjure, or after Abjuration did fall into Relapse, then he was to be left to the Secular Court according to the Holy Canons. And the Majors, Sheriffs, or Bayliffs were to be personally present at the passing the Sentence, when they should be required by the Diocesan, or his Commissaries, and after the Sentence they were to receive them, and them before the People in a high place do to be Brent. By this Statute the Sheriffs, or other Officers, were immediately to proceed to the Burning of Hereticks without any Writ, or Warrant from the King. But it seems the Kings Learned Council advised him to issue out a Writ, *De Heretico comburendo*, upon what grounds of Law I cannot tell. For in the same year when *William Sautre* (who was the first that was put to death upon the account of Heresie) was judged Relapse by *Thomas Arundel*, Arch-Bishop of *Canterbury*, in a Convocation of his Province, and thereupon was degraded from Priesthood, and left to Secular Power; a Writ was issued out to Burn him, which in the Writ is called *The Customary Punishment* (relating it is like to the Customs that were beyond Sea.) But this Writ was not necessary by the Law, and therefore it seems these Writs were not Enrolled: For in the whole Reign of King *Henry the 8th.* I have not been able to find any of these Writs in the Rolls. But by *Warham's* Register I see the Common course of the Law, was to certifie into the Chancery the Conviction of an Heretick, upon which the Writ was issued out, if the King did not send a Pardon. Thus it went on all the Reign of *Henry the 4th.* But in the beginning of his Sons Reign, there was a Conspiracy (as was pretended) by Sir *John Oldcastle*, and some others against the King and the Clergy; upon which many were put in Prison, and 29 were both attainted of *Treason*, and condemned of *Heresie*, so they were both Hanged and Burnt. But as a Writer that lived in the following Age, says, *Certain affirmed that these were but feigned causes, surmised of the Spirituality more of displeasure than truth.* That Conspiracy, whether real or pretended, produced a severe Act against those Hereticks, who were then best known by the name of *Lollards*. By which Act all Officers of State, Judges Justices of the Peace, Majors, Sheriffs and Bayliffs, were to be Sworn when they took their Employments, to use their whole Power and Diligence to destroy all Heresies and Errors, called *Lollardies*, and to assist the Ordinaries and their Commissaries in their proceedings against them; and that the *Lollards* should forfeit all the Lands they held in *Fee-Simple*, and their Goods and Chattels to the King.

The

See Herodotus's
Natura Brevis
69.

112.

The Clergy, according to the Genius of that Religion, having their Authority fortified with such severe Laws, were now more cruel and insolent than ever. And if any man denied them any part of that respect, or of those advantages to which they pretended, he was presently brought under the suspicion of Heresie, and vexed with Imprisonments, and Articles were brought against him.

Upon which great complaints followed. And the Judges to correct this, granted *Habeas Corpus* upon their Imprisonments, and examined the Warrants and either Bailed, or Discharged the Prisoners as they saw cause: For though the Decrees of the Church had made many things Heresie, so that the Clergy had much matter to work upon; yet when Offenders against them in other things could not be charged with any formal Heresie, then by consequences they studied to fasten it on them, but were sometimes over-ruled by the Judges. Thus, when one *Keyser* ^{5th year of Edw. 4th.} (who was Excommunicated by *Thomas Bourchier*, Arch-bishop of *Canterbury*, at the Suit of another) said openly, that *That Sentence was not to be feared*; for though the Arch-bishop, or his Commissary had Excommunicated him, yet he was not Excommunicated before God; he was upon this Committed by the Arch-bishops Warrant, as one justly suspected of Heresie: but the Judges upon his moving for an *Habeas Corpus*, granted it; and the Prisoner being brought to the Bar, with the Warrant for his Imprisonment, they found the matter contained in it was not within the Statute, and first Bailed him, and after that they Discharged him. One *Warner* of *London*, having said, *That he was not bound to pay Tithes to his Curate*, was also imprisoned by *Edward Vaughan*, at the command of the Bishop of *London*; but he escaped out of Prison, and brought his Action of false Imprisonment against *Vaughan*. Whereupon *Vaughan* pleading the Statute of *Henry* the 4th, and that his Opinion was an Heresie against the Determination of the Catholick Faith; the Court of the *Common-Pleas* judged, That the words were not within the Statute, and that his Opinion was an Error, but no Heresie. So that the Judges looking on themselves as the Interpreters of the Law, thought, That even in the Case of Heresie, they had Authority to declare, what was Heresie by the Law, and what not: But what opposition the Clergy made to this, I do not know.

I hope the Reader will easily excuse this Digression, it being so material to the History that is to follow. I shall next set down what I find in the Records about the proceedings against Hereticks in the beginning of this Reign.

On the 2d of *May* in the year 1511. Six Men and Four Women, most of them being of *Tenterden*, appeared before Arch-bishop *Warham*, in his Mannor of *Knoll*, and abjured the following Errors. 1st. That in the Sacrament of the Altar is not the Body of Christ, but Material Bread. 2dly, That the Sacraments of Baptism, and Confirmation, are not necessary, nor profitable for mens Souls. 3dly, That Confession of Sins ought not to be made to a Priest. 4thly, That there is no more Power given by God to a Priest than to a Lay-man. 5thly, That the Solemnization of Matrimony is not profitable, nor necessary for the well of Mans Soul. 6thly, That the Sacrament of Extreme Unction is not profitable, nor necessary for Mans Soul. 7thly, That Pilgrimages to holy and devout Places be not profitable, neither Meritorious for Mans Soul.

Warham's Proceedings against Hereticks. Regist. Warham, Fol. 164.

8thly. That Images of Saints be not to be worshipped. 9thly. That a man should pray to no Saint, but only to God. 10thly. That holy Water and holy Bread be not the better after the Benediction made by the Priest, than before. And as they abjured these Opinions, so they were made to swear, That they should discover all whom they knew to hold these Errors, or who were suspected of them, or that did keep any private Conventicles, or were Fautors, or Comfortors of them that published such Doctrines. Two other Men of *Tenterden* did that day in the Afternoon abjure most of these Opinions. The Court sat again the 5th of *May*, and the Arch-bishop enjoyned them Penance, to wear the Badge of a Faggot in Flames on their Cloaths during their lives, or till they were dispensed with for it; and that in the Procession both at the Cathedral of *Canterbury*, and at their own Parish Churches they should carry a Faggot on their shoulders: which was looked on as a publick Confession that they deserved Burning.

That same day another of *Tenterden* abjured the same Doctrines. On the 15th of *May* the Court sat at *Lambeth*, where four Men and one Woman abjured. On the 19th four Men more abjured. On the 3d of *June* a Man and a Woman abjured. Another Woman the 26th of *July*: Another Man the 29th of *July*: Two Women on the 2d of *August*: A Man on the 3d and a Woman on the 8th of *August*: Three Men on the 16th of *August*: And three Men and a Woman on the 3d of *Sept*. In these Abjurations some were put to abjure more, some fewer of the former Doctrines; and in some of their Abjurations Two Articles more were added: 1st. That the Images of the Crucifix, of our Lady and other Saints, ought not to be worshipped, because they were made with mens hands, and were but Stocks and Stones. 2dly. That Money and Labour spent in Pilgrimages was all in vain. All these Persons (whether they were unjustly accused, or were overcome with fear, or had but crude conceptions of those Opinions, and so were easily frightened out of them) abjured and performed the Penance that was enjoyned them. Others met with harder measure, for on the 29th of *April*, in the same year, 1511. one *William Carder* of *Tenterden*, being Endited on the former Articles, he denied them all but one, *That he had said it was enough to pray to Almighty God alone, and therefore we needed not to pray to Saints for any mediation.* Upon which Witnesses were brought against him, who were all such as were then Prisoners, but intended to abjure, and were now made use of to Convict others. They Swore that he had taught them these Opinions. When their Depositions were published, he said, he did repent if he had said any thing against the Faith and the Sacraments; but he did not remember that he had ever said any such thing. Sentence was given upon him as an obstinate Heretick, and he was delivered up to the Secular Power. On the same day a Woman, *Agnes Grevill*, was Endited upon the same Articles: She pleaded *Not Guilty*, but by a strange kind of proceeding, her Husband and her Two Sons were brought in Witnesses against her. Her Husband deposed, that in the end of the Reign of King *Edward* the 4th one *John Iwe*, had perswaded her into these Opinions, in which she had persisted ever since: Her Sons also deposed, that she had been still infusing these Doctrines into them. One *Robert Harrison* was also Endited, and pleading *Not Guilty*, Witnesses did prove the Articles against him. And on the 2d of
May

May Sentence was given against these Two as obstinate Hereticks. And the same day the Arch-bishop Signed the Writs for certifying these Sentences into the Chancery, which conclude in these words: *Our holy Mother the Church having nothing further that she can do in this matter, we leave the fore-mentioned Hereticks, and every one of them to your Royal Highness, and to your Secular Council.* And on the 8th of May, *John Brown* and *Edward Walker*, being also Endited of Heresie on the former Points, they both pleaded *Not Guilty*. But the Witnesses deposing against them, they were judged obstinate Hereticks, and the former a Relapse, for he had abjured before *Cardinal Morton*. And on the 19th of May Sentence was given. When, or how the Sentences were Executed, I cannot find. Sure I am, there are no Pardons upon Record for any of them, and it was the course of the Law, either to send a Pardon, or to issue out the Writ for Burning them.

Fox mentions none of these proceedings, only he tells that *John Brown* was taken for some words said in Discourse with a Priest, about the saying of Masses for Redeeming Souls out of Purgatory. Upon which he was committed for suspicion of Heresie: But *Fox* seems to have been misinformed about the time of his Burning, which he says was, *Anno 1517.* for they would not have kept a condemned Heretick Six years out of the Fire. I never find them guilty of any such clemency. These severe Sentences made the rest so apprehensive of their danger, that all the others who were Endited, abjured. And in the year 1512. on the 5th of June, Two Men and Two Women abjured that Article, That in the Sacrament of the Altar, there was only Material Bread, and not the Body of Christ. And on the 4th and 13th of September, Two other Women abjured the former Articles; and this is all that is in *Warham's Register* about Hereticks.

In what remains of *Fitz-James*, Bishop of *London's Register*, There are but Three Abjurations. In the year 1509. one *Elizabeth Sampson*, of *Aldermanbury*, was Endited for having spoken reproachfully of the Images of our Lady, of *Wilsden*, *Crom*, and *Walsingham*, condemning Pilgrimages to them, and saying, It was better to give Alms at home to poor People, than to go on Pilgrimages; and that Images were but Stocks and Stones, and denying the vertue of the Sacrament of the Altar, when the Priest was not in clean life, and saying, It was but Bread, and that Christ could not be both in Heaven and Earth; and for denying Christs Ascension to Heaven, and saying, That more should not go to Heaven than were already in it. But she, to be free of further trouble, confessed her self Guilty, and abjured all those Opinions. It is generally observed, That in the proceedings against *Lollards*, the Clergy always mixed some Capital Errors, which all Christians rejected, with those for which they accused them; and some particulars being proved, they gave it out that they were Guilty of them all, to represent them the more odious. And in this case the thing is plain, for this Woman is charged for denying Christs Ascension; and yet another of the Articles was, That she said Christs Body could not be in the Sacrament, because it could not be both in Heaven and on Earth. Which two Opinions are inconsistent. In the year 1511. *William Potier* was Endited for saying, There were Three Gods, and that he knew not for what Christs Passion, or Baptism availed; and did abjure. Whether

Fitz-James
Bishop of
London, his
proceedings
against Here-
ticks, Fol. 4.

ther he only spoke these things Impiously, or whether he held them in Opinion, is not clear. But certainly he was no *Lollard*. One *Joan Baler* was also made to abjure some words she had said, That Images were but Idols, and not to be worshipped; and that they were set up by the Priest out of Covetousness, that they might grow rich by them; and that Pilgrimages were not to be made. More is not in that Register. But *Fox* gives an account of Six others, who were burnt in *Fitz-James* his time. On this I have been the longer, that it may appear, what were the Opinions of the *Lollards* at that time before *Luther* had published any thing against the Indulgences. For these Opinions did very much dispose people to receive the Writings which came afterwards out of *Germany*.

The Progress
of *Luther's*
Doctrine.

The first beginnings and progress of *Luther's* Doctrine are so well known, that I need not tell how upon the publishing of Indulgences in *Germany*, in so gross a manner, that for a little Money any man might both preserve himself, and deliver his Friends out of Purgatory, many were offended at this Merchandise, against which *Luther* wrote. But it concerning the See of *Rome* in so main a Point of their Prerogative, which would also have cut off a great Branch of their Revenue, he was proceeded against with extream severity: So small a spark as that Collision made, could never have raised so great a fire, if the World had not been strongly disposed to it, by the just prejudices they had conceived against the Popish Clergy, whose Ignorance and lewd Lives had laid them so open to contempt and hatred, that any one that would set himself against them, could not but be kindly looked on by the People. They had engrossed the greatest part both of the Riches and Power of Christendome, and lived at their ease and in much Wealth. And the corruptions of their Worship and Doctrine were such, that a very small proportion of common sense, with but an overly looking on the New Testament, discovered them. Nor had they any other varnish to colour them by, but the Authority and Traditions of the Church. But when some studious men began to read the Ancient Fathers, and Councils, (though there was then a great mixture of Sophisticated stuff that went under the Ancient Names, and was joyned to their true Works, which Criticks have since discovered to be spurious) they found a vast difference between the first Five Ages of the Christian Church, in which Piety and Learning prevailed, and the last Ten Ages in which Ignorance had buried all their former Learning, only a little misguided Devotion was retained for Six of these Ages; and in the last Four, the restless Ambition and Usurpation of the Popes was supported by the seeming holiness of the begging Friars, and the false Counterfeits of Learning, which were among the Canonists, School-men and Casuists. So that it was incredible to see, how men, notwithstanding all the opposition the Princes every where made to the progress of these reputed new Opinions, and the great advantages by which the Church of *Rome* both held and drew many into their Interests, were generally inclined to these Doctrines. Those of the Clergy, who at first Preached them, were of the begging Orders of Friars, who having fewer engagements on them from their Interests, were freer to discover and follow the Truth. And the austere Discipline they had been trained under, did prepare them to encounter those difficulties that lay in their way. And the Laity that had long
lookt

lookt on their Pastors with an evil Eye, did receive these Opinions very easily; which did both discover the Impostures with which the World had been abused, and shewed a plain and simple way to the Kingdom of Heaven, by putting the Scriptures into their hands, and such other Instructions about Religion, as were sincere and genuine. The Clergy who at first despised these new Preachers, were at length much Allarmed when they saw all People running after them, and receiving their Doctrines.

As these things did spread much in *Germany*, *Switzerland*, and the *Netherlands*, so their Books came over into *England*, where there was much matter already prepared to be wrought on, not only by the prejudices they had conceived against the corrupt Clergy, but by the Opinions of the *Lollards* which had been now in *England* since the days of *Wickliff*, for about 150 years. Between which Opinions, and the Doctrines of the Reformers, there was great Affinity; and therefore, to give the better vent to the Books that came out of *Germany*, many of them were translated into the *English* Tongue, and were very much read and applauded. This quickned the proceedings against the *Lollards*, and the enquiry became so severe, that great numbers were brought into the Toils of the Bishops and their Commissaries. If a man had spoken but a light word against any of the Constitutions of the Church, he was seized on by the Bishops Officers; and if any taught their Children the Lords Prayer, the Ten Commandments, and the Apostles Creed in the Vulgar Tongue, that was crime enough to bring them to the Stake: As it did Six Men and a Woman at *Coventry*, in the *Passion-week*, 1519. being the 4th of *April*. *Longland*, Bishop of *Lincoln*, was very cruel to all that were suspected of Heresie in his Diocess; several of them abjured, and some were burnt.

For.

But all that did not produce what they designed by it. The Clergy did not correct their own faults, and their cruelty was looked on as an evidence of Guilt, and of a weak Cause; so that the method they took, wrought only on Peoples fears, and made them more cautious and reserved, but did not at all remove the Cause, nor work either on their reasons or affections.

Upon all this, the King to get himself a Name, and to have a lasting Interest with the Clergy, thought it not enough to assist them with his Authority, but would needs turn their Champion, and write against *Luther* in defence of the Seven Sacraments. This Book was magnified by the Clergy as the most Learned Work that ever the Sun saw; and he was compared to King *Solomon*, and to all the Christian Emperors that had ever been: And it was the chief subject of flattery for many years, besides the glorious Title of *Defender of the Faith*, which the Pope bestowed on him for it. And it must be acknowledged, that considering the Age, and that it was the Work of a King, it did deserve some Commendation. But *Luther* was not at all daunted at it, but rather valued himself upon it, that so great a King had entred the lists with him, and answered his Book. And he replied, not without a large mixture of Acrimony, for which he was generally blamed, as forgetting that great respect, that is due to the Persons of Sovereign Princes.

The King
writes against
Luther.
1522.

But all would not do. These Opinions still gained more footing, and *William Tindal* made a Translation of the New Testament in *English*,

to

October 23.
Reg. Toz, 122.
Fol. 4c. with
which that in
Fox agrees
exactly.

Collection
Number 5.

to which he added some short Glosses. This was printed in *Antwerp*, and sent over into *England* in the year 1526. Against which there was a Prohibition published by every Bishop in his Diocese, bearing that some of *Luthers* followers had erroneously Translated the New Testament, and had corrupted the Word of God, both by a false Translation, and by heretical Glosses: Therefore they required all Incumbents to charge all within their Parishes, that had any of these, to bring them in to the Vicar-General within thirty days after that premonition, under the pains of Excommunication and incurring the suspicion of Heresie. There were also many other Books Prohibited at that time, most of them written by *Tindal*. And Sir *Thomas More*, who was a Man celebrated for Vertue and Learning, undertook the answering of some of those; but before he went about it, he would needs have the Bishops Licence for keeping and reading them. He wrote according to the way of the Age with much bitterness: and though he had been no Friend to the Monks, and a great declaimer against the Ignorance of the Clergy, and had been ill used by the Cardinal; yet he was one of the bitterest Enemies of the new Preachers, not without great cruelty when he came into Power, though he was otherwise a very good-natured man. So violently did the *Roman* Clergy hurry all their Friends into those excesses of Fire and Sword.

When the Party became so considerable, that it was known there were Societies of them, not only in *London*, but in both the Universities, then the Cardinal was constrained to act. His contempt of the Clergy was looked on as that which gave encouragement to the Hereticks. When reports were brought to Court of a company that were in *Cambridge*, *Bilney*, *Latimer*, and others that read and propagated *Luther's* Book and Opinions: some Bishops moved, in the year 1523. that there might be a Visitation appointed to go to *Cambridge*, for trying who were the Fautors of Heresie there. But he, as *Legate*, did inhibit it (upon what grounds I cannot imagine.) Which was brought against him afterwards in Parliament (*Art. 43.* of his Impeachment.) Yet when these Doctrines were spread every where, he called a meeting of all the Bishops and Divines, and Canonists about *London*; where *Thomas Bilney* and *Thomas Arthur* were brought before them, and Articles were brought in against them. The whole Proceſs is set down at length by *Fox* in all Points according to *Tonstall's* Register, except one fault in the Translation. When the Cardinal asked *Bilney* whether he had not taken an Oath before, not to preach, or defend any of *Luthers* Doctrines; he confessed he had done it, but not *judicially*, (*judicialiter* in the Register.) This *Fox* Translates, *not lawfully*. In all the other particulars there is an exact agreement between the Register and his Acts. The sum of the proceedings of the Court, was, That after examination of Witnesſes, and several other steps in the Proceſs, which the Cardinal left to the Bishop of *London*, and the other Bishops to manage; *Bilney* stood out long, and seemed resolved to suffer for a good Conscience. In the end, what through humane infirmity, what through the great importunity of the Bishop of *London*, who set all his Friends on him, he did abjure on the 7th of *December*, as *Arthur* had done on the 2d of that Month. And though *Bilney* was relapst, and so was to expect no mercy by the Law, yet the Bishop of *London* enjoyned him Penance, and let him go. For *Tonstall*
being

being a man both of good Learning and an unblemisht Life, these Vertues produced one of their ordinary effects in him, *great moderation*, that was so eminent in him, that at no time did he dip his hands in Blood. *Geoffrey, Loni*, and *Thomas Gerard*, also abjured for having had *Luther's* Books, and defending his Opinions.

These were the Proceedings against Hereticks, in the first half of this Reign. And thus far I have opened the State of Affairs, both as to Religious and Civil Concerns for the first 18 years of this Kings time, with what Observations I could gather of the dispositions and tempers of the Nation at that time, which prepared them for the Changes that followed afterwards.

The End of the First Book.

THE

THE
HISTORY
 OF THE
REFORMATION
 OF THE
Church of England.

BOOK II.

Of the Process of Divorce between King Henry and Queen Katharine, and of what passed from the Nineteenth to the Twenty fifth year of his Reign, in which he was declared Supreme Head of the Church of England.

The beginning of the Suit of Divorce.



KING *Henry* hitherto lived at ease, and enjoyed his pleasures; he made War with much honour, and that always produced a just and advantageous Peace. He had no trouble upon him in all his Affairs, except about the getting of Money, and even in that, the Cardinal eased him. But now a Domestick trouble arose, which perplexed all the rest of his Government, and drew after it Consequences of a high nature.

The Marriage of Prince Arthur to the Infanta of Spain.

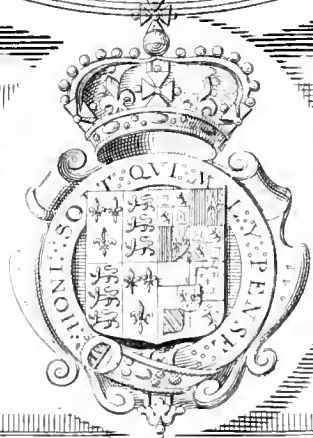
Henry the 7th upon wife and good considerations, resolved to link himself in a close Confederacy with *Ferdinand* and *Isabella*, Kings of *Castile* and *Arragon*, and with the House of *Burgundy* against *France*, which was looked on as the lasting and dangerous Enemy of *England*. And therefore a Match was agreed on between his Son, Prince *Arthur*, and *Katharine* the Infanta of *Spain*, whose eldest Sister *Joan* was Married to *Philip*, that was then Duke of *Burgundy*, and Earl of *Flanders*; out of which arose a triple Alliance between *England*, *Spain*, and *Burgundy*, against the King of *France*, who was then become formidable to all about him. There was given with her 200000 Duckats, the greatest Portion that had been given for many Ages with any Princess, which made it not the less acceptable to King *Henry* the Seventh.

The



H. Holtzgr. Pinxit

R. White. Sculp.



1486. Nata.
 1501. Nov. 14. Arthuru
 nupsit.
 1509. Jun. 3. Henrico
 Regi nupsit.

1526. toro exclusa.
 1533. May. 23. incesti
 damnata.
 1536. Jan. 8. obiit.



The *Infanta* was brought into *England*, and on the 14th of *Novr* was Married at *St. Pauls* to the Prince of *Wales*. They lived together as man and wife, till the 2d of *April* following; and not only had their Bed solemnly blest when they were put in it, on the night of their Marriage, but also were seen publickly in Bed for several days after, and went down to live at *Ludlow-Castle* in *Wales*, where they still Bedded together. But Prince *Arthur*, though a strong and healthful youth when he Married her, yet died soon after, which some thought was hastened by his too early Marriage. The *Spanisb* Ambassador had by his Masters order taken proofs of the Consummation of the Marriage, and sent them into Spain; the young Prince also himself had by many expressions given his Servants cause to believe that his Marriage was consummated the first night, which in a youth of Sixteen years of Age, that was vigorous and healthful, was not at all judged strange. It was so constantly believed that when he dyed, his younger Brother *Henry* Duke of *York* was not called Prince of *Wales*, for some considerable time. Some say for one Month, some for 6 Months. And he was not created Prince of *Wales* till 10 Months were elapsed, viz. in the *February* following, when it was apparent that his Brothers wife was not with Child by him. These things were afterwards looked on as a full Demonstration (being as much as the thing was capable of) that the Princess was not a Virgin after Prince *Arthur's* Death.

1501.

See the Depositions of Winesles in L. Hist. 1.

Prince Arth. his Death. 472. 2. 1502.

Barons Henry the 7th.

But the reason of State still standing for keeping up the Alliance against *France*, and King *Henry* the 7th having no mind to let so great a Revenue as she had in Jointure be carried out of the Kingdom, it was proposed, That she should be married to the younger Brother *Henry* now Prince of *Wales*. The two Prelates that were then in greatest esteem with King *Henry* the 7th, were *Warham* Arch-Bishop of *Canterbury*, and *Fox* Bishop of *Winchester*. The former delivered his opinion against it, and told the King that he thought it was neither honourable nor well-pleasing to God. The Bishop of *Winchester* perswaded it, and for the Objections that were against it, and the Murmuring of the people who did not like a Marriage that was disputable, lest out of it new Wars should afterwards arise about the Right of the Crown, the Popes Dispensation was thought sufficient to answer all; and his Authority was then so undisputed that it did it effectually. So a Bull was obtained on the 26 of *Decemb.* 1503 to this effect, that the Pope according to the greatness of his Authority, having received a Petition from Prince *Henry* and the Princess *Katharine*, Bearing, That whereas the Princess was Lawfully Married to Prince *Arthur* (which was perhaps consummated by the Carnalis Copula) who was dead without any issue, but they being desirous to Marry for preserving the Peace between the Crowns of *England* and *Spain*, did Petition his Holiness for his Dispensation; therefore the Pope, out of his care to maintain peace among all Catholick Kings, did absolve them from all Censures under which they might be, and Dispensed with the Impediment of their Affinity, notwithstanding any Apostolical Constitutions or Ordinances to the contrary, and gave them leave to Marry, or if they were already Married, he Confirming it, required their Confessor to enjoyn them some healthful penance for their having Married before the Dispensation was obtained.

Consultations about second Marriage of the Infanta to his Brother.

Warham's Deposition in L. Hist. 1.

It is allowed by the Pope Collection Numb. first.

1501.

Upon politi-
cal reasons.
L. Hist. 2.

It was not much to be wondred at, that the Pope did readily grant this, for though very many both Cardinals and Divines did then oppose it, yet the Interest of the Papacy, which was preferred to all other Considerations, required it. For as that Pope being a great Enemy to *Lewis* the 12th the *French* King, would have done any thing to make an Alliance against him firmer; so he was a War-like Pope who considered Religion very little, and therefore might be easily persuaded to Confirm a thing that must needs oblige the succeeding Kings of *England* to maintain the Papal Authority, since from it they derived their Title to the Crown; little thinking that by a secret Direction of an over-ruling Providence, that Deed of his would occasion the extirpation of the Papal Power in *England*. So strangely doth God make the Devices of Men become of no effect, and turn them to a contrary end to that which is intended.

Henry Pro-
tests against it.
J. 27. 1505.

Collect. Num.
2d.
M. 1505.

Upon this Bull they were Married, the Prince of *Wales* being yet under Age. But *Warham* had so possessed the King with an aversion to this Marriage, that on the same day that the Prince was of Age, he by his Fathers command, laid on him in the presence of many of the Nobility and others, made a Protestation in the hands of *Fox* Bishop of *Winchester* before a publick Notary, and read it himself, by which he Declared, That whereas he being under Age was Married to the "Princess *Katharine*, yet now coming to be of Age, he did not con-
"firm that Marriage, but retracted and Annulled it, and would not pro-
"ceed in it, but intended in full form of Law to void it and break it
"off; which he declared he did freely and of his own accord.

His Father al-
so dissuaded
it.

Apr. 22. 1509.
K. Henry VII.
dies.

Henry being
come to the
Crown Mar-
ries her. Jan. 3
They are
Crowned
June 24.
Son born J¹⁷.
J. 1511.
Dies Feb. 22.
another born
and dies Nov.
1514.
Lady Mary
born Feb. 19.
1516.

Thus it stood during his Fathers life, who continued to the last to be against it; and when he was just dying, he charged his Son to break it off, though it is possible that no consideration of Religion might work so much on him, as the apprehension he had of the troubles that might follow on a controverted Title to the Crown; of which the Wars between the Houses of *York* and *Lancaster* had given a fresh and sad Demonstration. The King being dead, one of the first things that came under Consultation, was, that the young King must either break his Marriage totally, or conclude it. Arguments were brought on both hands. But those for it prevailed most with the King: So six weeks after he came to the Crown, he was Married again publickly, and soon after they were both Crowned. On the first day of the year she made him a very acceptable new-years gift of a Son, but he dyed in the *February* thereafter: She miscarried often, and another Son dyed soon after he was born; only the Lady *Mary* lived to a perfect Age.

1518.
Treaty Rolls
10. Reg.
His Daughter
Mary Contra-
cted to the
Dolphin, Octo-
ber 11.

In this state was the Kings Family when the Queen left bearing more Children, and contracted some diseases, that made her person unacceptable to him; but was, as to her other Qualities, a vertuous and grave Princess, much esteemed and beloved both of the King and the whole Nation. The King being out of hopes of more Children declared his Daughter Princess of *Wales*, and sent her to *Ludlow* to hold her Court there, and projected divers Matches for her. The first was with the *Dolphin*, which was agreed to between the King of *France* and him the 9th of *Novemb.* 1518. as appears by the Treaty yet extant. But this was broken afterwards upon the Kings Confederating
with

with the Emperor against *France*, and a new Match agreed and sworn to between the Emperor and the King at *Windsor* the 22. of *June* 1522. the Emperor being present in person. This being afterwards neglected and broken by the Emperor, by the advice of his *Cortes* and States, as was formerly related, there followed some Overtures of a Marriage with *Scotland*. But those also vanished, and there was a second Treaty begun with *France*, the King offering his Daughter to *Francis* himself, which he gladly accepting, a Match was Treated: and on the last of *April*, it was agreed that the Lady *Mary* should be given in Marriage either to *Francis* himself, or to his second Son the Duke of *Orleance*; and that Alternative was to be determined by the two Kings, at an Interview that was to be between them, soon after at *Calais* with forfeitures on both sides if the Match went not on.

But while this was in agitation the Bishop of *Tarbe* the *French* Ambassador, made a great demur about the Princess *Mary's* being illegitimate, as begotten in a Marriage that was contracted against a Divine precept, with which no humane Authority could Dispense. How far this was secretly concerted between the *French* Court and ours, or between the Cardinal and the Ambassador, is not known. It is surmised that the King or the Cardinal set on the *French* to make this exception publicly, that so the King might have a better Colour to justify his suit of Divorce, since other Princes were already questioning it. For if upon a Marriage proposed of such infinite advantage to *France*, as that would be with the Heir of the Crown of *England*, they nevertheless made Exceptions and proceeded but coldly in it, it was very reasonable to expect that after the Kings Death, other Pretenders would have disputed her Title in another manner.

To some it seemed strange that the King did offer his Daughter to such great Princes as the Emperor and the King of *France*, to whom if *England* had fallen in her right, it must have been a Province: for though in the last Treaty with *France*, she was offered either to the King, or his second Son; by which either the Children which the King might have by her, or the Children of the Duke of *Orleance*, should have been Heirs to the Crown of *England*, and thereby it would still have continued divided from *France*; yet this was full of hazard, for if the Duke of *Orleance* by his Brothers Death should become King of *France*, as it afterwards fell out, or if the King of *France* had been once possessed of *England*, then according to the maxime of the *French* Government, that whatever their King acquires he holds it in the Right of his Crown, *England* was still to be a Province to *France*, unless they freed themselves by Arms. Others judged that the King intended to Marry her to *France*, the more effectually to seclude her from the Succession, considering the aversion his Subjects had to a *French* Government, that so he might more easily settle his Bastard Son the Duke of *Richmond* in the Succession of the Crown.

While this Treaty went on, the Kings scruples about his Marriage began to take vent. It is said that the Cardinal did first infuse them into him, and made *Longland* Bishop of *Lincoln*, that was the Kings Confessor, possess the Kings mind with them in Confession. If it was so, the King had, according to the Religion of that time, very just

1527.

Alterwards
to the Empe-
ror. Jun. 22.
1522.

Offer'd to
Scotland. Sept.

1524.
again to *France*
April 30.

1527.
For K. *Francis*
himself, or for
his Son the
Duke of *Orli-*
ance.

The Kings
Marriage que-
stioned by
Forreigners.

The King
himself Scru-
ples it.

Sanderus de
Schijn. Angl.

1527.

cause of Scruple, when his Confessor judged his Marriage sinful, and the Popes Legate was of the same mind. It is also said that the Cardinal being alienated from the Emperor, that he might irreparably embroil the King and him, and unite the King to the *French* Interests, designed this out of Spite; and that he was also dissatisfied toward the Queen, who hated him for his lewd and dissolute Life, and had oft admonished and check't him for it: And that he therefore, designing to engage the King to Marry the *French* Kings Sister the Duchesse of *Alençon*, did (to make way for that) set this Matter on foot: but as I see no good Authority for all this, except the Queens suspicions, who did afterwards charge the Cardinal as the cause of all her trouble; so I am inclined to think the Kings Scruples were much ancienter, for the King declared to *Simon Grineus* four years after this, that for seven years he had abstained from the Queen upon these Scruples, so that by that it seems they had been received into the Kings mind three years before this time.

In his Letter
to *Ex'cell. Sicut*.
10. 1431. in
MSS. R. *Smito*.

The grounds
of his Scr-
ples.

What were the Kings secret motives and the true grounds of his Aversion to the Queen, is only known to God, and till the discovery of all secrets at the day of Judgment, must ly hid. But the reasons which he always owned, of which all Humane Judicatories must only take notice, shall be now fully opened. He found by the Law of *Moses*, if a man took his Brothers Wife they should die childless: This made him reflect on the death of his Children, which he now looked on as a Curse from God for that unlawful Marriage. Upon this he set himself to study the case, and called for the judgments of the best Divines and Canonists. For his own Enquiry, *Thomas Aquinas* being the Writer in whose works he took most pleasure, and to whose judgment he submitted most, did decide it clearly against him. For he both Concluded, that the Laws in *Leviticus* about the forbidden degrees of Marriage were Moral and Eternal, such as obliged all Christians; and that the Pope could only Dispence with the Laws of the Church, but could not Dispense with the Laws of God. Upon this reason, that no Law can be Dispenced with, by any Authority, but that which is equal to the Authority that enacted it. Therefore he infers that the Pope can indeed Dispence with all the Laws of the Church, but not with the Laws of God, to whose Authority he could not pretend to be equal. But as the King found this from his own private Study, so having commanded the Arch-Bishop of *Canterbury* to require the Opinions of the Bishops of *England*, they all in a Writing under their hands and Seals, declared they judged it an unlawful Marriage. Only the Bishop of *Rocheſter* refused to set his hand to it, and though the Arch-Bishop pressed him most earnestly to it, yet he persisted in his refusal, saying, that it was against his Conscience. Upon which the Arch-Bishop made another write down his Name, and set his Seal to the Resolution of the rest of the Bishops. But this being afterwards questioned, the Bishop of *Rocheſter* denied it was his hand, and the Arch-Bishop pretended that he had leave given him by the Bishop to put his hand to it, which the other denied. Nor was it likely that *Fisher* who scrupled in Conscience to Subscribe it himself, would have consented to such a weak Artifice. But all the other Bishops did declare against the Marriage, and as the King

All his Bishops
except *Fisher*,
declare it un-
lawful.

Cavendish his
life of *Wolsey*.

King himself said afterwards in the *Legantine Court*, neither the Cardinal nor the Bishop of *Lincoln* did first suggest these scruples, but the King being possessed with them, did in Confession propose them to that Bishop: and added that the Cardinal was so far from cherishing them, that he did all he could to stifle them.

1527.
The dangers that were like to follow from it.

The King was now convinced that his Marriage was unlawful, both by his own study, and the resolution of his Divines. And as the point of Conscience wrought on him, so the Interest of the Kingdom required, that there should be no doubting about the Succession to the Crown: lest as the long Civil-War between the Houses of *York* and *Lancaster* had been buried with his Father, so a new one should rise up at his death. The King of *Scotland* was the next Heir to the Crown after his Daughter. And if he Married his Daughter to any out of *France*, then he had reason to judge, that the *French* upon their Ancient Alliance with *Scotland*, and that they might divide and distract *England*, would be ready to assist the King of *Scotland* in his pretensions: Or if he Married her in *France*, then all those in *England* to whom the *French* Government was hateful, and the Emperor and other Princes to whom the *French* Power grew formidable, would have been as ready to support the pretensions of *Scotland*. Or if he should either set up his Bastard Son, or the Children which his Sister bore to *Charles Brandon*, there was still cause to fear a bloody decision of a Title that was so doubtful. And though this may seem a consideration too Politick and Forreign to a matter of that nature, yet the obligation that lies on a Prince to provide for the happiness and quiet of his Subjects, was so weighty a thing, that it might well come in among other Motives, to incline the King much to have this matter determined. At this time the Cardinal went over into *France* under colour to conclude a League between the Two Crowns, and to Treat about the means of setting the Pope at liberty, who was then the Emperors Prisoner at *Rome*; and also for a project of Peace between *Francis*, and the Emperor. But his chief business was to require *Francis* to declare his Resolutions concerning that Alternative about the Lady *Mary*. To which it was answered, that the Duke of *Orleanse* as a fitter Match in years, was the *French Kings* Choice; but this matter fell to the ground upon the Proceſs that followed soon after.

He went into France 1527. July 1st.

The King did much apprehend the opposition the Emperor was like to make to his designs; either out of a principle of nature and honour to protect his Aunt, or out of a Maxime of State, to raise his Enemy all the trouble he could at home. But on the other hand he had some cause to hope well even in that particular. For the Question of the unlawfulness of the Match had been first debated in the *Cortes*, or Assembly of the States at *Madrid*; and the Emperor had then shewed himself so favourable to it, that he broke the Match, (to which he had bound himself) with the Princess. Therefore the King had reason to think that this at least would mitigate his opposition, The Emperor had also used the Pope so hardly, that it could not be doubted that the Pope hated him. And it was believed that he would find the protection of the King of *England* most necessary to secure him, either from the greatness of *France* or *Spain*, who were fighting for the best part of *Italy*, which must needs fall into one of their hands. Therefore the King did not doubt but the Pope would be compliant to his desires. And in this

The Kings fears & hopes about it.

he

1527.

L. Herber.

he was much confirmed by the hopes, or rather assurance, which the Cardinal gave him of the Popes favour; who either calculating what was to be expected from that Court on the account of their own Interest, or upon some promises made him, had undertaken to the King to bring that matter about to his hearts content. It is certain that the Cardinal had carried over with him out of the Kings Treasure 240000*l.* to be employed about the Popes Liberty. But whether he had made a bargain for the Divorce, or had fancied that nothing could be denied him at *Rome*, it does not appear. It is clear by many of his Letters that he had undertaken to the King, that the business should be done; and it is not like that a man of his wisdom would have adventured to do that without some good warrant.

The Arguments
against
the Bull.

But now that the Suit was to be moved in the Court of *Rome*, they were to devise such Arguments as were like to be well heard there. It would have been unacceptable to have insisted on the nullity of the Bull on this account, because the matter of it was unlawful, and fell not within the Popes Power. For Popes, like other Princes, do not love to hear the extent of their Prerogative disputed, or defined. And to condemn the Bull of a former Pope as unlawful, was a dangerous Precedent at a time when the Popes Authority was rejected by so many in *Germany*. Therefore the Canonists as well as Divines, were consulted to find such Nullities in the Bull of Dispensation, as according to the Canon Law, and the proceedings of the *Rota*, might serve to invalidate it without any diminution of the Papal Power. Which being once done, the Marriage that followed upon it, must needs be annulled. When the Canonists examined the Bull, they found much matter to proceed upon. It is a Maxime in Law, that if the Pope be surprized in any thing, and Bulls be procured upon false suggestions and untrue premises, they may be annulled afterwards. Upon which foundation most of all the Processes against Popes Bulls were grounded. Now they found by the preamble of this Bull that it was said, The King had desired that he might be dispensed with to Marry the Princess. This was false; for the King had made no such desire, being of an Age that was below such considerations, but Twelve years old. Then it appeared by the preamble that this Bull was desired by the King to preserve the Peace between the King of *England*, and *Ferdinand*, and *Isabella* (called *Elizabetha* in the Bull) the Kings of *Spain*. To which they excepted, That it was plain this was false, since the King being then but Twelve years old, could not be supposed to have such deep speculations, and so large a prospect as to desire a Match upon a politick account. Then it being also in the Bull, that the Popes Dispensation was granted to keep Peace between the Crowns, if there was no hazard of any Breach or War between them, this was a false suggestion, by which the Pope had been made believe, That this Match was necessary for averting some great mischief. And it was known that there was no danger at all of that, and so this Bull was obtained by a surprize. Besides, both King *Henry* of *England*, and *Isabella* of *Spain* were dead before the King Married his Queen; so the Marriage could not be valid by vertue of a Bull that was granted to maintain Amity between Princes that were dead before the Marriage was consummated: And they also judged that the Protestation which the King made, when he came of Age, did retract any such pretended desire, that might have been preferred to the Pope

in his name; and that from that time forward, the Bull could have no further operation, since the ground upon which it was granted, which was the King's desire, did then cease, any pretended desire before he was of Age being clearly annulled and determined by that Protestation after he was of Age, so that a subsequent Marriage founded upon the Bull must needs be void.

These were the grounds upon which the Canonists advised the Process at *Rome* to be carried on. But first to amuse or over-reach the *Spaniard*, the King sent word to his Ambassador in *Spain* to silence the noise that was made about it in that Court. Whether the King had then resolved on the Person that should Succeed the Queen, when he had obtained what he desired, or not, is much questioned. Some suggest that from the beginning he was taken with the charmes of *Anne Boleyn*, and that all this Process was moved by the unseen spring of that secret affection. Others will have this Amour to have been later in the King's thoughts. How early it came there, at this distance it is not easie to determine. But before I say more of it, the being so considerable a Person in the following Relation, I shall give some account of her. " *Sanders* has assured " the World, That the King had a liking to her Mother, who was Daugh- " ter to the Duke of *Norfolk*, and to the end that he might enjoy her " with the less disturbance, he sent her Husband Sir *Thomas Boleyn* to " be Ambassador in *France*: And that after Two years absence his Wife " being with Child, he came over, and sued a Divorce against her in the " Arch-Bishop of *Canterburies* Court, but the King sent the Marquess of " *Dorset* to let him know, that she was with Child by him, and that " therefore the King desired he would pass the matter over, and be re- " conciled to his Wife: To which he consented. And so *Anne Boleyn*, " though she went under the name of his Daughter, yet was of the King's " begetting. As he describes her, she was ill-shaped and ugly, had Six " Fingers, a Gag-tooth, and a Tumor under her Chin, with many other " unseemly things in her Person. At the 15th. year of her Age, he says, " both her Father's Butler and Chaplain lay with her: Afterwards she " was sent to *France*, where she was at first kept privatly in the house of " a Person of Quality, then she went to the *French* Court, where she " led such a Dissolute life, that she was called *the English Hackney*. That " the *French* King liked her, and from the freedoms he took with her, " she was called, *the King's Mule*. But returning to *England*, she was " admitted to the Court, where she quickly perceived how weary the " King was of the Queen, and what the Cardinal was designing; and " having gained the King's affection, she governed it so, that by all inno- " cent freedoms she drew him into her Toiles, and by the appearances " of a severe virtue, with which she disguised her self, so encreased " his affection and esteem, that he resolved to put her in his Queens " place as soon as the Divorce was granted. The same Author adds, That " the King had likewise enjoyed her Sister, with a great deal more, to the " disgrace of this Lady and her Family.

I know it is not the work of an Historian to refute the Lies of others; but rather to deliver such a plain account as will be a more effectual confutation, than any thing can be that is said by way of Argument, which belongs to other Writers. And at the end of this King's Reign, I intend to set down a Collection of the most Notorious False-hoods of that Writer :

1527

Wolfe's ad-
vice to the
King, 1527.
408. 1.

Sanders his
story about
Anne Boleyn
examined.

For this he
cites *Rastal's*
life of Sir *Tho.*
Moore, a Book
that was never
seen by any
body else.

1527.

ter, together with the evidences of their being so. But all this of *Anne Boleyn* is so palpable a lie, or rather a complicated heap of lies, and so much depends on it, that I presume it will not offend the Reader to be detained a few minutes in the refutation of it. For if it were true, very much might be drawn from it, both to disparage King *Henry*, who pretended Conscience to annul his Marriage for the nearness of Affinity, and yet would after that Marry his own Daughter. It leaves also a foul and lasting stain both on the Memory of *Anne Boleyn*, and of her incomparab'e Daughter Queen *Elizabeth*. It also derogates so much from the first Reformers, who had some kind of dependance on Queen *Anne Boleyn*, that it seems to be of great importance for directing the Reader in the judgment he is to make of persons and things, to lay open the fallhood of this account. It were sufficient for blasting it, that there is no proof pretended to be brought for any part of it, but a Book of one *Rastall* a Judge, that was never seen by any other person than that Writer. The Title of the Book is the Life of Sir *Thomas More*: there is great reason to think that *Rastall* never writ any such Book, for it is most common for the Lives of great Authors to be prefixed to their Works. Now this *Rastall* published all *More's* Works in Queen *Maries* Reign, to which if he had written his Life, it is likely he would have prefixed it. No evidence therefore being given for his Relation, either from Record, Letters, or the Testimony of any person who was privy to the matter, the whole is to be looked upon as a black Forgery, devised on purpose to defame Queen *Elizabeth*. For upon her Mothers death, who can doubt but that some, either to flatter the King, or to defame her, would have published these things, which if they had been true, could be no secrets? For a Lady of her Mothers condition to bear a Child, two years after her Husband was sent out of *England* on such a publick Employment, and a Process thereupon to be entred in the Arch-Bishops Courts, are things that are not so soon to be forgotten. And that she her self was under so ill a Reputation, both in her Father's Family, and in *France*, for common lewdness, and for being the Kings Concubine, are things that could not lie hid. And yet when the Books of the Arch-Bishops Courts (which are now burnt) were extant, it was published to the World, and satisfaction offered to every one that would take the pains to inform themselves that there was no such thing on Record. Nor did any of the Writers of that time, either of the Imperial or Papal side, once mention these things, notwithstanding their great occasion to do it. But 80 years after, this Fable was invented, or at least it was then first published, when it was safer to lie, because none who had lived in the time could disprove it.

Anti-Sanders.

But it has not only no foundation, but *Sanders* through the vulgar errors of Liars, has strained his wit to make so ill a story of the Lady, that some things in his own relation, make it plainly appear to be impossible. For to pass by those many improbable things that he relates, as namely, That both the King of *England* and the *French* King, could be so taken with so ugly and monstrous a Woman, of so notorious and lewd manners; and that this King, for the space of seven years, that is, during the Suit of the Divorce, should continue enamoured of her, and never discover this, or having discovered it, should yet resolve at all hazards to make her his Wife; which are things that would require no common testimony to make them seem credible: There is beside in that story, an
heap

heap of things so inconsistent with one another, that none but such an one as *Sanders* could have had either blindness or brow enough to have made or published it. For first, if the King, that he might the more freely enjoy *Sir Thomas Boleyn's* Lady, sent him over into *France*, as *Sanders* says, I shall allow it as soon as may be, that it was in the very beginning of his Reign 1507. Then the time when *Anne Boleyn* was born, being according to *Sanders* his account two years after, that must be *Anno* 1511. and being, as he says, deflowred when she was 15. that must be *Anno* 1526. Then some time must be allowed for her going to *France*, for her living privately there for some time, and afterwards for her coming to Court, and meriting those Characters that he says went upon her; and after all that, for her return into *England*, and insinuating her self into the Kings favour: yet by *Sanders* his own Relation these things must have happened in the same year 1526. for in that year he makes the King think of putting away his Wife in order to Marry *Anne Boleyn*, when according to his account she could be but 15. years old, though this King had sent *Sir Thomas Boleyn* into *France* the first day of his coming to the Crown. But that he was not sent so early appears by several Grants, that I have seen in the Rolls, which were made to him in the first 4 years of the Kings Reign: They sufficiently shew that he was all that while about the Kings person, and mention no services beyond Sea, but about the Kings person, as the ground upon which they were made. Besides, I find in the *Treaty-Rolls* no mention of his being Ambassador the first 8 years of the Kings Reign. In the first year the Bishops of *Winchester* and *Duresm*, and the Earl of *Surrey*, are named in the Treaty between the two Crowns, as the Kings Ambassadors in *France*. After this, none could be Ambassadors there for two years together, for before two years elapsed there was a War proclaimed against *France*, and when overtures were made for a Peace, it appears by the *Treaty-Rolls* that the Earl of *Worcester* was sent over Ambassador. And when the Kings sister was sent over to *Lewis* the *French* King, though *Sir Thomas Boleyn* went over with her, he was not then so much considered as to be made an Ambassador. For in the Commission that was given to many persons of Quality, to deliver her to her Husband King *Lewis* the 12, *Sir Thomas Boleyn* is not named. The persons in the Commission are the Duke of *Norfolk*, the Marquess of *Dorset*, the Bishop of *Duresm*, the Earls of *Surrey*, and *Worcester*, the Prior of *St. Johns*, and Doctor *West* Dean of *Windsor*. A year after that, *Sir Thomas Boleyn* was made Ambassador; but then it was too late for *Anne Boleyn* to be yet unborn, much less could it be, as *Sanders* says, that she was born two years after it.

But the Learned *Camden*, whose Study and Profession led him to a more particular knowledge of these things, gives us another account of her birth. He says that she was born in the year 1507. which was two years before the King came to the Crown. And if it be suggested, that then the Prince, to enjoy her Mother, prevailed with his Father to send her Husband beyond Sea, that must be done when the Prince himself was not 14 years of Age: so they must make him to have corrupted other mens wives at that Age, when yet they will not allow his Brother (no not when he was 2 years older) to have known his own wife.

F

But

1507.

Mar. h. 10.
1509.Feb. 12. 1511.
1514.Septemb. 22.
6 Reg.

1515.

Camd. In ap-
paratu ad Hist.
Eliz. Reg.

1528. But now I leave this foul Fiction, and go to deliver certain Truths. *Anne Boleyn's* Mother was Daughter to the Duke of *Norfolk*, and sister to the Duke that was at the time of the Divorce Lord Treasurer. Her Fathers Mother was one of the Daughters and heirs to the Earl of *Wiltshire* and *Ormond*, and her great Grand-Father Sir *Geofrey Boleyn*, who had been Lord Major of *London*, Married one of the Daughters and Heirs of the Lord *Hastings*; and their Family as they had mixed with so much great Blood, so had Married their Daughters to very Noble Families. She being but seven years old was carried over to *France* with the Kings Sister, which shews she could have none of those deformities in her person, since such are not brought into the Courts and Families of Queens. And though upon the *French Kings* Death the Queen Dowager came soon back to *England*, yet she was so liked in the *French Court*, that the next King *Francis* his Queen kept her about her self for some years: and after her death the Kings Sister the Dutchess of *Alençon*, kept her in her Court all the while she was in *France*; which as it shews there was somewhat extraordinary in her person, so those Princesses being much celebrated for their virtues, it is not to be imagined that any person so notoriously defamed as *Sanders* would represent her, was entertained in their Courts.

Her Birth.

1514.

and Breeding.

Her coming to *England*.
L. Huront.
Title and Duplex.
Cavendish says she was very young.
Camden.

When she came into *England* is not so clear: it is said that in the year 1522. when War was made on *France*, her Father who was then Ambassador was recalled, and brought her over with him, which is not improbable; but if she came then, she did not stay long in *England*, for *Camden* says, that she served Queen *Claudia* of *France* till her death (which was in *July* 1524) and after that she was taken into service by K. *Francis* his Sister. How long she continued in that service I do not find, but it is probable that she returned out of *France* with her Father from his Embassy in the year 1527. when, as *Stow* says, he brought with him the Picture of her Mistress, who was offered in Marriage to this King. If she came out of *France* before, as those Authors before-mentioned say, it appears that the King had no design upon her then, because he suffered her to return, and when one Mistress died to take another in *France*; but if she stayed there all this while, then it is probable he had not seen her till now at last, when she came out of the Princess of *Alençon's* service: but whensoever it was that she came to the Court of *England*, it is certain that she was much considered in it. And though the Queen, who had taken her to be one of her Maids of Honour, had afterwards just cause to be displeas'd with her as her Rival; yet she carried her self so, that in the whole Progress of the Sute, I never find the Queen her self, or any of her Agents, fix the least ill Character on her, which would most certainly have been done had there been any just cause or good colour for it.

She is contracted to the Lord *Piercy*.

And so far was this Lady at least for some time from any thoughts of Marrying the King, that she had consented to Marry the Lord *Piercy* the Earl of *Northumberland's* eldest Son, whom his Father, by a strange compliance with the Cardinals vanity, had placed in his Court and made him one of his servants. The thing is considerable, and clears many things that belong to this History; and the Relator of it was an Ear-witness of the Discourse upon it as himself informs us. The Cardinal hearing that the Lord *Piercy* was making address

Cavendish
Life of *Isolby*.

to

to *Anne Boleyn*, one day as he came from the Court called for him before his Servants (*before us all says the Relator including himself*) and "chid him for it, pretending at first that it was unworthy of him to "match so meanly; but he justified his choice, and reckoned up her "birth and Quality, which he said was not inferior to his own. And "the Cardinal insisting fiercely, to make him lay down his pretensions, "he told him, he would willingly submit to the King and him; but "that he had gone so far before many witnesses, that he could not "forsake it, and knew not how to discharge his conscience: and there- "fore he entreated the Cardinal would procure him the Kings favour "in it. Upon that the Cardinal in great rage said, why? thinkest "thou that the King and I know not what we have to do in so weigh- "ty a matter? yes I warrant you, but I can see in thee no submis- "sion at all to the purpose: and said, you have matched your self with "such a one, as neither the King, nor yet your Father will agree to "it; and therefore I will send for thy Father, who at his coming shall "either make thee break this unadvised bargain, or disinherit thee for "ever. To which the Lord *Piercy* replied, That he would submit "himself to him, if his Conscience were discharged of the weighty "burden that lay upon it, and soon after, his Father coming to Court "he was diverted another way.

Had that Writer told us in what year this was done, it had given a great light to direct us, but by this relation we see that she was so far from thinking of the King at that time, that she had engaged her self another way; but how far this went on her side, or whether it was afterwards made use of, when she was divorced from the King, shall be considered in its proper place. It also appears that there was a Design about her then formed between the King and the Cardinal, yet how far that went, whether to make her Queen, or only to Corrupt her, is not evident. It is said, that upon this she ever after hated the Cardinal, and that he never designed the Divorce after he saw on whom the King had fixed his thoughts: but all that is a mistake, as will afterwards appear.

And now having made way through these things that were previ- "ous to the first motion of the Divorce, my narration leads me next to the Motion it self. The King resolving to put the matter home to the Pope, sent Doctor *Knight* Secretary of State to *Rome*, with some Instructions to prepare the Pope for it, and to observe what might be the best Method, and who the fittest tools to work by. At that time the Family of the *Cassali* being three Brothers, were entertained by the King as his Agents in *Italy*, both in *Rome*, *Venice*, and other places. Sir *Gregory Cassali* was then his ordinary Ambassador at *Rome*: To him was the first full dispatch about this business directed by the Cardinal, the Original whereof is yet extant dated the 5th of *Decemb.* 1527. which the Reader will find in the Collection: but here I shall give the Heads of it.

"After great and high Complements, and Assurances of Rewards "to engage him to follow the Business very vigorously, and with great "Diligence, he writes that he had before opened the Kings case to "him, and that partly by his own study, partly by the opinion of "many Divines, and other Learned men of all sorts, he found that

1527.

L. Herbert.

1527.

The King moved for his Divorce at Rome.

The first dispatch about it. Collect. Numb. 3d.

1527.

" he could no longer with a good Conscience continue in that Mar-
 " riage with the Queen : having God and the Quiet and Salvation of
 " his Soul chiefly before his eyes. And that he had consulted both
 " the most learned Divines and Canonists, as well in his own Domi-
 " nions as elsewhere, to know whether the Popes Dispensation could
 " make it good, and that many of them thought the Pope could not
 " Dispence in this case of the first degree of Affinity, which they
 " esteemed forbidden by a Divine, Moral, and Natural Law ; and all
 " the rest concluded, that the Pope could not do it, but upon very
 " weighty reasons : and they found not any such in the Bull. Then
 " he lays out the reasons for Annulling the Bull which were touched
 " before, upon which they all concluded the Dispensation to be of
 " no force ; that the King looked on the death of his Sons as a
 " Curse from God : and to avoid further Judgments, he now desired
 " help of the Apostolick See, to consider his case, to reflect on what
 " he had merited by these Services he had done the Papacy, and to
 " find a way that he being divorced from his Queen may marry ano-
 " ther Wife, of whom by the blessing of God he might hope for
 " issue Male. Therefore the Ambassador was to use all means possi-
 " ble to be admitted to speak to the Pope in private, and then to
 " deliver him these Letters of Credence, in which there was a most
 " earnest clause added with the Kings own hand. He was also to
 " make a Condolence of the Miseries the Pope and Cardinals were
 " in, both in the Kings name and the Cardinals, and to assure the
 " Pope they would use all the most effectual means that were pos-
 " sible for setting him at liberty, in which the Cardinal would em-
 " ploy as much industry, as if there were no other way to come to
 " the Kingdom of Heaven but by doing it. Then he was to open
 " the Kings business to the Pope, the Scruples of his Conscience, the
 " great danger of cruel Wars upon so disputable a Succession, the En-
 " treaties of all the Nobility and the whole Kingdom, with many
 " other urgent reasons, to obtain what was desired. He was also to
 " lay before the Pope the present condition of Christendome and of
 " *Italy*, that he might consider of what Importance it was to his own
 " affairs, and to the Apostolick See, to engage the King so firmly to
 " his Interests as this would certainly do. And to move that the Pope
 " without communicating the matter to any person, would freely
 " grant it, and sign the Commission which was therewith sent en-
 " grossed in due form, and ready to be signed, by which the Car-
 " dinal was authorized with the Assistance of such as he should choose,
 " to proceed in the matter, according to some Instructions which
 " were also sent fairly written out for the Pope to sign. A Dispen-
 " sation was also sent in due form : and if these were expedied, he
 " might assure the Pope that as the King had sent over a vast sum
 " to the *French King*, for paying his Army in *Italy*, so he would
 " spare no Travel nor Treasure, but make War upon the Emperor in
 " *Flanders*, with his whole strength, till he forced him to set the
 " Pope at liberty, and restore the State of the Church to its former
 " Power and Dignity. And if the Pope were already at liberty, and
 " had made an Agreement with the Emperor, he was to represent to
 " him how little cause he had to trust much to the Emperor, who
 " had

“ had so oft broke his faith, and designed to do all he could towards
 “ the depressing the Ecclesiastical State. And the Pope was to be re-
 “ membered that he had dispensed with the Emperors Oath, for Mar-
 “ rying the Kings Daughter without communicating the Matter to
 “ the King. And if he had done so much for one that had been his
 “ Enemy, how much more might the King expect the like favour,
 “ who had always payed him a most filial duty? Or if the Pope would
 “ not grant the Commission to the Cardinal to try the Matter, as a
 “ Person that being the Kings chief Minister, was not indifferent e-
 “ nough to judge in any of the Kings Concerns; he was by all means
 “ to overcome that, and assure the Pope that he would proceed in it
 “ as a Judge ought to do. But if the Pope stood upon it, and would
 “ by no means be perswaded to sign the Commission for the Cardi-
 “ nal, then he was to propose *Staphileus*, Dean of the *Rota*, who was
 “ then in *England*; and was to except against all other Forreigners,
 “ if the Pope chanced to propose any other. He was also to repre-
 “ sent to the Pope, that the King would look upon a delay as a De-
 “ nial, and if the Pope inclined to consult with any of the Cardinals,
 “ about it, he was to divert him from it all that was possible: but if
 “ the Pope would needs do it, then he was to Address himself to them,
 “ and partly by informing them of the reasons of the Kings Cause,
 “ partly by rewarding the good Offices they should do, he was to
 “ engage them for the King. And with this Dispatch Letters were
 “ sent to Cardinal *Pucci*, *Sanctorum Quatuor*, and the other Cardinals,
 “ to be made use of as there should be occasion for it. And because
 “ Money was like to be the most powerful Argument, especially to
 “ men impoverished by a Captivity, 10000 Ducats were remitted
 “ to *Venice*, to be distributed as the Kings Affairs required; and he was
 “ empowered to make farther promises, as he saw cause for it, which
 “ the King would faithfully make good; and in particular, they were
 “ to be wanting in nothing, that might absolutely engage the Cardi-
 “ nal *Datary* to favour the Kings Business.

1527.

The same things had been committed to the Secretary's care, and they were both to proceed by concert, each of them doing all that was possible to promote the business. But before this reached *Rome*, Secretary *Knight* was come thither, and finding it impossible to be admitted to the Popes Presence, he had by corrupting some of his Guards sent him the Sum of the Kings Demands. Upon which the Pope sent him word, that the Dispensation should be sent fully exped- ed. So geacious was a Pope in Captivity. But at that time the Ge- neral of the *Observants in Spain* being at *Rome*, required a Promise of the Pope not to grant any thing that might prejudice the Queens Cause till it were first communicated to the *Imperialists* there. But when the Pope made his Escape, the Secretary and the Ambassador went to him to *Orvieto* about the end of *December*, and first did in the Kings and Cardinals name congratulate his freedom. Then the Se- cretary discoursed the Business. The Pope owned that he had receiv- ed the Message which he had sent to him at *Rome*, but in respect of his Promise, and that yet in a manner he was in Captivity, he beg- ged the King would have a little Patience, and he should before long have not only that Dispensation, but any thing else that lay in his
 Power.

The Pope grants it when he was in Pri- son. Collect. Numb. 4th.

Pope escap- ed Decemb. 9.

1527.

Power. But the Secretary not being satisfied with that excuse, the Pope in the end said, he should have it; but with this condition, That he would beseech the King not to proceed upon it, till the Pope were fully at Liberty, and the *Germans* and *Spaniards* were driven out of *Italy* . And upon the Kings promising this, the Dispensation was to be put in his hands. So the Secretary, who had a great mind once to have the Bull in his possession, made no scruple to engage his promise for that. The Pope also told them he was not expert in those things, but he easily apprehended the danger that might arise from any dispute about the Succession to the Crown, and that therefore he would communicate the business to the Cardinal *Sanctorum Quatuor* ; upon which they resolved to prevent that Cardinals being with the Pope, and went and delivered the Letters they had for him, and promised him a good reward if he were favourable to their Requests in the Kings behalf. Then they shewed him the Commissions that were sent from *England* ; but he upon the perusal of them, said, They could not pass without a perpetual dishonour on the Pope and the King too, and excepted to several Clauses that were in them. So they desired him to draw one that might both be sufficient for the Kings purpose, and such as the Pope might with honour grant. Which being done, the Pope told them, That though he apprehended great danger to himself, if the Emperour should know what he had done; yet he would rather expose himself to utter ruine, than give the King, or the Cardinal cause to think him Ingrate; but with many sighs and tears, he begged that the King would not precipitate things, or expose him to be undone, by beginning any Process upon the Bull. And so he delivered the Commission and Dispensation Signed to *Knight* . But the means that the Pope proposed for his publishing and owning what he now granted, was, that *Lautrech* with the *French* Army should march, and coming where the Pope was, should require him to grant the Commission: So that the Pope should excuse himself to the Emperour, that he had refused to grant it upon the desire of the *English* Ambassador, but that he could not deny the General of the *French* Army, to do an act of publick justice: And by this means he would save his honour, and not seem guilty of breach of promise; and then he would dispatch the Commission about the time of *Lautrech* 's being near him, and therefore he entreated the King to accept of what was then granted for the present. The Commission and Dispensation was given to the Secretary: and they promised to send the Bull after him, of the same form that was desired from *England* , and the Pope engaged to reform it as should be found needful. And it seems by these Letters that a Dispensation and Commission had been Signed by the Pope when he was a Prisoner; but they thought not fit to make any use of them, lest they should be thought null, as being granted when the Pope was in Captivity.

And being at
liberty gives
a Bull for it.

The Pope's
craft and poli-
cy.

And the mea-
sures that go-
verned them.

Thus the Pope expressed all the readines that could be expected from him, in the circumstances he was then in; being overaw'd by the *Im- perialists* , who were harassing the Country, and taking Castles very near the place where he was. *Lautrech* with the *French* Army lay still fast about *Bononia* , and as the season of the year was not favourable, so he did not express any inclinations to enter into action. The Cardinal *Sanctorum Quatuor* got 4000 Crowns as the reward of his pains, and in earnest

earnest of what he was to expect when the matter should be brought to a final conclusion. In this whole matter the Pope carried himself as a wise and politick Prince, that considered his Interest, and provided against dangers with great fore-sight. But as for Apostolical wisdom, and the Simplicity of the Gospel, that was not to be expected from him. For now, though the high-sounding names of *Christs Vicar*, and *St. Peters Successor*, were still retained to keep up the Popes Dignity and Authority, yet they had for many Ages governed themselves as Secular Princes; so that the Maxims of that Court were no more to keep a good Conscience, and to proceed according to the Rules of the Gospel, and the Practice of the Primitive Church, committing the event to God, and submitting to his Will in all things: but the keeping a balance, the maintaining their Interest in the Courts of Princes, the securing their Dominions, and the raising their Families, being that which they chiefly looked at, it is not to be wondered at, that the Pope governed himself by these measures, though Religion was to be made use of to help him out of straits. All this I set down the more particularly, both because I take my information from Original Letters, and that it may clearly appear how matters went at that time in the Court of *Rome*.

Secretary *Knight* being Infirm, could not travel with that haste that was required in this business, and therefore he sent the Proto-Notary *Gambara* with the Commission and Dispensation to *England*, and followed in easie journies. The Cardinals that had been consulted with, did all express great readiness in granting the Kings desire: The Cardinal *Datary* had forsaken the Court, and betaken himself to serve God and his Cure; and other Cardinals were Hostages, so that now there were but Five about the Pope, *Monte, Sanctorum Quatuor, Ridolphi, Ravennate* and *Perusino*. But a motion being made of sending over a Legate, the Pope would by no means hearken to it, for that would draw new troubles on him from the Emperor. That had been desired from *England* by a dispatch of the 27th. of *December*, which pressed a speedy conclusion of the business; upon which the Pope on the 12th. of *January*, did communicate the matter under the Seal of Confession to the Cardinals *San-* Collect. Numb. 5th.
ctorum Quatuor and *Simoneta*, (who was then come to the Court) and upon conference with them, he proposed to Sir *Gregory Cassali*, that he thought the safer way was, "That either by vertue of the Commission
 " that the Secretary had obtained, or by the Legantine Power that was
 " lodged with the Cardinal of *York*, he should proceed in the business.
 " And if the King found the matter clear in his own Conscience, (in
 " which the Pope said, No Doctor in the whole world could resolve the
 " matter better than the King himself) he should without more noise,
 " make judgment be given; and presently Marry another Wife, and
 " then send for a Legate to Confirm the matter. And it would be easier
 " to ratifie all when it was once done, than to go on in a Procces from
 " *Rome*. For the Queen would protest, that both the Place and the
 " judges were suspected and not free, upon which, in the course of Law,
 " the Pope must grant an Inhibition for the Kings not Marrying another
 " while the Suit depended, and must avocate the business to be heard in
 " the Court of *Rome*; which, with other prejudices, were unavoidable
 " in a publick Procces by Bulls from *Rome*. But if the thing went on in
 " *England*,

The method proposed by the Pope.
 Collect.
 Numb. 6th.

1522. *England*, and the King had once Married another Wife, the Pope then would find very good reasons to justify the confirming a thing that was gone so far, and promised to send any Cardinal whom they should name. This the Pope desired the Ambassadour would signify to the King, as the advice of the two Cardinals, and take no notice of him in it. But the dispatch shews he was a more faithful Minister than to do so.

The Ambassadour found all the earnestness in the Pope that was possible, to comply with the King; and that he was jealous both of the Emperour and *Francis*, and depended wholly on the King; so that he found if the terror of the *Imperial* Forces were over, the Court of *England* would dispose of the Apostolical See as they pleased. And indeed this advice, how little soever it had of the Simplicity of the Gospel, was certainly prudent and subtle, and that which of all things the *Spaniards* apprehended most. And therefore the *General of the Observants* moved Cardinal *Campesius*, then at *Rome*, for an Inhibition, lest the Process should be carried on and determined in *England*. But that being signified to the Pope, he said, It could not be granted, since there was no Suit depending, in which case only an Inhibition can be granted.

But now I must look over again to *England*, to open the Counsels there. At that time *Staphileus* Dean of the *Rota* was there; and he either to make his Court the better, or that he was so perswaded in opinion, seemed fully satisfied about the Justice of the Kings Cause. So they sent him to *Rome* with Instructions both publick and secret. The publick Instructions related to the Popes Affairs, in which all possible Assistance was promised by the King. But one Proposition in them flowed from the Cardinals Ambition, "That the Kings of *England* and *France* thought it would advance the Popes Interests, if he should command the Cardinals that were under no restraint, to meet in some secure place, to consider of the Affairs of the Church, that they might suffer no prejudice by the Popes Captivity: And for that end, and to conserve the Dignity of the Apostolick See, that they should choose such a Vicar or President, as partly by his Prudence and Courage, partly by the assistance of the two Kings, upon whom depended all their hopes; might do such Services to the Apostolick See, as were most necessary in that distracted time, by which the Popes Liberty would be hastened.

It cannot be imagined but the Pope would be offended with this Proposition, and apprehend that the Cardinal of *York* was not satisfied to be intriguing for the Popedom after his death, but was aspiring to it while he was alive. For as it was plain, he was the Person that must be chosen for that trust; so if the Pope were used hardly by the Emperour, and forced to ill conditions, the Vicar so chosen and his Cardinals would disown those Conditions, which might end in a Schism or his Deposition. But *Staphileus* his secret Instructions, related wholly to the Kings business, which were these: "That the King had opened to him the error of his Marriage, and that the said Bishop out of his great Learning, did now clearly perceive how invalid and insufficient it was: Therefore the King recommended it to his care, that he would convince the Pope and the Cardinals, with the Arguments that had been laid before him, and of which a Breviate was given him. He was also to represent the great mischiefs that might follow, if Princes got not justice and ease from
" the

See this
sent from
England.

His Instru-
ctions.

Cur. Libr.
1. 1. B. 10.
f. 1. 2.

Duplicates
corrected by
the Cardinal's
Hand.

“ the Apostolick See. Therefore if the Pope were yet in Captivity
 “ he was to propose a meeting of the Cardinals, for choosing the Car-
 “ dinal of *York* to be their Head, during the Popes Imprisonment, or
 “ that a full Commission might be sent to him for the Kings matter. And
 “ in particular he was to take care that the Business might be tryed in
 “ *England*. And for his pains in promoting the Kings Concerns, the
 “ King promised to procure a Bishoprick for him in *France*; and to
 “ help him to a Cardinals Hat. By him the King wrote to the Pope.
 The rude draught of it remains under the Cardinals hand, earnestly
 desiring a speedy and favourable dispatch of his business with a Cre-
 dence to the Bearer.

1528.

The Cardinal also wrote to the Pope by him; and after a long
 Congratulating his Liberty with many sharp reflections on the Em-
 peror, he pressed a Dispatch of the Kings Business, in which he would
 not use many words: this only I will add, *says he*, That that which is
 “ desired is holy and just, and very much for the safety and quiet of
 “ this Kingdom, which is most devoted to the Apostolical See. He
 “ also wrote by the same hand to the Ambassador, that the King would
 “ have things so carried, that all occasion of discontent or cavilling,
 “ whether at home or abroad, might be removed; and therefore desired
 “ that another Cardinal might be sent Legate to *England*, and joyned
 “ in Commission with himself for judging the Matter. He named ei-
 “ ther *Campegius*, *Tranus*, or *Farnese*: Or if that could not be obtain-
 “ ed, that a fuller Commission might be sent to himself, with all possible
 “ haste, since delays might produce great inconveniences. If a Legate
 “ were named, then care must be taken that he should be one who were
 “ Learned, Indifferent, and *Tractable*; and if *Campegius* could be the
 “ Man, he was the fittest person. And when one was named he should
 “ make him a decent Present, and assure him that the King would most
 “ liberally recompence all his labour and expence. He also required him
 “ to press his speedy Dispatch, and that the Commission should be full
 “ to try and determine, without any reservation of the Sentence to be
 “ given by the Pope. This Dispatch is interlined, and amended with
 the Cardinals own hand.

The Cardi-
nals Letters
by him.

But upon the Arrival of the Messenger whom the Secretary had
 sent, with the Commission and Dispensation, and the other Packets
 before-mentioned; It was debated in the Kings Council, whether he
 should go on in his Process, or continue to sollicite new Bulls from
Rome. On the one hand, they saw how tedious, dangerous and ex-
 pensive a Process at *Rome* was like to prove: and therefore it seem-
 ed the easiest and most expedite way to proceed before the Cardinal in
 his Legantine Court, who should *ex officio*, and in the Summary way
 of the Court, bring it to a speedy Conclusion. But on the other
 hand, if the Cardinal gave Sentence, and the King should Marry, then
 they were not sure, but before that time the Pope might either change
 his mind, or his Interest might turn him another way. And the
 Popes Power was so absolute by the Canon Law, that no general
 Clauses in Commissions to Legates, could bind him to confirm their
 Sentences: and if upon the Kings Marrying another Wife, the Pope
 should refuse to confirm it, then the King would be in a worse case
 than he was now in, and his Marriage and Issue by it should be still
 disputable;

A Larger Bull
desired by
the King.

1528.

Original and
Printed
Edition.

With Letters
from the King.

Collection
Number 7.

And the Car-
dinal.
Collection
Number 8.

Collection
Number 9.

The substance
of the Bull
desired by
them.
Collection
Number 10.

disputable: Therefore they thought this was by no means to be adventured on, but they should make new Addresses to the Court of *Rome*. In the debate, some sharp words fell either from the King, or some of his Secular Counsellors; Intimating that if the Pope continued under such fears the King must find some other way to set him at ease. So it was resolved that *Stephen Gardiner*, commonly called Doctor *Stevens*, the Cardinals chief Secretary, and *Edward Fox* the Kings Almoner, should be sent to *Rome*; the one being esteemed the ablest Canonist in *England*, the other one of the best Divines, they were Dispatched the 10th of *February*. "By them the King wrote to the Pope thanking him, that he had expressed such forward and earnest willingness to give him ease: and had so kindly promised to gratifie his desires, of which he expected now to see the effects. He wrote also to the Cardinals, his thanks for the cheerfulness with which they had in Consistory promised to promote his Sute; for which he assured them they should never have cause to repent. But the Cardinal wrote in a strain, that shews he was in some fear that if he could not bring about the Kings desires, he was like to lose his favour. "He besought the Pope as lying at his feet, that if he thought him a Christian, a good Cardinal, and not unworthy of that Dignity, an useful Member of the Apostolick See, a Promoter of Justice and Equity, or thought him his faithful Creature, or that he desired his own eternal Salvation, that he would now so far consider his Intercession, as to grant kindly and speedily that which the King earnestly desired; which if he did not know to be Holy, Right, and Just, he would undergo any hazard or punishment whatsoever, rather than promote it; but he did apprehend if the King found that the Pope was so over-awed by the Emperor, as not to grant that which all Christendom judged was grounded both on the Divine and Humane Laws, both he and other Christian Princes would from thence take occasion to provide themselves of other Remedies, and lessen and despise the Authority of the Apostolick See. In his Letters to *Cassali* he expressed a great sense of the Services which the Cardinal *Sanctorum Quatuor* had done the King; and bid him enquire what were the things in which he delighted most, whether Furniture, Gold, Plate, or Horses, that they might make him acceptable Presents; and assure him that the King would contribute largely towards the carrying on the building of *St. Peters* in the *Vatican*.

The most Important thing about which they were employed, was to procure the expediting of a Bull which was formed in *England*, with all the strongest Clauses that could be imagined. In the Preamble of which all the Reasons against the validity of the Bull of *P. Julius* the second, were recited: and it was also hinted that it was against the Law of God; but to lessen that, it was added, at least where there was not a sufficient Dispensation obtained: therefore the Pope, to reward the great Services by which the King had obliged the Apostolick See, and having regard to the Distractions that might follow on a Disputable Title; upon a full Consultation with the Cardinals, having also heard the Opinions of Divines and Canonists, Deputed — for his Legate, to concur with the Cardinal of *York*, either together, or (the one being hindred, or unwilling) severally.

And

“ And if they found those things that were suggested against the Bull
 “ of *P. Julius*, or any of them, well or sufficiently proved, then to
 “ declare it void and null, as surreptitiously procured, upon false
 “ grounds; and thereupon to Annul the Marriage that had followed
 “ upon it: And to give both Parties full leave to Marry again, not-
 “ withstanding any Appellation or Protestation, the Pope making
 “ them his Vicars, with full and absolute Power and Authority:
 “ empowering them also to declare the Issue begotten in the former
 “ Marriage good and legitimate, if they saw cause for it. The Pope
 “ binding himself to confirm whatever they should do in that Process,
 “ and never to revoke or repeal what they should pronounce. De-
 “ claring also that this Bull should remain in force till the Process
 “ were ended, and that by no Revocation or Inhibition it should be
 “ recalled; and if any such were obtained, these are all declared void
 “ and null, and the Legates were to proceed notwithstanding: and all
 “ ended with a full *Non obstante*.

1527.

This was judged the uttermost force that could be in a Bull: Though the Civilians would scarce allow any validity at all in these extravagant Clauses: but the most material thing in this Bull, is, that it seems the King was not fully resolved to declare his Daughter illegitimate. Whether he pretended this, to mitigate the Queens, or the Emperors opposition, or did really intend it, is not clear. But what he did afterwards in Parliament, shews, he had this deep in his thoughts, though the Queens Carriage did soon after provoke him to pursue his resentments against her Daughter. The *French King* did also joyn a most earnest Letter of his to the Pope, which they were also to deliver. They had likewise a secret Instruction by all means to endeavour that Cardinal *Campegio* should be the Legate, he had the reputation of a Learned Canonist, and they knew he was a *tractable man*: and besides that, he was Bishop of *Salisbury*, the King had obliged him by the grant of a Palace, which the King was building in *Burgo at Rome* for his Ambassadors, which before it was finished, he had by a Patent given to him and his Heirs: so they had better hopes of him than of any other.

Rot. Pat. 262
Paris. Reg. 10.

By these Ambassadors the Cardinal wrote a long and most earnest Letter to *John Cassali* the Proto-Notarie, that was the Ambassadors Brother. In which all the Arguments that a most anxious mind could invent or dictate, are laid together to persuade the Pope to grant the Kings desires. Among other things he tells him, “ How he had
 “ engaged to the King, that the Pope would not deny it; That the King
 “ both out of scruple of Conscience, and because of some Diseases in
 “ the Queen, that were incurable, had resolved never to come near
 “ her more; and that if the Pope continued, out of his partial respects
 “ to the Emperor, to be inexorable, the King would proceed another
 “ way. He offers to take all the blame of it upon his own Soul, if it were
 amiss; with many other Particulars in which he is so pressing, that I cannot imagine what moved the Lord *Herbert*, who saw those Letters, to think that the Cardinal did not really intend the Divorce. He (it seems) saw another Paper of their Instructions, by which they were ordered to say to the Pope, that the Cardinal was not the Author of the Counsel. But all that was intended by that, was only

The Cardinals
 Earnestness
 in this matter.

Collection
 Number 11.

1527.

to excuse him so far, that he might not be thought too partial, and an incompetent Judge. For as he was far from disowning the justice of the Kings Sute, so he would not have trusted a Secret of that Importance to Paper, which when it should be known to the King, would have lost him his favour. But undoubtedly it was concerted between the King and him to remove an Exception, which otherwise the Cardinals of the Imperial Faction would have made, to his being the Judge in that matter.

Collection
Number 12.

Campegio de-
clared Legate.
Collection
Number 13.

Campegio writes
to him to
haste over.
M. 7.

With those Letters and Instructions were *Gardiner* and *Fox* sent to *Rome*, where both the *Cassali* and *Staphileus* were promoting the Kings business all they could. And being strengthened with the Accession of those other two they made a greater progress; so that in *April* the Pope did in Consistory, declare Cardinal *Campegio* Legate to go to *England*, that he with the Cardinal of *York* might try the validity of the Kings Marriage: But that Cardinal made great excuses, he was then Legate at *Rome*, in which he had such advantages, that he had no mind to enter in a business which must for ever engage either the Emperor or the King against him. He also pretended an Inability to travel so great a Journey, being much subject to the Gout. But when this was known in *England*, the Cardinal wrote him a most earnest Letter, to hasten over, and bring with him all such things as were necessary for making their Sentence firm and irreversible, so that it might never again be questioned.

But here I shall add a Remark, which though it is of no great importance, yet will be diverting to the Reader. The draught of the Letter is in *Wolsey's* Secretaries hand, amended in some places by his own; and concluded thus, *I hope all things shall be done according to the Will of God, the Desire of the King, the Quiet of the Kingdom, and to our honour with a good Conscience.* But the Cardinal dasht out this last word *with a good Conscience*; perhaps judging that was a thing fit for meaner persons, but that it was below the Dignity of two Cardinals to consider it much. He wrote also to *Cassali* high Complements for his diligence in the Step that was made, but desired him with all possible means to get the Bull granted and trusted to his keeping, with the deepest Protections, that no use should be made of it, but that the King only should see it; by which his mind would be at ease, and he being put in good hopes would employ his Power in the Service of the Pope and Apostolick See: but the Pope was not a Man to be cozen'd so easily.

May 23.

When the Cardinal heard by the next Dispatch what excuses and delays *Campegio* made, he wrote to him again, and pressed his coming over in haste. "For his being Legate of *Rome* he desired him to name
" a Vice-Legate. For his want of Money, and Horses, *Gardiner* would
" furnish him as he desired, and he should find an equipage ready for
" him in *France*; and he might certainly expect great Rewards from
" the King. But if he did not make more haste, the King would in-
" cline to believe an Advertisement that was sent him, of his turning
" over to the Emperors Party. Therefore if he either valued the
" Kings kindness, or were grateful for the favours he had received
" from him; if he valued the Cardinals Friendship or Safety, or if he
" would hinder the diminution of the Authority of the *Roman* Church,
" all excuses set aside, he must make what haste in his Journey was pos-
sible.

sible. Yet the Legate made no great haste, for till *October* following he came not into *England*. The Bull that was desired could not be obtained, but another was granted, which perhaps was of more force because it had not those extraordinary Clauses in it. There is the Copy of a Bull to this purpose in the *Cottonian* Library, which has been printed more than once by some that have taken it for a Copy of the same Bull that was sent by *Campegio*: but I take it to be rather a Copy of that Bull which the Pope Signed at *Rome* while he was there a Prisoner, and probably afterward at *Orvieto* he might give it the date that it bears 1527. *Decemb* 17. But that there was a Decretal Bull sent by *Campegio* will appear evidently in the Sequel of this Relation. About this time I meet with the first evidence of the progress of the Kings love to *Anne Boleyn*, in two Original Letters of hers to the Cardinal, from which it appears, not only that the King had then resolved to Marry her, but that the Cardinal was privy to it. They bear no date, but the matter of them shews they were written after the end of *May*, when the Sweating-sickness began, and about the time that the Legate was expected. They give such a light to the History, that I shall not cast them over to the Collection at the end, but set them down here.

1527.

The Pope grants a Decretal Bull. *Anti-Sandonus*. L. Herbert.

MY Lord, in my most humblest wise that my heart can think, I desire you to pardon me that I am so bold to trouble you with my simple and rude writing, esteeming it to proceed from her, that is much desirous to know that your Grace does well, as I perceive by this Bearer that you do. The which I pray God long to continue, as I am most bound to pray; for I do know the great pains and troubles that you have taken for me both day and night, is never like to be recompenced on my part, but alone in loving you next unto the Kings Grace, above all Creatures living. And I do not doubt but the daily proofs of my deeds, shall manifestly declare and affirm my writing to be true, and I do trust you do think the same. My Lord, I do assure you I do long to hear from you news of the Legate: for I do hope and they come from you they shall be very good, and I am sure you desire it as much as I, and more, and it were possible, as I know it is not: and thus remaining in a stedfast hope, I make an end of my Letter written with the Hand of her that is most bound to be.

Two Letters of Anne Boleyn's to Muff.

THe writer of this Letter would not cease till she had caused me likewise to set to my Hand; desiring you, though it be short to take it in good part. I ensure you there is neither of us, but that greatly desireth to see you, and much more joyous to hear that you have scaped this Plague so well, trusting the fury thereof to be passed, specially with them that keepeth good diet as I trust you do. The not hearing of the Legates Arrival in France, causeth us somewhat to muse; notwithstanding we trust by your diligence and vigilancy (with the assistance of Almighty God) shortly to be eased out of that trouble. No more to you at this time; but that I pray God send you as good health and prosperity as the Writer would.

A Postscript of the Kings to him.

By Your
Loving Sovereign and Friend
Henry K.
Your Humble Servant
Anne Boleyn.

My

1528.

MY Lord, In my most humble wise that my poor heart can think, I do thank your Grace for your kind Letter, and for your rich and goodly Present, the which I shall never be able to deserve without your help: of the which I have hitherto had so great plenty, that all the days of my life I am most bound of all Creatures, next the Kings Grace, to love and serve your Grace: of the which I beseech you never to doubt, that ever I shall vary from this thought as long as any breath is in my body. And as touching your Graces trouble with the sweat, I thank our Lord, that them that I desired and prayed for, are scaped, and that is the King and you; not doubting but that God has preserved you both for great causes known alonely of his high wisdom. And as for the coming of the Legate, I desire that much, and if it be Gods pleasure, I pray him to send this matter shortly to a good end, and then I trust, my Lord, to recompence part of your great pains. In the which I must require you in the mean time to accept my good-will in the stead of the power, the which must proceed partly from you, as our Lord knoweth; to whom I beseech to send you long life, with continuance in honour. Written with the Hand of her that is most bound to be,

Your Humble and

Obedient Servant,

*Anne Boleyn.*Collection
Number 14.

The Cardinal hearing that *Campegius* had the Decretal Bull committed to his Trust, to be shewed only to the King and himself, wrote to the Ambassador that it was necessary it should be also shewed to some of the Kings Council; not to make any use of it, but that thereby they might understand how to manage the Process better by it. This he begged might be trusted to his care and fidelity, and he undertook to manage it so, that no kind of danger could arise out of it.

The Cardi-
nals Colledges
finished.

Octob. 30.

At this time the Cardinal having finished his Foundations at *Oxford* and *Ipswich*, and finding they were very acceptable, both to the King and to the Clergy, resolved to go on, and suppress more Monasteries, and erect new Bishopricks, turning some Abbies to Cathedrals. This was proposed in the Consistory, and granted, as appears by a Dispatch of *Cassali's*. He also spoke to the Pope about a general Visitation of all Monasteries. And on the 4th of *November*, the Bull for suppressing some was expected, a Copy whereof is yet extant, but written in such a Hand, that I could not read three words together in any place of it; and though I tried others that were good at reading all Hands, yet they could not do it. But I find by the dispatch that the Pope did it with some aversion: and when *Gardiner* told him plainly, *it was necessary and it must be done*, he paused a little, and seemed unwilling to give any further offence to Religious Orders: But since he found it so uneasy to gratifie the King in so great a Point, as the matter of his Divorce, he judged it the more necessary to mollifie him by a compliance in all other things. So there was a power given to the Two Legates to examine the state of the Monasteries, and to suppress such as they thought fit, and convert them into Bishopricks and Cathedrals.

More Mona-
stries were
to be suppress-
ed.

While

While matters went thus between *Rome* and *England*, the Queen was as active as she could be, to engage her Two Nephews, the Emperor, and his Brother, to appear for her. She complained to them much of the King, but more of the Cardinal: She also gave them notice of all the Exceptions that were made to the Bull, and desired both their advice and assistance: They having a mind to perplex the Kings Affairs, advised her by no means to yield, nor to be induced to enter into a Religious Life; and gave her assurance, that by their Interest at *Rome*, they would support her, and maintain her Daughters Title, if it went to extremities. And as they employed all their Agents at *Rome* to serve her Concerns, so they consulted with the Canonists about the force of the Exceptions to the Bull. The Issue of which was, that a *Breve* was found out, or forged, that supplied some of the most material defects in the Bull. For whereas in the Bull, the Preamble bore, that the King and Queen had desired the Popes Dispensation to Marry, that the Peace might continue between the Two Crowns without any other cause given: In the Preamble of this *Breve*, mention is made of their desire to Marry, "because otherwise it was not likely that the Peace would be continued between the Two Crowns. And for that, and divers other reasons they asked the Dispensation. Which in the body of the *Breve* is granted, bearing date the 26th of *December*, 1503. Upon this they pretended that the Dispensation was granted upon good Reasons; since by this Petition it appeared, that there were fears of a Breach between the Crowns: And that there were also other reasons made use of, though they were not named. But there was one Fatal thing in it. In the Bull it is only said, That the Queens Petition bore, *That perhaps she had Consummated her Marriage with Prince Arthur, by the Carnalis Copula.* But in this *perhaps* is left out, and 'tis plainly said, *That they had Consummated their Marriage.* This the Kings Council, who suspected that the *Breve* was forged, made great use of when the Question was argued, whether Prince *Arthur* knew her or not? Though at this time 'twas said, the *Spaniards* did put it in on design, knowing it was like to be proved, that the former Marriage was Consummated: which they intended to throw out of the debate, since by this it appeared that the Pope did certainly know that, and yet granted the *Breve*; and that therefore there was to be no more enquiry to be made into that, which was already confessed: So that all that was now to be debated, was the Popes power of granting such a Dispensation, in which they had good reason to expect a favourable Decision at *Rome*.

But there appeared great grounds to reject this *Breve* as a forged Writing. It was neither in the Records of *England*, nor *Spain*, but said to be found among the Papers of *D. de Puebla*, that had been the *Spanish* Ambassador in *England* at the time of concluding the Match. So that if he only had it, it must have been cast off, otherwise the Parties concerned would have got it into their hands: Or else it was forged since. Many of the Names were written false, which was a presumption that it was lately made by some *Spaniards*, who knew not how to write the Names true. For *Sigismund*, who was Secretary, when it was pretended to have been Signed, was an exact Man, and no such errors were found in *Brevés* at that time. But that which shewed it a manifest Forgery, was, that it bore date the 26th of *December* Anno 1503. on the same day that the

1528.

The Emperor
opposes the
Kings Suit.

A *Breve* found
out in *Spain*.
Collection
Number 15.

Presumptions
of its being
forged.

1522.

Bull was granted. It was not to be imagined that in the same day a *Bull*, and a *Breve*, should have been expedited in the same business, with such material differences in them. And the stile of the Court of *Rome* had this singularity in it; That in all their *Breves*, they reckon the beginning of the year from *Christmas-day*, which being the Nativity of our Lord, they count the year to begin then. But in their *Bulls* they reckon the year to begin at the Feast of the *Annunciation*. So that a *Breve* dated the 26th of *December*, 1503. was in the vulgar account in the year 1502. therefore it must be false; for neither was *Julius* the second, who granted it, then Pope, nor was the Treaty of the Marriage so far advanced at that time, as to admit of a *Breve* so soon. But allowing the *Breve* to be true, they had many of the same Exceptions to it, that they had to the *Bull*, since it bore that the King desired the Marriage, to avoid a Breach between the Crowns, which was false. It likewise bore that the Marriage had been Consummated between the Queen and Prince *Arthur*, which the Queen denied was ever done; so that the suggestion in her Name being as she said, false, it could have no force, though it were granted to be a true *Breve*: And they said, it was plain, the *Imperialists* were convinced the *Bull* was of no force, since they betook themselves to such Arts to fortifie their Cause.

Campegio
comes into
Eng. and,

When Cardinal *Campegio* came to *England*, he was received with the publick Solemnities ordinary in such a Case, and in his Speech at his first Audience, he called the King *the Deliverer of the Pope, and of the City of Rome*, with the highest complements that the occasion did require. But when he was admitted to a private Conference with the King, and the Cardinal, he used many Arguments to dissuade the King from prosecuting the matter any further. This the King took very ill, as if his errand had been rather to confirm than annul his Marriage; and complained that the Pope had broken his word to him. But the Legate studied to qualifie him, and shewed the Decretal Bull, by which he might see, that though the Pope wished rather that the business might come to a more friendly conclusion; yet if the King could not be brought to that, he was empowered to grant him all that he desired. But he could not be brought to part with the Decretal Bull out of his hands, or to leave it for a minute, either with the King or the Cardinal: saying, That it was demanded on these terms, that no other person should see it; and that *Gardiner* and the Ambassador had only moved to have it expedited, and sent by the Legate, to let the King see how well the Pope was affected to him. With all this the King was much dissatisfied; but to encourage him again, the Legate told him, he was to speak to the Queen in the Popes Name, to induce her to enter into a Religious Life, and to make the Vows. But when he proposed that to her, she answered him modestly, that she could not dispose of her self, but by the advice of her Nephews.

And shews
the King the
Bull.

But refuses to
let it be seen
to the Coun-
cil.

Wolsey's en-
deavour at
Rome that it
might be
shewed.

* Collection
Number 16.
Collection
Num. 17.

Of all this the Cardinal of *York* advertised the *Cassalies*, and * ordered them to use all possible endeavours, that the Bull might be shewn to some of the Kings Council. Upon that (Sir *Gregory* being then out of *Rome*) the Proto-Notary went to the Pope, and complained that *Campegio* had dissuaded the Divorce. The Pope justified him in it, and said, He did as he had ordered him. He next complained that the Legate would not proceed to execute the Legantine Commission. The Pope denied that

he

he had any order from him to delay his proceedings, but that by vertue of his Commission they might go on and pass Sentence. Then the Proto-Notary pressed him for leave to shew the Bull to some of the Kings Council, complaining of *Campegio's* stiffness in refusing it, and that he would not trust it to the Cardinal of *York*, who was his equal in the Commission. To this the Pope answered in passion, That he could shew the Cardinals Letter; in which he assures him, that the Bull should only be shewed to the King and himself; and that if it were not granted he was ruined, therefore to preserve him he had sent it, but had ordered it to be burnt when it was once shewed. He wished he had never sent it, saying, he would gladly lose a Finger to recover it again, and expressed great grief for granting it: and said, They had got him to send it, and now would have it showed, to which he would never consent, for then he was undone forever. Upon this, the Proto-Notary laid before him the danger of losing the King, and the Kingdom of *England*; of ruining the Cardinal of *York*, and of the undoing of their Family, whose hopes depended on the Cardinal; and that by these means Heresie would prevail in *England*, which if it once had got footing there, would not be so easily rooted out: That all persons judged the Kings Cause right; but though it were not so, some things that were not good, must be born with to avoid greater evils. And at last he fell down at his feet, and in most passionate expressions begged him to be more compliant to the Kings desires, and at least not to deny that small favour of showing the Decretal to some few Counsellors, upon the assurance of absolute secrecy: But the Pope interrupted him, and with great signs of an unusual grief, told him, these sad effects could not be charged on him, he had kept his word, and done what he had promised, but upon no consideration would he do any thing that might wound his Conscience, or blemish his Integrity. Therefore let them proceed as they would in *England*, he should be free of all blame, but should confirm their Sentence. And he protested he had given *Campegio* no commands to make any delays, but only to give him notice of their proceedings. If the King, who had maintained the Apostolick See, had written for the Faith, and was the Defender of it, would over-turn it, it would end in his own disgrace. But at last the secret came out, for the Pope confessed there was a League in Treaty between the Emperor and himself; but denied that he had bound himself up by it, as to the Kings business.

But all in
vain.

The Pope consulted with the Cardinals, *Sanctorum Quatuor* and *Simone*, (not mentioning the Decretal to them, which he had granted without communicating it to any body, or entering it in any Register) and they were of opinion that the Process should be carried on in *England*, without demanding any thing further from *Rome*. But the Imperial Cardinals spake against it, and were moving presently for an Inhibition, and an Avocation of the Cause, to be tryed at the Court of *Rome*. The Pope also took notice, that the Intercession of *England* and *France* had not prevailed with the *Venetians* to restore *Cervia* and *Ravenna*, which they had taken from him; and that he could not think that Republick durst do so, if these Kings were in earnest. It had been promised that they should be restored as soon as his Legate was sent to *England*, but it was not yet done. The Proto-Notary told him it should most certainly be done. Thus ended that Conversation. But the more earnest

1522. the Cardinal was to have the Bull seen by some of the Privy-Council, the Pope was the more confirmed in his resolutions never to consent to it. For he could not imagine the desire of seeing it was a bare curiosity, or only to direct the Kings Counsellors; since the King and the Cardinal could inform them of all the material Clauses that were in it. Therefore he judged the desire of seeing it was only that they might have so many witnessers to prove that it was once granted, whereby they had the Pope in their power; and this he judged too dangerous for him to submit to.

The Pope
sends
Collect.
Nov. 12th.

New Ambassa-
dors sent to
Rome.

With other
overtures.

Collect.
Nov. 15th.

A Guard of
2000 men of-
fered to the
Pope.

The Pope
resolved to
unite himself
to the Empe-
ror.

But the Pope finding the King and the Cardinal so ill satisfied with him, resolved to send *Francisco Campaña*, one of his Bed-chamber, to *England*, to remove all mistakes, and to feed the King with fresh hopes. In *England*, *Campaño* found still means by new delays to put off the business, and amused the King with new and subtle motions for ending the matter more dextrously. Upon which, in the beginning of *December*, Sir *Francis Brian* and *Peter Vannes*, the Kings Secretary for the Latine Tongue were sent to *Rome*. They had it in Commission to search all the Records there, for the *Breve* that was now so much talked of in *Spain*. They were to propose several overtures. "Whether if the Queen vowed Religion, the Pope would not dispence with the Kings second Marriage? or if the Queen would not vow Religion, unless the King also did it, whether in that case would the Pope dispence with his vow? or whether if the Queen would hear of no such proposition, would not the Pope dispence with the Kings having two Wives? For which there were divers precedents vouched from the Old Testament. They were to represent to the Pope that the King had laid out much of his best Treasure in his Service, and therefore he expected the highest favours out of the deepest Treasure of the Church. And *Peter Vannes* was commanded to tell the Pope as of himself, that if he did for partial respects and fears, refuse the Kings desires, he perceived it would not only alienate the King from him, but that many other Princes his Confederates, with their Realms, would withdraw their Devotion and Obedience from the Apostolick See.

By a dispatch that followed them, the Cardinal tried a new project, which was an offer of 2000 men for a Guard to the Pope, to be maintained at the cost of the King and his Confederates. And also proposed an enterview of the Pope, the Emperor, the *French King*, and the Ambassadors of other Princes, to be either at *Nice*, *Avignon*, or in *Savoy*, and that himself would come thither from the King of *England*. But the Pope resolved stedfastly to keep his ground, and not to engage himself too much to any Prince; therefore the motion of a Guard did not at all work upon him. To have Guards about him upon another Princes pay, was to be their Prisoner; and he was so weary of his late Imprisonment, that he would not put himself in hazard of it a second time. Besides, such a Guard would give the Emperor just cause of jealousy, and yet not secure him against his power. He had been also so unsuccessful in his contests with the Emperor, that he had no mind to give him any new provocation: And though the Kings of *England* and *France* gave him good words, yet they did nothing, nor did the King make War upon the Emperor, so that his Armies lying in *Italy*, he was still under his power. Therefore the Pope resolved to unite himself firmly to the Emperor; and

and all the use he made of the Kings earnestness in his Divorce, was only to bring the Emperor to better terms. The *Lutherans* in *Germany* were like to make great use of any decision he might make against any of his Predecessors Bulls. The Cardinal Elector of *Mentz*, had written to him to consider well what he did in the Kings Divorce, for if it went on, nothing had ever fallen out since the beginning of *Luthers* Sect, that would so much strengthen it as that Sentence. He was also threatened on the other side from *Rome*, that the Emperor would have a General Council called, and whatsoever he did in this Process should be examined there, and he proceeded against accordingly. Nor did they forget to put him in mind of his Birth, that he was a *Bastard*, and so by the Canon incapable of that Dignity, and that thereupon they would depose him. He having all these things in his prospect, and being naturally of a fearful temper, which was at this time more prevalent in him by reason of his late Captivity, resolved not to run these hazards, which seemed unavoidable, if he proceeded further in the Kings business. But his constant Maxim, being to promise and swear deepest, when he intended least, he sent *Campana* to *England*, with a Letter of Credence to the Cardinal, the effects of which message will appear afterwards. And thus ended this year, in which it was believed that if the King had employed that Money, which was spent in a fruitless Negotiation at *Rome*, on a War in *Flanders*, it had so distracted the Emperors Forces, and encouraged the Pope, that he had sooner granted that, which in a more fruitless way was fought of him.

1528.

Being frightened with the threats of the Imperialists.

In the beginning of the next year, *Cassali* wrote to the Cardinal, that the Pope was much inclined to unite himself with the Emperor, and proposed to go in Person to *Spain*, to sollicite a general Peace; but intended to go privately, and desired the Cardinal would go with him thither, as his Friend and Counsellor, and that they two should go as Legates. But *Cassali*, by *Salviati's* means, who was in great favour with the Pope, understood that the Pope was never in greater fear of the Emperor than at that time; for his Ambassador had threatened the Pope severely, if he would not recal the Commission that he had sent to *England*; so that the Pope spoke oft to *Salviati* of the great Repentance that he had inwardly in his heart, for granting the Decretal: and said, He was undone for ever, if it came to the Emperors knowledge. He also resolved, that though the Legates gave Sentence in *England*, it should never take effect, for he would not confirm it: Of which *Gregory Cassali* gave Advertisement by an express Messenger, who as he passed through *Paris*, met Secretary *Knight* and Doctor *Bennet*, whom the King had dispatched to *Rome*, to assist his other Ambassadors there, and gave them an account of his message: and that it was the Advice of the Kings Friends at *Rome*, That he and his Confederates should follow the War more vigorously, and press the Emperor harder, without which all their applications to the Pope would signifie nothing. Of this they gave the Cardinal an account, and went on but faintly in their Journey, judging that upon these Advertisements they would be recalled, and other Counsels taken.

1529.
Jan. 3.

Repens his granting the Decretal.

Kings Letter to the Cardinal, Jan. 8.

At the same time the Pope was with his usual Arts cajoling the Kings Agents in *Italy*: For when Sir *Francis Brian* and *Peter Vannes* came to *Bonomia*, the Proto-Notary *Cassali* was surprized, to hear that the business was not already ended in *England*: since (he said) he knew there were

Jan. 9.

152

sufficient Powers sent about it, and that the Pope assured him he would confirm their Sentence; but that he made a great difference between the confirming their judgment, by which he had the Legates between him and the *Exe.* or *Obtem.* of it, and the granting a Bull; by which the Judgment should arise immediately from himself. This his best Friends dilwaded, and he seemed apprehensive, that in case he should do it, a Council would be called, and he should be deposed for it. And any such distraction in the Papacy, considering the footing which Heresie had already gotten, would ruin the Ecclesiastical State, and the Church: So dextrously did the Pope govern himself between such contrary tides. But all this Dissimulation was short of what he acted by *Campana* in *England*, whose true errand thither was to order *Campegio* to destroy the Bull; but he did so perswade the King and the Cardinal of the Popes sincerity, that by a dispatch to Sir *Francis Briam*, and *Peter Vannes*, and Sir *Gregory Cassili*, he chid the two former for not making more haste to *Rome*; for he believed it might have been a great advantage to the Kings Affairs, if they had got thither before the *General of the Observants* (then Cardinal *Angell*.) He ordered them to settle the business of the Guard about the Pope presently, and tells them that the Secretary was recalled, and Dr. *Stephens* again sent to *Rome*: And in a Letter to Secretary *Knight*, who went no further than *Lions*, he writ to him; "That *Campana* had assured the King and him, in the Popes name, that the Pope was ready to do, not only all that of Law, Equity, or Justice, could be desired of him, but whatever of the *fulness of his Power* he could do or devise, for giving the King content: And that although there were three things, which the Pope had great reason to take care of; The calling a General Council, The Emperors descent into *Italy*, and the Restitution of his Towns, which were offered to be put in his hands by the Emperors means; yet neither these, nor any other consideration, should divert him from doing all that lay within his Authority, or Power, for the King: And that he had so deep a sense of the Kings merits, and the obligations that he had laid on him, that if his resignation of the Popedom might do him any Service, he would readily consent to it: And therefore in the Popes name he encouraged the Legates to proceed and end the business."

But feeds the King with high promises.

Upon these assurances the Cardinal ordered the Secretary to haste forward to *Rome*, and to thank the Pope for that kind message, to settle the Guard about him, and to tell him, that for a Council, none could be called but by himself, with the consent of the Kings of *England* and *France*. And for any pretended Council or meeting of Bishops, which the Emperor by the Cardinals of his Party might call, he needed not fear that. For his Towns, they should be most certainly restored. Nor was the Emperors offering to put them in his hand to be much regarded; for though he restored them, if the Pope had not a better Guaranty for them, it would be easie for him, to take them from him when he pleased. He was also to propose a firmer League between the Pope, *England*, and *France*, in order to which, he was to move the Pope most earnestly to go to *Nice*; and if the Pope proposed the Kings taking a second Wife, with a Legitimation of the Issue, which she might have, so the Queen might be induced to enter into a state of Religion, to which the Pope inclined most, he was not to accept of that; both because the thing would take

take up much time, and they found the Queen resolved to do nothing, but as she was advised by her Nephews. Yet if the Pope offered a *Decretal* about it, he might take it, to be made use of as the Occasion might require. But by a Postscript he is recalled, and it is signified to him, that *Gardiner* was sent to *Rome*, to negotiate these affairs, who had returned to *England* with the Legate, and his being so successful in his former Message, made them think him the fittest Minister they could employ in that Court; and to send him with the greatest Advantage, he was made a Privy Councillor.

But an unlooked for Accident put a stop to all Proceedings in the Court of *Rome*. For on *Epiphany*-day the Pope was taken extremely ill at Mass, and a great sickness followed, of which it was generally believed he could not recover; and though his distemper did soon abate so much, that it was thought to be over, yet it returned again upon him, insomuch that the Physicians did suspect he was poisoned. Then followed all the secret Caballings, and Intrigues, which are ordinary in that Court upon such an occasion. The *Colonna's* and the other Imperialists were very busie, but the Cardinal of *Mantua* opposed them; and *Farnese* who was then at his house in the Countrey, came to *Rome* and joyned with *Mantua*; and these of that Faction, resolved that if the *Spanish* Army marched from *Naples* toward them, they would dispence with that Bull, which provides that the Succeeding Pope should be chosen in the same place where the former died, and would retire to some safe place. Some of the Cardinals spoke highly in favour of Cardinal *Wolfey*, whom (if the Ambassadors did not flatter and lie grossly in their Letters, from which I draw these Informations) they revered as a *Deity*. And the Cardinal of *Mantua*, it seems, proposing him as a Pattern, would needs have a Particular account of his whole Course of Life, and expressed great esteem for him. When *Gardiner* was come as far as *Lions* he wrote the Cardinal word, that there went a Prophecy that an Angel should be the next Pope, but should die soon after. He also gave Advice that if the Pope died, the Commission for the Legates must needs expire with him, unless they made some Step in their Business, by a Citation of Parties, which would keep it alive; but whether this was done or not I cannot find. The Cardinals Ambition was now fermenting strongly, and he resolved to lay his Project for the Popedom better than he had done before. His Letter about it to *Gardiner*, and the Kings Instructions to his Ambassadors, are Printed by *Fox*, and the Originals from which they are taken are yet extant. He wrote also another Letter to the Ambassadors, which the Reader will find in the Collection. But because the Instructions show what were the methods in choosing Popes in these days, by which it may be easily gathered, how such an Election must needs recommend a man to Intallibility, Supremacy, and all the other Appendages of *Christs Vicar on Earth*, I shall give a short Summary of them.

“By his Letter to his confident *Gardiner*, he commits the thing chiefly to his care, and orders him to employ all his parts, to bring it to the desired issue; sparing neither Presents, nor Promises; and that as he saw mens inclinations or affections led them, whether to publick or private Concerns, so he should govern himself towards them accordingly.

The Popes
sickers.

Jan. 27.

Cardinal Wolfey's
intrigues
for the Papacy
Fol. 5.

Collect.
Numb. 22

1522.

The Kings
Instructions
for the Elec-
tion

Accordingly. *The Instructions bear*, that the King thought the Cardinal the fittest person to succeed to the Papacy; (they being advertized that the Pope was dead;) that the *French King* did also of his own motion offer his Assistance to him in it, and that both for publick and private ends, the Cardinal was the fittest. Therefore the Ambassadors are required with all possible earnestness and vigour, to promote his Election. A Schedule of the Cardinals names is sent them with marks to every one, whether he was like to be present or absent, favourable, indifferent, or opposite to them. It was reckoned there could be but 39 present, of which 26 were necessary to choose the Pope. Of these the two Kings thought themselves sure of 20. So 6 was all the number that the Ambassadors were to gain, and to that number, they were first to offer them good reasons, to convince them of the Cardinals fitness for the Papacy. But because humane frailty was such, that reason did not always take place, they were to promise Promotions, and Sums of Money, with other good Rewards, which the King gave them Commission to offer, and would certainly make them good: besides all the great Promerments which the Cardinal had, that should be shared among those who did procure his Election. The Cardinals of their party were first to enter into a firm bond, to exclude all others. They were also to have some Creatures of theirs to go into the Conclave, to manage the Business. Sir *Gregory Cassali*, was thought fittest for that Service. And if they saw the adverse party too strong in the Conclave, so that they could carry nothing, then *Gardiner* was to draw a Protestation, which should be made in name of the two Crowns; and that being made, all the Cardinals of their Faction were to leave the Conclave. And if the fear of the Emperors Forces over-awed them, the Ambassadors were to offer a Guard of 2 or 3000 men to secure the Cardinals: and the *French King* Ordered his Armies to move, if the *Spanish* Troops did move either from *Naples*, or *Millan*. They were also to assure them, that the Cardinal would presently upon his Election come and live at *Rome*, and were to use all endeavours to gain the Cardinal *de Medici* to their Faction; but at the same time to assure the *Florentines*, that *Wolfey* would assist them to exclude the *Medici* out of the Government of their Town and State. They were also to have a strict eye upon the motions of the *French* Faction, lest if the Cardinal were excluded, they should consent to any other, and refuse to make the Protestation as it was desired. But to oblige *Campegio* the more, it was added, that if they found all hopes of raising the Cardinal of *York* to vanish, then they should try if *Campegio* could be Elected; and in that case the Cardinals of their Faction were to make no Protestation.

These were the Apostolical Methods, then used for choosing a Successour to *St. Peter*; for though a Successor had been chosen to *Judas* by lot, yet more Caution was to be used in choosing one for the Prince of the Apostles. But when the Cardinal heard that the Pope was not dead, and that there was hope of his recovery, he wrote another long Letter to the Ambassadors (the Original of which is yet extant) "to keep all their Instructions about a new Pope very secret, to be gaining as many Cardinals as they could, and to take care that the Car-

dinals

“dinals should not go into the Conclave, unless they were free, and safe from any fears of the Imperial Forces. But if the Pope recovered, they were to press him to give such orders about the Kings Business, that it might be speedily ended : and then the Cardinal would come and wait on the Pope over to *Spain*, as he had proposed. And for the Apprehensions the Pope had of the Emperors being highly offended with him, if he granted the Kings desire, or of his coming into *Italy*, he needed not fear him. They knew whatever the Emperor pretended about his obligation to protect his Aunt, it was only for reason of State : but if he were satisfied in other things, that would be soon passed over. They knew also that his design of going into *Italy* was laid aside for that year ; because he apprehended that *France* and *England* would make War on him in other places. There were also many Precedents found, of Dispensations granted by Popes in like cases : And lately there had been one granted by Pope *Alexander* the 6th, to the King of *Hungary*, against the Opinion of his Cardinals, which had never been questioned : and yet he could not pretend to such Merits as the King had. And all that had ever been said in the Kings Cause, was sum'd up in a short Breviate by *Cassali*, and offered to the Pope ; a Copy whereof taken from an Original under his own hand, the Reader will find in the Collection.

1529.

Feb. 29.
New propositions about the Divorce.

Collect.

Nov. 21.

The King ordered his Ambassadors to make as many Cardinals sure for his cause, as they could, who might bring the Pope to consent to it, if he were still averse. But the Pope was at this time possessed with a new jealousy, of which the *French* King was not free, as if the King had been tampering with the Emperor, and had made him great offers, so he would consent to the Divorce ; about which *Francis* wrote an anxious Letter to *Rome*, the Original of which I have seen. The Pope was also surprized at it, and questioned the Ambassadors about it ; but they denied it, and said the union between *England* and *France* was inseparable, and that these were only the Practices of the Emperors Agents to create distrust. The Pope seemed satisfied with what they said, “and added that in the present conjuncture a firm union between them was necessary. Of all this Sir *Francis Brian* wrote a long account in cipher.

But the Popes relapse put a new stop to business, of which the Cardinal being informed, as he ordered the Kings Agents to continue their care about his Promotion, so he charged them to see if it were possible to get Access to the Pope, and though he were in the very Agony of Death, to propose two things to him : the one, that he would presently command all the Princes of Christendom to agree to a Cessation of Arms, under pain of the Censures of the Church, as Pope *Leo* and other Popes had done ; and if he should die, he could not do a thing that would be more meritorious, and for the good of his Soul, than to make that the last Act of his Life. The other thing was concerning the Kings business, which he pressed as a thing necessary to be done, for the clearing and ease of the Popes Conscience, towards God : And withal he orders them to gain as many about the Pope, and as many Cardinals and Officers in the *Rota* as they could, to promote the Kings desires, whether in the

The Popes relapse.

April. 6.

Another Dispatch to Rome.
Collect.
Nov. 2. 2.

Popes

1522. " Popes sickness or health. The Bishop of *Verona* had a great Interest
 " with the Pope, so by that, and another Dispatch of the same Date,
 " (sent another way) they were ordered to gain him, promising him
 " great Rewards, pressing him to remain still about the Popes person:
 " to ballance the ill Offices which Cardinal *Angell*, and the Arch-Bi-
 " shop of *Capua* did, who never stirred from the Pope: And to assure
 " that Bishop, that the King laid this Matter more to heart, than any
 " thing that ever befel him; and that it would trouble him as much
 " to be overcome in this Matter by these two Friars, as to loose both
 " his Crowns: and for my part (*writes the Cardinal*) I would expose
 " any thing to my life, yea life it self, rather than see the Inconveni-
 " encies that may ensue upon disappointing of the Kings desire. For
 " promoting the Business, the *French King* sent the Bishop of *Bayon*, to
 " assist the *English* Ambassadors in his name, who was first sent over
 " to *England*, to be well instructed there. They were either to procure
 " a Decretal for the Kings Divorce, or a new Commission to the two
 " Legates, with ampler Clauses in it, than the former had; to judge as
 " if the Pope were in person, and to emit compulsorie Letters against
 " any, whether Emperor, King, or of what degree soever, to produce
 " all manner of Evidences or Records, which might tend towards the
 " clearing the Matter, and to bring them before them. This was
 " sought because the Emperor would not send over the pretended Ori-
 " ginal *Breve*, to *England*, and gave only an Attested Copy of it to the
 " Kings Ambassadors: least therefore from that *Breve*, a new Suit might
 " be afterwards raised, for Annulling any Sentence which the Legates
 " should give, they thought it needful to have the Original brought be-
 " fore them. In the penning of that new Commission, Dr. *Gardiner*
 " was ordered to have special care that it should be done, by the best
 " advice he could get in *Rome*. It appears also from this dispatch, that
 " the Popes *Pollicitation* to Confirm the Sentence which the Legates
 " should give, was then in *Gardiner's* hands, for he was ordered to take
 " care that there might be no disagreement between the date of it, and
 " of the new Commission. And when that was obtained, Sir *Francis*
 " *Brian* was commanded to bring them with him to *England*. Or if
 " neither a Decretal, nor a new Commission could be obtained, then
 " if any other expedient were proposed, that upon good advice should
 " be found sufficient and effectual, they were to accept of it, and send
 " it away with all possible diligence. And the Cardinal conjured them " by
 " the Reverence of Almighty God, to bring them out of their Perplexity,
 " that this Virtuous Prince may have this thing sped, which would be
 " the most joyous thing that could befall his heart upon Earth. But
 " if all things should be denied, then they were to make their Prote-
 " stations, not only to the Pope, but to the Cardinals, of the Injustice
 " that was done the King, and in the Cardinals name to let them know
 " that not only the King and his Realm would be lost, but also the
 " *French King* and his Realm, with their other Confederates, would al-
 " so withdraw their Obedience from the See of *Rome*, which was more
 " to be regarded, than either the Emperors Displeasure, or the Recove-
 " ry of two Cities. They were also to try what might be done in Law
 " by the Cardinals in a Vacancy, and they were to take good Counsel
 " upon some Chapters of the Canon-Law, which related to that: and
 " Govern

Govern themselves accordingly, either to hinder an Avocation, or Inhibition, or if it could be done to obtain such things, as they could grant, towards the Conclusion of the Kings Businels. At this time also the Cardinals Bulls for the Bishoprick of *Winchester* were expedited: they were rated high at 15000 Ducats, for though the Cardinal pleaded his great Merits, to bring the composition lower, yet the Cardinals at *Rome*, said the Apostolick Chamber was very poor, and other Bulls were then coming from *France*, to which the favour they should show the Cardinal would be a Precedent. But the Cardinal sent word that he would not give past 5, or 6000 Ducats, because he was exchanging *Winchester* for *Duresm*, and by the other they were to get a great Composition. And if they held his Bulls so high, he would not have them; for he needed them not, since he enjoyed already by the Kings Grant the Temporalities of *Winchester*; which it is very likely was all that he considered in a Bishoprick. They were at last expedited, at what Rates I cannot tell; but this I set down to show, how severe the Exactions of the Court of *Rome* were.

As the Pope recovered his health, so he inclined more to joyn himself to the Emperor than ever, and was more alienated than formerly from the King and the Cardinal; which perhaps was increased by the distaste he took at the Cardinals aspiring to the Popedom. The first thing that the Emperor did in the Kings Cause, was to protest in the Queen of *Englands* name, that she refused to submit to the Legates. The one was the Kings chief Minister and her mortal enemy: The other was also justly suspected, since he had a Bishoprick in *England*. The Kings Ambassador pressed the Pope much, not to admit the Protestation; but it was pretended that it could not be denied, either in Law or Justice. But that this might not offend the King, *Salviati* that was the Popes Favourite, wrote to *Campegio*, that the Protestation could not be hindred, but that the Pope did still most earnestly desire to satisfy the King, and that the Ambassadors were much mistaken, who were so distrustful of the Popes good mind to the Kings Cause. But now good words could deceive the King no longer, who clearly discovered the Popes mind, and being out of all hopes of any thing more from *Rome*, resolved to proceed in *England*, before the Legates: and therefore *Gardiner* was recalled, who was thought the fittest person, to manage the Process in *England*, being esteemed the greatest Canonist they had; and was so valued by the King, that he would not begin the Process till he came. Sir. *Francis Brian* was also recalled, and when they took leave of the Pope, they were ordered to Expostulate in the Kings name: "Upon the Partialty he expressed for
" the Emperor, notwithstanding the many assurances, that both the
" Legates had given the King, that the Pope would do all he could to-
" ward his Satisfaction; which was now so ill performed that he ex-
" pected no more justice from him. They were also to say, as much
" as they could devise in the Cardinals name, to the same purpose, up-
" on which they were to try, if it were possible to obtain any Enlarge-
" ment of the Commission with fuller Power to the Legates; for they
" saw it was in vain to move for any new Bulls, or Orders from the Pope
" about it. And though *Gardiner* had obtained a Pollicitation from the Pope,
" by which he both bound himself not to recall the cause from the Le-

1529.

The Cardinals
Bulls for the
Bishoprick of
Winchester.

The Pope in-
clines to joyn
with the Em-
peror.

Who protests
against the
Legates Com-
mission.

May 15.

Collect.
Numb. 23.

The Pope pro-
mited not to
recall, but to
continue it.

1529.

gates, and also to confirm their Sentence, and had sent it over; they found it was so conceived, that the Pope could go back from it when he pleased. So there was a new Draught of a Pollicitation formed with more binding Clauses in it, which *Gardiner* was to try if he could obtain by the following Pretence. "He was to tell the Pope, "that the Courier to whom he trusted it, had been so little careful "of it, that it was all wet and defaced, and of no more use; so "that he durst not deliver it. And this might turn much to *Gardiner's* "prejudice, that a matter of such concern was through his neglect "spoiled: upon which he was to see if the Pope would renew it. "If that could be obtained, he was to use all his Industry to get as "many pregnant and materiall words added, as might make it more "binding. He was also to assure the Pope, that though the Empe- "ror was gone to *Barcelona*, to give reputation to his affairs in *Italy*; "yet he had neither Army, nor Fleet ready, so that they needed not "fear him. And he was to inform the Pope of the Arts he was u- "sing both in the *English* and *French* Court to make a separated Trea- "ty: But that all was to no purpose, the two Kings being so firmly "linked together. But the Pope was so great a Master in all the Arts of Dissimulation, and Policy, that he was not to be over-reached easily; and when he understood that his Pollicitation was defaced, he was in his heart glad at it, and could not be prevailed with to renew it. So they returned to *England*, and Dr. *Bennet* came in their place. He carried with him one of the fullest and most important Dispatches that I find in this whole matter, from the two Legates to the Pope, and the Consistory, who wrote to them, "that they had in vain en- "deavoured to persuade either party to yield to the other; That the "Breve being shewed to them by the Queen, they found great and e- "vident Presumptions of it's being a meer forgery; and that they "thought it was too much for them to sit and try the Validity, or "Authenticallness of the Popes Bulls, or Breves, or to hear his Pow- "er of Dispencing in such cases disputed: therefore it was more ex- "pedient to Avocate the cause, to which the King would consent, if "the Pope obliged himself under his hand, to pass Sentence speedily "in his favour; but they rather advised the Granting a Decretal Bull "which would put an end to the whole matter, in order to which "the Bearer was instructed to show very good Precedents. But in "the mean while, they advised the Pope to press the Queen most ef- "fectually, to enter into a Religious life, as that which would com- "pose all these differencies in the softest and easiest way. It pited them "to see the rack and torments of Conscience, under which the King "had smarted so many years: and that the Disputes of Divines, and "the Decrees of Fathers, had so disquieted him, that for clearing a "matter thus perplexed, there was not only need of Learning, but of "a more singular Piety and Illumination. To this were to be added "the desire of Issue, the Settlement of the Kingdom, with many other "pressing reasons: that as the matter did admit of no further delays, "so there was not any thing in the opposite scale to ballance these "Considerations. There were false Suggestions surmised abroad, as "if the hatred of the Queen, or the desire of another wife (who was "not perhaps yet known, much less designed) were the true causes of "this

The Legates
write to the
Pope.

Collect.
Numb. 24.

1529.

“ this Suit. But though the Queen was of a rough Temper, and an
 “ unpleasent Conversation, and was pass'd all hopes of Children; yet
 “ who could imagine that the King who had spent his most youthful
 “ days with her, so kindly, would now in the decline of his Age, be
 “ at all this trouble to be rid of her, if he had no other Motives?
 “ But they by searching his fore, found there was rooted in his heart,
 “ both an awe of God, and a respect to Law and Order; so that though
 “ all his people pressed him to drive the Matter to an issue, yet he
 “ would still wait for the decision of the Apostolick Sec. Therefore
 “ they most pressingly desire the Pope to grant the Cure which his di-
 “ stemper required, and to consider that it was not fit to insist too
 “ much on the Rigour of the Law; but since the Soul and life of all
 “ the Laws of the Church was in the Popes breast; in doubtful cases,
 “ where there was great hazard, he ought to mollifie the severity of
 “ the Laws, which if it were not done, other Remedies would be found
 “ out, to the vast prejudice of the Ecclesiastical Authority, to which
 “ many about the King advised him: There was reason to fear they
 “ should not only lose a King of *England*, but a *Defender of the Faith*.
 “ The Nobility and Gentry were already enraged at the delay of a Mat-
 “ ter, in which all their Lives and Interests were so nearly concerned:
 “ and said many things against the Popes Proceedings, which they
 “ could not relate without horror. And they plainly complained, that
 “ whereas Popes had made no scruple to make and change divine Laws,
 “ at their pleasure; yet one Pope sticks so much at the repealing what
 “ his Predecessor did, as if that were more sacred, and not to be med-
 “ led with. The King betook himself to no ill Arts, neither to the
 “ charms of Magicians, nor the Forgeries of Impostors, therefore they
 “ expected such an Answer as should put an end to the whole mat-
 “ ter.

But all these things were to no purpose: the Pope had taken his
 measures, and was not to be moved by all the reasons, or Remonstrances,
 the Ambassador could lay before him. The King had absolutely
 gained *Campegio* to do all he could for him without losing the Popes
 favour. He led at this time a very dissolute life in *England*, hunting
 and gaming all the day long, and following whores all the night:
 and brought a Bastard of his own over to *England* with him, whom
 the King knighted, so that if the King fought his pleasure, it was no
 strange thing: since he had such a Copy set him by two Legates, who
 representing his Holiness so lively in their manners, it was no unu-
 sual thing, if a King had a slight sense of such disorders. The King
 wrote to his Ambassadors, that he was satisfied of *Campegio's* love and
 affection to him, and if ever he was gained by the Emperors Agents,
 he had said something to him which did totally change that Inclination.

The Imperialists being Alarm'd at the recalling of some of the
English Ambassadors, and being Informed by the Queens means, that
 they were forming the Process in *England*, put in a Memorial for an
 Avocation of the cause to *Rome*. The Ambassadors answered, that
 there was no Colour for asking it, since there was nothing yet done
 by the Legates. For they had strict orders to deny that there was
 any Process forming in *England*, even to the Pope himself in private,
 unless he had a mind it should go on; but were to use all their En-
 deavours

Campegio's ill
 life.
 Pelerin In
 glese.

April 5.

The Emperer
 presses for an
 Avocation.

1529

Which the Kings Ambassadors oppo-
sited much.

The Popes deep dissimu-
lation.

Collect.
Numb. 25th.

Collect.
Numb. 26th.

The Pope complains of
the Florentines

June 5.

June 13.

Great Con-
tents about the
Avocation.

June 23.
Collect.
Numb. 27.

deavours to hinder an Avocation; and plainly in the Kings name, to tell the Pope, that if he granted that, the king would look on it as a Formal decision against him. And it would also be an high affront to the two Cardinals: and they were thereupon to Protest, that the king would not obey, nor consider the Pope any more, if he did an Act of such high Injustice; as after he had granted a Commission, upon no complaint of any Illegality, or Injust Proceedings of the Legates, but only upon surmises and suspicions, to take it out of their hands. But the Pope had not yet brought the Emperor to his Terms in other things, therefore to draw him on the faster, he continued to give the *English* Ambassador good words; and in discourse with *Peterannes*, did insinuate as if he had found a means to bring the whole matter to a good Conclusion, and spoke it with an Artificial smile, adding, *In the name of the Father, &c.* But would not speak it out, and seemed to keep it up as a secret, not yet ripe. But all this did afterwards appear to be the deepest Dissimulation that ever was practised. And in the whole Process, though the Cardinal studied to make tricks pass upon him, yet he was always too hard for them all at it; and seemed as Infallible in his Arts of Jugling, as he pretended to be in his Decisions. He wrote a Cajoling Letter to the Cardinal, but words went for nothing.

Soon after this, the Pope complained much to *Sir Gregory Cassali*, of the ill usage he received from the *French* Ambassador, and that their Confederates, the *Florentines*, and the Duke of *Ferrara* used him so ill, that they would force him to throw himself into the Emperors hands: and he seemed inclined to grant an Avocation of the cause, and complained that there was a Treaty of Peace going on at *Cambray*, in which he had no share. But the Ambassador undertook that nothing should be done to give him just offence; yet the *Florentines* continued to put great affronts on him, and his Family: And the Abbot of *Farsa* their General, made excursions to the gates of *Rome*; so that the Pope with great signs of fear, said that the *Florentines* would some day seize on him, and carry him with his hands bound behind his back in Procession to *Florence*: and that all this while the Kings of *England* and *France* did only entertain him with good words, and did not so much as restrain the Insolencies of their Confederates. And whereas they used to say, that if he joyned himself to the Emperor, he would treat him as his Chaplain, he said with great Com-
motion, that he would not only choose rather to be his Chaplain, but his horse-Groom, than suffer such injuries from his own Rebel-
lious Vassals and Subjects. This was perhaps set on by the Cardinals Arts, to let the Pope feel the weight of offending the King, and to oblige him to use him better: but it wrought a contrary effect, for the Treaty between the Emperor and him, was the more advanced by it. And the Pope reckoned that the Emperor being (as he was informed) ashamed and grieved for the taking and Sacking of *Rome*, would study to repair that by better usage for the future.

The Motion for the Avocation was still driven on, and pressed the more earnestly, because they heard the Legates were proceeding in the cause. But the Ambassadors were instructed by a Dispatch from the King, to obviate that carefully; for as it would reflect on the Legates,
and

1529.

and defeat the Commission, and be a gross violation of the Popes Promise, which they had in writing; so it was more for the Popes Interest, to leave it in the Legates hands, than to bring it before himself; for then, whatever Sentence passed, the ill effects of it would lye on the Pope without any Interposition. And as the King had very just exceptions to *Rome* where the Emperors Forces lay so near, that no safety could be expected there; so they were to tell the Pope that by the Laws of *England*, the Prerogative of the Crown Royal was such, that the Pope could do nothing that was prejudicial to it: To which the citing the King to *Rome*, to have his cause decided there, was contrary in a high degree. And if the Pope went on, notwithstanding all the diligence they could use to the contrary, they were by an other Dispatch which *Gardiner* sent, ordered to Protest and Appeal from the Pope as *not the true Vicar of Christ, to a true Vicar*. But the King upon second thoughts, judged it not fit to proceed to this Extremity so soon. They were also ordered to advertise the Pope, that all the Nobility had assured the King, they would adhere to him, in case he were so ill used by the Pope, that he were constrained to withdraw his obedience from the Apostolick See; and that the Cardinals ruine was unavoidable, if the Pope granted the Avocation. The Emperors Agents had pretended they could not send the original *Breve* into *England*, and said their Master would send it to *Rome*, upon which the Ambassadors had solicited for Letters Compulsory, to require him to send it to *England*; yet lest that might now be made an Argument by the *Imperialists* for an Avocation, they were ordered to speak no more of it, for the Legates would proceed to Sentence, upon the attested Copy that was sent from *Spain*.

The Ambassadors had also orders to take the best Counsel in *Rome*, June 28. about the Legal ways of hindring an Avocation. But they found it was not fit to rely much on the Lawyers in that matter. For as on the one hand, there was no secrecy to be expected from any of them, they having such expectations of preferments from the Pope, (which were beyond all the Fees that could be given them,) that they discovered all secrets to him: So none of them would be earnest to hinder an Avocation, it being their Interests to bring all Matters to *Rome*, by which they might hope for much greater Fees. And *Salviati* whom the Ambassadors had gained, told them, that *Campana* brought word out of *England*, that the Process was then in a good forwardness. They with many Oaths denyed there was any such thing, and *Silvester Darius* who was sent express to *Rome*, for opposing the Avocation, confirmed all that they swore. But nothing was believed, for by a secret conveyance, *Campana* had Letters to the contrary. And when they objected to *Salviati*, what was promised by *Campana*, in the Popes name, that he would do every thing for the King, *that he could do out of the fulness of his Power*; He answered, that *Campana*, swore he had "never said any such thing. So hard is the case of Ministers in such ticklish negotiations, that they must say, and unsay, swear, and forswear, as they are instructed, which goes of Course, as a part of their Business.

But now the Legates were proceeding in *England*: Of the steps in which they went, though a great deal be already published, yet considerable

The Legates
sic in *England*.

1529.
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considerable things are passed over. On the 31th of *May*, the King by a Warrant under the Great Seal, gave the Legates leave to execute their Commission, upon which they sate that same day. The Commission was presented by *Lowland*, Bishop of *Lincoln*, which was given to the Proto-Notary of the Court, and he read it publickly; then the Legates took it in their hands, and said, they were resolved to Execute it: And first gave the usual Oaths to the Clerks of the Court, and ordered a peremptory Citation of the King and Queen to appear on the 18th of *June*, between 9 and 10 a Clock; and so the Court Adjourned. The next Session was on the 18th of *June*, where the Citation being returned duely Executed, *Richard Samson*, Dean of the Chappel, and Mr. *John Bell*, appeared as the Kings Proxies. But the Queen appeared in Person, and did protest against the Legates as incompetent Judges, alledging that the cause was already Avocated by the Pope, and desired a competent time in which she might prove it. The Legates assigned her the 21th, and so Adjourned the Court till then.

A severe charge against the Queen.

About this time there was a severe Complaint exhibited against the Queen in Council, of which there is an account given in a paper, that has somewhat written at the conclusion of it, with the Cardinals own hand. "The substance of it is, That they were informed some designed to kill the King, or the Cardinal; in which, if she had any hand, she must not expect to be spared. That she had not shewed such love to the King, neither in Bed, nor out of Bed, as she ought. And now that the King was very pensive, and in much grief, she showed great signs of joy, setting on all people to Dancings, and other Diversions. This it seemed she did out of spight to the King, since it was contrary to her temper and ordinary behaviour. And whereas she ought rather to pray to God to bring this matter to a good conclusion, she seemed not at all serious; and that she might corrupt the peoples affections to the King, she shewed her self much abroad, and by civilities, and gracious bowing her head, which had not been her custom formerly, did study to work upon the people: And that having the pretended *Breve* in her hands, she would not show it sooner. From all which the King concluded that she hated him, Therefore his Council did not think it advisable for him to be any more conversant with her, either in Bed or at Board. They also in their Consciences thought his life was in such danger that he ought to withdraw himself from her company, and not suffer the Princes to be with her. These things were to be told her, to induce her to enter into a Religious Order, and to perswade her to submit to the King. To which paper, the Cardinal added in Latine, *That she played the fool, if she contended with the King, that her Children had not been blessed, and somewhat of the evident suspicions that were of the Forgery of the Breve.* But she had a constant mind, and was not to be threatened to any thing. On the 21th of *June*, the Court sate, The King and Queen were present in Person. *Campegio* made a long Speech of the errand they were come about: * "That it was a new, unheard-of, vile, and intolerable thing, for the King and Queen to live in Adultery, or rather Incest; which they must now try, and proceed as they saw just cause. And both the Legates made deep protestations of the sincerity of their minds, and that they would proceed justly and fairly without any favour or partiality.

Quod stulte
 fecit, si contem-
 dit cum Rege,
 quod male illi
 successit in se-
 tibus: de Breve
 ac suspicione
 falsitatis.
 The King and
 Queen appear
 in Court.

* *Fidelis ser-
 vi infideli sub-
 dito Responsio.*

As for the formal Speeches which the King and Queen made, *Hall*, who never failed in trifles, sets them down, which I incline to believe they really spoke; for with the Journals of the Court, I find those Speeches written down, though not as a part of the Journal.

But here the Lord *Herbert's* usual diligence fails him; for he fancies the Queen never appeared after the 18th. upon which, because the Journal of the next Sessions are lost, he infers against all the Histories of that time, That the King and the Queen were not in Court together. And he seems to conclude that the 25th of *June*, was the next Session after the 18th, but in that he was mistaken: For by an original Letter of the Kings to his Ambassadors, it is plain that both the King and Queen came in Person into the Court, where they both sat, with their Council standing about them: The Bishops of *Rocheſter*, and *St. Aſaph*, and Doctor *Ridley* being the Queens Council. When the King and Queen were called on, the King answered, *Here*; but the Queen left her seat and went and kneeled down before him, and made a Speech, that had all the Insinuations in it to raise pity and compassion in the Court. She said, “She
“ was a poor woman, and a stranger in his Dominions, where she could
“ neither expect good Council, nor indifferent Judges; she had been
“ long his Wife, and desired to know wherein she had offended him:
“ she had been his Wife twenty years and more, and had born him feve-
“ ral Children, and had ever studied to please him; and protested he
“ had found her a true Maid, about which she appealed to his own Con-
“ science. If she had done any thing amiss, she was willing to be put a-
“ way with shame. Their Parents were esteemed very wise Princes,
“ and no doubt had good Councillors, and Learned men about them,
“ when the Match was agreed: Therefore she would not submit to the
“ Court, nor durst her Lawyers, who were his Subjects, and assigned
“ by him, speak freely for her. So she desired to be excused till she
“ heard from *Spain*. That said she rose up, and made the King a low
Reverence, and went out of the Court. And though they called after her, she made no answer, but went away and would never again appear in Court.

1529.

Collec.
Numb. 28.The Queen's
Speech.

She being gone, the King did publickly Declare, what a true and obedient Wife she had always been, and commended her much for her excellent Qualities. Then the Cardinal of *York* desired the King would witness whether he had been the first or chief mover of that matter to him since he was suspected to have done it. In which the King did vindicate him, and said, That he had always rather opposed it, and protested it arose merely out of a scruple in his Conscience, which was occasioned by the Discourse of the *French* Ambassador; who during the Treaty of a Match between his Daughter, and the Duke of *Orleance*, did except to her being Legitimate, as begotten in an unlawful Marriage: upon which he resolved to try the lawfulness of it, both for the quiet of his Conscience, and for clearing the Succession of the Crown: And if it were found lawfull, he was very well satisfied to live still with the Queen. But upon that, he had first moved it in Confession to the Bishop of *Lincoln*; then he had desired the Arch-Bishop of *Canterbury* to gather the Opinions of the Bishops, who did all under their Hands and Seals Declare against the Marriage. This the Arch-Bishop confirmed, but the Bishop of *Rocheſter* denied his Hand was at it. And the Arch-Bishop pre-
tended

The King
gives the ac-
count of his
Scruples.

1529.

tended he had his consent to make another write his name to the judgment of the rest, which he positively denied.

The Queens
Appeal.

The Court Adjourned to the 25th, ordering Letters Monitory to be Issued out for Citing the Queen to appear under pain of Contumacy. But on the 25th, was brought in her appeal to the Pope, the Original of which is extant, every page being both Subscribed and Supercribed by her. She excepted both to the Place, to the Judges, and to her Council, in whom she could not confide; and therefore appealed and desired her Cause might be heard by the Pope, with many things out of the Canon-Law, on which she grounded it. This being read, and she not appearing was Declared *Contumax*. Then the Legates being to proceed *ex officio*, drew up twelve Articles, upon which they were to examine witnesses. The substance of them was, "That Prince *Arthur* and the King " were Brothers; that Prince *Arthur* did Marry the Queen, and Con- " summated the Marriage; that upon his death the King by vertue of a " Dispensation had Married her; that this Marrying his Brothers Wife " was forbidden both by Humane and Divine Law; and that upon the " complaints which the Pope had received, he had sent them now to try " and judge in it. The Kings Council insisted most on Prince *Arthur's* having Consummated the Marriage, and that led them to say many things that seemed incident; of which the Bishop of *Rocheſter* complained, and said they were things detestable to be heard: but Cardinal *Wolfey* checkt him, and there passed some sharp words between them.

Articles
drawn by the
Legates.

Upon which
witnesses are
examined.

The Legates proceeded to the Examination of Witnesses, of which I shall say little, the substance of their Depositions, being fully set down with all their names by the Lord *Herbert*. The sum of what was most material in them, was, that many violent presumptions appeared by their Testimonies, that Prince *Arthur* did carnally know the Queen. And it cannot be imagined how greater proofs could be made 27 years after their Marriage. Thus the Court went on several days Examining Witnesses; but as the matter was going on to a conclusion, there came an Avocation from *Rome*. Of which I shall now give an Account.

The proceed-
ings at *Rome* a-
bout Avocati-
on.

All this is
drawn from
the original
Letters, June
28. and 30.
July 2, and 9.

The Queen wrot most earnestly to her Nephews to procure an Avocation; protesting she would suffer any thing, and even death it self, rather than depart from her Marriage: that she expected no justice from the Legates, and therefore lookt for their assistance, that her appeal being admitted by the Pope, the Cause might be taken out of the Legates hands. *Campegio* did also give the Pope an account of their Progress, and by all means advised an Avocation; for by this he thought to excuse himself to the King, to oblige the Emperor much, and to have the reputation of a man of Conscience.

The Emperor, and his Brother *Ferdinand*, sent their Ambassadors at *Rome* orders, to give the Pope no rest till it were procured; and the Emperor said, He would look on a Sentence against his Aunt, as a dishonour to his Family, and would lose all his Kingdoms sooner than endure it. And they plied the Pope so warmly, that between them and the *English* Ambassadors, he had for some days very little rest. To the one he was kind, and to the other he resolved to be civil. The *English* Ambassadors met oft with *Salviati*, and studied to perswade him, that the Process went not on in *England*; but he told them their Intelligence was so good, that whatever they said on that head would not be believed.

They

They next suggested, that it was visible *Campegio's* advising an Avocation was only done to preserve himself from the envy of the Sentence; and to throw it wholly on the Pope: for were the matter once called to *Rome*, the Pope must give Sentence one way or another, and so bear the whole burden of it. There were also secret surmises of Deposing the Pope, if he went so far; for seeing that the Emperor prevailed so much by the terrors of that, the Cardinal resolved to try what operation such threatenings in the Kings Name might have. But they had no Armies near the Pope, so that big words did only provoke and alienate him the more.

The matter was such, that by the Canon-Law it could not be denied. For to grant an Avocation of a Cause upon good reason, from the Delegated to the Supream Court, was a thing which by the course of Law was very usual: And it was no less apparent that the Reasons of the Queens Appeal were just and good. But the secret and most convincing Motives that wrought more on the Pope than all other things, were, that the Treaty between him and the Emperor was now concerted: Therefore this being to be published very speedily, the Pope thought it necessary to avocate the matter to *Rome*, before the publication for the Peace, lest if he did it after, it should be thought that it had been one of the secret Articles of the Treaty, which would have cast a foul blot upon him. Yet on the other hand he was not a little perplexed with the fears he had of losing the King of *England*; he knew he was a Man of an high Spirit, and would resent what he did severely. "And the Cardinal now again ordered Dr. *Bennet* in his Name, and as with tears in his eyes, lying at the Popes feet, to assure him, that the King and Kingdom of *England* were certainly lost, if the Cause were Avocated: Therefore he besought him to leave it still in their hands, and assured him, that for himself, he should rather be torn in pieces Joynt by Joynt, than do any thing in that matter contrary to his Conscience or to Justice. These things had been oft said, and the Pope did apprehend that ill effects would follow; for if the King fell from his Obedience to the Apostolick See, no doubt all the *Lutherin* Princes, who were already bandying against the Emperor, would joynt themselves with him; and the Interests of *France* would most certainly engage that King also into the Union, which would distract the Church, give encouragement to Heresie, and end in the utter ruine of the Popedom. But in all this the crafty Pope comforted himself, that many times threatenings are not intended to be made good, but are used to terrifie; and that the King who had written for the Faith against *Luther*, and had been so ill used by him, would never do a thing that would sound so ill, as because he could not obtain what he had a mind to, therefore to turn Heretick: he also resolved to care for the *French* King much, and was in hopes of making Peace between the Emperor and him.

But that which went nearest the Popes heart of all other things, was the setting up of his Family at *Florence*: and the Emperor having given him assurance of that, it weighed down all other considerations. Therefore he resolved he would please the Emperor, but do all he could not to lose the King: So on the 9th of *July* he sent for the Kings Ambassadors, and told them, the Proceſs was now so far set on in *England*, and the Avocation so earnestly pressed, that he could deny it no longer; for all the Lawyers in *Rome* had told him, the thing could not be denied in the com-

1529.

The Pope agrees with the Emperor.

Call Dion Number 29.

Yet is in great perplexities.

1524. mon course of Justice. Upon this the Ambassadors told him what they had in Commission to say against it, both from the King and the Cardinal, and pressed it with great vehemence: So that the Pope by many sighs and tears shewed how deep an impression that which they said made upon him; he wished himself dead, that he might be delivered out of that Martyrdome: and added these words, which because of their favouring so much of an Apostolical Spirit, I set down: *Wo is me, no body apprehends all these evils better than I do. But I am so between the Hammer and the Forge, that when I would comply with the Kings desires, the whole ſtern then muſt fall on my head; and which is worſe, on the Church of Chriſt.* They did object the many promises he had made them, both by word of mouth, and under his hand. He answered. *He deſired to do more for the King than he had promiſed; but it was impoſſible to reſuſe what the Emperor now demanded, whoſe Forces did ſo ſurround him, that he could not only force him to grant him Juſtice, but could diſpoſe of him and all his Concerns at his pleaſure.*

The Ambassadors ſeeing the Pope was reſolved to grant the Avocation, preſſed againſt it no further, but ſtudied to put it off for ſome time. And therefore propoſed that the Pope would himſelf write about it to the King, and not grant it till he received his answer. Of all this they gave Advertiſement to the King, and wrote to him, that he muſt either drive the matter to a Sentence in great haſte, or to prevent the affront of an Avocation, ſuſpend the Proceſs for ſome time. They alſo adviſed the ſearching all the Packets that went or came by the way of *Flanders*; and to keep up all *Campegio's* Letters, and to take care that no Bull might come to *England*; for they did much apprehend that the Avocation would be granted within very few days. Their next Diſpatch bore, that the Pope had ſent for them to let them know, that he had Signed the Avocation the day before. But they underſtood another way, that the Treaty between the Emperor and him was finiſhed, and the Peace was to be proclaimed on the 18th of *July*; and that the Pope did not only fear the Emperor more than all other Princes, but that he alſo truſted him more now. On the 19th of *July*, the Pope ſent a Meſſenger with the Avocation to *England*, with a Letter to the Cardinal. To the King he wrote afterwards.

The Avocation is granted.

Collection Number 32.

The proceedings of the Legates.

All this while *Campegio*, as he had Orders from the Pope to draw out the matter by delays, ſo did it very dextrouſly: And in this he pretended a fair excuſe, that it would not be for the Kings Honour to precipitate the matter too much, leſt great advantages might be taken from that by the Queens Party. That therefore it was fit to proceed ſlowly, that the World might ſee with what Moderation as well as Juſtice, the matter was handled. From the 25th of *June*, the Court Adjourned to the 28th, ordering a ſecond Citation, for the Queen under the pains of Contumacy, and of their proceeding to examine Witneſſes. And on the 28th they declared the Queen Contumacious the ſecond time; and examined ſeveral Witneſſes upon the Articles, and Adjourned to the fifth of *July*. On that day the *Bull* and *Breve* were read in Court, and the Kings Council argued long againſt the validity of the one, and the truth of the other, upon the grounds that have been already mentioned, in which *Campegio* was much diſguſted to hear them argue againſt the Popes Power, of granting ſuch a Diſpenſation in a matter that was againſt a Divine Precept,

Precept, alledging that his Power did not extend so far. This the Legates over-ruled, and said, that that was too high a Point for them to judge in, or so much as to hear argued; and that the Pope himself was the only proper Judge in that: "And it was odds but he would judge favourably for himself. The Court Adjourned to the 12th, and from that to the 14th. On these days the Depositions of the rest of the Witnesses were taken, and some that were ancient Persons were examined by a Commission from the Legates; and all the Depositions were published on the 17th; other Instruments relating to the Process, were also read and verified in Court. On the 21st the Court sat to conclude the matter as was expected, and the Instrument that the King had Signed when he came of Age, protesting that he would not stand to the Contract made when he was under Age, was then read and verified. Upon which, the Kings Council (of whom *Gardiner* was the chief,) closed their Evidence, and summed up all that had been brought: and in the Kings Name, desired Sentence might be given. But *Campegio* pretending that it was fit some interval should be between that and the Sentence, put it off till the 23d, being *Friday*; and in the whole Process he presided, both being the ancienter Cardinal, and chiefly to show great Equity; since exceptions might have been taken, if the other had appeared much in it; so that he only sat by him for form: But all the Orders of the Court were still directed by *Campegio*. On *Friday* there was a great appearance, and a general expectation; but by a strange surprize *Campegio* Adjourned the Court to the first of *October*, for which he pretended that they sat there as a part of the Consistory of *Rome*, and therefore must follow the Rules of that Court, which from that time till *October* was in a Vacation, and heard no Causes: And this he averred to be true on the word of a true Prelate.

1529.

All things are ready for a Sentence.

Campegio Adjourned the Court.

The King was in a Chamber very near where he heard what passed, and was inexpressibly surprized at it. The Dukes of *Norfolk* and *Suffolk* were in Court, and complained much of this delay; and pressed the Legates to give Sentence. *Campegio* answered, that what they might then pronounce would be of no force, as being in Vacation-time; but gave great hopes of a favourable Sentence in the beginning of *October*. Upon which the Lords spake very high. And the Duke of *Suffolk* with great Commotion, Swore by the *Mass*, that, he saw it was true which had been commonly said, That never Cardinal yet did good in England; and so all the Temporal Lords went away in a fury, leaving the Legates (*Wolsey* especially) in no small perplexity. *Wolsey* knew it would be suspected that he understood this before-hand, and that it would be to no purpose for him, either to say he did not know, or could not help it, all Apologies being ill heard by an enraged Prince. *Campegio* had not much to lose in *England* but his Bishoprick of *Salisbury*, and the reward he expected from the King, which he knew the Emperor and the Pope would plentifully make up to him. But his Colleague was in a worse condition, he had much to fear, because he had much to lose: For as the King had severely chid him for the delays of the business, so he was now to expect a heavy storm from him; and after so long an Administration of Affairs by so insolent a Favourite, it was not to be doubted, but as many of his Enemies were joyning against him, so matter must needs be found to work his ruine with a Prince that was Alienated from him:

Which gives great offence.

Wolsey's danger.

1520.

Therefore he was under all the disorders, which a fear that was heightened by Ambition and Covetousness could produce.

But the King govern'd himself upon this occasion, with more temper than could have been expected from a Man of his humour: Therefore as he made no great shew of disturbance, so to divert his uneasy thoughts he went his Progress. Soon after, he received his Agents Letter from Rome, and made *Gardiner* (who was then Secretary of State) write to the Cardinal, to put *Campegio* to his Oath, whether he had revealed the Kings Secrets to the Pope, or not? And if he swore he had not done it, to make him swear he should never do it. A little after that, the Messenger came from Rome with a *Breve* to the Legates, requiring them to proceed no further, and with an Avocation of the Cause to Rome; together with Letters Citatory to the King and Queen to appear there in Person, or by their Proxies. Of which when the King was advertised, *Gardiner* wrote to the Cardinal by his order, That the King would not have the Letters Citatory executed, or the Commission discharged by vertue of them; but that upon the Popes *Breve* to them, they should declare their Commission void: For he would not suffer a thing so much to the prejudice of his Crown, as a Citation be made to appear in another Court, nor would he let his Subjects imagine that he was to be Cited out of his Kingdom. This was the first step that he made for the lessening of the Popes Power: Upon which the two Cardinals (for they were Legates no longer) went to the King at *Grafton*. It was generally expected that *Wolfey* should have been disgraced then, for not only the King was offended with him, but he received new Informations of his having juggled in the business, and that he secretly advised the Pope to do what was done. This was set about by some of the Queens Agents, as if there was certain knowledge had of it at Rome; and it was said, that some Letters of his to the Pope were by a trick found and brought over to England. The Emperor lookt on the Cardinal as his inveterate Enemy, and designed to ruine him if it was possible; nor was it hard to perswade the Queen to concur with him to pull him down. But all this seems an Artifice of theirs only to destroy him. For the earnestness the Cardinal expressed in this matter, was such, that either he was sincere in it, or he was the best at dissembling that ever was. But these suggestions were easily infused in the Kings angry mind, so strangely are men turned by their affections, that sometimes they will believe nothing, and at other times they believe every thing. Yet when the Cardinal with his Colleague came to Court, they were received by the King with very hearty expressions of kindness; and *Wolfey* was often in private with him, sometimes in presence of the Council, and sometimes alone: once he was many hours with the King alone, and when they took leave he sent them away very obligingly. But that which gave Cardinal *Wolfey* the most assurance, was, that all those who were admitted to the Kings Privacies, did carry themselves towards him as they were wont to do; both the Duke of *Suffolk*, Sir *Thomas Boleyn*, then made Viscount of *Rochford*, Sir *Brian Tuke* and *Gardiner*: concluding that from the motions of such Weather-cocks the Air of the Princes affections was best gathered.

Anne Boleyn was now brought to the Court again, out of which she had been dismissed for some time, for silencing the noise that her being at Court, during the Process, would have occasioned. It is said,

A. C. 4.

S. J. 22. in
a Letter from
the Cardinal,
Secretary to
Cromwell.

Anne Boleyn
returns to
Court.

said, that she took her dismissal so ill, that she resolved never again to return; and that she was very hardly brought to it afterwards, not without Threatnings from her Father. But of that nothing appears to me; only this I find, that all her former kindness to the Cardinal, was now turned to enmity, so that she was not wanting in her endeavours to pull him down.

1529.

But the King being reconciled to her, and as it is ordinary after some intermission and disorder between Lovers, his affection encreasing, he was casting about for Overtures, how to compass what he so earnestly desired. Sometimes he thought of procuring a new Commission; but that was not advisable, for after a long dependance it might end as the former had done. Then he thought of breaking off with the Pope; but there was great danger in that, for besides that in his own persuasion he adhered to all the most Important parts of the *Roman* Religion, his Subjects were so addicted to it, that any such a Change could not but seem full of hazard. Sometime he inclined to confederate himself with the Pope and the Emperor, for now there was no dividing of them, till he should thereby bring the Emperor to yield to his desires. But that was against the Interests of his Kingdom, and the Emperor had already proceeded so far in his Opposition, that he could not be easily brought about.

While his thoughts were thus divided, a new Proposition was made to him that seemed the most reasonable and feasible of them all. There was one Dr. *Cranmer*, who had been a Fellow of *Jesus* Colledge in *Cambridge*; but having Married, forfeited his Fellowship, yet continued his Studies, and was a Reader of Divinity in *Buckingham* Colledge. His Wife dying, he was again chosen Fellow of *Jesus* Colledge; and was much esteemed in the University for his Learning, which appeared very eminently on all publick occasions. But he was a man that neither courted Preferment, nor did willingly accept of it, when offered. And therefore though he was invited to be a Reader of Divinity in the Cardinals Colledge at *Oxford*, he declined it. He was at this time forced to fly out of *Cambridge*, from a Plague that was there, and having the Sons of one Mr. *Cressy* of *Waltham-Cross* committed to his Charge, he went with his Pupils to their Fathers House at *Waltham*. There he was when the King returned from his Progress, who took *Waltham* in his way, and lay a night there. The Harbingers having appointed *Gardiner* and *Fox*, the Kings Secretary, and Almoner, to lie at Mr. *Cressy*'s House; it so happened that *Cranmer* was with them at Supper. The whole discourse of *England* being then about the Divorce, these two Courtiers, knowing *Cranmer*'s Learning and solid Judgment, entertained him with it, and desired to hear his opinion concerning it. He modestly declined it; but told them, that he judged it would be a shorter and safer way once to clear it well, if the Marriage was unlawful in it self, by vertue of any Divine Precept: For if that were proved, then it was certain, that the Popes Dispensation could be of no force to make that lawful, which God had declared to be unlawful. Therefore he thought that instead of a long fruitless Negotiation at *Rome*, it were better to consult all the Learned Men, and the Universities of Christendome; for if they once declared it in the Kings favours, then the Pope must needs give judgment, or otherwise

Cranmer's Proposition about the Kings Divorce.

1529.

wife the Bull being of it self null and void, the Marriage would be found sinful, notwithstanding the Popes Dispensation. This seemed a very good Motion, which they resolved to offer to the King; so next night when he came to *Greenwich*, they proposed it to him; but with this difference, that *Gardiner* had a mind to make it pass for their own Contrivance; but *Fox*, who was of a more ingenuous Nature, told the King from whom they had it. He was much affected with it, so soon as he heard it, and said, had he known it sooner, it would have saved him a vast expence, and much trouble; and would needs have *Cramer* sent for to Court, saying in his coarse way of speaking, *That he had the Sow by the Right Ear*. So he was sent for to Court, and being brought before the King, he carried himself so, that the King conceived an high opinion of his Judgment, and Candour, which he preserved to his death, and still payed a respect to him, beyond all the other Church-men that were about him: and though he made more use of *Gardiner* in his Business, whom he found a Man of great dexterity and cunning; yet he never had any respect for him. But for *Cramer*, though the King knew that in many things he differed from him, yet for all his being so impatient of Contradiction, he always Reverenced him.

Approved by
the King.

And he much
esteemed by
him.

The Cardi-
nals fall.

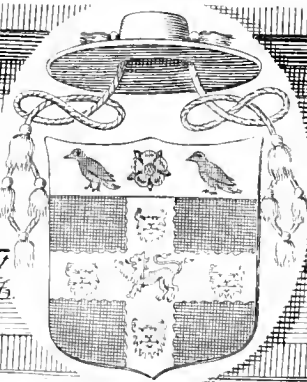
He was soon looked on as a Rising Church-man, and the rather because the Cardinal was now declining; for in the following *Michaelmas-Term*, the King sent for the great Seal, which the Cardinal at first was not willing to part with. But the next day the King wrote to him, and he presently delivered it to the Dukes of *Norfolk* and *Suffolk*. It was offered back again to *Warham*, Arch-bishop of *Canterbury*; but he being very old, and foreseeing great difficulties in the keeping of it, excused himself. So it was given to Sir *Thomas More*, who was not only eminent in his own Profession, but in all other Learning: and was much esteemed for the strictness of his Life, and his Contempt of Money. He was also the more fit to be made use of, having been in ill terms with the Cardinal. Soon after, *Hales* the Attorney-General put in an Information against the Cardinal, in the Kings-Bench; bearing, *that notwithstanding the Statute of Richard the second, against the procuring Bulls from Rome, under the pains of Premunire, yet he had procured Bulls for his Legantine Power, which he had for many years executed; and some particulars, for form, were named out of a great many more.* To this he put in his answer, by his Attorney, and confessed the Indictment, but pleaded his ignorance of the Statute, and submitted himself to the Kings mercy. Upon this it was declared, that he was out of the Kings protection, and that he had forfeited his Goods and Chattels to the King, and that his Person might be seized on. Then was his rich Palace of *York-house* (now *Whitehall*) with all that vast Wealth, and Royal Furniture that he had heaped together, (which was beyond any thing that had ever been seen in *England* before,) seized on for the King. But it seems the King had not a mind to destroy him out-right, but only to bring him lower, and to try if the terror of that would have any influence on the Pope: Therefore on the 21st of *November*, the King granted him first his Protection, and then his Pardon, and restored him to the Arch-bishoprick of *York*, and the Bishoprick of *Winchester*, and gave him back in Money,

Rot. Pat. 2^{da}
pays vicef.
win. Regni.
Feb. 12.





*Vitus 14. Mart
 Consecrat Ep Lau.
 coln 1514. Mart 26
 Translatus ad sedes
 Eboracensē. Nov 6.*



*Cardinalis tit
 S. Ceciliae trans Ti
 berim 1515 Sept. 7
 Obiit 1530. Nov 26*

Printed for Ric. Chiswell at the Rose and Crown in S^t Pauls Church yard

ney, Goods, and Plate, that which amounted to 6374 *l.* 3 *s.* 7 *d.* and many kind Messages were sent him, both by the King, and *Anne* *Boleyn*.

1529.

But as he had carried his Greatness with most extravagant pride, so he was no less basely cast down with his misfortune; and having no ballast within himself, but being wholly guided by things without him, he was lifted up, or cast down, as the Scales of Fortune turned: yet his Enemies had gone too far, ever to suffer a man of his parts or temper, to return to favour. And therefore they so ordered it, that an high Charge of many Articles was brought against him, into the House of Lords, in the Parliament that sat in *November* following; and it passed there, where he had but few Friends, and many and great Enemies. But when the Charge was sent down to the House of Commons, it was so managed by the industry of *Cromwell*, who had been his Servant, that it came to nothing. The Heads of it have been off printed, therefore I shall not repeat them; they related chiefly to his Legantine Power, contrary to Law, to his Insolence and Ambition, his lewd life, and other things that were brought to defame, as well as destroy him.

The meaning
of his Exile
1529.

All these things did so sink his proud mind, that a deep melancholy overcame his Spirits. The King sent him frequent assurances of his favour, which he received with extravagant transports of joy, falling down on his Knees in the dirt, before the Messenger that brought one of them, and holding up his hands for joy, which shewed how mean a Soul he had, and that as himself afterwards acknowledged, *he preferred the Kings favour, to God Almighty*. But the King found they took little notice of him at *Rome*; the Emperor hated him, and the Pope did not love him, looking on him as one that was almost equal to himself in Power: and though they did not love the Precedent to have a Cardinal so used, yet they were not much troubled at *Rome*, to see it fall on him. So in *Easter-week*, he was ordered to go North, though he had a great mind to have stayed at *Richmond*, which the King had given him in exchange for *Hampton-Court*, that he had also built. But that was too near the Court, and his Enemies had a mind to send him further from it. Accordingly he went to *Cowood* in *York-shire*, in which Journey it appears, that the ruines of his state were considerable, for he travelled thither with an 160 Horse in his Train, and 72 Carts following him, with his household-stuff.

The King still
favoured him.

To conclude his Story all at once, he was in *November* the next year, seized on by the Earl of *Northumberland*, who attached him for high Treason, and committed him to the keeping of the Lieutenant of the Tower, who was ordered to bring him up to *London*. And even then he had gracious Messages from the King; but these did not work much on him, for whether it was that he knew himself guilty of some secret Practises with the Pope, or with the Emperor, which yet he denied to the last; or whether he could no longer stand under the Kings displeasure, and that change of condition; he was so cast down, that on his way to *London*, he sickened at *Sheffield Park*, in the Earl of *Shrewsburies* house, from whence by slow Journeys he went as far as *Leicester*, where after some days languishing he died; and at the last made great Protestations of his having served the King faithfully, and

He is after-
wards attach-
ed for Treason.

that

1520. *that he had little regarded the Service of God, to do him pleasure; but if he had served God as he had done him, he would not have given him over so, as he did in his gray hairs. And he desired the King to reflect on all his past Services, and in particular, in his weighty matter, (for by that Phrase, they usually spoke of the Kings Divorce) and then he would find in his Conscience whether he had offended him or not.* He died the 28th of November 1520. and was the greatest Instance that several Ages had shown of the Variety and Inconstancy of Humane things, both in his rise and fall; and by his temper in both, it appears he was unworthy of his greatness, and deserved what he suffered. But to conclude all that is to be said of him, I shall add what the Writer of his Life ends it with.

His Character. *Here is the end and fall of Pride and Arrogancy; for I assure you, in his time he was the haughtiest man in all his proceedings alive, having more respect to the honour of his Person, than he had to his Spiritual Profession, wherein should be shewed all meekness and charity.*

A Parliament called.

But now with the change of this great Minister, there followed a change of Counsels, and therefore the King resolved to hold a Parliament, that he might meet his People, and establish such a good understanding between himself and them, that he might have all secured at home; and then he resolved to proceed more confidently abroad. There had been no Parliament for seven years but the blame of that, and of every other miscarriage, falling naturally on the disgraced Minister, he did not doubt, that he should be able to give his People full satisfaction in that, and in every thing else. So a Parliament was summoned to meet the third of November. And there, among several other Laws that were made for the publick good of the Kingdom, there were Bills sent up by the House of Commons, against some of the most exorbitant abuses of the Clergy: one was against the Exactions for the Probates of Wills; another was for the Regulating of Mortuaries; a third was about the Plurality of Benefices, and Non-residence, and Church-mens being Farmers of Lands. In the passing of these Bills there were severe reflections made on the vices and corruptions of the Clergy of that time, which were believed to flow from Men that favoured *Luthers* Doctrine in their hearts.

11.11.

When these Bills were brought up to the House of Lords, the Bishop of *Rocheſter* speaking to them, did reflect on the House of Commons: saying, That they were resolved to bring down the Church, and he desired they would consider the miserable state of the Kingdom of *Bohemia*, to which it was reduced by Heresie, and ended, *That all this was for lack of Faith.* But this being afterwards known to the House of Commons, they sent their Speaker, *Sir Thomas Audley*, with 30 of their Members, to complain to the King of the Bishop of *Rocheſter*, for saying, that their Acts flowed from the *want of Faith*, which was an high Imputation on the whole Nation, when the Representative of the Commons was so charged, as if they had been Infidels and Heathens. This was set on by the Court, to mortifie that Bishop, who was unacceptable to them, for his adhering so firmly to the Queens Cause. The King sent for the Arch-bishop of *Canterbury* and six other Bishops, and before them told the complaint of the Commons. But the Bishop of *Rocheſter* excused himself, and said, he only meant of the Kingdom of *Bohemia*, when he said, *all flowed from the want of Faith*, and did not at all intend

The House of Commons complains of the Bishop of Rocheſter.

intend the House of Commons. This Explanation the King sent by the Treasurer of his household, *Sir Will. Fitz-Williams*. But though the matter was passed over, yet they were not at all satisfied with it, so that they went on, laying open the abuses of the Clergy.

1529.

In the House of Peers, great opposition was made to the Bills, and the Clergy both within and without doors did defame them, and said, these were the ordinary beginnings of Heresie, to complain of Abuses, and pretend Reformation, on purpose to disgrace the Clergy, from which Heresie took its chief strength. And the Spiritual Lords did generally oppose them, the Temporal Lords being no less earnest to have them passed. The Cardinal was admitted to sit in the House, where he showed himself as submissive in his faunting as he had formerly done in his scorn and contempt of all who durst oppose him. But the King set the Bills forward, and in the end they were agreed to by the Lords, and had the Royal Assent.

Some Bills
past reforming
the abuses
of the Clergy

The King intended by this, to let the Pope see what he could do if he went on to offend him, and how willingly his Parliament would concur with him, if he went to extremities. He did also endear himself much to the People, by relieving them from the oppressions of the Clergy. But the Clergy lost much by this mean, for these Acts did not only lessen their present profits, but did open the way for other things that were more to their detriment afterward. Their opposing of this and all other motions for Reformation, did very much encrease the prejudices that were conceived against them; whereas if such motions had either risen from themselves, or had at least been cherished by them, their Adversaries had not perhaps been so favourably heard; so fatally did they mistake their true Interest, when they thought they were concerned, to link with it all abuses and corruptions.

But there past another Bill in this Parliament, which because of its singular nature, and that it was not printed with the other Statutes, shall be found in the Collection of Instruments at the end. The Bill bore in a Preamble the highest flattery that could be put in Paper, of the great things the King had done for the Church and Nation, in which he had been at vast Charges; and that divers of the Subjects had lent great Sums of Money, which had been all well employed in the publick Service: and whereas they had Security for their Payment, the Parliament did offer all these Sums so lent to the King; and discharged him of all the Obligations or Assignations made for their payment, and of all Suits that might arise thereupon.

One Act dis-
charging the
King of his
debts.
Collection
Number 31.

This was brought into the House by the Kings Servants, who enlarged much on the Wealth and Peace of the Nation, notwithstanding the Wars, the King always making his Enemies Country the Scene of them; and shew'd that for fourteen years the King had but one Subsidy from his People; that now he asked nothing for any other purpose, but only to be discharged of a Debt contracted for the publick, the accounts whereof were shewn, by which they might see to what uses the Money so raised had been applied. But there were several ends in passing this Bill: those of the Court did not only intend to deliver the King from a charge by it, but also to ruine all the Cardinals Friends and Creatures, whom he had caused every where to advance great Sums,

1529.

for an Example to others. Others in the house that were convinced that the Act was unjust in it self, yet did easily give way to it, that they might effectually for the future discredit that way of raising Money by Loans, as judging it to be the publick Interest of the Kingdom, that no Sums of Money should be raised but by Parliament. So this Act passed, and occasioned great Murmuring among all them that suffered by it. But to qualifie the general discontent, the King gave a free pardon to his Subjects for all offences, some Capital ones only excepted, as is usual in such cases; and to keep the Clergy under the Law, all transgressions against the Statutes of *Præmissors* and *Premunire* were excepted, in which they were all involved, as will afterwards appear. There are two other exceptions in this Pardon, not fit to be omitted: the one is of the pulling or digging down Crosses on the high ways, which shews what a Spirit was then stirring among the People; the other is of the Forfeitures that accrued to the King, by the Prosecution against Cardinal *Wolsey*, that is, the Cardinals Colledge in *Oxford*, with the Lands belonging to it which are excepted, upon which the Dean and Canons resigned their Lands to the King, the Original of which is yet extant: But the King founded the Colledge a-new soon after. All this was done both to keep the Clergy quiet, and to engage them to use what Interest they had in the Court of *Rome*, to dispose the Pope to use the King better in his great Suit. After those Acts were passed, on the 17th of *December*, the Parliament was prorogued till *April* following; yet it did not sit till *January* after that, being continued by several Prorogations.

There had been great industry used in carrying Elections for the Parliament, and they were so successful, that the King was resolved to continue it for some time. This great business being happily over, the Kings thoughts turned next to Affairs beyond Sea. The whole World was now at peace. The Pope and the Emperor (as was said before) had made an Alliance on terms of such advantage to the Pope, that as the Emperor did fully repair all past injuries, so he laid new and great obligations on him: for he engaged that he would assist him in the recovery of his Towns, and that he would restore his Family to the Government of *Florence*, and invest his Nephew in it, with the Title of *Duke*, to whose Son he would marry his own natural Daughter; and that he would hold the Kingdom of *Naples* of the Papacy. These were the Motives that directed the Popes Conscience, so infallibly in the Kings business. Not long after that, in *August* another Peace was made in *Cambray*, between the Emperor and the *French* King, and Lady *Margaret* the Emperors Aunt, and Regent of *Flanders*: where the King first found the hollownes of the *French* friendship and alliance; for he was not so much considered in it as he expected, and he clearly perceived that *Francis* would not embroyl his own Affairs, to carry on his Divorce.

The Pope and
the Emperor
firmly united.
Jan. 20.

The Womens
Peace.
A. G. 5.

1530.

The Emperors
Coronation at
Boronia.

The Emperor went over into *Italy*, and met the Pope at *Boronia*, where he was Crowned with great Magnificence. The Pope and he lodged together in the same Palace, and there appeared such signs of a familiar friendship between them, that the Kings Ambassadors did now clearly perceive that they were firmly united. The Emperor did also by a rare mixture of Generosity and Prudence, restore the Dutchie of *Milan*

Milan to *Francis Sforza*. By this he settled the Peace of *Italy*, nothing holding out but *Florence*, which he knew would be soon reduced, when there was no hope of succour from *France*; and accordingly after eleven Months Siege, it was taken, and within a year after, *Alexander de Medici* was made Duke of it. About the time that the Emperor came to *Bononia*, news was brought, that the *Turk* was forced to raise the Siege of *Vienna*; so that all things concurred to raise his glory very high. At *Bononia* he would needs receive the two Crowns of the *Roman* Empire, that of *Milan*, and that of *Rome*, which was done with all the Magnificence possible, the Pope himself saying Mass both in *Latin* and *Greek*. There is one Ceremony of the Coronation, fit to be taken notice of in this Work; that the Emperor was first put in the Habit of a Canon of *Sancta Maria de la Torre* in *Rome*, and after that in the Habit of a Deacon, to make him be look'd on as an Ecclesiastical Person. This had risen out of an Extravagant vanity of the Court of *Rome*, who devised such Rites to raise their reputation so high, that on the greatest solemnity, the Emperor should appear in the Habit of the lowest of the Sacred Orders, by which he must know, that Priests and Bishops are above him. When the Pope and he first met, the Ceremony of kissing the Popes Foot was much look'd for, and the Emperor very gently kneel'd to pay that submission; but the Pope (whether it was that he thought it was no more seasonable to expect such Complements, or more signally to oblige the Emperor) did humble himself so far as to draw in his Foot, and kiss his Cheek.

But now the Divorce was to be managed in another method, and therefore *Cranmer*, after he had discoursed with the King, about that Proposition which was formerly mentioned, was commanded by him to write a Book for his Opinion, and confirm it with as much Authority as he could; and was recommended to the care of the Earl of *Wiltshire* and *Ormond* (to which honour the King had advanced *Sir Thomas Boleyn* in the Right of his Mother) and in the beginning of the next year he published his Book about it. *Richard Crook* (who was Tutor to the Duke of *Richmond*) was sent into *Italy*, and others were sent to *France* and *Germany*, to consult the Divines, Canonists, and other Learned Men in the Universities, about the Kings business. How the rest managed the matter, I have not yet been able to discover; but from a great number of Original Letters of *Doctor Crooks*, I shall give a full account of his Negotiation. It was thought best to begin at home, and therefore the King wrote to the two Universities in *England*, to send him their Conclusions about it. The matters went at *Oxford* thus. The Bishop of *Lincoln* being sent thither with the Kings Letters for their Resolution, it was by the major Vote of the Convocation of all the Doctors and Masters, as well Regents as non-Regents, committed to 33 Doctors and Batchelors of Divinity, (who were named by their own Faculty) or to the greater number of them, to determine the Questions, that were sent with the Kings Letters, and to set the common Seal of the University to their Conclusions: and by vertue of that Warrant, they did on the eighth of *April* put the common Seal of the University to an Instrument, declaring the Marriage of the Brothers Wife to be both contrary to the Laws of God and Nature. The Collector of the Antiquities of *Oxford*, informs us of the uneasiness that was in

1530.

Florence taken.
Aug. 9.
Popes Nephew
made Duke of
it.

July 17.

1531.

Siege of 17-

enna rais'd.

Octob. 13.

1529.

Emperor

Crown'd King

of Lombardy.

Feb. 22.

1530.

Rom. Emp.

Feb. 24.

The King con-
sules his Uni-
versities about
his Divorce.

Lord Herbert
out of the Re-
cord.

April. 4.

1530.

v. Wood,

p. 8. 257.

1530.

lib. 1^o p.
225.

the University in this matter, and of the several Messages the King sent, before that Instrument could be procured, so that from the 12th of *February* to the eighth of *April*, the matter was in agitation, the Masters of Arts generally opposing it, though the Doctors and Heads were (for the greatest part) for it. But after he has set down the Instrument, he gives some Reasons (upon what design, I cannot easily imagine) to shew that this was extorted by force; and being done without the consent of the Masters of Arts, was of it self void, and of no force: and as if it had been an ill thing, he takes pains to purge the University of it, and lays it upon the fears and corruptions of some aspiring men of the University: and without any proof, gives credit to a lying Story set down by *Sanders*, of an Assembly called in the night, in which the Seal of the University was set to the Determination. But it appears that he had never seen or considered the other Instrument, to which the University set their Seal, that was agreed on in a Convocation of all the Doctors and Masters, as well Regents as non-Regents; giving Power to these Doctors and Batchelors of Divinity, to determine the Matter, and to set the Seal of the University to their Conclusion. The Original whereof the Lord *Herbert* saw, upon which the Persons so deputed, had full Authority to set the University Seal to that Conclusion without a new Convocation. Perhaps that Instrument was not so carefully preserved among their Records, or was in *Queen Maries* days taken away, which might occasion these mistakes in their Historian.

There seems to be also another mistake in the Relation he gives: for he says, those of *Paris* had determined in this matter before it was agreed to at *Oxford*. The Printed Decision of the *Sorbone* contradicts this: for it bears date the second of *July*, 1530. whereas this was done the eighth of *April*, 1530. But what passed at *Cambridge*, I shall set down more fully, from an Original Letter written by *Gardiner* and *Fox* to the King in *February* (but the day is not marked.) When they came to *Cambridge*, they spake to the Vice-Chancellor, whom they found very ready to serve the King; so was also *Bonner* (whom they call Doctor *Edmonds*) and several others, but there was a contrary Party that met together, and resolved to oppose them. A meeting of the Doctors, Batchelors of Divinity, and Masters of Arts, in all about 200, was held. There the Kings Letters were read, and the Vice-Chancellor calling upon several of them, to deliver their Opinions about it, they answered as their affections led them, and were in some disorder. But it being proposed, that the answering the Kings Letter, and the Questions in it, should be referred to some indifferent men; great exceptions were made to Doctor *Salcot*, Doctor *Reps*, and *Crome*, and all others who had approved Doctor *Cranmers* Book, as having already declared themselves partial. But to that it was answered, that after a thing was so much discoursed of, as the Kings matter had been, it could not be imagined, that any number of men could be found, who had not declared their judgment about it, one way or another. Much time was spent in the debate, but when it grew late, the Vice-Chancellor commanded every man to take his place, and to give his Voice, whether they would agree to the Motion of referring it to a Select Body of Men: but that night they would not agree to it.

Collection
Number 32.And at *Cambridge*.
Feb.

The Congregation being Adjourned till next day, the Vice-Chancellor offered a Grace (or Order) to refer the matter to 29 persons (himself, 10 Doctors, and 16 Batchelors, and the 2 Proctors) That (the Questions being publickly disputed) what two parts of three agreed to, should be read in a Congregation, and without any further debate the Common Seal of the University should be set to it. Yet it was at first denied; then being put to the vote, it was carried equally on both sides. But being a third time proposed, it was carried for the Divorce. Of which an account was presently sent to the King, with a Schedule of their Names to whom it was committed, and what was to be expected from them, so that it was at length determined, though not without opposition, *That the Kings Marriage was against the Law of God.*

1530.

It is thought strange, that the King who was otherwise so absolute in *England*, should have met with more difficulty in this matter at home, than he did abroad. But the most reasonable account I can give of it, is, That at this time there were many in the Universities, (particularly at *Cambridge*) who were addicted to *Luthers* Doctrine. And of those *Cranmer* was lookt on as the most Learned: So that *Crome*, *Shaxton*, *Latimer*, and others of that Society favoured the Kings Cause; besides that, *Anne Boleyn* had in the Dutcheſs of *Alancon's* Court (who inclined to the Reformation) received such impressions as made them fear, that her Greatness and *Cranmers* Preferment would encourage Heresie; to which the Universities were furiously averſe, and therefore they did resist all Conclusions that might promote the Divorce.

Though with great difficulty.

But as for *Crooke* in *Italy*, he being very Learned in the *Greek* Tongue, was first sent to *Venice* to search the *Greek* Manuscripts that lay in the Library of *St. Mark*, and to examine the Decrees of the Ancient Councils: He went *incognito* without any Character from the King, only he had a Letter Recommending him to the care of *John Cassili*, then Ambassador at *Venice*, to procure him an admittance into the Libraries there. But in all his Letters he complained mightily of his Poverty, that he had scarce whereby to live and pay the Copiers who he employed to Transcribe passages out of MSS. He staid sometime at *Venice*, from whence he went to *Padua*, *Bononia*, and other Towns, where he only talked with Divines and Canonists about these Questions: *Whether the Precepts in Leviticus, of the Degrees of Marriage, do still oblige Christians? And whether the Popes Dispensation could have any force against the Law of God?* These he proposed in Discourse, without mentioning the King of *England*, or giving the least intimation, that he was sent by him, till he once discovered their Opinions. But finding them generally inclining to the Kings Cause, he took more courage and went to *Rome*; where he sought to be made a *Penitentiary Priest*, that he might have the freer access into Libraries, and be lookt on as one of the Popes Servants. But at this time the Earl of *Wiltshire* and *Stokesley*, (who was made Bishop of *London*, *Tonstall* being Translated to *Duresme*) were sent by the King into *Italy*, Ambassadors both to the Pope and Emperor. *Cranmer* went with them to justify his Book in both these Courts. *Stokesley* brought full Instructions to *Crooke* to search the Writings of most of the Fathers on a great many passages of the Scripture; and in particular to try, what they wrote on that Law in *Deuteronomy*, which provided, that *when one*

Crooke employed in *Venice*.*Crookes* Negotiation, taken from many of his Original Letters. *Cott. Libr. Viti. B. 13.**died*

1533.

die without Children, his Brother should marry his Wife to raise up Children to him. This was most pressed against the King by all that were for the Queen, as either an Abrogation of the other Law in *Leviticus*, or at least a Dispensation with it in that particular Case. He was also to consult the *Jews* about it; and was to Copy out every thing that he found in any Manuscript of the *Greek* or *Latine* Fathers, relating to the Degrees of Marriage. Of this labour he complained heavily, and said, That though he had a great task laid on him, yet his allowance was so small, that he was often in great straits. This I take notice of, because it is said by others, That all the Subscriptions that he procured were bought. At this time there were great Animosities between the Ministers whom the King employed in *Italy*; the two Families of the *Cassali*, and the *Ghinucci*, hating one another. Of the former Family were the Ambassadors at *Rome*, and at *Venice*. Of the other *Hierome* was Bishop of *Worcester*, and had been in several Ambassies into *Spain*. His Brother *Peter* was also employed in some of the little Courts of *Italy* as the Kings Agent. Whether the King out of Policy kept this hatred up to make them Spies one on another, I know not. To the *Ghinucci* was *Crooke* gained, so that in all his Letters he complained of the *Cassali*, as men that betrayed the Kings affairs; and said that *John*, then Ambassador at *Venice*, not only gave him no assistance, but used him ill: and publicly discovered, That he was employed by the King; which made many who had formerly spoken their minds freely, be more reserved to him. But as he wrote this to the King, he begged of him, that it might not be known, otherwise he expected either to be Killed, or Poisoned by them: Yet they had their Correspondents about the King, by whose means they understood what *Crooke* had informed against them. But they wrote to the King, that he was so morose and ill-natured, that nothing could please him: and to lessen his Credit, they did all they could to stop his Bills. All this is more fully set down, than perhaps was necessary, if it were not to show that he was not in a condition to corrupt so many Divines, and whole Universities, as some have given out. He got into the acquaintance of a Frier at *Venice*, *Franciscus Georgius*, who had lived 49 years in a Religious Order, and was esteemed the most Learned man in the Republick, not only in the vulgar Learning, but in the *Greek* and *Hebrew*, and was so much accounted of by the Pope, that he called him the Hammer of Hereticks. He was also of the Senatorian Quality, and his Brother was Governour of *Padua*, and payed all the Readers there. This Frier had a great opinion of the King: and having studied the Case, wrote for the Kings Cause, and endeavoured to satisfy all the other Divines of the Republick, among whom he had much credit. *Thomas Omnibonus* a Dominican, *Philippus de Cremis* a Doctor of the Law, *Valerius* of *Bergamo*, and some others, wrote for the Kings Cause. Many of the *Jewish* Rabbins, did give it under their hands in Hebrew, That the Laws of *Leviticus* and *Deuteronomy*, were thus to be reconciled. That Law of Marrying the Brothers Wife when he dyed without Children, did only bind in the Land of *Judæa*, to preserve Families and maintain their Successions in the Land, as it had been divided by *Lot*. But that in all other places of the World, the Law of *Leviticus*, of not Marrying the Brothers Wife was obligatory. He also searched all the *Greek* MSS. of Councils, and *Nazianzens* and *Chrysofomes* Works. After that,

Many in Italy
 write for the
 Kings Cause.

he

he run over *Macarius, Acacius, Apollinaris, Origer, Gregory Nyssen, Cyril, Severian, and Gennadius*; and copied out of them all that which was pertinent to his purpose. He procured several Hands to the Conclusions, before it was known that it was the Kings business, in which he was employed. But the Government of *Venice* was so strict, that when it was known whose Agent he was, he found it not eatie to procure Subscriptions: Therefore he advised the King to order his Minister to procure a Licence from the Senate, for their Divines, to declare their Opinions in that matter. Which being proposed to the Senate, all the answer he could obtain was, *that they would be Neutrals*; and when the Ambassador pressed, as an evidence of Neutrality, that the Senate would leave it free to their Divines, to declare of either side as their Consciences led them; he could procure no other answer, the former being again repeated. Yet the Senate making no Prohibition, many of their Divines put their Hands to the Conclusions. And *Crook* had that Success, that he wrote to the King, he had never met with a Divine that did not favour his Cause: but the Conclusions touching the Popes Power, his Agents did every where discourage, and threaten those who subscribed them. And the Emperors Ambassador at *Venice*, did threaten *Omnibonus* for writing in prejudice of the Popes Authority; and asserting Conclusions, which would make most of the Princes of Europe *Bastards*. He answered, he did not consider things as a Statef-man, but as a Divine. Yet to take off this fear, *Crook* suggested to the King, to order his Minister at the Court of *Rome*, to procure a *Breve*, "That Divines or Canonists might without fear or hazard, deliver their Opinions according to their Consciences, requiring them under the pain of Excommunication, that they should write nothing for gain or Partial affections, but say the pure and simple truth, without any artifice, as they would answer to God in the great day of Judgment. This seemed so fair, that it might have been expected, the Successor of *St. Peter* would not deny it; yet it was not easily obtained, though the King wrote a very earnest Letter to the Bishop of *Verona*, to assist his Minister in procuring it. And I find by another Dispatch, that the *Breve* was at length gained, not without much opposition made to it by the Emperors Ambassadors: For at *Rome*, though they knew not well how to oppose this method, because it seem'd so very reasonable; yet they had great apprehensions of it, because they thought it was designed to force the Pope to determine as the King pleased: and they abhorred the President, that a company of poor Friars should dictate to them in matters of this nature. *Crook* reports out of a Letter of *Cranmers* to him from *Rome*, these words. *As for our Successes here, they be very little, nor dare we attempt to know any mans mind, because of the Pope, nor is he content with what you have done; and he says, no Friars shall disens his Power: and as for any favour in this Court, I look for none, but to have the Pope with all his Cardinals declare against us.* But *Crook*, as he went up and down procuring Hands, told these he came to, *he desired they would write their Conclusions, according to Learning and Conscience, without any respect, or favour, as they would answer it at the last day; and protested he never gave, nor promised any Divine any thing, till he had first freely written his mind, and that what he then gave, was rather an honourable Present than a Reward.* And in another

1530.

July 12.

Though the Pope and Emperor discouraged them.

July 4.

Aug. 7.

Septemb. 15.

July 23.

Aug. 5.

No Money nor Bribes given for Subscriptions.

another

1529.

nother Letter to the King he writes: *Upon pain of my head if the contrary be proved, I never gave any man one half-penny, before I had his Conclusion to your Highness, without former Prayer or Promise of reward for the same.* From whence it appears, that he not only had no Orders from the King to corrupt Divines, but that his Orders were express to the contrary.

1528.

Only ten e-
nough acknow-
ledgments.

As for the Money he gave, the Reader will be best able to judge by the following account, whether it was such as could work much on any man. There is an Original Bill of his accounts yet extant, audited and signed by *Peter a Ghinnis*, out of which I have extracted these particulars: *Item, To a Servite Friar when he subscribed, one Crown. To a Jew one Crown. To the Doctors of the Servites two Crowns. To the Observant Friars two Crowns. To the Prior of St. John and St. Pauls, who wrote for the Kings Cause, fifteen Crowns. To that Convent four Crowns. Item, Given to John Maria for his expence of going to Milan from Venice, and for rewarding the Doctors there, thirty Crowns. Item, To John Marino Minister of the Franciscans, who wrote a Book for the Kings Cause, twenty Crowns.* This shews that they must have had very prostituted Consciences, if they could be hired so cheap. It is true *Crook* in many of his Letters says, *That if he had Money enough, he did not doubt but he should get the hands of all the Divines in Italy, for he found the greatest part of them all Mercenary.* But the Bishop of Worcester in his Letters to him, ordered him only to promise rewards to those who expected them, and lived by them, that is, to the Canonists who did not use to give their opinion without a Fee.

1522.

1523.

Septemb. 15.

But great Re-
wards given
by the Em-
peror.

Septemb. 25.

But at the same time, the Emperor did reward and see Divines at another rate, for *Crook* informed the King, that one *Friar Felix* having written for the validity of the Marriage against the King, there was a Benefice of 500 Duckats a year given him in reward. And the Emperors Ambassador offered a thousand Duckats to the Provincial of the *Gray-Friars* in *Venice*, if he would inhibit all within his Province to write or subscribe for the Kings Cause. But the Provincial refused it, and said, he neither could nor yet would do it. And another that wrote for the Queen had a Benefice of 600 Crowns. So that it was openly said at *Ferrara*, that they who wrote for the King had but a few Crowns a-piece, but they who wrote on the other side had good Benefices. They also tryed what could be done at *Padua*, both by threatnings, entreaties, and rewards, to induce them to reverse the determination they had made in the matter; but with no success. And though *Francis Georgius* the *Venetian* Friar, did greatly promote the Kings Cause, both by his Writings and Authority; yet *Crook* wrote that he could not prevail to make either him or his Nephew accept one farthing of him. By such fair means it was, that *Crook* procured so many Subscriptions.

Feb. 12.

March 25.

First, of particular Divines, many *Franciscans*, *Dominicans*, and *Servites*, set their hands to the Conclusions; though even in that, there was opposition made by the Popes Agents. *Campegio* was now engaged in the Emperors Faction, and did every where mis-represent the Kings Cause. Being at *Venice*, he so wrought on the Minister of the *Franciscans*, that though he had declared for the King, and engaged to bring the hands of 24 Doctors and Learned men of his Order for

for it, and had received a small Present of ten Crowns; yet after he had kept the Money three weeks, he sent it back, and said, he would not meddle more in it: But they procured most of these hands without his help. At *Milan*, a Suffragan Bishop, and sixteen Divines Subscribed. May 26. Nine Doctors Subscribed at *Vincenza*, but the Popes Nuntio took the writing out of his hands that had it, and suppressed it. June 27. At *Padua* all the Franciscans, both *Observants* and *Conventuals*, Subscribed, and so did the *Dominicans*, and all the Canonists; and though the Popes and Emperors Emiffaries did threaten all that Subscribed, yet there were got eighty hands at *Padua*. Next the Universities determined.

At *Bononia*, though it was the Popes Town, many Subscribed. The Governour of the Town did at first oppose the granting of any Determination; but the Popes *Breve* being brought thither, he not without great difficulty gave way to it. So on the 10 of *June*, the matter being publickly debated, and all *Cajetans* Arguments being examined, who was of Opinion, *That the Laws of Marriage in Leviticus did not bind the Christian Church; they determined, That these Laws are still in force, and that they bind all both Christians and Infidels, being parts of the Law of Nature, as well as of the Law of God; and that therefore they judged Marriage in these degrees unlawful, and that the Pope had no Authority to dispence with them.* They Determined for the King at Bononia. June 10th.

The University of *Padua* after some days publick Dispute, on the 1st of *July*, determined to the same purpose; about which *Crooks* Letter will be found among the Instruments at the end of this Book. At Padua. July 1. Collect.

At *Ferrara*, the Divines did also confirm the same conclusion, and set their Seal to it; but it was taken away violently by some of the other Faction, yet the Duke made it be restored. The profession of the Canon-Law was then in great credit there, and in a Congregation of 72 of that profession, it was determined for the King; but they asked 150 Crowns for setting the Seal to it, and *Crook* would not give more than an hundred; the next day he came and offered the Money, but then it was told him they would not meddle in it, and he could not afterwards obtain it. Nov. 33. And Ferrara. Sept. 29.

In all, *Crook* sent over by *Stokesley* an hundred several Books, Papers and Subscriptions, and there were many hands subscribed to many of those Papers. But it seems *Crook* died before he could receive a reward of this great Service he did the King, for I do not find him mentioned after this. I hope the Reader will forgive my insisting so much on this Negotiation; for it seemed necessary to give full and convincing Evidences of the sincerity of the Kings proceedings in it, since it is so confidently given out that these were but mercenary Subscriptions.

What difficulties or opposition those who were employed in *France* found, does not yet appear to me; but the Seals of the chief Universities there were procured. The University of *Orleance* determined it on the 7th of *April*. The faculty of the Canon-Law at *Paris*, did also conclude that the Pope had no Power to dispence in that Case, on the 25th of *May*. But the great and celebrated faculty of the *Sorbon*, (whose Conclusions had been lookt on for some Ages as little inferior to the Decrees of Councils) made their Decision with all possible Solemnity and Decency. They first met at the Church of *St. Mathurin*, where there was a Mass of the H. Ghost, and every one took an Oath to study the Question, and resolve it according to his Conscience, and from the 8th of *June*, to

1530.

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At 4. 1.
M. 1. 1.
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And 1. 1.
C. 1. 1.
C. 1. 1.
Nov. 54.T. 1. 1.
In Orig. Let.
C. 1. 1. 6.
C. 1. 1.D. 1. 1. 1.
1. 1.Grinus em-
ployed a-
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Reformed in
Switzerland.
Whose Let-
ters are in a
MSS. in R.
Smith's Libr.
The Opinions
of Oecolamp-
adius.

Bucer.

the 21 of July they continued searching the matter with all possible diligence, both out of the Scriptures, the Fathers, and the Councils; and had many Disputes about it. After which, the greater part of the Faculty did Determine, *That the King of Englands Marriage was unlawful, and that the Pope had no Power to dispence in it*; and they set their common Seal to it, at St. Mithurin's, the 2d of July, 1530. To the same purpose did both the Faculties of Law, Civil and Canon at Angiers, Determine the 7th of May. On the 10th of June, the Faculty of Divinity, at Bourges, made the same Determination. And on the 1st of October the whole University of Tholose, did all with one consent give their judgment, agreeing with the former Conclusions. More of the Decisions of Universities were not Printed, though many more were obtained to the same effect. In Germany, Spain, and Flanders, the Emperors Authority was so great, that much could not be expected except from the Lutherans, with whom Cramer conversed, and chiefly with Osiander, whose Niece he then Married. Osiander upon that wrote a Book about Incestuous Marriages, which was published; but was called in by a Prohibition Printed at Ausburg, because it Determined in the Kings cause, and on his side.

But now I find the King did likewise deal among those, in Switzerland that had set up the Reformation. The Duke of Suffolk did most set him on to this, so one who was employed in that time writes, for he often asked him, *how he could so humble himself, as to submit his Cause to such a vile, vitious, stranger, Priest, as Campegio was?* To which the King answered, *He could give no other reason, but that it seemed to him, Spiritual men should judge Spiritual things; yet, he said, he would search the matter further, but he had no great mind to seem more curious than other Princes.* But the Duke desired him to discuss the matter secretly amongst Learned men, to which he consented; and wrote to some Forreign Writers that were then in great estimation. Erasmus was much in his favour, but he would not appear in it. He had no mind to provoke the Emperor, and live uneasily in his own Country. But Simon Grincus was sent for, whom the King esteemed much for his Learning. The King informed him about his Process, and sent him back to Basle, to try what his Friends in Germany and Switzerland thought of it. He wrote about it to Bucer, Oecolampadius, Zuinglius, and Paulus Phrygion.

Oecolampadius, as it appears by three Letters, one dated the 10th of August, 1531. another the last of the same Month, another to Bucer the 10th of September; was positively of Opinion, *That the Law in Leviticus did bind all mankind, and says, That Law of a Brothers Marrying his Sister-in-Law, was a Dispensation given by God to his own Law, which belonged only to the Jews; and therefore he thought that the King might without any scruple put away the Queen.* But Bucer was of another mind, and thought the Law in Leviticus did not bind, and could not be Moral, because God had dispensed with it in one Case, of raising up seed to his Brother: Therefore he thought these Laws belonged only to that Dispensation, and did no more bind Christians, than the other Ceremonial or Judiciary Precepts; and that to Marry in some of these Degrees, was no more a sin, than it was a sin in the Disciples to pluck Ears of Corn on the Sabbath-day. There are none of Bucers Letters remaining on this Head, but by the answers that Grincus wrote to him, one on the 29th of August, another

ther of the 10th of *September*, I gather his Opinion, and the reasons for it. But they all agreed, That the Popes Dispensation was of no force to alter the nature of a thing. *Paulus Pbryston* was of Opinion, That the Laws in *Leviticus* did bind all Nations, because it is said in the Text, That the Canaanites were punished for doing contrary to them, which did not consist with the Justice of God, if those Prohibitions had not been parts of the Law of Nature. Dated *Basil* the 10th of *September*. In *Grineus's* Letter to *Bucer*, he tells him, that the King had said to him, That now for seven years he had perpetual trouble upon him about this Marriage. *Zuinglius's* Letter is very full. First, he largely proves that neither the Pope, nor any other Power could dispence with the Law of God: Then, that the Apostles had made no new Laws about Marriage, but had left it as they found it: That the Marrying within near degrees was hated by the *Greeks*, and other Heathen Nations. But whereas *Grineus* seemed to be of opinion, that though the Marriage was ill made, yet it ought not to be dissolved, and inclined rather to advise that the King should take another Wife, keeping the Queen still; *Zuinglius* confutes that, and says, if the Marriage be against the Law of God, it ought to be dissolved: But concludes the Queen should be put away honourably, and still used as a Queen; and the Marriage should only be dissolved for the future, without Illegitimizing the Issue begotten in it, since it had gone on in a publick way, upon a received error. But advises, that the King should proceed in a Judiciary way, and not establish so ill a President as to put away his Queen, and take another without due form of Law. Dated *Basil*, 17th of *Aug*. There is a second Letter of his to the same purpose from *Zurick*, the first of *September*. There is also with these Letters a long paper of *Osanders*, in the form of a Direction how the Proceſs should be managed.

There is also an Epistle of *Calvins*, published among the rest of his. Neither the date nor the person to whom it was directed are named. Yet I fancie it was written to *Grineus*, upon this occasion: *Calvin* was clear in his judgment that the Marriage was null, and that the King ought to put away the Queen, upon the Law of *Leviticus*. And whereas it was objected, that the Law is only meant of Marrying the Brothers Wife while he is yet alive; he shews that could not be admitted, for all the prohibited degrees being forbidden in the same style, they were all to be understood in one sense: Therefore since it is confessed, that it is unlawful to Marry in the other degrees, after the death of the *Father*, *Son*, *Uncle*, or *Nephew*, so it must be also a sin, to Marry the Brothers wife after his death. And for the Law in *Deuteronomy* of Marrying the Brothers wife to raise up seed to him; he thought, that by *Brother* there, is to be understood a near *Kinsman*, according to the usual phrase of the Hebrew tongue: and by that he reconciles the two Laws which otherwise seem to differ, illustrating his Exposition by the History of *Ruth* and *Boaz*. It is given out that *Melancthon* advised the Kings taking another wife, justifying Polygamy from the old Testament; but I cannot believe it. It is true the Lawfulness of Polygamy was much controverted at this time. And as in all controversies newly started, many crude things are said; so some of the *Helvetian* and *German* Divines seem not so fierce against it; though none of them went so far as the Pope did, who did plainly offer to grant the King Licence to have two wives: and it was a motion the Imperialists consented to, and promoted

1530.

*Polygion.**Zuingliu*And *Calvin's*
Epiſt. 384.Lord *Hob.*
from an Orig.
Let. 5 p. 18.
1530.

revel, though upon what reason, the Ambassador *Cassali* who wrote the account of it to the King, could not learn. The Pope forbade him to write about it to the King, perhaps as Whispermers enjoyn silence, as the most effectual way to make a thing pablick. But for *Melancthon*, being of that mind, great evidences appear to the contrary; for there is a Letter of *Obvaders* to him, giving him many reasons to persuade him to approve of the Kings putting away the Queen, and Marrying another: the Letter also shews he was then of opinion, that the Law in *Leviticus* was Dispensable.

The opinion
of the
Divines.

Instructions
sent by Dr.
Foxe to the
Divines.
1570. 119.
1571. 13.

They con-
demn the
Kings first
Marriage, but
are against a
second.
Collect.
Nov. 35.

And after the thing was done, when the King desired the *Lutheran* Divines to approve his second Marriage; they begged his excuse in a writing, which they sent over to him; so that *Melancthon* not allowing the thing, when it was done, cannot be imagined to have advised *Polygamy* beforehand. And to open at once all that may clear the sense of the Protestants in the Question, when some years after this, *Foxe* being made Bishop of *Hereford*, and much inclined to their Doctrine, was sent over to get the Divines of *Germany*, to approve of the Divorce, and the subsequent Marriage of *Anne Boleyn*; he found that *Melancthon* and others had no mind to enter much into the Dispute about it, both for fear of the Emperor, and because they judged the King was led in it by dishonest affections: they also thought the Laws in *Leviticus* were not Moral, and did not oblige Christians, and since there were no Rules made about the Degrees of Marriage in the Gospel, they thought Princes and States might make what Laws they pleased about it: yet after much Disputing they were induced to change their minds, but could not be brought to think that a Marriage once made, might be annulled, and therefore demurred upon that; as will appear by the Conclusion they passed upon it, to be found at the end of this volume. All this I have set together here, to give a right representation of the judgments of the several parties of *Christendome* about this matter.

It cannot be denied, that the Protestants did express great sincerity in this matter: such as became men of conscience, who were acted by true Principles, and not by maxims of Politie. For if these had governed them, they had struck in more compliantly with so great a Prince, who was then alienated from the Pope, and in very ill terms with the Emperor: so that to have gained him by a full Compliance to have protected them, was the wisest thing they could do; and their being so cold in the matter of his Marriage, in which he had engaged so deeply, was a thing, which would very much provoke him against them. But such measures as these, though they very well became the *Apostolick* See, yet they were unworthy of men, who designed to restore an *Apostolick* Religion.

Foxe.

The Earl of *Wiltshire* with the other Ambassadors, when they had their Audience of the Pope at *Bononia*, refused to pay him the submission of Kissing his foot, though he graciously stretched it out to them; but went to their Business, and expostulated in the Kings name, and in high words: and in Conclusion told the Pope, that the *Prerogative of the Crown of England* was such, that their Master would not suffer any Citation to be made of him, to any forreign Court; and that therefore the King would not have his cause tryed at *Rome*. The Pope answered

The King
refuses to ap-
pear at *Rome*.

swered, that though the Queens Sollicitor had pressed him to proceed in the Citation; both that her Marriage being further examined, might receive a new Confirmation, for silencing the Disputes about it, and because the King had withdrawn himself from her; yet if the King did not go further, and did not innovate in Religion, the Pope was willing to let the matter rest. They went next to the Emperor, to justify the Kings Proceedings in the Suit of the Divorce. But he told them he was bound in honour and justice to support his Aunt, and that he would not abandon her. *Cramer* offered to maintain what he had written in his Book, but whether they went so far, as to make their Divines enter into any Discourse with him about it, I do not know. This appears that the Pope, to put a Complement on the King, declared *Cramer* his *Penitentiary* in *England*. He having stayed some months at *Rome*, after the Ambassadors were gone, went into *Germany*: where he became acquainted with *Cornelius Agrippa*, a man very famous for great and curious Learning, and so satisfied him in the Kings cause, that he gave it out, that the thing was clear and indisputable, for which he was afterwards hardly used by the Emperor, and dyed in Prison.

1530.

Cramer offers to maintain the Kings cause.

But when the King received the Determinations and Conclusions of the Universities, and other Learned men beyond Sea, he resolved to do two things. First, to make a new attempt upon the Pope, and then to publish these Conclusions to the World, with the arguments upon which they were grounded. But to make his address to the Pope carry more terror with it, he got a Letter to be signed by a great many Members of Parliament, to the Pope. The Lord *Herbert* saith, it was done by his Parliament; but in that, he had not applyed his ordinary diligence, the Letter bears date the 13 of *July*. Now by the Records of Parliament, it appears, there could be no Session at that time, for there was a Prorogation from the 21 of *June*, till the 1st of *October* that year: But the Letter was sent about to the chief Members, for their hands; and *Cavendish* tells how it was brought to the Cardinal, and with what cheerfulness he set his hand to it. It was subscribed by the Cardinal, and the Arch-Bishop of *Canterbury*, 4 Bishops, 2 Dukes, 2 Marquesses, 13 Earls, 2 Viscounts, 23 Barons, 22 Abbots, and 11 Commoners, most of these being the Kings Servants.

The Nobility Clergy, and Commons of *England* write to the Pope.

In the Life of *Walsy*.

The Contents of the Letter were, "that their near Relation to the King, made them address thus to the Pope. The Kings cause was now in the opinion of the Learned men, and Universities both in *England*, *France*, and *Italy* found just, which ought to prevail so far with the Pope, that though none moved in it, and notwithstanding any Contradiction, he ought to confirm their judgment; especially it touching a King and Kingdom, to whom he was so much obliged. But since neither the justice of the cause, nor the Kings most earnest desires had prevailed with him, they were all forced to complain of that strange usage of their King; who both by his Authority, and with his Pen, had supported the Apostolick See, and the Catholick Faith, and yet was now denied justice. From which they apprehended great mischief and Civil Wars, which could only be prevented by the Kings Marrying another wife, of whom he might have issue. This could not be done, till his present Marriage were annulled,

This Letter and the answer are Printed by the Lord *Herbert*:

1532.

“ null’d. And if the Pope would still refuse to do this, they must conclude that they were abandoned by him, and so seek for other Remedies. “ This they most earnestly prayed him to prevent, since they did not “ desire to go to extremities, till there was no more to be hop’d for “ at his hands.

The Popes
answer.

To this the Pope made answer, the 27 of *September*. “ He took notice of the vehemency of their Letter, which he forgave them, imputing it to their great affection to their King: they had charg’d him “ with ingratitude and injustice; two grievous Imputations. He acknowledged all they wrote of the obligations he owed to their King, “ which were far greater than they call’d them, both on the Apostolick See, and himself in particular. But in the Kings cause he had “ been so far from denying justice, that he was oft charg’d as having “ been too partial to him. He had granted a Commission to two Legates to hear it, rather out of favour, than in Rigor of Law; upon “ which the Queen had appeal’d: he had delay’d the admitting of it, “ as long as was possible; but when he saw it could not be any longer “ deny’d to be heard, it was brought before the Consistory, where all “ the Cardinals with one consent, found that the Appeal, and an Avocation of the cause must be granted. That since that time, the “ King had never desired to put it to a Tryal, but on the contrary, by “ his Ambassadors at *Bononia* mov’d for a delay: and in that posture “ it was still, nor could he give sentence in a thing of such Consequence, “ when it was not so much as sought for. For the conclusions of Universities and Learned men, he had seen none of them from any of “ the Kings Ambassadors. It was true some of them had been brought “ to him another way; but in them there were no reasons given, but “ only bare Conclusions, and he had also seen very important things for “ the other side; and therefore he must not precipitate a Sentence, in “ a cause of such high Importance, till all things were fully heard and “ consider’d. He wish’d their King might have Male Issue, but he “ was not in Gods stead to give it. And for their Threatnings of seeking other Remedies, they were neither agreeable to their wisdom, nor “ to their Religion. Therefore he admonish’d them to abstain from “ such Counsels; but minded them that it is not the Physicians fault, “ if the Patient will do himself hurt. He knew the King would never “ like such courses; and though he had a just value for their Intercession; yet he consider’d the King much more, to whom as he had never deny’d any thing, that he could grant with his honor; so he “ was very desirous to examine this matter, and to put it to a speedy “ issue, and would do every thing that he could without offending “ God.

A Proclamation
against
Bulls from
Rome.
Lord Herb.

But the King either seeing the Pope resolv’d to grant nothing, or apprehending that some Bull might be brought into *England*, in behalf of the Queen, or the disgrac’d Cardinal, did on the Nineteenth of *September*, put forth a Proclamation against any “ who purchas’d any thing “ from *Rome*, or elsewhere, contrary to his Royal Prerogative and Authority, or should publish or divulge any such thing, requiring them “ not to do it, under the pains of incurring his indignation, Imprisonment, and other punishments on their persons, This was founded on the Statute of *Provisors* and *Premunires*. But that being done, he resolv’d

resolved next to publish, to the World, and to his Subjects the justice of his cause : Therefore some Learned men were appointed to compare all that had been written on it, and out of all the Transcripts of the Manuscripts, of Fathers and Councils, to gather together whatsoever did strengthen it. Several of these Manuscripts I have seen, one is in Mr. *Smiths* Library, where are the Quotations of the Fathers, Councils, Schoolmen, and Canonists, written out at length. There are three other such MSS. in the *Cotton* Library, of which one contains a large vindication of these Authorities, from some Exceptions made to them; another is an answer to the Bishop of *Rochesters* Book for the Queens cause. A Third digests the Matter into Twelve Articles, which the Reader will find in my Appendix; and these are there enlarged on and proved. But all these, and many more were sum'd up in a short Book, and Printed first in Latine, then in English, with the Determinations of the Universities before it. These are of such weight and Importance, and give so great a light to the whole Matter, that I hope the Reader will not be ill pleased to have a short abstract of them laid before him.

1530.

Books written for the Kings cause.

Osb. C. 1

Ibidem.

17p. B. 5

Collect.

Numb. 36.

An Abstract of those things which were written for the Divorce.

“The Law of Marriage was originally given by God, to *Adam* in the state of Innocence, with this Declaration, that man and wife were one *Flesh*; but being afterwards corrupted by the Incestuous commixtures of those which were of Kin, in the nearest degrees, the Primitive Law was again revived by *Moses*. And he gives many Rules and Prohibitions about the Degrees of Kinred and Affinity, which are not to be looked on, as new Laws and judiciary Precepts, but as a Restoring of the Law of Nature, originally given by God, but then much corrupted. For as the Preface which is so oft repeated before these Laws, *I am the Lord*, insinuates that they were conform to the Divine Nature; so the consequences of them show they were Moral and Natural. For the Breaches of them are called *Wickedness* and *Abomination*, and are said to defile the Land; and the Violation of them is charged on the *Canaanites*, by which the Land was polluted, and for which it did vomit out the Inhabitants. From whence it must be concluded, that these were not positive Precepts, which did only bind the *Jews*, but were parts of the Law of Mankind and Nature; otherwise those Nations could contract no Guilt by their Violating them. Among the forbidden Degrees, one is, *Thou shalt not discover the Nakedness of thy Brothers wife, it is thy Brothers Nakedness*. And it is again repeated, *If a man shall take his Brothers wife, it is an unclean thing, he hath uncovered his Brothers Nakedness, they shall be childless*. These are clear and express Laws of God, which therefore must needs oblige all persons of what rank soever, without exception.

The grounds of it in the old Testament

Lev. 12. 20.

Lev. 12. 2.

4. 5. 6. 21.

v. 17. 24. 26.

v. 24. 25.

Lev. 12. v. 16;

Lev. 20. 21.

“In the New Testament, *St. John Baptist* said to *Herod*, *It is not lawful for thee, to take thy Brothers wife*, which shows that these Laws of *Moses* were still obligatory. *St. Paul* also in his epistle to the *Corinthians*, condemns the Incestuous person for having his Fathers wife which is one of the Degrees forbidden by the Law of *Moses*,

And in the New.

1 Cor. 5. 2.

and

1 Cor. 5. 2.

“and calls it a *Fornication*, not so much as named among the Gentiles.
 “From whence it is inferred, that these forbidden degrees are excluded
 “by the Law of Nature, since the Gentiles did not admit them. St.
 “*Paul* also calling it by the common name of *Fornication*, within which,
 “according to that place, all undue Commixtures of men and women
 “are included; Therefore those places in the New Testament, that
 “condemn *Fornication*, do also condemn Marriages in forbidden de-
 “grees: our Saviour did also assert the foundation of affinity, by say-
 “ing, *that man and wife are one Flesh*.

“But in all Controverted things, the sense of the Scriptures must
 “be taken from the Tradition of the Church, which no good Catho-
 “lick can deny: and that is to be found in the Decrees of Popes and
 “Councils, and in the writings of the Fathers and Doctors of the
 “Church: against which, if any argue from their private understand-
 “ing of the Scriptures, it is the way of Heresie, and favours of *Luthe-*
 “*ranism*. The first of the Fathers, who had occasion to write of this
 “Matter, was *Tertullian*, who lived within an Age after the Apostles.
 “He in expresse words says, that the Law of not Marrying the Bro-
 “thers wife, did still oblige Christians.

1st. 4.
cont. Marcio
n. 11.

The Authori-
ties of Popes.

“The first Pope, whose decision was sought in this Matter, was
 “*Gregory the Great*, to whom *Austin* the Apostle of *England* wrote
 “for his resolution of some things, in which he desired direction;
 “and one of these is, *Whether a man may Marry his Brothers wife?* (who in
 “the Language of that time was called his *Kinswoman*) The Pope an-
 “swered Negatively, and proved it by the Law of *Moses*, and there-
 “fore Defined, *that if any of the English Nation, who had Married*
 “*within that degree, were converted to the Faith, he must be admonished*
 “*to abstain from his wife, and to look on such a Marriage as a most grie-*
 “*vous Sin*. From which it appears, that that good Pope did judge
 “it a thing, which by no means could be dispenced with, otherwise
 “he had not pressed it so much under such Circumstances; since in
 “the first Conversion of a Nation to the Christian Faith, the Insisting
 “too much upon it, might have kept back many from receiving the
 “Christian Religion, who were otherwise well inclined to it. ^a*Ca-*
 “^b*lix*^{tus}, ^b*Zacarias*, and ^c*Innocent* the Third, have plainly asserted the
 “obligation of these Precepts in the Law of *Moses*, the last particu-
 “larly, who treats about it with great vehemency: So that the Apo-
 “stolick See has already judged the Matter.

a ad omnes
Galie Episco-
pos.
b 30. Qu. 2.
3. Cap. Pitta-
nam.
c De Pres.
cap. con in ja-
ventatem.
and Councils.
can. 2.

“Several Provincial Councils have also declared the obligation of
 “the Precepts, about the degrees of Marriage in *Leviticus*, by the
 “Council at *Neocesarea*; *If a woman had been Married to two Brothers,*
 “*she was to be cast out of the Communion of the Church till her death, and*
 “*the man that Married his Brothers wife, was to be Anathem tized,* which
 “was also Confirmed in a Council held by Pope *Gregory the Second*.
 “In the Council of *Agde*, where the Degrees that make a Marriage
 “incestuous are reckoned; this of Marrying the Brothers wife is one
 “of them: and there it was Decreed, *that all Marriages within these*
 “*Degrees were Null, and the Parties so Contracting, were to be cast out of*
 “*the Communion of the Church, and put among the Catechumens, till they*
 “*separated themselves from one another*. And in the second Council of
 “*Toledo*, the Authority of the Mosaical Prohibitions about the De-

Chap. 5.

can. 61.

Chap. 5.

“grees of Marriage is acknowledged. It was one of *Wickliffs* errors, that the Prohibition of Marriage within such degrees was without any foundation in the Law of God; for which, and other points, he was condemned first in a Convocation at *London*, then at *Oxford*, and last of all at the general Council of *Constance* these Condemnations were confirmed. So formally had the Church in many Provincial Councils, and in one that was General, decided this matter.

1530.

“Next to these, the Opinions of the Fathers were to be considered. In the Greek Church ^a *Origen* first had occasion to Treat about it, writing on *Leviticus*; and ^b *Chrysostome* after him; but most fully St. ^c *Basil* the Great, who do expressly assert the obligations of these Precepts. The last particularly refuting at great length the Opinion of some, who thought the Marrying two Sisters was not unlawful, laies it down as a Foundation, That the Laws in *Leviticus* about Marriage were still in force. *Hesychius* also, writing upon *Leviticus*, proves that these Prohibitions were universally obligatory, because both the *Egyptians* and *Cananites* are taxed for Marrying within these Degrees; From whence he infers, they are of Moral and Eternal obligation.

^a And the Greek.
In 20. *Levit.*
^b *Homil* 71.
on 22. *Mat.*
^c *Epist.* ad *Diodor.*

On *Levit.* 12,
and 20.

“From the Greek they went to the Latine Fathers, and alledged, as was already observed, that *Tertullian* held the same Opinion, and with him agreed the three great Doctors of the Latine Church, ^a *Ambrose*, ^b *Ferome*, and St. ^c *Austin*, who do plainly deliver the Tradition of the Church about the obligation of those Laws, and answer the objections that were made, either from *Abraams* Marrying his Sister, or from *Jacob*’s Marrying two Sisters, or the Law in *Deuteronomy*, for the Brothers Marrying the Brothers Wife, if he died without Children.

And the Latine Fathers.
^a *Lib.* 8. *Ep.* 66.

^b *Cont. Helvidium.*

^c *Cont. Faust.*

chap. 8, 9, 10.
& *Quest.* 64.

In *Lev. Ad Benisac.* *Lib.* 3.

chap. 4. *Lib.* 15. *de Civ. Dei.* chap. 16.

And of the Modern Writers.

In *Epist.* ad *Pium Fratrem.*

^d On 18. *Lev.*

^e *Lib.* 2. *de Sacram.* p. 23

chap. 4. *Art.* 2.

^f *Epist.* ad *Arch. Rotomag.*

& *Epist.* Sag. & *Epist.* 240.

“They observed that the same Doctrine was also taught by the Fathers and Doctors in the later Ages. ^d *Anselm* held it, and pleads much for Marrying in remote Degrees, and answers the Objection from the Decision in the Case of the Daughters of *Zelophehad*. ^e *Hugo Cardinalis*, *Radulphus Flaviacensis*, and *Rupertus Tuitiensis*, do agree, that these Precepts are Moral, and of perpetual obligation, as also *Hugo de Sto. Victore*. ^f *Hildebert* Bishop of *Mans*, being consulted in a Case of the same nature with what is now controverted, plainly Determines, That a man may not Marry his Brothers Wife; and by many Authorities shews, That by no means it can be allowed. And ^g *Ivo Carnotensis* being desired to give his Opinion in a Case of the same circumstances, of a Kings Marrying his Brothers Wife, says, Such a Marriage is null, as inconsistent with the Law of God, and that the King was not to be admitted to the Communion of the Church, till he put away his Wife, since there was no Dispensing with the Law of God, and no Sacrifice could be offered for those that continued willingly in sin. Passages also to the same purpose, are in other places of his Epistles.

The Schoolmen.

“From these Doctors and Fathers the Inquiry descended to the Schoolmen, who had with more niceness and subtlety examined things. They do all agree in asserting the obligation of these Levitical Prohibitions. *Thomas Aquinas* does it in many places, and confirms it with many Arguments. *Altisiodorensis*, says, the are Moral Laws, and part of the Law of Nature. *Petrus de Palude*, is of the same mind, and says, that a mans Marrying his Brothers Wife, was a Dispensation granted by God, but could not be now allowed, because it was contrary to the

² *d. 2. de Quest.*

154. *art.* 9. In *Tertiam. Quest.*

54. *art.* 3. In *4^{am.} dist.* 40.

Q. 3. and 4.

N

“Law

1530. “ Law of Nature. St. *Antonine* of Florence, *Joannes de Turre Cremata*,
 “ *Joannes de Tabia*, *Jacobus de Laufania*, and *Alexanus*, were also cited
 “ for the same Opinion. And those who wrot against *Wickliffe*, name-
 “ ly ^a *Wydesford*, ^b *Cotton*, and ^c *Waldensis*, charged him with Heresie, for
 “ denying that those Prohibitions did oblige Christians. And asserted
 “ that they were Moral Laws, which obliged all Mankind, And the
 “ Books of *Waldensis* were approved by *P. Martin* the first. There were
 “ also many Quotations brought out of *Petrus de Tarantasia*, *Durandus*,
 “ *Stephanus Brulifer*, *Richardus de Media Villa*, *Guido Briancon*, *Gerson*,
 “ *Paulus Ritus*, and many others, to confirm the same Opinion, who did
 “ all unanimously assert, That those Laws in *Leviticus* are parts of the
 “ Law of Nature, which oblige all Mankind, and that Marriages con-
 “ tracted in these Degrees are null and void. All the Canonists were al-
 “ so of the same mind, *Joannes Andreas*, *Joannes de Imola*, *Abbas Pa-*
 “ *normitanus*, *Mattheus Nern*, *Vincentius*, *Innocentius*, and *Ostiensis*, all
 “ Concluded that these Laws were still in force, and could not be Dif-
 “ penced with.
 “ There was also a great deal alledged, to prove that a Marriage is
 “ compleated by the Marriage-Contract, though it be never Consum-
 “ mated. Many Authorities were brought to prove that *Adonijah* could
 “ not Marry *Abisbag*, because she was his Fathers Wife, though never
 “ known by him. And by the Law of *Moses* a woman espoused to a man,
 “ if she admitted another to her Bed, was to be stoned as an *Adulteress*;
 “ from whence it appears, that the validity of Marriage is from the mu-
 “ tual Covenant. And though *Joseph* never knew the Blessed Virgin,
 “ yet he was so much her Husband by the Espousals, that he could not
 “ put her away, but by a Bill of Divorce: and was afterwards called her
 “ Husband and Christs Father. Affinity had been also defined by all
 “ writers, a *Relation arising out of Marriage*, and since Marriage was a
 “ *Sacrament of the Church*, its Essence could only consist in the Contract;
 “ and therefore as a man in Orders has the Character, though he never
 “ Consecrated any Sacrament: So Marriage is compleat, though its ef-
 “ fect never follow. And it was shewed that the Canonists had only
 “ brought in the Consummation of Marriage as essential to it by Eccle-
 “ siastical Law. But that as *Adam* and *Eve* were perfectly Married before
 “ they knew one another, so Marriage was compleat upon the Contract;
 “ and what followed, was only an effect done in the right of the Marriage.
 “ And there was a great deal of filthy stuff brought together, of the
 “ different Opinions of the Canonists concerning Consummation, to what
 “ Degree it must go, to shew that it could not be essential to the Mar-
 “ riage Contract, which in modesty were suppressed. Both *Hildebert*
 “ of *Mans*, *Ivo Carnotensis*, and *Hugo de Sto. Victore*, had delivered this
 “ Opinion, and proved it out of St. *Chrysostome*, *Ambrose*, *Austin*, and
 “ *Isidore*. Pope *Nicholas*, and the Council of *Tribur*, defined, that Mar-
 “ riage was compleated by the Consent, and the Benediction. From all
 “ which they Concluded, that although it could not be proved that
 “ Prince *Arthur* knew the Queen, yet that she being once lawfully Mar-
 “ ried to him, the King could not afterwards Marry her.
 “ It was also said, that *violent presumptions* were sufficient in the Opi-
 “ nion of the Canonists to prove Consummation. Formal proofs could
 “ not be expected; and for Persons that were of Age, and in good health,

• Cont. Wickl.
 art. 8.
 • *Delictus et
 illius Conpa-
 gin.*
 • *Lib. de Sa-
 cram. Tom. 2.*
 C. 134.

And Cano-
 nists.

Marriage com-
 pleted by
 Consent.

Violent pre-
 sumptions of
 the Consum-
 mation of Prince
Arthur's Mar-
 riage.

1530.

“ to be in Bed together, was in all Trials about Consummation, all that
 “ the Cononists fought for. And yet this was not all in this Case, for
 “ it appeared that, upon her Husbonds death, she was kept with great
 “ care by some Ladies, who did think her with Child; and she never
 “ said any thing against it. And in the Petition offered to the Pope in
 “ her name, (repeated in the Bull that was procured for the Second Mar-
 “ riage,) it is said, she was *perhaps known by Prince Arthur*, and in the
 “ Breve, it is plainly said, she was known by Prince *Arthur*, and though
 “ the Queen offered to purge her self by Oath, that Prince *Arthur* never
 “ knew her, it was proved by many Authorities out of the Canon-
 “ Law, That a Partie’s Oath ought not to be taken, when there were
 “ *violent presumptions* to the contrary.

“ As for the validity of the Pops Dispensation, it was said, That
 “ though the Schoolmen and Canonists did generally raise the Pops
 “ Power very high, and stretch it as far as it was possible; yet they all
 “ agreed that it could not reach the Kings Case: Upon this received
 “ Maxime, *That only the Laws of the Church are subject to the Pope, and may
 “ be dispensed with by him; but that Laws of God are above him, and that
 “ he cannot dispense with them in any case.* This *Aquinas* delivers in ma-
 “ ny places of his Works, *Petrus de Palude*, says, The Pope cannot dis-
 “ pence with Marriage in these Degrees, because it is against Nature. But
 “ *Joannes de Turre Cremati*, reports a singular Case, which fell out when
 “ he was a Cardinal. A King of *France* desired a Dispensation to Marry
 “ his Wives Sister. The matter was long considered of and debated in
 “ the *Rota*, himself being there, and bearing a share in the debate; but
 “ it was concluded, *That if any Pope either out of Ignorance, or being Cor-
 “ rupted, had ever granted such a Dispensation, that could be no precedent or
 “ warrant for doing the like any more, since the Church ought to be governed
 “ by Laws, and not by such Examples.* *Antonin*, and *Joannes de Tabia*, held
 “ the same. And one *Bacon* an *English-man*, who had taught the contra-
 “ ry, was censured for it even at *Rome*, and he did retract his Opinion,
 “ and acknowledged, that the Pope could not dispence with the Degrees
 “ of Marriage forbidden by the Law of God.

The Pops
Dispensation
of no force.

In Quodib.
Lib. 4. Art. 13.
& in 4^{ta} m.
dist. 15. Q. 3.
art. 2.
*Sup. Cap. Con-
junctionis 35.*
Q. 2. & 3.

“ The Canonists agree also to this, both *Joannes Andreas*, *Joannes de*
 “ *Inola*, and *Abbas Panormitanus*, assert it, saying, That the Precepts in
 “ *Leviticus* oblige for ever, and therefore cannot be dispenced with. And
 “ *Panormitan* says, *These things are to be observed in Practice, because great
 “ Princes do often desire Dispensations from Pops.* Pope *Alexander the 3d.*
 “ would not suffer a Citizen of *Pavia* to Marry his younger Son, to the
 “ Widow of his eldest Son, though he had sworn to do it. For the Pope
 “ said, it was against the Law of God, therefore it might not be done, and
 “ he was to repent of his unlawful Oath.

Sup. Cap.
Literas de
Rest. Spons.

*Cap. ad Au-
dien. Sponsal.*

“ And for the Power of dispencing even with the Laws of the Church,
 “ by Popes; it was brought in, in the latter Ages. All the Fathers with
 “ one consent believed, That the Laws of God could not be dispenced
 “ with by the Church, for which many places were cited out of *St. Cy-
 “ prian*, *Basil*, *Ambrose*, *Isidore*, *Bernard*, and *Urban*, *Fabian*, *Marcellus*, and
 “ *Innocent*, that were Pops; besides an infinite number of latter Wri-
 “ ters. And also the Pops *Zosimus*, *Damascus*, *Leo*, and *Hilarinus* did free-
 “ ly acknowledge they could not change the Decrees of the Church, nor
 “ go against the Opinions or Practices of the Fathers. And since the A-

1530.

“ profiles confessed, *they could do nothing against the truth, but for the truth* ;
 “ the Pope being Christs Vicar, cannot be supposed to have so great a
 “ Power as to abrogate the Law of God : and though it is acknowledged,
 “ that he is Vested with a *summs of Power*, yet the phrase must be restrain-
 “ ed to the matter of it, which is the Pastoral care of Souls. And though
 “ there was no Court Superiour to the Popes, yet as *St. Paul* had with-
 “ stood *St. Peter* to his face ; so in all Ages upon several occasions, holy
 “ Bishops have refused to comply with, or submit to Orders sent from
 “ *Rome*, when they thought the matter of them unlawful.

See also the
 History of the
 Popes De-
 crees
 in the
 5th. Lib. 1.

“ *Laur. xcc* that succeeded *Austin* the Monk in the See of *Canterbury*,
 “ having Excommunicated King *Edbald* for an Incestuous Marriage,
 “ would not absolve him, till he put away his Wife ; though the Pope
 “ plied him earnestly both by Intreaties and threatnings, to let it alone,
 “ and Absolve him. *Dunstan* did the like to Count *Edwin* for an other
 “ Incestuous Marriage ; nor did all the Popes Interposition make him
 “ give over. They found many other such instances which occurred in
 “ the Ecclesiastical History, of Bishops proceeding by Censures and other
 “ Methods, to stop the course of Sin, notwithstanding any encourage-
 “ ment the Parties had from Popes.

“ And it is certain that every man when he finds himself engaged in
 “ any course, which is clearly sinful, ought presently to forsake it, ac-
 “ cording to the opinion of all Divines. And therefore the King upon
 “ these Evidences of the unlawfulness of his Marriage ought to abstain
 “ from the Queen ; and the Arch-Bishop of *Canterbury*, with the other
 “ Bishops, ought to require him to do it, otherwise they must proceed to
 “ Church Censures. Many things were also brought from reason (or
 “ at least the Maximes of the School Philosophy, which passed for true
 “ reasons in those days,) to prove Marriage in the degrees forbidden by
 “ *Moses* to be contrary to the Law of Nature ; and much was alledged
 “ out of Profane Authors, to shew what an abhorrency some Heathen
 “ Nations had of Incestuous Marriages.

The Authori-
 ty of Traditi-
 on.

“ And whereas the chief strength of the Arguments for the contrary
 “ opinion, rested in this, That these Laws of *Moses* were not confirmed
 “ by *Christ* or his Apostles in the New Testament. To that they answer-
 “ ed, That if the Laws about Marriage were Moral, as had been proved,
 “ then there was no need of a particular Confirmation, since those
 “ Words of our Saviour : *I came not to destroy the Law, but to fulfil it* ; do
 “ confirm the whole Moral Law. *Christ* had also expressly asserted the
 “ Relation of Affinity, saying, *That man and wife are one Flesh*. *St. Paul*
 “ also condemned a Match as Incestuous for affinity. But though it
 “ were not expressly set down in the Gospel, yet the Traditions of the
 “ Church, are received with equal Authority to written Verities. This
 “ the Court of *Rome*, and all the Learned Writers for the Catholick Faith,
 “ lay down as a Fundamental Truth. And without it, how could the
 “ Seven Sacraments (some of which are not mentioned in the New Te-
 “ stament,) with many other Articles of Catholick Belief be maintained
 “ against the Hereticks. The Tradition of the Church being so full
 “ and formal in this particular, must take place : And if any Corruptions
 “ have been brought in by some Popes within an Age or two, which
 “ have never had any other Authority from the Decrees of the Church,
 “ or the Opinions of Learned men, they are not to be maintained in oppo-
 “ sition to the Evidence that is brought on the other side. This

This I have summed up in as short and Comprehensive words as I could, Being the Substance of what I gathered out of the Printed Books and Manuscripts for the Kings cause. But the Fidelity of an Historian leads me next to open the arguments that were brought against it, by those who wrote on the other side for the Queens cause, to prove the validity of the Marriage, and the Popes Power of Dispensing with a Marriage in that degree of Affinity.

1530.

I could never by all the search I have made, see either MSS. or Printed Books that defended their Cause, except *Cajetans* and *Victorians* Books that are Printed in their works. But from an answer that was written to the Bishop of *Rocheesters* Book, and from some other writings on the other side, I gather the Substance of their arguments to have been what follows.

“ Cardinal *Cajetan*, had by many arguments endeavored to prove, that the Prohibitions in *Leviticus*, were not parts of the Moral Law. They were not observed before the Law, nor not by the holy seed. *Adams* Children Married one another, *Abraham* Married his Sister, *Jacob* Married two Sisters, *Judah* gave his two Sons to *Tamar*, and promised to give her the third for her Husband. By the Law of *Moses*, a Dispensation was granted in one case, for Marrying the Brothers wife, which shows the Law was not Moral, otherwise it could not be dispenced with, and if *Moses* dispenced with it, why might not the Pope as well do it, nor was there any force in the places cited from the new Testament. As for that of *Herod*, both *Josephus* and *Eusebius* witness, that his Brother *Philip* was alive when he took his wife, and so his sin was Adultery and not Incest. We must also think that the Incestuous Person in *Corinth*, took his Fathers Wife when he was yet living, otherwise if he had been dead, *St. Paul* could not say it was a *Fornication not named among the Gentiles*, for we not only find both among the *Persians* and other Nations, the Marriage of Step-Mothers allowed, but even among the *Jews*, *Adonijah* desired *Abisbag* in Marriage, who had been his Fathers Concubine.

The Arguments for the Marriage.

From all which they concluded, “ that the Laws about the Degrees of Marriage, were only Judiciary Precepts, and so there was no other obligation on Christians to obey them, than what flowed from the Laws of the Church, with which the Pope might dispense. They also said, that the Law in *Leviticus* of not taking the Brothers wife, must be understood of not taking her, while he was alive; for after he was dead, by another Law, a man might marry his Brothers wife.

“ They also pleaded, that the Popes Power, of Dispensing, did reach further than the Laws of the Church, even to the Law of God, for he daily Dispenced with the breaking of Oaths and Vows, though that was expressly contrary to the Second Commandment, and though the Fifth Command, *Thou shalt do no Murther*, be against Killing, yet the Pope Dispenced with the putting Thieves to death, and in some cases, where the reason of the Commandment does not at all times hold, he is the only judge according to *Summa Angelica*. They Concluded the Popes Power of Dispensing was as necessary, as his Power of Expounding the Scriptures, and since there was a Question made concerning the obligation of these Levitical Prohibitions, whether they

1529.

“ they were Moral, and did oblige Christians or not? the Pope must
 “ be the only Judge: There were also some late Precedents found, one
 “ of P. *Martin*, who in the case of a mans having Married his own Sister
 “ who had lived long with her, upon a Consultation with Divines and
 “ Lawyers, Confirmed it: to prevent the Scandal, which the dissolv-
 “ ing of it would have given. Upon which St. *Antonin* of *Florence* says,
 “ that since the thing was dispensed with, it was to be referred to the
 “ judgment of God, and not to be condemned.

“ The Pope had granted this Dispensation, upon a very weighty
 “ Consideration, to keep peace between two great Crowns; it had
 “ now stood above twenty years: it would therefore raise an high scan-
 “ dal, to bring it under debate; besides that it would do much hurt, and
 “ bring the Titles to most Crowns into Controversie.

The Answers
 made to these.

“ But they Concluded, that whatever Informalities or Nullities were
 “ pretended to be in the Bulls or Breves, the Pope was the only Com-
 “ petent judge of it, and that it was too high a presumption for inferior
 “ Prelates, to take upon them to examine or discuss it.

But to these Arguments it was Answered by the writers for the
 Kings cause, “ that it was strange to see men, who pretended to be
 “ such Enemies to all Heretical Noveltyes, yet be guilty of that, which
 “ Catholick Doctors hold to be the foundation of all Herefie; which
 “ was the setting up of private senses of Scripture, and Reasonings
 “ from them, against the Doctrine and Tradition of the Church. It
 “ was fully made out, that the Fathers and Doctors of the Church did
 “ univerrally agree in this, that the Levitical Prohibitions of the De-
 “ grees of Marriage are Moral, and do oblige all Christians. Against
 “ this Authority *Cajetan* was the first that presumed to write, oppo-
 “ sing his private conceits to the Tradition of the Church: which is
 “ the same thing, for which *Luther* and his followers are so severely
 “ Condemned. May it not then be justly said of such men, that they
 “ plead much for Tradition, when it makes for them, but reject it
 “ when it is against them? Therefore all these exceptions are over-
 “ thrown, with this one Maxime of Catholick Doctrine, *That they are*
 “ *Novelties against the constant Tradition of the Christian Church, in all*
 “ *Ages.* But if the force of them be also examined, they will be found
 “ as weak, as they are New. That before the Law, these degrees
 “ were not observed, proves only, that they are not evidently contra-
 “ ry to the common sense of all men; But as there are some Mo-
 “ ral Precepts, which have that natural evidence in them, that all men
 “ must discern it, so there are others, that are drawn from publick
 “ inconvenience and dishonesty, which are also parts of the Law of
 “ nature: These Prohibitions are not of the first, but of the second
 “ sort, since the Immorality of them appears in this, that the Fami-
 “ liarities and freedoms among near Relations are such, that if an hor-
 “ ror were not struck in men at conjunctures in these degrees, Fami-
 “ lies would be much defiled. This is the Foundation of the Prohibi-
 “ tions of Marriages in these degrees: Therefore it is not strange if
 “ men did not apprehend it, before God made a Law concerning it.
 “ Therefore all examples before the Law, show only the thing is not so
 “ evident, as to be easily collected by the light of Nature. And for
 “ the story of *Judah* and *Tamar*, there is so much wickedness in all the
 parts

“ parts of it, that it will be very hard to make a President out of any
 “ part of it. As for the Provision about Marrying the Brothers Wife,
 “ that only proves, the ground of the Law is not of its own Nature
 “ Immutable, but may be dispensed with by God in some cases. And
 “ all these Moral Laws, that are founded on publick conveniency and
 “ honesty, are Dispensable by God in some cases; but because *Moses*
 “ did it by Divine Revelation, it does not follow, that the Pope can
 “ do it by his Ordinary Authority.

1531

“ For that about *Herod*, it is not clear from *Josephus*, that *Philip*
 “ was alive when *Herod* Married his Wife. For all that *Josephus*
 “ says, is, that she separated from her Husband, when he was yet alive,
 “ and divorced her self from him. But he does not say, that he lived
 “ still after she Married his Brother. And by the Law of Divorce
 “ Mariage was at an end, and broken by it as much, as if the Party
 “ had been dead, So that, in that case she might have Married any
 “ other: Therefore *Herods* sin in taking her, was from the Relation of
 “ having been his Brothers Wife. And for the Incestuous person in *Co-*
 “ *rinth*, it is as certain, that though some few instances of a King of
 “ *Syria* and some others, may be brought of Sons marrying their Step-
 “ Mothers, yet these things were generally ill looked on, even where
 “ they were practised by some Princes, who made their pleasure their
 “ Law. Nor could the Laws of *Leviticus* be understood, of not Mar-
 “ rying the Brothers Wife when he was alive; for it was not Lawful
 “ to take any mans Wife from him living. Therefore that cannot be
 “ the meaning. And all those Prohibitions of Marriage in other de-
 “ grees, excluding those Marriages simply, whether during the life, or
 “ after the death of the Father, Son, Uncle, and other such Relations,
 “ there is no ground to disjoyn this so much from the rest, as to make
 “ it only extend to a Marriage before the Husbands death. And for any
 “ Precedents that were brought, they were all in the latter Ages, and
 “ were never Confirmed by any publick Authority. Nor must the
 “ Practices of latter Popes be laid in the Ballance against the Decisions
 “ of former Popes, and the Doctrine of the whole Church; and as to the
 “ Power that was ascribed to the Pope, that began now to be enquired
 “ into with great Freedom, as shall appear afterwards.

These Reasons on both sides being thus opened, the Censures of
 them, it is like, will be as different now, as they were then: for they
 prevailed very little on the Queen, who still persisted to justify her
 Marriage, and to stand to her Appeal. And though the King carried
 it very kindly to her in all outward appearance, and employed eve-
 ry body that had credit with her, to bring her to submit to him, and
 to pass from her Appeal, remitting the Decision of the matter to any Four
 Prelates, and Four Secular men in *England*, she was still unmovable
 and would hearken to no Proposition. In the judgments that people
 passed, the Sexes were divided; the Men generally approved the Kings
 cause, and the Women favoured the Queen. But now the Session of
 Parliament came on the Sixteenth of *January*, and there the King first
 brought in to the House of Lords, the Determination of the Univer-
 sities, and the Books that were written for his cause by Forreigners.
 After they were read and considered there, the Lord Chancellor did on
 the 20th of *March*, with Twelve Lords both of the Spirituality and
 Temporality

The Queen
still intracta-
ble.

Hall,

A Session of
Parliament;M^ots,

1531.

Temporality goe down to the House of Commons, and shewed them what the Universities and Learned men beyond Sea, had written for the Divorce, and produced Twelve Original Papers, with the Seals of the Universities to them, which Sir *Bram Tuke* took out of his hand, and read openly in the House, Translating the Latine into English. Then about an Hundred Books written by Forreign Divines, for the Divorce, were also showed them; none of which were read, but put off to another time, it being late. When that was done, the Lord Chancellor desired they would report in their Countries, *what they had heard and seen, and then all men should clearly perceive, that the King hath not attempted this matter of Will and Pleasure, as strangers say, but only for the Discharge of his Conscience, and the Security of the Succession to the Crown.* Having said that, he left the House. The matter was also brought before the Convocation; and they having weighed all that was said on both sides, seemed satisfied, that the Marriage was unlawful, and that the Bull was of no force; more not being required at that time.

Convocation.

The whole
Clergy used in
a *Premunire*.

But it is not strange, that this matter went so easily in the Convocation, when another of far greater consequence passed there, which will require a full and distinct account. Cardinal *Wolfey* by exercising his Legantine Authority had fallen into a *Premunire*, as hath been already shown, and now those who had appeared in his Courts, and had sutes there, were found to be likewise in the same guilt by the Law; and this matter, being excepted out of the Pardon that was granted in the former Parliament, was at this time set on foot: Therefore an Indictment was brought into the Kings Bench, against all the Clergy of *England*, for breaking the Statutes against Provisions or Provisors. But to open this more clearly,

The Prerogatives of the
Kings of *England*, in Ecclesiastical affairs.

It is to be considered, that the Kings of *England* having claimed in all Ages, a Power in Ecclesiastical Matters, equal to what the *Romans* Emperors had in that Empire, they exercised this Authority both over the Clergy and Laity: and did at first erect Bishopricks, grant Investures in them, call Synods, make Laws, about Sacred as well as Civil Concerns: and in a word, they Governed their whole Kingdom. Yet when the Bishops of *Rome* did stretch their Power beyond either the limits of it in the Primitive Church, or what was afterward granted them by the Roman Emperors; and came to assume an Authority in all the Churches of *Europe*; as they found some Resistance every where, so they met with a great deal in this Kingdom; and it was with much Difficulty, that they gained the Power of giving Investures, Receiving Appeals to *Rome*, and of sending Legates to *England*, with several other things, which were long contested, but were delivered up at length, either by feeble Princes, or when Kings were so engaged at home or abroad, that it was not safe for them to offend the Clergy. For in the first Contest between the Kings and the Popes, the Clergy were generally on the Popes side, because of the Immunity and Protection they enjoyed from that See, but when Popes became ambitious and warlike Princes, then new Projects and Taxes were every where set on foot, to raise a great Treasure. The Pall, with many Bulls and high Compositions for them, Annates or first Fruits, and Tenths were the standing Taxes of the Clergy, besides many

The Encroachment of the Papacy.

many new ones upon emergent occasions. So that they finding themselves thus oppressed by the Popes, fled again back to the Crown for Protection, which their Predecessors had abandoned.

From the days of *Edward* the first many Statutes were made to restrain the Exactions of *Rome*. For then the Popes not satisfied with their other oppressions, (which a Monk of that time lays open fully, and from a deep sense of them) did by Provisions, Bulls, and other Arts of that See, dispose of Bishopricks, Abbeys, and lesser Benefices to Forreigners, Cardinals, and others that did not live in *Engla. J.* Upon which the Commonalty of the Realm, did represent to the King in Parliament, *That the Bishopricks, Abbeys, and other Benefices were founded by the Kings and People of England, To inform the People of the Law of God, and to make Hospitality, Alms, and other Works of Charity, for which end they were endowed by the King and People of England; and that the King, and his other Subjects who endowed them, had, upon Violences, the Presentment and Collations of them, which now the Pope had Usurped and given to Aliens, by which the Crown would be disinherited, and the ends of their Endowments destroyed, with other great Inconveniences:* Therefore it was ordained, *That these Oppressions should not be suffered in any manner.* But notwithstanding this, the abuse went on, and there was no effectual way laid down in the Act, to punish these Transgressions. The Court of *Rome* was not so easily driven out of any thing, that either encreased their Power or their Profits; Therefore by another Act in his Grand-Child *Edward* the 3^ds time, the Commons complained *that these abuses did abound, and that the Pope did duly reserve to his Collation Church-Preferments in England, and raised the First-Fruits with other great Profits, by which the Treasure of the Realm was carried out of it, and many Clerks advanced in the Realm, were put out of their Benefices, by those Provisors, therefore the King being bound by Oath to see the Laws kept, did with the assent of all the great Men and the Commonalty of the Realm, ordain, That the free Elections, Presentments, and Collations of Benefices, should stand in the Right of the Crown, or of any of his Subjects as they had formerly enjoyed them, notwithstanding any Provisions from Rome. And if any did disturb the Incumbents by vertue of such Provisions, those Provisors or others employed by them, were to be put in Prison, till they made Fine and Ransome to the King at his Will; or if they could not be apprehended, Writs were to be issued out to seize them, and all Benefices possessed by them, were to fall into the Kings hands, except they were Abbeys or Priories, that fell to the Canons or Colledges.* By another Act the Provisors were put out of the Kings Protection, and if any man offended against them, in Person or Goods, he was excused, and was never to be impeached for it. And two years after that, upon another Complaint, of their Suing the Kings Subjects in other Courts, or beyond Sea, it was Ordained, *That any who Sued either beyond Sea, or in any other Court, for things that had been Sued, and about which, judgment had been given in former times, in the Kings Courts, were to be Cited to answer for it in the Kings Courts within two Months; and if they came not, they were to be put out of the Kings Protection, and to forfeit their Lands, Goods, and Chattels to the King, and to be imprisoned and ransomed at the Kings Will.* Both these Statutes received a new Confirmation Ele-

1531.

Mr. P. 11.
The Law
made against
them.

25 Edm. 1.
repaired in
the Stat. of
Provisors.

25 Edm. 3.

25 Edm. 2.
Statute of
Provisors.

27 Edm. 3.
cap. 1.

32 Edm. 2.
cap. 1.

1521.

beginning of the Reign of *Richard* the 2^d, the former Acts were Confirmed by another Statute, and appointed to be Executed; and not only the Provisors themselves, but all such as took Procuratories, Letters of Attorney, or Farms from them, were involved in the same Guilt. And in the 7th year of that King, Provisions was made against Aliens, having Benefices without the Kings Licence, and the King promised to abstain from granting them Licences: for this was another Artifice of the *Roman* Court, to get the King of their side, by accepting his Licence, which by this Act was restrained. This failing, they betook themselves to another course, which was to prevail with the Incumbents that were presented in *England* according to Law, to take Provisions for their Benefices from *Rome*, to Confirm their Titles. This was also forbidden under the former Pains. As for the Rights of Presentations, by the Law they were tryed and judged in the Kings Courts, and the Bishops were to give Institution according to the Title declared in these Judgments: This the Popes had a mind to draw to themselves, and to have all Titles to Avoufons tryed in their Courts; and Bishops were Excommunicated, who proceeded in this matter according to the Law. Of which great complaint was made in the 16th year of the Reign of *Richard* the 2^d. And it was added to that, that the Pope intended to make many Translations of Bishops, some to be within, and some out of the Realm, which among other Inconveniencies reckoned in the Statute, would produce this effect, *That the Crown of England, which had been so free at all times, should be subjected to the Bishop of Rome, and the Laws and Statutes of the Realm by him defeated and destroyed, at his Will. They also found those things to be against the Kings Crown, and Regality, used and approved in the time of his Progenitors: Therefore all the Commons resolved to live and dye with him and his Crown, and they required him by way of Justice, to Examine all the Lords, Spiritual and Temporal, what they thought of those things, and whether they would be with the Crown to uphold the Regality of it? To which all the Temporal Lords answered, they would be with the Crown. But the Spiritual Lords being asked, said, they would neither deny nor affirm that the Bishop of Rome might, or might not, Excommunicate Bishops, or make Translations of Prelates: But upon that Protestation, they said, that if such things were done, they thought it was against the Crown, and said, they would be with the King, as they were bound by their Leageance; whereupon it was ordained, that if any did purchase Translations, Sentences of Excommunication, Bulls, or other Instruments from the Court of Rome, against the King or his Crown, or whosoever brought them to England, or did receive, or execute them, they were out of the Kings Protection, and that they should forfeit their Goods and Chattels to the King, and their Persons should be imprisoned. And because the Proceedings were to be upon a Writ, called from the most material words of it, *Premunire facies*, this was called the Statute of *Premunire*.*

When *Henry* the 4th had Treasonably Usurped the Crown, all the Bishops (*Carlisle* only excepted) did assist him in it, and he did very gratefully oblige them again in other things; yet he kept up the force of the former Statutes. For the *Cistercian* Order having procured Bulls, discharging them of paying Tithes, and forbidding them to let their Farms to any, but to possess them themselves,

this

37. 4. 2d.
6. 5.

12 Richard
2d cap. 15.

16 Richard
2d cap. 5.

This was complained of in Parliament in the second year of his Reign, and those Bulls were declared to be of no force, and if any did put them in Execution, or procured other such Bulls, they were to be proceeded against, upon the Statutes made in the 13th year of the former Kings Reign, against Provisors. But all this while though they made Laws for the future, yet they had not the Courage to put them in execution. And this Feebleness in the Government, made them so much despised, and so oft broken; whereas the severe execution of one Law in one Instance would more effectually have prevented the Mischief, than all these Laws did without execution. In the 6th year of his Reign, Complaints being made of the excessive Rates of Compositions for Archbishopricks and Bishopricks in the Popes Chamber, which were raised to the treble of what had been formerly payed; it was Enacted, That they should pay no more, than had been formerly wont to be payed. In the 7th year of his Reign, the Statute made in the second year was confirmed, and by another Act, the Licences which the King had granted for the Executing any of the Popes Bulls, are declared of no force, to prejudice any Incumbent in his Right. Yet the Abuses and Encroachments of the Court of Rome still encreasing, all former Statutes against Provisors were Confirmed again, and all Elections declared free, and not to be interrupted, either by the Pope, or the King. But at the same time, the King pardoned all the former Transgressions against these Statutes. By those Pardons the Court of Rome was more encouraged, than terrified by the Laws, therefore there was a necessity of making another Law in the Reign of Henry 5th, against Provisors, that the Incumbents Lawfully Invested in their Livings, should not be molested by them, though they had the Kings Pardon; and both Bulls and Licences were declared void and of no value, and those who did upon such grounds molest them, should incur the pains of the Statutes against Provisors.

Our Kings took the best opportunity that ever could have been found, to depress the Papal Power; for from the beginning of Richard the Second's Reign, till the Fourth year of Henry the Fifth, the Popedom was broken by a long and great Schism; and the Kingdoms of Europe were divided in their Obedience: Some holding for those that sat at Rome, and others for the Popes of Avignon: England in opposition to France, that chiefly supported the Avignon Popes, did adhere to the Roman Popes. The Papacy being thus divided, the Popes were as much at the mercy of Kings for their Protection, as Kings had formerly been at theirs; so that they durst not thunder as they were wont to do, otherwise this Kingdom had certainly been put under Excommunications and Interdicts for these Statutes, as had been done formerly upon less Provocations.

But now that the Schism was healed, Pope Martin the Fifth, began to re-assume the Spirit of his Predecessors, and sent over threatening messages to England, in the beginning of Henry the Sixth's Reign. None of our Books have taken any notice of this piece of our History: The Manuscript out of which I draw it, has been written near that time, and contains many of the Letters, that passed between Rome and England, upon this occasion.

The first Letter is to Henry Chicheley, then Arch-bishop of Canterbury, who had been promoted to that See by the Pope, but had made

1531.

2 Hen. 4. cap. 4.

6 Hen. 4. cap. 1.

7 Hen. 4. cap. 6. 8.

17 Hen. 4. cap. 8.

4 Hen. 5. cap. 2.

Ex MISS. D. Pet.

1533.

1533.

no opposition to the Statute against Provisions in the Fourth year of *Henry* the Fifth; and afterwards in the Eighth year of his Reign, when the Pope had granted a Provision of the Arch-bishoprick of *York*, to the Bishop of *Lincoln*, the Chapter of *York* rejected it, and pursuant to the former Statute, made a Canonical Election. *Henry* the Fifth being then the greatest King in Christendome, the Pope durst not offend him: So the Law took place without any further contradiction, till the Sixth year of his Sons Reign, that *England* was both under an Infant King, and had fallen from its former greatness: Therefore the Pope who waited for a good conjuncture, laid hold on this, and first expostulated severely with the Arch-bishop for his remissness, that he had not stood up more for the Right of *St. Peter* and the See of *Rome*, that had bestowed on him the Primacy of *England*; and then says many things against the Statute of *Premunire*, and exhorts him to imitate the Example of his Predecessor *St. Thomas* of *Canterbury* the Martyr, in asserting the Rights of the Church; requiring him, under the pain of Excommunication, to declare at the next Parliament to both Houses, the unlawfulness of that Statute, and that all were under Excommunication who obeyed it. But to make sure work among the People, he also commands him, to give orders under the same pains, that all the Clergy of *England* should preach the same Doctrine to the People. This bears date the fifth day of *December* 1426. and will be found in the Collection of Papers.

Collection
Number 37.

But it seems the Pope was not satisfied with his Answer, for the next Letter in that MSS. is yet more severe, and in it, his Legantine Power is suspended. It has no date added to it, but the Paper that follows, bearing date the sixth of *April* 1427. leads us pretty near the date of it. It contains an Appeal of the Arch-bishops, from the Popes Sentence, to the next general Council; or if none met, to the Tribunal of God and *Jesus Christ*.

There is also another Letter, dated the sixth of *May*, directed to the Arch-bishop, and makes mention of Letters written to the whole Clergy to the same purpose, requiring him to use all his Endeavours, for repealing the Statute, and chides him severely because he had said, that the Popes zeal in this matter was only, that he might raise much Money out of *England*; which he resents as an high Injury, and protests that he designed only to maintain these Rights, that *Christ* himself had granted to his See, which the Holy Fathers, the Councils, and the Catholick Church has always acknowledged. If this does not look like Teaching *ex Cathedra* it is left to the Readers Judgment.

But the next Letter is of an higher strain. It is directed to the two Arch-bishops only, and it seems, in despite to *Chicheley*, the Arch-bishop of *York* is named before *Canterbury*. By it the Pope annuls the Statutes made by *Edward* the Third and *Richard* the Second, and commands them to do no Act in pursuance of them: and declares, if they, or any other gave obedience to them, they were *ipso facto* Excommunicated, and not to be relaxed, unless at the point of death, by any but the Pope. He charges them also to intimate that his Monitory Letter to the whole Nation, and cause it to be affixed in the several places, where there might be occasion for it. This is dated the 8th of *December*, the tenth year of his Popedom. Then follow Letters
from

from the University of *Oxford*, the Arch-bishop of *York*, the Bishops of *London*, *Durham*, and *Lincoln*, to the Pope; all to mitigate his displeasure against the Arch-bishop of *Canterbury*, in which they gave him the highest testimony possible, bearing date the 17th and the 27th day of *July*. These the Arch-bishop sent by an Express to *Rome*, and wrote the humblest submission possible to the Pope; Protesting that he had done, and would do all that was in his power, for repealing these Statutes. One thing in this Letter is remarkable, he says, *he hears the Pope had proceeded to a Sentence against him, which had never been done from the days of St. Austin to that time: but he knew that only by report, for he had not opened, much less read the Bulls, in which it was contained; being commanded by the King, to bring them with the Seals entire, and lay them up in the Paper-Office, till the Parliament was brought together.*

1531.

There are two other Letters to the King, and one to the Parliament, for the Repeal of the Statute. In those to the King, the Pope writes, that he had often pressed both King and Parliament to it; and that the King had answered, that he could not repeal it without the Parliament. But he excepts to that, as a delaying the business, and shews it is of it self unlawful, and that the King was under Excommunication, as long as he kept it; therefore he expects that at the furthest, in the next Parliament, it should be repealed: It bears date the 13th of *October*, in the 10th year of his Popedom. In his Letter to the Parliament, he tells them, that no Man can be saved, who is for the observation of that Statute: Therefore he requires them, under pain of Damnation to repeal it, and offers to secure them from any abuses, which might have crept in formerly with these Provisions. This is dated the third of *October*, *Decimo Pontificat.* but I believe it is an error of the Transcriber, and that its true date was the 13th of *October*.

And to the King and Parliament.
Collection Number 32.

Collection Number 33.

The Parliament sat in *January* 1427. being the sixth year of King *Henry* the sixth, during which on the 30th of *January*, the Arch-bishop of *Canterbury*, accompanied by the Arch-bishop of *York*, the Bishops of *London*, *St. Davids*, *Ely*, and *Norwich*, and the Abbots of *Westminster* and *Reading*, went from the House of Lords, to the place where the House of Commons ordinarily sat, which was the Refectory of the Abbey of *Westminster*, where the Arch-bishop made a long Speech, in the form of a Sermon, upon that Text; *Render to Caesar the things which are Caesars, and to God the things that are Gods.* He began with a Protestation, that he and his Brethren intended not to say any thing, that might derogate from the King, the Crown, or the People of *England*. Then he alledged many things, for the Popes Power in granting Provisions, to prove it was of Divine Right, and admonished and required them to give the Pope satisfaction in it, otherwise he laid out to them with tears, what mischiefs might follow, if he proceeded to censures; which will appear more fully from the Instrument, that will be found in the Collection at the end. But it seems the Parliament would do nothing for all this, for no Act neither of Repeal nor Explanation was passed.

But to no purpose.
Collection Number 41.

Yet it appears the Pope was satisfied with the Arch-bishops carriage in this matter, for he soon after restored him to the Exercise of his Legantine Power, as *Godwin* has it; only he by a mistake says, he was made

1531. made Legate, Anno 1428. whereas it was only a Restitution after a Censure.

The Clergy
exalt them-
selves.

Thus stood the Law of *England* in that matter, which was neither Repealed nor well Executed; for the Popes Usurpations still encreasing, those Statutes lay dead among the Records, and several Cardinals had procured and executed a Legantine Power, which was clearly contrary to them. And as Cardinal *Wolsey* was already brought under the lash for it, so it was now made use of; partly to give the Court of *Rome* apprehensions of what they were to expect from the King, if they went on to use him ill; and partly to proceed severely against all those of the Clergy, who adhered obstinately to the Interests of that Court; and to make the rest compound the matter, both by a full Submission and a considerable Subsidy. It was in vain to pretend, it was a publick and allowed Error, and that the King had not only connived at the Cardinals Proceedings, but had made him all that while his chief Minister: That therefore they were excusable in submitting to an Authority to which the King gave so great encouragement, and that if they had done otherwise they had been unavoidably ruined. For to all this it was answered, that the Laws were still in force, and that their Ignorance could not excuse them, since they ought to have known the Law; yet since the violation of it was so publick, though the Court proceeded to a Sentence, That they were all out of the Kings protection, and were liable to the pains in the Statutes; the King was willing, upon a reasonable Composition, and a full Submission, to pardon them.

Yet they compound.

And acknowledge the King
Supreme Head
of the Church
of England.
Lord Robert.

So in the Convocation of *Canterbury*, a Petition was brought in to be offered to the King. In the Kings Title, he was called, *the Protector and Supreme Head of the Church, and Clergy of England*. To this some opposition was made, and it was put off to another day; but by the Interposition of *Cromwell*, and others of the Kings Council, who came to the Convocation, and used Arguments to persuade them to it, they were prevailed with to pass it with that Title, at least none speaking against it: For when *Warham* Arch-bishop of *Canterbury* said, *That silence was to be taken for consent*, They cried out, *they were then all silent*: Yet it was moved by some to add these words to the Title, *in so far as is lawful by the Law of Christ*. But *Parker* says, The King disliked that Clause, since it left his Power still disputable; therefore it was cast out, and the Petition passed simply, as it was first brought in. Yet in that he was certainly misinformed, for when the Convocation of the Province of *York* demurred about the same Petition, and sent their Reasons to the King, why they could not acknowledge him *Supreme Head*, which (as appears by the Kings answer to them,) were chiefly founded on this, that the term *Head* was improper, and did not agree to any under Christ; the King wrote a long and sharp answer to them, and showed them, that words were not always to be understood in their strict sense, but according to the common acceptation. And among other things he showed what an Explanation was made in the Convocation of *Canterbury*, That it was *in so far as was agreeable to the Law of Christ*; by which it appears, that at that time the King was satisfied to have it pass any way, and so it was agreed to by nine Bishops (the Bishop of *Rocheſter* being one) and 52 Abbots and Priors, and the major part of the lower House of Convocation in the Province of *Canterbury*. Of which number it is very probable

Printed in the
Cathedral.

Antiquit. Britanica in vita
Warham.

Reginald

Reginald Pool was, for in his Book to the King, he says, he was then in *England*, and adds, that the King would not accept of the Sum the Clergy offered, unless they acknowledged him *Supream Head*; he being then Dean of *Exeter*, was of the lower House of Convocation; and it is not likely the King would have continued the Pensions, and other Church-Preferments he had, if he had refused to Sign that Petition and Submission. By it they prayed the King to accept 100000 *l.* in lieu of all punishments which they had incurred, by going against the Statutes of *Provisors*, and did promise for the future, neither to make, nor execute any Constitution without the Kings Licence; upon which he granted them a general Pardon: and the Convocation of the Province of *York*, offering 18340 *l.* with another Submission of the same nature afterwards, though that met with more opposition, they were also Pardoned.

When the Kings Pardon for the Clergy was brought into the House of Commons, they were much troubled to find themselves not included within it; for by the Statutes of *Provisors*, many of them were also liable, and they apprehended, that either they might be brought in trouble, or at least it might be made use of to draw a Subsidy from them: so they sent their Speaker with some of their Members, to represent to the King, the great grief of his Commons to find themselves out of his favour, which they concluded from the Pardon of the Pains of *Premunire* to his Spiritual Subjects, in which they were not included; and therefore prayed the King that they might be comprehended within it. But the King answered them, That they must not restrain his Mercy, nor yet force it; it was free to him either to execute, or mitigate the severity of the Law: That he might well grant his Pardon by his Great Seal without their assent, but he would be well advised before he pardoned them, because he would not seem to be compelled to it. So they went away, and the House was in some trouble: many blamed *Cromwell*, who was growing in favour, for this rough answer; yet the Kings Pardon was passed.

But his other Concerns made him judge it very unfit to send away his Parliament discontented, and since he was so easie to them as to ask no Subsidy, he had no mind to offend them; and therefore when the thing was over, and they out of hopes of it, he of his own accord sent another Pardon to all his Temporal Subjects, of their Transgressions of the Statutes of *Provisors* and *Premunire*; which they received with great joy, and acknowledged there was a just Temperature of Majesty and Clemency in the Kings Proceedings.

During this Session of Parliament, an unheard-of Crime was committed by one *Richard Rouse* a Cook, who on the 16th of *February*, Poisoned a Vessel of Yest that was to be used in Porridge, in the Bishop of *Rocheſter's* Kitchin, with which 17 Persons of his Family were mortally infected, and one of the Gentlemen died of it; and some poor People that were charitably fed with the remainder of it, were also infected, one Woman dying. The Person was Apprehended, and by Act of Parliament, Poisoning was declared *Treason*, and *Rouse* was attainted, and Sentenced to be Boiled to death, which was to be the punishment of Poisoning for all times to come: That the Terror of this unheard of Punishment might strike a Horror in all Persons at such an unexampled Crime. And the Sentence was executed in *Smithfield* soon after.

1535.

The Commons desire to be included in the King's Pardon. *Hall.*

Which the King afterwards grants.

One Attainted for Poisoning.

22 Hen. 8. Act. 15.

Hall.

Of this I take notice, the rather because of *Sunder's* Malice, who says, this

1531.

this *Rouge* was set on by *Anne Boleyn*, to make away the Bishop of *Rochester*, of which there is nothing on Record, nor does any Writer of that time so much as insinuate it. But persons that are set on to commit such Crimes, are usually, either conveyed out of the way, or secretly dispatched, that they may not be brought to an open Trial. And it is not to be imagined, that a Man that was employed by them that might have preferred him, and found himself given up and adjudged to such a death, would not have published their Names who set him on, to have lessened his own Guilt, by casting the load upon them that had both employed and detested him. But this must pass among the many other vile Calumnies, of which *Sanders* has been the Inventer, or Publisher, and for which he had already answered to his Judge.

1. 1. 1. 1.

The King
leaves the
Queen.

When the Session of Parliament was over, the King continued to ply the Queen with all the applications he could think of, to depart from her Appeal. He grew very Melancholy, and used no sort of Diversion, but was observed to be very pensive. Yet nothing could prevail with the Queen. She answered the Lords of the Council, when they pressed her much to it, *That she prayed God to send the King a quiet Conscience, but that she was his lawful Wife, and would abide by it, till the Court of Rome declared the contrary.* Upon which the King forbore to see her, or to receive any Tokens from her, and sent her word, to choose where she had a mind to live, in any of his Mannours. She answered, that to which place soever she were removed, *nothing could remove her from being his Wife.* Upon this answer the King left her at *Windsor*, the 14th of *July* and never saw her more. She removed first to *Moor*, then to *Easthamstead*, and at last to *Amptill*, where she stayed longer.

A disorder
among the
Clergy of *London*
about the
Subsidy.
Hall.

The Clergy went now about the raising of the 10000 *l.* which they were to pay in five years; and to make it easier to themselves, the Prelates had a great mind to draw in the Inferior Clergy to bear a part of the burden. The Bishop of *London* called a meeting of some Priests about *London*, on the first of *September*, to the Chapter-House at *St. Pauls*: He designed to have had at first only a small number, among whom he hoped it would easily pass, and that being done by a few, others would more willingly follow. But the matter was not so secretly carried, but that all the Clergy about the City hearing of it, went thither. They were not a little encouraged by many of the Laity, who thought it no unpleasant diversion to see the Clergy fall out among themselves. So when they came to the Chapter-House on the day appointed, the Bishops Officers would only admit some few to enter, but the rest forced the door and rushed in, and the Bishops Servants were beaten and ill used. But the Bishop seeing the Tumult was such, that it could not be easily quieted, told them all, *That as the State of men in this life was frail, so the Clergy through frailty and want of wisdom, had misdemeaned themselves towards the King, and had fallen in a Premunire, for which the King of his great Clemency was pleased to pardon them, and to accept of a little, in stead of the whole of their Benefices, which by the Law had fallen into his hand: Therefore he desired they would patiently bear their share in this burden.* But they answered, They had never meddled with any of the Cardinals Faculties, and so had not fallen in the *Premunire*; and that their Livings were so small, that they could hardly subsist by them. Therefore since the Bishops and Abbots were only Guilty, and had good Preferments, they only ought

to be punished, and pay the Tax; but that for themselves they needed not the Kings Pardon, and so would pay nothing for it. Upon which the Bishop's Officers threatened them, but they on the other hand (being encouraged by some Lay-men that came along with them) persisted in their denial to pay any thing; so that from high words the matter came to blows, and several of the Bishop's Servants were ill handled by them. But he to prevent a further Tumult, apprehending it might end upon himself, gave them good words, and dismissed the meeting with his blessing, and promised that nothing should be brought in Question that was then done. Yet he was not so good as his word; for he complained of it to the Lord Chancellor, who was always a great Favourer of the Clergy; by whose order fifteen Priests and five Lay-men were committed to several Prisons; but whether the Inferiour Clergy pay'd their proportion of the Tax or not, I have not been able to discover.

1531.

This year the State of Affairs beyond-Sea, changed very considerably. The Pope expected not only to recover *Florence* to his Family by the Emperors means, but also to wrest *Modena* and *Reggio* from the Duke of *Ferrara*, to which he pretended, as being Fiefs of the Papacy; and the Emperor having engaged by the former Treaty to restore them to him. But now that the Popes pretensions were appointed to be examined by some Judges delegated by the Emperor, they determined against the Pope, for the Duke of *Ferrara*: which so disgusted the Pope, that he fell totally from the Emperor, and did unite with the King of *France*, a Match being also projected between the Duke of *Orleans* (afterwards *Henry* the 2d.) and his Niece *Catharine de Medici*: which did work much on the Popes ambition, to have his Family Allied to so mighty a Monarch. So that now he became wholly *French*.

The Pope falls off to the French Faction.

The *French* King was also on account of this Marriage to resigne all the pretensions he had to any Territory in *Italy* to his younger Son; which as it would give less Umbrage to the other Princes of *Italy*, who liked rather to have a King's younger Son among them, than either the Emperor or the *French* King; so the Pope was wonderfully pleased to raise another great Prince in *Italy* out of his own Family. On these grounds was the Match at this time designed, which afterwards took effect; but with this difference, that by the *Dolphin's* death, the Duke of *Orleans* became King of *France*, and his Queen made the greatest Figure that any Queen of *France* had done for many Ages.

A Match projected between the Pope's Niece and the Duke of *Orleans*.

This change in the Popes mind might have produced another in the Kings Affairs, if he had not already gone so far, that he was less in fear of the Pope than formerly. He found the Credit of his Clergy was so low, that to preserve themselves from the contempt and fury of the people, they were forced to depend wholly on the Crown. For *Lutheranism* was then making a great progress in *England*, of which I shall say nothing here, being resolved at the end of this Book to give an account of the whole Course of it in those years that fall within this time. But what by the means of the new Preachers, what by the scandals cast on the Clergy, they were all at the Kings Mercy; so he did not fear much from them, especially in the Southern parts, which were the richest and best peopled. Therefore the King went on resolutely. The Pope on the other hand was in great perplexity, he saw *England* ready to be lost, and knew not what to do to rescue or preserve it. If he gave way to

1531.

what was lately done in the business of the *Premunire*, he must thereby lose the greatest advantages he drew from that Nation; and it was not likely that after the King had gone so far, he would undo what was done.

The Emperor
is so much
a War with
the Turks.

The Emperor was more remiss in prosecuting the Queens Appeal at *Rome*, for at that time the *Turk* with a most numerous and powerful Army was making an impression on *Hungary*, (which to the great scandal of the *most Christian King* was imputed to his Councils and Presents at the *Pont*) and all the Emperor's thoughts were taken up with this. Therefore as he gave the Protestant Princes of *Germany* some present satisfaction in Religion and other matters; so he sent over to *England*, and desired the Kings assistance against that vast Army of 300000 men that was falling in upon *Christendom*. To this the King made a general answer, that gave some hopes of assisting him. But at the same time the Protestant Princes, resolving to draw some advantage from that conjuncture of Affairs, and being courted by the *French King*, entered into a League with him, for the defence of the Rights of the Empire. And to make this firmer, the King was invited by the *French King* to joyn in it; to which he consented, and sent over to *France* a sum of Money to be employed for the safety of the Empire. And this provoked the Emperor to renew his endeavours in the Court of *Rome* for prosecuting the Queens Appeal.

The *French King* encouraged the King to go on with his Divorce, that he might totally Alienate him from the Emperor. The *French Writers* also add another Consideration, which seems unworthy of so great a King, that he himself being at that time so publick a Courtier of Ladies, was not ill pleased to set forward a thing of that nature. "But though Princes allow themselves their pleasures, yet they seldom Govern their Affairs by such Maximes.

1532.

The Parli-
ment com-
plains of the
Ecclesiastical
Courts.

Hall.

In the beginning of the next year a new Session of Parliament was held, in which the House of Commons went on to complain of many other grievances they lay under from the Clergy, which they put in a writing, and Presented it to the King. In it they complained of the proceedings in the Spiritual Courts, and especially their calling men before them, *ex officio*, and laying Articles to their charge, without any Accuser; and then admitting no Purgation, but causing the Party Accused, either to abjure, or to be burnt; which they found very grievous and intollerable. This was occasioned by some violent proceeding against some reputed Hereticks, of which an account shall be given afterwards. But those complaints were stifled, and great misunderstandings arose between the King and the House of Commons upon this following occasion.

But reject a
Bill about
Wards.

The Com-
mons Petition
that they may
be Dissolved.

There was a common practice in *England* of mens making such Settlements of their Estates by their Last Wills, or other Deeds, that the King and some great Lords were thereby defrauded of the advantages they made by *Wards*, *Marriages*, and *Primer Seison*. For regulating which, a Bill was brought in to the House of Peers, and assented to there; but when it was sent down to the House of Commons, it was rejected by them, and they would neither pass the Bill, nor any other Qualification of that Abuse. This gave the King great offence, and the House when they addressed to him about the proceedings of the Clergy, also prayed, *That he would consider what Cost, Charge, and Pains they had been at since the beginning of the Parliament, and that it would please his Grace of his Prince-*

ly

by Benignity to Dissolve his Court of Parliament, and that his Subjects might return into their Countries. To which the King answered, "That for their complaints of the Clergy, he must hear them also before he could give Judgment, since in Justice he ought to hear both Parties; but that they desiring the Redress of such Abuses, was contrary to the other part of their Petition; for if the Parliament were dissolved how could those things they complained of be amended? And as they complained of their long attendance, so the King had stayed as long, as they had done, and yet he had still patience, and so they must have, otherwise their grievances would be without Redress. But he did expostulate severely upon their rejecting the Bill about Deeds in prejudice of the Rights of the Crown. He said, he had offered them a great mitigation of what by the rigour of the Law he might pretend to; and if they would not accept of it, he would try the utmost severity that the Law allowed, and would not offer them such a favour again. Yet all this did not prevail, for the Act was rejected, and their complaint against the Clergy was also laid aside, and the Parliament was Prorogued till April next.

1532.

The King's Answer.

In this Parliament the Foundation of the Breach that afterwards followed with Rome, was laid, by an Act for restraining the payment of Annates to that Court, which since it is not Printed with the other Statutes, shall be found in the end of this Volume: The substance of it is as follows.

That great Sums of Money had been conveyed out of the Kingdom, under the Title of Annates or first Fruits to the Court of Rome, which they extorted by restraint of Bulls and other Writs; that it happened often by the frequent deaths of Arch-Bishops, and Bishops, to turn to the utter undoing of their Friends, who had advanced those Sums for them. These Annates were founded on no Law, for they had no other way of obliging the Incumbents of Sees to pay them, but by restraining their Bulls. The Parliament therefore considering that these were first begun to be payed, to defend Christendom against Infidels, but were now turned to a duty claimed by that Court against all Right and Conscience, and that vast Sums were carryed away upon that account, which from the Second year of King Henry the 7th to that present time amounted to 800000 Ducats, besides many other heavy Exactions of that Court, did declare that the King was bound by his Duty to Almighty God, as a good Christian Prince to hinder these oppressions. And that the rather, because many of the Prelates were then very Aged, and like to die in a short time, whereby vast Sums of Money should be carryed out of England, to the great Impoverishing of the Kingdom. And therefore all payments of first Fruits to the Court of Rome were put down and for ever restrained, under the pains of the forfeiture of the Lands, Goods, and Chattels of him that should pay them any more, together with the Profits of his See, during the time that he was velted with it. And in case Bulls were restrained in the Court of Rome, any person presented to a Bishoprick, should be notwithstanding Consecrated by the Arch-Bishop of the Province; or if he were presented to an Arch-Bishoprick, by any two Bishops in the Kingdom, whom the King should appoint for that end; and that being so Consecrated,

An Act against Annates. Collect. Numb. 41.

1532

“ they should be Invested, and enjoy all the Rights of their Sees in full
 “ and ample manner: yet that the Pope and Court of *Rome* might
 “ have no just cause of Complaint, the persons presented to Bishopricks
 “ are allowed to pay them *5 lib.* for the Hundred, of the clear Profits
 “ and Revenues of their several Sees. But the Parliament not willing
 “ to go to extremities, Remitted the final ordering of that Act to the
 “ King, that if the Pope would either charitably and reasonably put
 “ down the payment of *Annates*, or so moderate them, that they might
 “ be a tolerable burden, the King might at any time before *Easter* 1533.
 “ or before the next Session of Parliament, declare by his Letters Pa-
 “ tents whether the premises or any part of them should be observed
 “ or not, which should give them the full force and Authority of a
 “ Law. And that if upon this Act the Pope should vex the King, or
 “ any of his Subjects by Excommunications or other Censures, these not-
 “ withstanding the King should cause the Sacraments, and other Rites
 “ of the Church to be administred, and that none of these Censures
 “ might be published or Executed.

This Bill began in the House of Lords, from thence it was sent to the Commons, and being agreed to by them, received the Royal Assent, but had not that final Confirmation mentioned in the Act before the 9th of *July* 1533. and then by Letters Patents (in which the Act is at length recited) it was confirmed.

Parl. Rolls.

The Pope writes to the King about the Queens Appeal.

But now I come to open the final Conclusion of the Kings Suit at *Rome*. On the 25th of *January* “ the Pope wrote to the King, that he
 “ heard reports, which he very unwillingly believed, that he had put
 “ away his Queen, and kept one *Anne* about him as his Wife; which
 “ as it gave much Scandal, so it was an high Contempt of the Apo-
 “ stolick See, to do such a thing while his Suit was still depending,
 “ notwithstanding a Prohibition to the contrary. Therefore the Pope
 “ remembring his former merits, which were now like to be clouded
 “ with his present Carriage, did exhort him to take home his Queen,
 “ and to put *Anne* away; and not to continue to provoke the Empe-
 “ ror and his Brother by so high an Indignity, nor to break the Gene-
 “ ral peace of Christendome, which was its only security against the
 “ Power of the *Turk*. What answer the King made to this I do not find, but instead of that I shall set down the Substance of a Dispatch, which the King sent to *Rome* about this time, drawn from a Copy of it; to which the date is not added. But it being an answer to a Letter he received from the Pope the 7th of *October*, it seems to have been written about this time, and it concluding with a Credence to an Ambassador, I judge it was sent by Doctor *Bennet*, who was dispatched to *Rome* in *January* 1532. to shew the Pope the Opinions of Learned men, and of the Universities, with their Reasons. The Letter will be found in the end of this Volume, the Contents of it are to this purpose.

L. Bennet.

Collect.
 Nov. 4.

A Dispatch of
 the King to
 the Pope.

“ The Pope had writ to the King, in order to the Clearing all his
 “ scruples, and to give him quiet in his Conscience; of which the King
 “ takes notice, and is sorry that both the Pope and himself were so
 “ deceived in that matter; the Pope by trusting to the judgments of
 “ others, and writing whatever they suggested; and the King by de-
 “ pending so much on the Pope, and in vain expecting remedy from
 “ him

1532.

“ him so long. He imputes the mistakes that were in the Popes Letters, (which he says had things in them contrary both to Gods Law and Mans Law,) to the Ignorance and rashness of his Councillors: for which himself was much to be blamed, since he rested on their advice, and that he had not carried himself as became Christs Vicar, but had dealt both unconstantly and deceitfully: for when the Kings Cause was first opened to him, and all things that Related to it were explained; he had Granted a Commission, with a promise not to recall it, but to confirm the Sentence which the Legates should give: and a Decretal was sent over defining the cause. If these were justly granted, it was unjust to revoke them, but if they were justly revoked, it was unjust to grant them. So he presses the Pope, that either he could grant these things, or he could not, If he could do it, where was the Faith which became a Friend, much more a Pope since he had broke these promises: But if he said he could not do them, had he not then just cause to distrust all that came from him, when at one time he condemned what he had allowed at another. So that the King saw clearly he did not consider the ease of his Conscience, but other worldly respects; that had put him on Consulting so many Learned men, whose judgments differed much from those few that were about the Pope, who thought the Prohibition of such Marriages was only Positive, and might be dispensed with by the Pope: whereas all other Learned men thought the Law was Moral and indispensable. He perceived the Apostolick See was destitute of that Learning, by which it should be directed: and the Pope had oft professed his own Ignorance, and that he spake by other mens mouths; but many Universities in *England, France, and Italy*, had declared the Marriage unlawful, and the Dispensation null. None honoured the Apostolick See more than he had done, and therefore he was sorry to write such things if he could have been silent. If he should obey the Popes Letters, he would offend God and his own Conscience, and give scandal to those who condemned his Marriage: he did not willingly dissent from him without a very urgent cause, that he might not seem to despise the Apostolick See; therefore he desired the Pope would forgive the freedom that he used, since it was the Truth that drew it from him. And he added, that he intended not to Impugn the Popes Authority further, except he compelled him; and what he did was only to bring it within its first and Ancient Limits, to which it was better to reduce it, than to let it always run on headlong and do amiss; therefore he desired the Pope would Conform himself to the opinions of so many Learned men, and do his Duty and Office. The Letter ends with a Credence to the Ambassador.

The Pope seeing his Authority was declining in *England*, resolved now to do all he could to recover it, either by force or Treaty: and so ordered a Citation to be made of the King to appear in Person or by Proxie at *Rome*, to answer to the Queens appeal: upon which Sir *Edward Carne* was sent to *Rome*, with a new Character of *Excusator*.

“ His Instructions were to take the best Counsel for pleading an Ex-
 “ cuse of the Kings appearance at *Rome*. First, upon the grounds that
 “ might be found in the Canon Law; and those being not sufficient,

Sir Edward
 Carne sent to
 Rome.

“ he

1532.

he was to insist on the Prerogatives of the Crown of *England*, Doctor *Bennet* went with him, who had expressed much zeal in the Kings cause, though his great zeal was for Preferment, which by the most servile ways he always Courted. He was a forward bold man, and since there were many Threatnings to be used to the Pope and Cardinals, he was thought fittest for the employment, but was neither Learned nor discreet.

His Neglect on these taken from the Original Letters of Cardinal.

They came to *Rome* in *March*, where they found great heats in the Consistory about the Kings business. The Imperialists pressed the Pope to proceed, but all the wise and indifferent Cardinals were of another mind. And when they understood what an Act was passed about *Annates*; they saw clearly, that the Parliament was resolved to adhere to the King in every thing he intended to do against their Interests. The Pope expostulated with the Ambassadors about it, but they told him the Act was still in the Kings Power; and except he provoked him, he did not intend to put it in execution. The Ambassadors finding the Cardinal of *Ravenna* of so great reputation, both for Learning and Vertue, that in all matters of that kind his opinion was heard as an Oracle, and gave Law to the whole Consistory; they resolved to gain him by all means possible. And Doctor *Bennet* made a secret address to him, and offered him what Bishoprick either in *France* or *England* he would desire, if he would bring the Kings matter to a good issue. He was at first very shy, at length he said he had been oft deceived by many Princes, who had made him great Promises, but when their business was ended, never thought of performing them; therefore he would be sure: and so drave a Bargain, and got under Doctor *Bennets* hand a promise, of which a Copy being sent to the King, written by *Bennet* himself will be found at the end of this Volume;) Bearing, that he having Powers from the King for that effect, dated the 29th of *December* last, did promise the Cardinal for his help in the Kings affair, Monasteries or other Benefices in *France*, to the value of 6000 Ducats a year: and the first Bishoprick that fell vacant in *England*; and if it were not *Ely*, that when ever that See was vacant, upon his resigning the other, he should be provided with the Bishoprick of *Ely*; dated at *Rome* the 7th of *February* 1532. This I set down as one of the most Considerable Arguments that could be used to satisfy the Cardinals Conscience about the justice of the Kings cause. This Cardinal was the fittest to work secretly for the King, for he had appeared visible against him. I find also by other Letters, that both the Cardinals of *Ancona* and *Monte* (afterwards Pope *Julius* the 3d) were prevailed with, by arguments of the same nature, though I cannot find out what the Bargains were. *Providellus*, that was accounted the greatest Canonist in *Italy*, was brought from *Bononia*, and entertained, by the Ambassadors, to give Counsel in the Kings cause, and to plead his Excuse, from appearing at *Rome*. The plea was summed up in 28 Articles, which were offered to the Pope; and he admitted them to be examined in the Consistory, appointing three of them to be opened at a Session. But the Imperialists opposed that, and after fifteen of them had been heard, procured a new order that they should be heard in a Congregation of Cardinals before the Pope; pretending that a Consistory sitting

The Cardinal of *Ravenna* corrupted by Bribes. Collect. Nov. 43.

but

1532.

but once a week, and having a great deal of other Business, it would be long before the matter could be brought to any issue. So *Kerne* was served with a new order to appear in the Congregation the 3d. of *April* with this Certification, That if he appeared not they would proceed. Upon which he protested, that he would adhere to the former Order: yet being warned the second time, he went first and protested against it, which he got entered in the Datary. This being considered in the Congregation, they renewed the Order of hearing it in the Consistory on the 10th. of *April*, and then *Providellus* opened three Conclusions. Two of them related to *Kerne's* Powers, the third was concerning the Safety of the place to both parties. But the Imperialists and the Queens Council being dissatisfied with this Order would not appear. Upon which *Kerne* complained of their Contumacy, and said, By that it was visible they were distrustful of their Cause. On the 14th. of *April* a new intimation was made to *Kerne* to appear on the 17th. with his Advocates, to open all the rest of the Conclusions, but he according to the first Order would only plead to three of them, and selected the 19, 20, and 21; (what these related to I find not.) Upon which *Providellus* pleaded and answered the Objections that did seem to militate against them, but neither would the Imperialists appear that Session.

Collect.
Nov. 35

In *June* news were brought to *Rome*, which gave the Pope great offence: A Priest had Preached for the Popes Authority in *England*, and was for that cast into Prison. And another Priest being put in prison by the Archbishop of *Canterbury*, upon suspicion of Heresie, had appealed to the King as the Supreme Head: upon which he was taken out of the Archbishops hands, and being examined in the Kings Courts was set at liberty. This the Pope resented much, but the Embassadors said, all such things might have been prevented, if the King had got Justice at the Popes hands.

The King also at this time desired a Bull for a Commission to erect six new Bishopricks, to be endowed by Monasteries that were to be suppressed. This was expedited and sent away at this time: And the old Cardinal of *Ravenna* was so jealous, that the Ambassadors were forced to promise him the Bishoprick of *Chester*, (one of the new Bishopricks) with which he was well satisfied, having seen by a particular state of the Endowment that was designed for it, what advantage it would yield him. But he had declared himself so openly before against the Reasons for the Excuse, that he could not serve the King in that matter, but in the main Cause he undertook to do great service, and so did the Cardinals *De Monte* and *Ancona*.

A Bull for
erecting new
Bishopricks.

Upon the 27th. of *June* the Debate was brought to a Conclusion about the Plea Exensatory; and when it was expected, that the Pope should have given sentence against the Articles, he admitted them all *Si & prout de jure*. Upon which the Imperialists made great Complaints: The Cardinals grew weary of the length of the Debate, since it took up all their time; but it was told them, the matter was of great importance, and it had been better for them not to have proceeded so precipitately at first, which had now brought them into this trouble, and that the King had been at much pains and trouble on their account; therefore it was unreasonable for them to complain, who were put to no other trouble, but to sit in their Chairs two or three hours in a week to hear the Kings

De-

1552.

Defences. The Imperialists had also occasioned the Delays, though they complained of them; by their Cavils, and Allegations of Laws and Decisions that never were made, by which much time was spent. But it was objected, That the Kings Excuse for not coming to *Rome*, because it was too remote from his Kingdom, and not safe, was of no force, since the place was safe to his Proxy. And the Cardinal of *Ravenna* pressed the Ambassadors much to move the King, instead of the Excusatory Process to send a Proxy, for examining and discussing the Merits of the Cause, in which it would be much easier to advance the Kings matter; and that he having appeared against the King in this Process, would be the less suspected in the other.

The Pope desires the King would submit to him.

Collect.
N^o. 45.

The business being further considered in three Sessions of the Consistory, it was resolved, that since the Vacation was coming on, they would neither allow of, nor reject the Kings Excusatory Plea; but the Pope and College of Cardinals would write to the King, intreating him to send a Proxy for judging the Cause against the Winter. And with this *Bonner* was sent over, with Instructions from the Cardinals that were gained to the King, to represent to him that his Excusatory Plea could not be admitted; for since the Debate was to be, whether the Pope could grant the Dispensation or not, it could not be committed to Legates, but must be judged by the Pope and the Consistory. He was also ordered to assure the King, that the Pope did now lean so much to the *French* Faction, that he needed not fear to refer the matter to him.

A Session of
Parl.

But while these things were in debate at *Rome*, there was another Session of Parliament in *April*; and then the King sent for the Speaker of the House of Commons, and gave him the Answer which the Clergy had drawn to the Addresses they made in the former Session about their Courts. The King himself seemed not at all pleased with it, but what the House did in it does not appear, further than that they were no way satisfied with it. But there happened another thing that offended the King much: One *Tempe* of the House of Commons moved, that they should address to the King to bring the Queen back to the Court, and ran out upon the Inconveniencies that were like to follow if the Queen were put away, particularly the ill consequence of the Illigitation of the Princess. Upon this the King took occasion (when he gave them the Clergies Answer) to tell them, that he wondered at that motion made in their House, for the matter was not to be determined there. It touched his Soul; he wished his marriage were good, but the Doctors and Learned men had determined it to be null and detestable; and therefore he was obliged in Conscience to abstain from her, which he assured them flowed from no Lust or foolish Appetite. He was then 41 years old and at that Age those Heats abate. But except in *Spain* or *Portugal* it had not been heard of, that a man married two Sisters; and that he never heard, that any Christian man before himself had married his Brothers Wife: Therefore he assured them his Conscience was troubled, which he desired them to report to the House. In this Session the Lord Chancellour came down to the Commons, with many of the Nobility about him, and told them the King had considered the Marches between *England* and *Scotland*, which were uninhabited on the *English* side, but well peopled on the *Scottish*; and that laid *England* open

One moves
for bringing
the Queen to
Court.

At which the
King is offend-
ed.

to the Incurſion of the *Scots*; therefore the King intended to build Houſes there, for planting the *Engliſh* ſide. This the Lords liked very well, and thought it convenient to give the King ſome Aids for the Charges of ſo neceſſary a Work, and therefore deſired the Commons to conſult about it. Upon which the Houſe voted a Subſidy of a Fifteenth: But before the Bill could be finiſhed the Plague broke out in *London*, and the Parliament was Prorogued till *February* following. On the 11th of *May* (three days before the Prorogation) the King ſent for the Speaker of the Houſe of Commons, and told him, “ That he found upon Inquiry, that all the Prelates, whom he had looked on as wholly his Subjects, were but half Subjects; for at their Conſecration they ſwore an Oath quite contrary to the Oath they ſwore to the Crown; ſo that it ſeemed they were the Popes Subjects rather than his. Which he referred to their care, that ſuch order might be taken in it, that the King might not be deluded. Upon which the two Oaths that the Clergy ſwore to the King and the Pope, were read in the Houſe of Commons, but the Conſequence of them will be better underſtood by ſetting them down.

1532.

A Subſidy is voted.

The King reminds the Oaths which the Clergy ſwore to be conſidered by the Commons.

The Oath to the Pope.

“ I *John* Biſhop or Abbot of *A.* from this hour forward ſhall be faithful and obedient to *St. Peter*, and to the Holy Church of *Rome*, and to my Lord the Pope and his Succeſſors canonically enteriſg. I ſhall not be of counſel nor conſent, that they ſhall loſe either Life or Member, or ſhall be taken, or ſuffer any violence or any wrong by any means. Their Counſel to me credited by them, their Meſſengers or Letters I ſhall not willingly diſcover to any perſon. The Papacy of *Rome*, the Rules of the Holy Fathers, and the Regality of *St. Peter*, I ſhall help and maintain, and defend againſt all men. The Legate of the See-Apoſtolick going and coming I ſhall honourably entreat. The Rights, Honours, Priviledges, Authorities of the Church of *Rome*, and of the Pope and his Succeſſors, I ſhall cauſe to be conſerved, defended, augmented, and promoted. I ſhall not be in Council, Treaty, or any act in the which any thing ſhall be imagined againſt him or the Church of *Rome*, their Rights, Seats, Honours, or Powers. And if I know any ſuch to be moved or compaſſed, I ſhall reſiſt it to my power, and as ſoon as I can I ſhall advertiſe him, or ſuch as may give him knowledge. The Rules of the Holy Fathers, the Decrees, Ordinances, Sentences, Diſpoſitions, Reſervations, Proviſions, and Commandments Apoſtolick, to my power I ſhall keep, and cauſe to be kept of others. Hereticks, Schiſmaticks, and Rebels to our Holy Father and his Succeſſors, I ſhall reſiſt and perſecute to my power. I ſhall come to the Synod when I am called, except I be letted by a Canonical Impediment. The Thresholds of the Apoſtles I ſhall viſit yearly perſonally, or by my Deputy. I ſhall not alienate or ſell my Poſſeſſions without the Popes counſel. So God help me and the Holy Evangelists.

Their Oath to the Pope.

1532.

The Oath to the King.

Their Oath to
the King.

“ I *John* Bishop of *A.* utterly renounce and clearly forsake all such
 “ Clauses, Words, Sentences, and Grants, which I have or shall have
 “ hereafter of the Popes Holiness, of and for the Bishoprick of *A.* that
 “ in any wise hath been, is, or hereafter may be hurtful or prejudicial to
 “ your Highness, your Heirs, Successors, Dignity, Priviledge, or Estate-
 “ Royal. And also I do swear, That I shall be faithful and true, and
 “ Faith and Truth I shall bear to you my Sovereign Lord, and to your
 “ Heirs Kings of the same, of Life and Limb, and yearly Worship above
 “ all Creatures, for to live and dye with you and yours against all Peo-
 “ ple. And diligently I shall be attendant to all your needs and business
 “ after my wit and power, and your Counsel I shall keep and hold, know-
 “ ledging my self to hold my Bishoprick of you only, beseeching you
 “ of Restitution of the Temporalties of the same; promising as before
 “ that I shall be a faithful, true and obedient Subject to your said High-
 “ ness, Heirs, and Successors, during my Life; and the Services and
 “ other things due to your Highness for the Restitution of the Tempo-
 “ ralties of the same Bishoprick, I shall truly do and obediently perform.
 “ So God me help and all Saints.

More laid
down his Of-
fice.

The Contradiction that was in these was so visible, that it had soon produced a severe Censure from the House, if the Plague had not hindered both that and the Bill of Subsidy. So on the 14th of May the Parliament was prorogued. Two days after Sir *Thomas More* Lord Chancellor, having oft desired leave to deliver up the Great Seal, and be discharged of his Office, obtained it; and Sir *Thomas Audley* was made Lord Chancellor. *More* had carried that Dignity with great temper, and lost it with much joy. He saw now how far the Kings Designs went; and though he was for cutting off the Illegal Jurisdiction, which the Popes exercised in *England*, and therefore went cheerfully along with the Sute of *Præmunire*; yet when he saw a total Rupture like to follow, he excused himself, and retired from Business with a Greatness of Mind, that was equal to what the ancient Philosophers pretended in such cases. He also disliked *Anne Boleyn*, and was persecuted by her Father, who studied to fasten some Criminal Imputations on him about the discharge of his Employment; but his Integrity had been such, that nothing could be found to blemish his Reputation.

An Enterview
with the French
King.

In *September* following the King created *Anne Boleyn* Marchioness of *Pembroke*, to bring her by degrees up to the Height for which he had designed her. And in *October* he passed the Seas, and had an Enterview with the *French King*; where all the most obliging Complements that were possible passed on both sides with great Magnificence, and a firm Union was concerted about all their Affairs. They published a League that they made to raise a mighty Army next year against the *Turk*; but this was not much considered, it being generally believed that the *French King* and the *Turk* were in a good Correspondence. As for the matter of the Kings Divorce, *Francis* encouraged him to go on in it, and in his intended Marriage with *Anne Boleyn*, promising if it were question-
ed

ed to assist him in it: And as for his appearance at *Rome*, as it was certain he could not go thither in Person, so it was not fit to trust the secrets of his Conscience to a Proxy. The *French King* seemed also resolved to stop the payments of Annates and other Exactions of the Court of *Rome*, and said he would send an Ambassador to the Pope, to ask Redress of these, and to protest, that if it were not granted, they would seek other remedies by Provincial Councils: And since there was an Interview designed between the Pope and the Emperor at *Bononia* in *December*, the *French King* was to send two Cardinals thither to procure Judges for ending the business in *England*. There was also an Interview proposed between the Pope and the *French King*, at *Nice* or *Avignon*. To this the King of *England* had some Inclinations to go for ending all differences, if the Pope were well disposed to it.

Upon this Sir *Thomas Eliot* was sent to *Rome* with answer to a message the Pope had sent to the King, from whose Instructions both the substance of the message and of the answer may be gathered. "The Pope had offered to the King, that if he would name any indifferent place out of his own Kingdom, he would send a Legate and two Auditors of the *Rota* thither, to form the Process, reserving only the Sentence to himself. The Pope also proposed a Truce of three or four years, and promised that in that time he would call a general Council. For this message the King sent the Pope thanks, but for the Peace he could receive no propositions about it without the concurrence of the *French King*; and though he did not doubt the justice of a general Council, yet considering the state of the Emperors Affairs at that time, with the *Lutherans*, he did not think it was then reasonable to call one. That as for sending a Proxy to *Rome*, if he were a private Person he could do it, but it was a part of the Prerogative of his Crown, and of the Privileges of his Subjects, That all Matrimonial Causes should be originally judged within his Kingdom by the *English Church*, which was consonant to the general Councils and Customs of the Ancient Church, whereunto he hoped the Pope would have regard: And that for keeping up his Royal Authority, to which he was bound by Oath, he could not without the consent of the Realm, submit himself to a Foreign Jurisdiction; hoping the Pope would not desire any violation of the Immunities of the Realm, or to bring these into publick Contention, which had been hitherto enjoyed without intrusion or molestation. The Pope had confessed that without an urgent cause, the Dispensation could not be granted. This the King laid hold on, and ordered his Ambassador to shew him that there was no War nor appearance of any between *England* and *Spain* when it was granted. To verifie that, he sent an attested Copy of the Treaty between his Father and the Crown of *Spain* at that time: By the words of which it appeared that it was then taken for granted, that Prince *Arthur* had Consummated the Marriage, which was also proved by good Witnesses. In fine, since the thing did so much concern the Peace of the Realm, it was fitter to judge it within the Kingdom than any where else; therefore he desired the Pope would remit the discussing of it to the Church of *England*, and then confirm the Sentence they should give. To the obtaining of this, the Ambassador was to use all possible diligence, yet if he found real intentions in the Pope to satisfy the King, he was not to insist on that

1522.

Eliot sent to
Rome with In-
structions.
Cant. lib. 11.
B. 13.

1532.

“ as the Kings final Resolution: And to let the Cardinal of *Ravenna* see,
 “ that the King intended to make good what was promised in his name,
 “ the Bishoprick of *Coventry* and *Litchfield* falling vacant, he sent him the
 “ offer of it, with a promise of the Bishoprick of *Ely* when it should be
 “ void.

The King
 married *Anne*
Bolyn, on the 14th
 of *November*, and *Sar-*
denia.

Soon after this he married *Anne Boleyn*, on the 14th of *November*, upon his landing in *England*, but *Stow* says without any ground, that it was on the 25th of *January*. *Rowland Lee* (who afterward got the Bishoprick of *Coventry* and *Litchfield*) did officiate in the Marriage. It was done secretly in the presence of the Duke of *Norfolk* and her Father, her Mother, and Brother, and Dr. *Cranmer*. The grounds on which the King did this, were, That his former Marriage being of it self null, there was no need of a Declarative Sentence after so many Universities and Doctors had given their Judgments against it. Soon after the Marriage she was with Child, which was looked on as a signal Evidence of her Chastity, and that she had till then kept the King at a due distance.

An interview
 between Pope
 and Emperor.

But when the Pope and the Emperor met at *Bononia*, the Pope expressed great Inclinations to favour the *French King*, from which the Emperor could not remove him, nor engage him to accept of a Match for his Neice *Katherine de Medici* with *Francis Sforza* Duke of *Milan*. But the Pope promised him all that he desired as to the King of *England*, and so that matter was still carried on. Dr. *Bennet* made several Propositions to end the matter, either that it should be judged in *England*, according to the Decree of the Council of *Nice*, and that the Arch-bishop of *Canterbury* with the whole Clergy of his Province should determine it, or that the King should name one, either Sir *Thomas More* or the Bishop of *London*, the Queen should name another, the *French King* should name a third, and the Arch-bishop of *Canterbury* to be the fourth; or that the Cause should be heard in *England*, and if the Queen did Appeal, it should be referred to three Delegates, one of *England*, another of *France*, and a third to be sent from *Rome*, who should sit and judge the Appeal in some indifferent place. But the Pope would hearken to none of these Overtures, since they were all directly contrary to that height of Authority, which he resolved to maintain: Therefore he ordered *Capifucci* the Dean of the *Rota*, to cite the King to answer to the Queens Appeal. *Karne* at *Rome* protested against the Citation, since the Emperor's Power was so great about *Rome*, that the King could not expect justice there; and therefore desired they would desist, otherwise the King would Appeal to the Learned Men in Universities; and said there was a nullity in all their proceedings, since the King was a Sovereign Prince, and the Church of *England* a free Church, over which the Pope had no just Authority.

1533.

A Session of
 Parliament.

But while this depended at *Rome*, another Session of Parliament was held in *England*, which began to sit on the 4th of *February*. In this the Breach with *Rome* was much forwarded by the Act they passed against all Appeals to *Rome*. “ The Preamble bears, That the Crown of *England*
 “ was Imperial, and that the Nation was a compleat Body within it self,
 “ with a full Power to give Justice in all Cases Spiritual as well as Tem-
 “ poral; and that in the Spirituality as there had been at all times, so
 “ there were them men of that sufficiency and integrity, that they might
 “ declare and determine all doubts within the Kingdom; and that seve-

An Act against
 Appeals to
Rome. 24 *Hen*.
 8. Act 22.

“ ral

"ral Kings, as *Edward* the first, *Edward* the third, *Richard* the second, 1532.
 "and *Henry* the fourth, had by several Laws preserved the Liberties of
 "the Realm, both Spiritual and Temporal, from the annoyance of the
 "See of *Rome*, and other forreign Potentates; yet many inconveniences
 "had risen by Appeals to the See of *Rome* in Causes of Matrimony, Di-
 "vorses, and other Cases, which were not sufficiently provided against
 "by these Laws; by which not only the King and his Subjects were put
 "to great charges, but Justice was much delayed by Appeals, and *Rome*
 "being at such a distance, Evidences could not be brought thither nor
 "Witnesses so easily as within the Kingdom: Therefore it was Enacted,
 "That all such Causes, whether relating to the King, or any of his Subjects,
 "were to be determined within the Kingdom in the several Courts to
 "which they belonged, notwithstanding any Appeals to *Rome*, or Inhi-
 "bitions and Bulls from *Rome*; whose Sentences should take effect, and
 "be fully executed by all Inferior Ministers; and if any Spiritual Persons
 "refused to execute them because of Censures from *Rome*, they were to
 "suffer a years Imprisonment, and Fine and Ransom at the Kings Will;
 "and if any Persons in the Kings Dominions procured or executed any
 "Process or Censures from *Rome*, they were declared liable to the pains
 "in the Statute of *Provisors* in the 16th of *Richard* the second. But that
 "Appeals should only be from the Arch-Deacon or his Official to the Bi-
 "shop of the Diocese, or his Commissary, and from him to the Arch-bishop
 "of the Province, or the Dean of the Arches, where the final Determi-
 "nation was to be made without any further Process, and in every Pro-
 "cess concerning the King or his Heirs and Successors, an Appeal should
 "lie to the upper House of Convocation, where it should be finally De-
 "termined, never to be again called in question.

As this Bill passed, the sense of both Houses of Parliament about the
 Kings Marriage did clearly appear, but in the Convocation the business
 was more fully debated. The Convocation of the Province of *Canter-*
bury was at this time destitute of its Head and Principal Member. For
Warham Arch-bishop of *Canterbury* was dead since *August* last year. He
 was a great Canonist, an able States-man, a dextrous Courtier, and a
 favourer of Learned Men. He always hated Cardinal *Wolsey*, and would
 never stoop to him, esteeming it below the Dignity of his See. He was
 not so peevishly engaged to the Learning of the Schools as others were,
 but set up and encouraged a more generous way of Knowledge; yet he
 was a severe persecutor of them whom he thought Hereticks, and enclin-
 ed to believe idle and Fanatical People, as will afterwards appear, when
 the Impostures of the Maid of *Kent* shall be related.

The King saw well of how great importance it was to the designs he
 was then forming, to fill that See, with a Learned, Prudent, and Reso-
 lute man; but finding none in the Episcopal Order that was qualified to
 his mind, and having observed a native simplicity joyned with much cou-
 rage, and tempered with a great deal of wisdom, in Dr. *Cranmer*, who was
 then Negotiating his business among the Learned men of *Germany*, he
 of his own accord without any addresses from *Cranmer*, designed to raise
 him to that Dignity, and gave him notice of it, that he might make hast
 and come home to enjoy that reward which the King had appointed for
 him. But *Cranmer* having received this, did all he could to excuse him-
 self from the burden which was coming upon him; and therefore he re-

Wolsey's
 Death, Aug.
 23.

The King re-
 solves to Pro-
 mote *Cranmer*.

Fxx.

returned

1533.

turned very slowly to *England*, hoping that the Kings thoughts cooling, some other person might step in between him and a Dignity, of which having a just and primitive sense, he did look on it with fear and apprehension, rather than joy and desire. This was so far from setting him back, that the King (who had known well what it was to be importuned by ambitious and aspiring Church-men, but had not found it usual that they should decline and fly from Preferment) was thereby confirmed in his high opinion of him; and neither the delays of his Journey, nor his Intreaties to be delivered from a Burden, which his Humility made him imagine himself unable to bear, could divert the King. So that though six months elapsed before the thing was settled, yet the King persisted in his Opinion, and the other was forced to yield.

of the Bulls In the end of *January* the King sent to the Pope for the Bulls for *Crammers* Promotion; and though the Statutes were passed against procuring more Bulls from *Rome*, yet the King resolved not to begin the breach till he was forced to it by the Pope. It may be easily imagined, that the Pope was not hearty in this Promotion, and that he apprehended ill consequences from the Advancement of a Man, who had gone over many Courts of Christendome, disputing against his Power of Dispensing, and had lived in much Familiarity with *Osander* and the *Lutherans* in *Germany*: Yet on the other hand he had no mind to precipitate a Rupture with *England*; therefore he consented to it, and the Bulls were expedited, though instead of *Annates* there was only 900 Duckats paid for them.

They were the last Bulls that were received in *England* in this Kings Reign; and therefore I shall give an account of them, as they are set down in the beginning of *Crammers* Register. By one Bull he is upon the Kings Nomination, promoted to be Arch-bishop of *Canterbury*, which is directed to the King. By a second directed to himself, he is made Arch-bishop. By a third he is absolved from all Censures. A fourth is to the Suffragans. A fifth to the Dean and Chapter. A sixth to the Clergy of *Canterbury*. A seventh to all the Laity in his See. An eighth to all that held Lands of it, requiring them to receive and acknowledge him as Arch-bishop. All these bear date the 21st of *February*, 1533. By a ninth Bull dated the 22^d of *February* he was ordained to be consecrated, taking the Oath that was in the *Pontifical*. By a tenth Bull dated the second of *March* the Pall was sent him. And by an eleventh of the same Date the Arch-bishop of *York* and the Bishop of *London* were required to put it on him. These were the several Artifices to make Compositions high, and to enrich the Apostolical Chamber, for now that about which *St. Peter* gloried, that he had none of it (*neither Silver nor Gold*) was the thing in the World for which his Successors were most careful.

When these Bulls were brought into *England*, *Thomas Cranmer* was on the 13th of *March* consecrated by the Bishops of *Lincoln*, *Excter*, and *St. Asaph*. But here a great Scruple was moved by him concerning the Oath that he was to swear to the Pope, which he had no mind to take; and Writers near that time say, the dislike of that Oath was one of the motives that made him so unwillingly accept of that Dignity. He declared, that he thought there were many things settled by the Laws of the Popes, which ought to be reformed, and that the Obliga-

tion

tion which that Oath brought upon him, would bind him up from doing his Duty both to God, the King, and the Church. But this being communicated to some of the Canonists and Casuists, they found a temper that agreed better with their Maxims, than *Cramers* sincerity; which was, that before he should take the Oath, he should make a good and formal Protestation, That he did not intend thereby to restrain himself from any thing that he was bound to either by his Duty to God, or the King, or the Countrey; and that he renounced every thing in it that was contrary to any of these. This Protestation he made in *St. Stephens* Chappel at *Westminster*, in the hands of some Doctors of the Canon Law before he was consecrated, and he afterwards repeated it when he took the Oath to the Pope; by which if he did not wholly save his Integrity, yet it was plain he intended no Cheat, but to act fairly and above board.

1533.
His Protestation about his Oath to the Pope.

As soon as he was consecrated, and had performed every thing that was necessary for his Investiture, he came and sat in the Upper House of Convocation. There were there at that time hot and earnest Debates upon these two Questions; Whether it was against the Law of God, and Indispensable by the Pope, for a man to marry his Brothers Wife, he being dead without Issue, but having consummated the Marriage? And whether Prince *Arthur* had consummated his Marriage with the Queen? As for the first, it was brought first into the Lower House of Convocation, and when it was put to the Vote, 14 were for the Affirmative, 7 for the Negative; one was not clear, and another voted the Prohibition to be Moral, but yet dispensable by the Pope. In the Upper House it was long debated, *Stokesly* Bishop of *London* arguing for the Affirmative, and *Fisher* Bishop of *Rocheſter* for the Negative. The Opinions of 19 Universities were read for it, and the one House being as full as the other was empty, 216 being present either in person or by Proxy, it was carried in the Affirmative *Nemine contradicente*; those few of the Queens Party that were there it seems going out. For the other Question about the Matter of Fact, it was remitted to the Faculty of the Canon Law, (it being a matter that lay within their Studies) whether the Presumptions were violent, and such as in the course of Law must be look'd on as good Evidences of a thing that was secret, and was not capable of formal proof? They all except five or six were for the Affirmative, and all the Upper House confirmed this, the Bishop of *Bath* and *Wells* only excepted.

Art. B. in the
Cramers.

In this account it may seem strange, that there were but 23 persons in the Lower House of Convocation, and 216 in the Upper House. It is taken from an unquestioned Authority, so the matter of Fact is not to be doubted. The most Learned Sir *Henry Spelman* has in no place of his Collection of our Councils, considered the Constitution of the two Houses of Convocation; and in none of our Records have I been able to discover of what persons they were made up in the Times of Popery: and therefore since we are left to conjecture, I shall offer mine to the Learned Reader. It is, that none sat in the Lower House, but those who were deputed by the Inferior Clergy; and that Bishops, Abbots Mitered and not Mitered, and Priors, Deans and Arch-deacons, sat then in the Upper House of Convocation. To which I am induced by these two Reasons: It is probable that all who were declared *Prelates* by the

1532. the Pope, and had their Writ to sit in a General Council, had likewise a right to come to the Upper House of Convocation, and sit with the other Prelates. And we find in the Tomes of the Councils, that not only Abbots and Priors, but Deans and Arch-deacons were summoned to the fourth Council in the *Literar*, and to that at *Vienna*. Another Reason is, that their sitting in two Houses (for in all other Nations they sit together) looks as if it had been taken from the Constitution of our Parliament, in which all that have Writs personally sit in the Lords House; and those who come upon an Election sit in the Lower House. So it is not improbable, that all who were summoned personally sat in the Upper House, and those who were returned with an Election, sat in the Lower House of Convocation.

This Account of that Convocation I take from that Collection of the *British Antiquities*, which is believed to have been made by *Matthew Parker*, who lived at that time, and was afterwards Arch-bishop of *Canterbury*. But the Convocation Books being burnt, there are no Records to be appealed to; yet it is not to be supposed, that in a Matter of Fact that was so publick and well known, any man (especially one of that high Rank) would have delivered Falshoods, while the Books were yet extant that would have disproved them.

New Endeavours to make the Queen submit.

But in vain.

The Church of *England* having in her Representative made such a full Decision, nothing remained but to give Judgment, and to declare the Marriage Null. The thing was already determined, only the Formality of a Sentence Declarative was wanting. But before they proceeded to that, a new Message was sent to the Queen, to lay all that had passed before her, and to desire her to acquiesce in the Opinions of so many Universities and Learned Men. But she still persisted in her Resolution to own her Marriage, and to adhere to her Appeal till the Pope should judge in it. And when it was told her, that the King would settle the Joynture that she was to have by his Brother, and that the Honour of Princesses of *Wales* should still be paid her, she rejected it. But the new Queen was now with child, and brought forth Queen *Elizabeth* the 7th of *September* this year; from which looking backwards nine months, to the beginning of *December*, it shews that she must have been married at or before that time: for all the Writers of both sides agree, that she was married before she conceived with child. The King therefore thought not fit to conceal it much longer, so on *Easter* Eve she was declared Queen of *England*. It seems it was not thought needful at that time to proceed to any further Sentence about the former Marriage, otherwise I cannot see what made it be so long delayed, since the thing was in their power now, as well as after. And it was certainly a preposterous Method to judge the first Marriage Null, after the second was published. So that it seems more probable, they did not intend any Sentence at all, till afterwards perhaps upon Advertisements from beyond Sea, they went on to a formal Process. Nor is it unlikely that the King remembering the old Advice that the Pope sent him, once to marry a second Wife, and then to send for a Commission to try the matter, which the Pope was willing to confirm, though he would not seem to allow it originally, resolved to follow this Method; for the Pope was now closing with *Francis*, from which Union the King had reason to expect great Advantages.

What

Whatsoever were the Reasons of the Delay, the Process was framed in this Method. First, *Cramer* wrote to the King, that the World had been long scandalized with his Marriage, and that it lay on him as his Duty to see it tried and determined; therefore craved his Royal Leave to proceed in it. Which being obtained, both the King and Queen were cited to appear before the Archbishop, at *Dunstable* the 20th. of *May*, and the Archbishop went thither with the Bishops of *London*, *Winchester* (*Gardiner*), *Bath and Wells*, and *Lincoln*, and many Divines and Canonists. That place was chosen because the Queen lay then very near it at *Amphill*, and so she could not pretend ignorance of what was done; and they needed not put many days in the Citation, but might end the Process so much the sooner. On the 10th. of *May* the Archbishop sat in Court, and the King appeared by Proxy, but the Queen appeared not. Upon which she was declared *Contumax*, and a second Citation was issued out, and after that a third: But she intended not to appear, and so she was finally declared *Contumax*. Then the Evidences that had been brought before the Legates, of the Consummation of the Marriage with Prince *Arthur*, were read. After that the Determinations of the Universities, and Divines, and Canonists, were also produced and read. Then the Judgments of the Convocations of both Provinces were also read, with many other Instruments, and the whole merits of the Cause were opened. Upon which after many Sessions, on the 23th. of *May* Sentence was given with the Advice of all that were there present, declaring it only to have been a Marriage *de facto*, but not *de jure*, pronouncing it Null from the beginning. One thing is to be observed, That the Archbishop in the Sentence is called, *The Legate of the Apostolick See*. Whether this went of course as one of his Titles, or was put in to make the Sentence firmer, the Reader may judge. Sentence being given, the Archbishop with all the rest returned to *London*; and five days after on the 28th. of *May*, at *Lambeth*, by another Judgment he in general words (no Reasons being given in the Sentence) confirmed the Kings Marriage with the new Queen *Anne*, and the first of *June* she was crowned Queen.

1533
Cramer proceeds to a Sentence of Divorce taken from the Originals. See lib. 6. fo. 6. 10

Collect. 17. mb. 47.

When this great Business, which had been so long in agitation, was thus concluded, it was variously censured as men stood affected. Some approved the Kings Proceedings as Canonical and Just, since so many Authorities, which in the intervall of a General Council were all that could be had, (except the Pope be believed *Infallible*) had concurred to strengthen the Cause; and his own Clergy had upon a full and long examination judged it on his side. Others, who in the main agreed to the Divorce, did very much dislike the Kings second Marriage before the first was dissolved; for they thought it against the common course of Law, to break a Marriage without any publick Sentence; and since one of the chief politick Reasons that was made use of in this Suit, was to settle the Succession of the Crown, this did embroil it more, since there was a fair colour given to except to the Validity of the second Marriage, because it was contracted before the first was annulled. But to this others answered, That the first Marriage being judged by the Interpreters of the Doctrine of the Church, to have been Null from the beginning, there was no need of any Sentence, but only for Form. And all concluded, it had been better there had been no Sentence at all, than one so late.

The Censure is past at that time.

1533

Some excepted to the Archbishop of *Canterbury's* being Judge, who by his former Writings and Disputes had declared himself partial. But to this it was answered, That when a man changes his Character, all that he did in another Figure is no just Exception: so Judges decide Causes in which they formerly gave Counsel; and Popes are not bound to the Opinions they held when they were Divines or Canonists. It was also said, That the Archbishop did only declare in Legal Form, that which was already judged by the whole Convocation of both Provinces. Some wondered at the Popes stiffness, that would put so much to hazard, when there wanted not as good Colours to justify a Bull, as they had made use of to excuse many other things. But the Emperors Greatness, and the fear of giving the *Lutherans* advantages in disputing the Popes Authority, were on the other hand so prevalent Considerations, that no wonder they wrought much on a Pope, who pretended to no other knowledge but that of Policy; for he had often said, *He understood not the matter*, and therefore left it in other mens hands. All persons excused Queen *Katharine* for standing so stiffly to her ground; only her denying so confidently that Prince *Arthur* consummated the Marriage, seems not capable of an excuse. Every body admired Queen *Annes* Conduct, who had managed such a Kings spirit so long, and had neither surfeited him with great freedom, nor provoked him by the other Extreme: for the King, who was extremely nice in these matters, conceived still an higher Opinion of her; and her being so soon with child after the Marriage, as it made people conclude she had been chaste till then, so they hoped for a Blessing upon it, since there were such early appearances of Issue. Those that favoured the Reformation expected better days under her Protection, for they knew she favoured them: But those who were in their hearts for the established Religion did much dislike it; and many of the Clergy, especially the Orders of Monks and Friars, condemned it both in their Sermons and Discourses.

Cont. lib. Otho.
C. 10.

But the King little regarding the Censures of the Vulgar, sent Embassadors to all the Courts of *Europe*, to give notice of his new Marriage, and to justify it by some of those Reasons, which have been opened in the former parts of this History. He also sent the Lord *Muntjoy* to the Divorced Queen, to let her know what was done, and that she was no more to be treated as *Queen*, but as *Princes Dowager*. He was to mix Promises with Threatnings, particularly concerning her Daughters being put next the Queens Issue in the Succession. But the afflicted Queen would not yield, and said she would not damn her Soul, nor submit to such an Infamy: That she was his Wife, and would never call her self by any other Name, whatever might follow on it, since the Process still depended at *Rome*. That Lord having written a Relation of what had passed between him and her, shewed it to her; but she dashed with a Pen all those places in which she was called *Princes Dowager*; and would receive no Service at any ones hands, but of those who called her *Queen*: and she continued to be still served as *Queen* by all about her. Against which though the King used all the Endeavours he could, not without both threatening and violence to some of the Servants, yet he could never drive her from it: and what he did in that, was thought far below that Height of Mind which appeared in his other Actings; for since he had stript her of the real

Great-

Greatness of a Queen, it seemed too much, to vex her for keeping up the Pageantry of it.

But the news of this made great impressions elsewhere. The Emperor received the Kings justification very coldly, and said he would consider what he was to do upon it, which was looked on as a Declaration of War. The *French King*, though he expressed still great Friendship to the King, yet was now resolved to link himself to the Pope; for the crafty Pope apprehending that nothing made the King of *England* so confident, as that he knew his Friendship was necessary to the *French King*, and fearing they had resolved to proceed at once to the putting down the Papal Authority in their Kingdoms, (which it appears they had once agreed to do,) resolved by all means to make sure of the *French King*, which as it would preserve that Kingdom in his obedience, so would perhaps frighten the King of *England* from proceeding to such extremities; since that Prince, in whose conjunction he trusted so much, had forsaken him: Therefore the Pope did so vigorously pursue the Treaty with *Francis*, that it was as good as ended at this time, and an Interview was projected between them at *Marseilles*. The Pope did also grant him so great Power over his own Clergy, that he could scarce have expected more, if he had set up a Patriarch in *France*; so that *Francis* did resolve to go on in the designs, which had been concerted between him and the King of *England*, no further; but still he considered his alliance so much, that he promised to use his most effectual intercession with the Pope to prevent all Censures and Bulls against the King; and if it were possible to bring the matter to an Amicable conclusion. And the Emperor was not ill pleased to see *France* and *England* divided. Therefore though he had at first opposed the Treaty between the Pope and *Francis*, yet afterwards he was not troubled that it took effect, hoping that it would dis-unite those two Kings, whose conjunction had been so troublesome to him.

The Pope unites himself to the *French King*.

But when the news was brought to *Rome* of what was done in *England* with which it was also related that Books were coming out against the *Popes Supremacy*, all the Cardinals of the Imperial Faction pressed the Pope to give a definitive Sentence, and to proceed to Censures against the King. But the more moderate Cardinals thought, *England* was not to be thrown away with such precipitation: And therefore a temper was found, that a Sentence should be given upon what had been attempted in *England*, by the Arch-Bishop of *Canterbury* (which in the Style of the Canon-Law were called the *Attentates*;) for it was pretended that the matter depending in the Court of *Rome*, by the Queens Appeal and the other steps that had been made, it was not in the Arch-Bishop's Power to proceed to any Sentence. Therefore in general it was declared, that all that had been attempted or done in *England* about the Kings Suit of Divorce was null, and that the King by such attempts was liable to Excommunication, unless he put things again in the state they were in, and that before *September* next, and that then they would proceed further; and this Sentence was affixed in *Dunkirk* soon after.

And condemns the Kings proceedings in *England*.

The King resolving to follow the thing as far as it was possible, sent a great Embassy to *Francis*, who was then on his Journey to *Marseilles*, to dissuade the Interview and Marriage, till the Pope gave the King satisfaction. But the *French King* was engaged in honour to go forward; yet he pro-

1533.

rested he would do all that lay in his Power to compose the matter, and that he would take any injury that were done to the King as highly, as if it were done to himself; and he desired the King would send some to *Marseilles*, who thereupon sent *Gardiner* and *Sir Francis Brian*.

Gen 1.
Lorn.

But at this time the Queen brought forth a Daughter who was Christened *Elizabeth* (the renowned Queen of *England*;) the Arch-Bishop of *Canterbury* being her God-Father. She was soon after declared Princess of *Wales*; though Lawyers thought that against Law, for she was only *Her presumptive*, but not *apparent* to the Crown, since a Son coming after, he must be preferred. Yet the King would justify what he had done in his Marriage with all possible respect, and having before declared the Lady *Mary* Princess of *Wales*, he did now the same in favour of the Lady *Elizabeth*.

An Interview
between the
Pope and
the King at
Marseilles.

The interview between the Pope and the *French King* was at *Marseilles* in *October*, where the Marriage was made up between the Duke of *Orleance* and *Katharine de Medici*; to whom besides 100000 Crowns Portion, the Principality of many Towns in *Italy*, as *Milan*, *Reggio*, *Pisa*, *Legorn*, *Parma*, and *Piacenza*, and the Dutchy of *Urbino* were given. To the former, the Pope pretended in the Right of the Popedom, and to the last in the Right of the House of *Medici*. But the *French King* was to clear all those Titles by his Sword. As for the Kings business the Pope referred it to the Consistory. But it seems there was a secret Transaction between him and *Francis*, that if the King would in all other things return to his wonted obedience to the Apostolick See, and submit the matter to the judgment of the Consistory, (excepting only to the Cardinals of the Imperial Faction as partial and incompetent judges,) the Decision should be made to his hearts content. This I collect from what will afterwards appear. The King upon the Sentence that was passed against him, sent *Bonner* to *Marseilles*, who procuring an Audience of the Pope, delivered to him the Authentick Instrument of the Kings Appeal from him to the next general Council lawfully called. At this the Pope was much incensed, but said he would consider of it in Consistory; and having consulted about it there, he answered that the Appeal was unlawful, and therefore he rejected it; and for a general Council, the calling of it belonged to him, and not to the King. About the same time the Arch-Bishop of *Canterbury* being threatned with a Procces from *Rome*, put in also his Appeal to the next general Council. Upon which *Bonner* delivered the threatnings that he was ordered to make, with so much vehemency and fury, that the Pope talked of throwing him in a Cauldron of melted Lead, or of Burning him alive; and he apprehending some danger made his escape. About the middle of *November* the Interview ended, the Pope returning to *Rome*, and the *French King* to *Paris*, a firm Alliance being established between them. But upon the Duke of *Orleance* his Marrying the Pope's Niece, I shall add one observation, that will neither be unpleasent nor impertinent. The Duke of *Orleance* was then but Fourteen years and Nine Months old, being born on the last of *March*, 1518. and yet was believed to have consummated his Marriage the very first night after: so the Popes Historians tell us with much Triumph; though they represented that improbable, if not impossible in Prince *Arthur*, who was nine Months elder when he died.

The Pope
promises to
give Sentence
for the King
of *England's*
Divorce.

The
King's
Appeal
to the
Council.

Epist.

The *French*
King prevails
with the King
of *England* to
submit to the
Pope.

Upon the *French Kings* return from *Marseilles*, the Bishop of *Paris*

was

was sent over to the King; which (as may be reasonably collected,) followed upon some Agreement made at *Marseilles*, and he prevailed with the King to submit the whole matter to the Pope and the Consistory, on such terms that the Imperialists should not be allowed a Voice, because they were Parties, being in the Emperor's Power. None that has observed the genius of this King, can think that after he had proceeded so far, he would have made this Submission without very good assurances; and if there had not been great grounds to expect good effects from it, the Bishop of *Paris* would not in the middle of Winter have undertaken a Journey from *England* to *Rome*. But the King, it seems, would not abase himself so far as to send any Submission in writing, till he had fuller assurances. The Lord *Herbert* has published a Letter (which he transcribed from the Original, written by the Arch-Bishop of *York* and the Bishop of *Duresme*, to the King the 11th of *May*, 1534.) giving an account of a Conference they had with *Queen Katharine*; in which, among other motives they used, this was one, to persuade her to comply with what the King had done: *That the Pope had said at Marseilles, that if the King would send a Proxy to Rome, he would give the Cause for him against the Queen, because he knew his Cause was good and just.* Which is a great presumption, that the Pope did really give some engagements to the *French* King about the Kings business.

1533.

When the Bishop of *Paris* came to *Rome*, the Motion was liked, and it was promised, that if the King sent a promise of that under his Hand, with an Order to his Proxies to appear in Court, there should be Judges sent to *Cambray* to form the Process, and then the matter should be Determined for him at *Rome*. This was sent to the King, with the Notice of the day that was prefixed for the return of his Answer, and with other Motives which must have been very great, since they prevailed so much. For in answer there was a Courier dispatcht from the King, with a formal promise under his Hand. And now the matter seemed at a point, the *French* Interest was great in the Court of *Rome*; four new Cardinals had been made at *Marseilles*, and there were six of that Faction before, which with the Popes Creatures, and the indifferent or venal Voices, ballanced the Imperial Faction, so that a wound that was looked on as fatal, was now almost healed. But God in his wise and unsearchable Providence had designed to draw other great ends out of this Rupture, and therefore suffered them that were the most concerned to hinder it, to be the chief instruments of driving it on. For the Cardinals of the Imperial Faction were now very active, they liked not the Precedent of excluding the Cardinals of the Nations concern'd, out of any business. But above all things they were to hinder a Conjunction between the Pope and the King of *England*; for the Pope being then allied to *France*, there was nothing the Emperor feared more than the closing the Breach with *England*, which would make the union against him so much stronger. Therefore when the day that had been prefixed for the return of the Courier from *England*, was elapsed, they all pressed the Pope to proceed to a Sentence Definitive and to Censures. *Bellay* the Bishop of *Paris* represented the injustice of proceeding with so much Precipitation, since where there were Seas to cross, in such a Season, many accidents might occasion the delay of the Express. The King of *England* had followed this Suit six years, and had patience so long; therefore he desired the delay of six days,

Which was well received at *Rome*.Hist. Council of *Trent* by *Padre Paulos*.

But the Imperialists opposed it.

1531.

days, and if in that time no return came, they might proceed. But the Opponents represented, that those were only delays to gain time; and that the King of *England* was still proceeding in his contempt of the Apostolick See, and of the Cardinals, and publishing Books and Libels against them. This so wrought on the angry Pope, that without consulting his ordinary prudence, he brought the business into the Consistory, where the Plurality of voices carried it to proceed to a Sentence. And though the Process had been carried on all that winter in their usual Forms, yet it was not so ripe, but by the Rules of the Consistory, there ought to have been three Sessions before Sentence was given. But they concluded all in one day, and so on the 23d of *March*, the Marriage between the King and *Queen Katharine* was declared good, and the King required to take her as his wife; otherwise Censures were to be denounced against him.

The King resolves to abolish the Popes Power in *England*.

Two days after that, the Courier arrived from *England* with the Kings Submission under his hand in due Form, and earnest Letters from the *French* King to have it accepted, that so the business might be composed. When this was known at *Rome*, all the indifferent and wise Cardinals (among whom was *Farnese*, that was afterwards Pope *Paul* the 3d.) came to the Pope, and desired that it might be again considered before it went further. So it was brought again into the Consistory. But the secret reason of the Imperialists opposing it, was now more pressing, since there was such an appearance of a settlement, if the former Sentence were once recalled. Therefore they so managed the matter, that it was confirmed a-new by the Pope and the Consistory, and they ordered the Emperor to execute the Sentence.

The King was now in so good hope of his business, that he sent *Sir Edward Karne* to *Rome* to prosecute his Suit; who, on his way thither, met the Bishop of *Paris*, coming back with this Melancholick account of his unprosperous Negotiation. When the King heard it, and understood that he was used with so much scorn and contempt at *Rome*, being also the more vexed, because he had come to such a submission, he resolved then to break totally from *Rome*. And in this he was before-hand with that Court. For judging it the best way to procure a peace, to manage the War vigorously, he had held a Session of Parliament from the 15th of *January*, till the 30th of *March*, in which he had procured a great Change of the whole Constitution of the Government of the Church. But before I give an account of that, I shall first open all the Arguments and reasons, upon which I find they proceeded in this Matter.

Which had been much disputed there

The Popes Power had been then for 4 years together much examined and disputed in *England*; in which they went by these steps, one leading to another. They first controverted his Power of Dispensing with the Law of God. From that they went to examine what Jurisdiction he had in *England*, upon which followed the Convicting the Clergy of a *Premunire* with their Submission to the King. And that led them to controvert the Popes right to *Annates*, and other Exactions, which they also condemned. The Condemning all appeals to *Rome* followed that naturally. And now so many branches of that Power were cut off, the Root was next struck at, and the Foundations

Foundations of the Papal Authority were examined. For near a year together there had been many publick debates about it; and both in the Parliament and Convocation the thing was long disputed, and all that could be alledged on both sides was Considered. The Reader will be best able to judge of their reasons, (and thereby of the ripeness of their judgments, when they Enacted the Laws that passed in this Parliament,) when he sees a full account of them; which I shall next set down, not drawn from the Writings and Apologies that have been published since, but from these that came out about that time. For then were written the *Institution for the Necessary Erudition of a Christian man*, Concluded in the Convocation, and published by Authority; and Another Book, *De Differentia Regiæ & Ecclesiasticæ Potestatis*. The former of these was called the Bishops, and the latter the Kings Book. *Gardiner* also wrote a Book, *De v. a Obedientia*, to which *Bonner* prefixed a Preface upon the same Subject. *Stokely* Bishop of London, and *Tunstal* Bishop of Daresbury, wrote a long Letter in defence of the Kings proceedings in this matter to *Reginald*, (soon after, Cardinal) *Pool*: from these writings, and the Sermons preached by some Bishops at this time, with other Authentick pieces, I have Extracted the Substance of the Arguments upon which they grounded their Laws, which I shall divide in two heads. The one of the reasons for rejecting the Popes pretended Power. The other for setting up the Kings Supremacy with the Explanations and Limitations of it.

“ First, of the Popes Power, they declared that they found no ground
 “ for it in the Scripture. All the Apostles were made equal by Christ,
 “ when he committed the Church to their care in Common. And
 “ he did often declare, there was no Superiority of one above another.
 “ *St. Paul* claimed an equality with the chief Apostles both *Peter*,
 “ *James*, and *John*; and when he thought *St. Peter* blameworthy,
 “ he withstood him to his face. But whatsoever Preheminence *St. Peter*
 “ might have, that was only Personal, and there was no reason to
 “ affix it to his Chair at *Rome*, more than at *Antioch*. But if any See
 “ be to be preferred before another, it should be *Jerusalem* where
 “ *Christ* died, and out of which the Faith was propagated over all Nati-
 “ ons, *Christ* Commanding his Disciples to begin their Preaching in it;
 “ so that it was truly the *Mother Church*, and is so called by *St. Paul*,
 “ whereas in the Scripture, *Rome* is called *Babylon*, according to *Tertullian*,
 “ *in* and *St. Jerome*.

“ For the places brought from Scripture in favor of the Papacy,
 “ they judged that they did not prove any thing for it. That *Thou*
 “ *art Peter*, and upon this Rock I will build my Church, if it prove any
 “ thing in this matter, would prove too much; even that the Church
 “ was founded on *St. Peter*, as he was a private person, and so on
 “ the Popes in their personal Capacity. But both *St. Ambrose*, *St.*
 “ *Jerome*, and *St. Austin*, think, that by the *Rock*, the Confession he
 “ had made was only to be meant. Others of the Fathers thought
 “ by the *Rock*, *Christ* himself was meant, who is the only true Found-
 “ dation of the Church; though in another sense all the Apostles are
 “ also called Foundations by *St. Paul*. That, *Tell the Church*, is thought
 “ by *Gerson* and *Anacletus Silvius*, (afterwards Pope *Pius* the 2d) ra-
 “ ther

1532:
 Petrus 12-
 glie.
 11:11

The Argu-
 ments upon
 which it was
 rejected.

1533.

“ther to make against the Pope and for a General Council. And
 “the Fathers have generally followed *St. Chrysostome* and *St. Austin*,
 “who thought that, *the giving of the keys of the Kingdom of Heaven*,
 “and the Charge, *Fed us Scep*, were addressed to *St. Peter*, in
 “behalf of all the rest of the Apostles. And that, *I have prayed for*
 “*thee, that thy Faith fail not*, was only Personal, and related to his
 “Fall, which was then Imminent. It is also clear by *St. Paul*, that
 “every Apostle had his peculiar Province, beyond which he was
 “not to Stretch himself; and *St. Peters* Province was the Circumcision,
 “and his, the Uncircumcision, in which he plainly declares his Equali-
 “ty with him.

“This was also clear from the constant Tradition of the Church.
 “*St. Cyprian* was against Appeals to *Rome*, and would not submit to
 “*P. Stephens* definition in the point of Re-baptizing of Hereticks; and
 “expressly says, *That all the Apostles were equal in Power, and that all*
 “*the Bishops were also equal, since the whole Office and Episcopate was*
 “*one entire thing, of which every Bishop had a compleat and equal share.*
 “And though some places are brought out of him concerning the
 “Unity of the Roman Church, and of other Churches with it; yet
 “those places have no relation to any Authority that the *Roman*
 “Church had over other Churches, but were occasioned by a Schifin
 “that *Novatian* had made there at *Rome*, being Elected in opposition
 “to the Bishop that was rightly chosen; and of that unity only *St.*
 “*Cyprian* writes in those places. But from all his Epistles to the Bi-
 “shops of *Rome*, it is visible he look’t on himself as their Equal,
 “since he calls them *Brother, Colleague, and Fellow-Bishop*. And what-
 “soever is said by any Ancient Writer of *St. Peters* Chair, is to be
 “understood of the pure Gospel, which he delivered, as *St. Austin*
 “observes, that by *Moses* Chair, is to be understood *The delivering of*
 “*Moses* Law. But though *St. Peter* sat there, the succeeding Popes
 “have no more right to pretend to such Authority, than the Kings
 “of *Spain* to claim the *Roman* Empire, because he that is now their
 “King, is Emperor. When *Constantine* turned Christian, the Digni-
 “ty of the chief City of the Empire made *Rome* to be accounted
 “the first See, but by the General Council of *Nice* it was declared,
 “that the Patriarches of *Alexandria* and *Antioch* had the same Autho-
 “rity over the Countries round about them, that he of *Rome* had
 “over those that lay about that City. It is true, at that time the
 “*Arrian* Heresie, having spread Generally over the *Eastern* Churches,
 “from which the *Western* were free; the oppressed Catholick Bishops
 “of the *East* made Appeals to *Rome*, and extolled that See by a na-
 “tural Maxime in all men, who magnifie that from which they have
 “Protection. But the Second General Council took care, that that
 “should not grow a President, for they Decreed that every Province
 “should be governed by its own Synod, and that Bishops when they
 “were accused, must first be judged by the Bishops of their own Pro-
 “vince, and from them they might appeal to the Bishops of the Dio-
 “cesis but no higher appeal was allowed: and by that Council it ap-
 “pears; what was the Foundation of the greatness of the Bishop of
 “*Rome*, for when *Constantinople* was made the Seat of the Empire
 “and *New Rome*, it had the same Priviledges that *Old Rome* had, and
 “was

1524.

“ was set next to it in order and dignity. In a Council at *Milene*, in
 “ which St. *Austin* sat, they appointed that every Clerk, that should
 “ appeal to any Bishop beyond the Sea, should be excommunicated.
 “ And when *Faustianus* was sent by the Pope to the *African* Churches,
 “ to claim the Right of receiving Appeals, and pretended a Canon of
 “ the Council of *Nice* for it, the Pretension was rejected by the *African*
 “ Fathers, who acknowledged no such Right, and had never heard of
 “ that Canon. Upon which they sent to the *Eastern* Churches, and
 “ search was every where made for the Copies of the Canons of this
 “ Council, but it was found that it was a Forgery. From whence two
 “ things were observable: The one, that the Church in that Age had
 “ no Tradition of any Divine Institution for the Authority of that See,
 “ since as the Popes, who claimed it, never pretended to any such
 “ thing; so the *African* Bishops by their rejecting that Power, shew
 “ that they knew nothing of any Divine Warrant, all the Contest being
 “ only about a Canon of the Church. It also appeared how early the
 “ Church of *Rome* aspired to Power, and did not stick at making use
 “ of Forged Writings to support it. But Pope *Agabo* more modestly
 “ writing to the Emperor in his own Name, and in the Name of all the
 “ Synods that were Subject to his See, calls them *a few Bishops in the*
 “ *Northern and Western Parts*. When afterwards the Patriarch of *Con-*
 “ *stantinople* was declared by the Emperor *Muritzus*, *The Universal Bi-*
 “ *shop*, *Gregory the Great* did exclaim against the Ambition of that Ti-
 “ tle, as being equal to the Pride of *Lucifer*, and declared, that he who
 “ assumed it was the Fore-runner of *Antichrist*; saying, that none of his
 “ Predecessors had ever claimed such a Power. And this was the more
 “ observable, since the *English* were converted by those whom he sent
 “ over; so that this was the Doctrine of that See, when this Church re-
 “ ceived the Faith from it.

“ But it did not continue long within those limits; for *Boniface*
 “ the Third assumed that Title, upon the Grant of *Phocas*. And as
 “ that *Boniface* got the Spiritual Sword put in his hand, so the Eighth
 “ of that Name pretended also to the Temporal Sword; but they owe
 “ these Powers to the Industry of those Popes, and not to any Do-
 “ nation of *Christ*s. The Popes when they are Consecrated promise
 “ to obey the Canons of the Eight first General Councils, which if
 “ they observe, they will receive no Appeals, nor pretend to any higher
 “ Jurisdiction than these give to them, and the other Patriarchs e-
 “ qually.

“ As for the Decrees of Latter Councils, they are of less Authori-
 “ ty. For those Councils consisted of Monks and Friars in great part,
 “ whose exemptions obtained from *Rome* obliged them to support the
 “ Authority of that Court; and those who sat in them knew little of
 “ the Scriptures, Fathers, or the Tradition of the Church, being only
 “ conversant in the Disputes and Learning of the Schools. And for the
 “ *Florentine* Council, the *Eastern* Churches, who sent the *Greek* Bishops
 “ that sat there, never received their Determination, neither then, nor
 “ at any time since.

“ Many places were also brought out of the Fathers to show, that they
 “ did not look on the Bishops of *Rome* as superior to other Bishops;
 “ and that they understood not those places of Scripture, which were
 “ afterwards

1534

afterwards brought for the Popes Supremacy, in that sense; so that if
 Tradition be the best Expounder of Scripture, those latter glosses must
 give place to the more ancient. But that passage of St. Jerome, in
 which he equals the Bishops of *Eugubium* and *Constantinople* to the
 Bishop of *Rome*, was much made use of, since he was a Presbyter of
Rome, and so likely to understand the Dignity of his own Church
 best. There were many things brought from the Contests that other
 Sees had with *Rome*, to show, that all the Priviledges of that and o-
 ther Sees, were only founded on the practice and Canons of the Church,
 but not upon any Divine Warrant. *Constantinople* pretended to equal
 Priviledges. *Ravenna*, *Milan*, and *Aquileia*, pretended to a Patriar-
 chal Dignity and Exemption. Some Arch-bishops of *Canterbury* con-
 tended, that Popes could do nothing against the Laws of the Church;
 so *Lawrence* and *Dunstan*. *Robert Grossetest* Bishop of *Lincoln*, assert-
 ed the same, and many Popes confessed it. And to this day no Con-
 stitution of the Popes is binding in any Church, except it be recei-
 ved by it; and in the daily practice of the Canon Law, the Customs
 of Churches are pleaded against Papal Constitutions; which shows
 their Authority cannot be from God, otherwise all must submit to their
 Laws. And from the latter Contests up and down *Europe*, about giv-
 ing Investitures, receiving Appeals, admitting of Legates, and Papal
 Constitutions, it was apparent, that the Papal Authority was a Ty-
 ranny, which had been managed by cruel and fraudulent Arts, but was
 never otherwise received in the Church, than as a Conquest to which
 they were constrained to yield. And this was more fully made out in
England, from what passed in *William* the Conqueror, and *Henry*
 the Second's time, and by the Statutes of *Provisors* in many Kings
 Reigns, which were still renewed, till within an hundred years of the
 present time.

Upon these Grounds they Concluded, that the Popes Power in *Eng-
 land* had no Foundation, neither in the Law of God, nor in the Laws
 of the Church, or of the Land.

The Argu-
 ments for the
 Kings Supre-
 macy.

From the old
 Testament.

As for the Kings Power over Spiritual Persons, and in Spiritual Cau-
 ses, they proved it from the Scriptures. In the old Testament they
 found the Kings of *Israel* intermeddled in all matters Ecclesiastical. *Sam-
 uel*, though he had been Judge, yet acknowledged *Sauls* Authority:
 So also did *Abimelech* the High-Priest, and appeared before him when
 cited to answer upon an Accusation. And *Samuel* (1 Sam. 15. 18.)
 says, *he was made the Head of all the Tribes*. *Aaron*, in that, was an
 Example to all the following High-Priests who submitted to *Moses*.
David made many Laws about Sacred things, such as, the Order of
 the Courses of the Priests and their Worship; and when he was dying,
 he declared to *Solomon* how far his Authority extended. He told him,
 1 Chron. 28. 21. *That the Courses of the Priests and all the People were
 to be wholly at his commandment*: pursuant to which *Solomon*, 2 Chron.
 2. 14, 15. did appoint them *their charges in the Service of God*, and
*both the Priests and Levites departed not from his commandment in any
 matter*: and though he had turned out *Abiathar* from the High-Priest-
 hood, yet they made no opposition. *Jehosaphat*, *Hezekiah* and *Josias*
 made likewise Laws about Ecclesiastical Matters.

“ In

“ In the New Testament, Christ himself was obedient, he payed Taxes, 1533.
 “ he declared that he pretended to no earthly Kingdom, he charged the And the New
 “ People to *render to Cæsar the things that were Cæsars*, and his Disciples
 “ not to affect temporal Dominion, as the Lords of the Nations did.
 “ And though the Magistrates were then Heathens, yet the Apostles
 “ wrote to the Churches to obey Magistrates, to submit to them, to pay
 “ Taxes, they call the King *Supream*, and say he is Gods Minister to en-
 “ courage them that do well, and to punish the evil doers, which is said
 “ of all persons without exception, and every Soul is charged to be sub-
 “ ject to the Higher Power.

“ Many passages were cited out of the Writings of the Fathers, to
 “ shew, that they thought Church-men were included in these pla-
 “ ces as well as other persons, so that the Tradition of the Church
 “ was for the Kings Supremacy: and by one place of Scripture the
 “ King is called *Supream*, by another he is called *Head*, and by a third
 “ *every Soul must be subject to him*, which laid together, make up this
 “ Conclusion, *That the King is the Supream Head over all persons*. In
 “ the Primitive Church, the Bishops in their Councils made Rules for
 “ ordering their Diocefes, which they only called *Canons* or *Rules*, nor
 “ had they any compulsive Authority, but what was derived from the
 “ Civil Sanctions.

“ After the Emperors were Christians, they made many Laws about And the Fra
 “ Sacred things, as may be seen in the *Codes*; and when *Justinian* dige- tifies of the
 “ sted the *Roman* Law, he added many *Novel Constitutions* about Eccle- Primitive
 “ siastical Persons and Causes. The Emperors called General Councils, Church.
 “ presided in them, and confirmed them. And many Letters were cited
 “ of Popes to Emperors, to call Councils, and of the Councils to them
 “ to Confirm their Decrees. The Election of the Popes themselves, was
 “ sometimes made by the Emperors, and sometimes confirmed by them.
 “ Pope *Hudrian* in a Synod decreed, that the Emperor should choose
 “ the Pope: And it was a late and unheard of thing, before the days
 “ of *Gregory* the 7th, for Popes to pretend to depose Princes, and give
 “ away their Dominions. This they compared to the pride of *Anti-*
 “ *Christ* and *Lucifer*.

“ They also argued from Reason, that there must be but one Supream; And from
 “ and that the King being Supream over all his Subjects, Clergy-men must Reason.
 “ be included, for they are still Subjects. Nor can their being in Orders,
 “ change that former relation, founded upon the Law of Nature and
 “ Nations, no more than Wives or Servants, by becoming Christians,
 “ were not, according to the Doctrine of the Apostles, discharged from
 “ the Duties of their former Relations.

“ For the great Objection from those Offices that are peculiar to their
 “ Functions, It was answered, that these notwithstanding the King might
 “ well be Supream Head; for in the Natural Body, there were many
 “ vital motions that proceeded not from the Head, but from the Heart,
 “ and the other inward Parts and Vessels; and yet the Head was still
 “ the chief Seat and Root of Life: So though there be peculiar Fun-
 “ ctions appropriated to Church-men, yet the King is still Head, having
 “ Authority over them, and a Power to direct and coerce them in
 “ these.

“ From that, they proceeded to show, that in *England*, the Kings And from the
 “ have Laws of Eng-
Land.

4
 have always assumed a Supremacy in Ecclesiastical matters. They began with the most Ancient Writing that relates to the Christian Religion in England then extant, Pope *Eugenius's* Letter to King *Lucius*, in which he is twice called by him *Gods Vicar in his Kingdom*, and he writ in it, *that it belong'd to his Office, to bring his Subjects to the Holy Church, and to maintain, protect, and govern them in it.* Many Laws were cited, which *Canutus, Ethelred, Edgar, Edmond, Athelstan* and *Ins* had Enacted concerning Church-men, many more Laws since the Conquest were also made, both against Appeals to *Rome*, and Bishops going out of the Kingdom without the Kings leave.

The whole business of the Articles of *Clarendon*, and the Contests that followed between King *Henry* the second, and *Thomas Becket*, were also opened. And though a Bishops Pastoral care be of Divine Institution, yet as the Kings of *England* had divided Bishopricks as they pleased, so they also converted Benefices from the Institution of the Founders, and gave them to Cloisters and Monasteries as King *Edgar* did; all which was done by the Consent of their Clergy and Nobility, without dependance on *Rome*; They had also granted these Houses Exemption from Episcopal Jurisdiction, so *Ins* exempted *Gloucestersbury*, and *Offa, St. Albans*, from their Bishops Visitation: and this continued even till the days of *William* the Conqueror, for he to perpetuate the Memory of the Victory he obtained over *Harald*, and to endear himself to the Clergy, founded an Abbey in the Field where the Battel was fought, and called it *Battel-Abber*, and in the Charter he granted them, these words are to be found. *It shall be also free and quiet for ever, from all subjection to Bishops, or the Dominion of any other Persons, as Christs Church in Canterbury is.* Many other things were brought out of King *Alfreds* Laws, and a Speech of King *Edgars*, with several Letters written to the Popes from the Kings, the Parliaments, and the Clergy of *England*, to show, that their Kings did always make Laws about Sacred matters, and that their Power reach'd to that, and to the Persons of Church-men, as well as to their other Subjects.

The Qualification of our Supremacy.

Necessary Foundation upon the Obedience of Orders.

But at the same time that they pleaded so much for the Kings Supremacy, and Power of making Laws for Restraining and Coercing his Subjects, it appeared that they were far from vesting him with such an absolute Power, as the Popes had pretended to, for they thus defined the extent of the Kings Power. *To them specially and principally, it pertaineth to defend the Faith of Christ and his Religion, to conserve and maintain the true Doctrine of Christ, and all such as be true Preachers and setters forth thereof; and to abolish Abuses, Heresies, and Idolatries, and to punish with corporal pains such as of malice be the occasion of the same. And finally to oversee and cause that the said Bishops and Priests do execute their Pastoral Office truly and faithfully, and specially in these Points, which by Christ and his Apostles was given and committed to them; and in case they shall be negligent in any part thereof, or would not diligently execute the same, to cause them to redouble and supply their lack: and if they obstinately withstand their Princes kind monition, and will not amend their faults, then and in such case to put others in their rooms and places. And God hath also commanded the said Bishops*

shops and Priests to obey with all humbleness and Reverence, both Kings, and Princes, and Governours, and all their Laws; not being contrary to the Laws of God, whatsoever they be: and that not only propter Iram, but also propter Conscientiam, that is to say, not only for fear of punishment, but also for discharge of Conscience.

1534.

Thus it appears, that they both limited obedience to the Kings Laws, with the due Caution of their not being contrary to the Law of God, and acknowledged the Ecclesiastical Jurisdiction in the discharge of the Pastoral Office, committed to the Pastors of the Church by Christ and his Apostles; and that the Supremacy then pretended to, was no such Extrava-gant Power as some imagine.

“ Upon the whole matter, it was Concluded, that the Popes Power in *England* had no good Foundation, and had been managed “ with as much Tyranny, as it had begun with Usurpation, the Ex- “ actions of their Courts were every where heavy, but in no Place so “ intolerable as in *England*: and though many complaints were made “ of them in these last 300 years, yet they got no ease, and all “ the Laws about Provisors were still defeated and made ineffectual. “ Therefore they saw it was impossible to moderate their proceeding, “ so that there was no other Remedy, but to extirpate their pre- “ tended Authority, and thenceforth to acknowledge the Pope only “ Bishop of *Rome*, with the Jurisdiction about it, defined by the An- “ cient Canons: and for the King to re-assume his own Authority, and “ the Prerogatives of his Crown, from which the Kings of *England* had “ never formally departed, though they had for this last Hundred years “ connived at an Invasion and Usurpation upon them, which was no “ longer to be endured.

The History
of the
the Popes
Power.

These were the Grounds of casting off the Popes Power, that had been for two or three years studied, and enquired into by all the Learned men in *England*; and had been debated both in Convocation and Parliament, and except *Fisher* Bishop of *Rocheſter*, I do not find that any Bishop appeared for the Popes Power; and for the Abbots and Priors, as they were generally very ignorant, so what the Cardinal had done in suppressing some Monasteries, and what they now heard, that the Court had an eye on their Lands, made them to be as compliant as could be. But *Fisher* was a man of great reputation, and very ancient, so that much pains was taken to satisfy him. A week before the Parliament sat down, the Arch-bishop of *Canterbury* proposed to him, that he and any Five Doctors, such as he should choose, and the Bishop of *London*, and Five Doctors with him might confer about it, and examine the Authorities of both sides, that so there might be an Agreement among them, by which the scandal might be removed, which otherwise would be taken from their Janglings and Contests among themselves. *Fisher* accepted of this, and *Stokesley* wrote to him on the eighth of *January*, that he was ready whenever the other pleased, and desired him to name time and place, and if they could not agree the matter among themselves, he moved to refer it to two Learned men whom they should choose, in whose determination they would both acquiesce. How far this Overture went, I cannot discover, and perhaps *Fishers* sickness hindered the progress of it. But now on the 15th of *January*, the Parliament sat down: by the Journals I find

Pains taken to
satisfie *Fisher*
about it.

The Original
is in the
lib. 6th. C. 11.

1534.

no other Bishops present but the Arch-bishop of *Canterbury*, the Bishops of *London*, *Winchester*, *Lincoln*, *Bath* and *Wells*, *Landaffe* and *Carlisle*. There were also twelve Abbots present, but upon what pretences the rest excused their attendance, I do not know; perhaps some made a difference between submitting to what was done, and being active and concurring to make the Change. During the Session a Bishop preached every Sunday at *Pauls-Cross*, and declared to the People, That the Pope had no Authority at all in *England*. In the two former Sessions the Bishops had preached, that the General Council was above the Pope, but now they struck a Note higher. This was done to let the People see, what justice and reason was in the Acts that were then passing, to which I now turn, and shall next give an account of this great Session of Parliament, which I shall put rather in the natural Method according to the matter of the Acts, than in the order of time as they passed.

Journal.
Præf.

On the 9th of *March* a Bill came up from the Commons for discharging the Subjects of all dependance on the Court of *Rome*, it was read the first time in the House of Lords the 13th of *March*, and on the 14th was read the second time, and Committed. The Committee reported it on the 19th, by which it appears there was no stiff nor long opposition, and he that was likest to make it, was both obnoxious and absent, as will afterwards appear. On the 19th it was read the third time, and on the 20th the fourth time, and then passed without any protestation. Some Proviso's were added to it by the Lords, to which the Commons agreed, and so it was made ready for the Royal Assent.

The Act for taking away the Popes Power.

It is the Act 21 in the Statute Book, 27 in the Record, and 8 in the Journal.

“ In the Preamble the intolerable exactions for *Peter-pence*, Proviso-
 “ ons, Pensions, and Bulls of all sorts are complained of, which were
 “ contrary to all Laws, and grounded only on the Popes Power of Dis-
 “ pensing, which was usurped. But the King and the Lords and Com-
 “ mons within his own Realm had only power to consider, how any of
 “ the Laws were to be Dispensed with or Abrogated; and since the King
 “ was acknowledged the Supreme Head of the Church of *England* by
 “ the Prelates and Clergy, in their Convocations, Therefore it was En-
 “ acted that all Payments made to the Apostolick Chamber, and all Pro-
 “ visions, Bulls, or Dispensations should from thenceforth cease. But
 “ that all Dispensations or Licences for things that were not contrary
 “ to the Law of God, but only to the Law of the Land, should be
 “ granted within the Kingdom, by, and under the Seals of the two Arch-
 “ bishops in their several Provinces; who should not presume to grant
 “ any contrary to the Laws of Almighty God, and should only grant
 “ such Licences as had been formerly in use to be granted, but give no
 “ Licence for any new thing till it were first examined by the King and
 “ his Council whether such things might be dispensed with; and that
 “ all Dispensations which were formerly taxed at, or above 4 *l.* should
 “ be also confirmed under the Great Seal. Then many Clauses follow
 “ about the Rates of Licences, and the ways of procuring them. It was
 “ also declared, That they did not hereby intend to vary from Christs
 “ Church about the Articles of the Catholick Faith of Christendome, or
 “ in any other things declared by the Scriptures, and the Word of God
 “ necessary for their Salvation; confirming withal the exemptions of
 “ Monasteries formerly granted by the Bishop of *Rome*, exempting them
 “ still from the Arch-bishops Visitations; declaring that such Abbeyes
 “ whose

“ whose Elections were formerly confirmed by the Pope, shall be now
 “ confirmed by the King; who likewise shall give Commillion under
 “ his Great Seal for visiting them, providing also that Licences and o-
 “ ther Writs obtained from *Rome* before the 12th of *March* in that year
 “ should be valid and in force, except they were contrary to the Laws
 “ of the Realm; giving also to the King and his Council power to or-
 “ der and reform all Indulgences and Priviledges (or the abuses of them)
 “ which had been granted by the See of *Rome*. The offenders against
 “ this Act were to be punished according to the Statutes of *Procurators*
 “ and *Premunire*.

1534.

This Act, as it gave great ease to the Subject, so it cut off that base trade of Indulgences about Divine Laws, which had been so gainful to the Church of *Rome*, but was of late fatal to it. All in the Reverend Houses saw their Priviledges now struck at, since they were to be reformed as the King saw cause, which put them in no small consternation. Those that favoured the Reformation rejoiced at this Act, not only because the Popes Power was rooted out, but because the Faith that was to be adhered to, was to be taken from those things, which the Scriptures declared necessary to Salvation; so that all their fears were now much qualified, since the Scripture was to be the Standard of the Catholick Faith. On the same day that this Bill passed in the House of Lords, another Bill was read for confirming the Succession to the Crown in the Issue of the Kings present Marriage with Queen *Anne*. It was read the second time on the 21st of *March*, and Committed. It was reported on the 23d, and read the third time and passed, and sent down to the Commons, who sent it back again to them on the 26th, so speedily did this Bill go through both Houses without any opposition.

The Judgments put on that Act.

The Preamble of it was, “ The distractions that had been in *England*
 “ about the Succession to the Crown, which had occasioned the effusi-
 “ on of much Blood, with many other mischiefs, all which flowed from
 “ the want of a clear Decision of the true Title, from which the Popes
 “ had Usurped a Power of investing such as pleased them in other Prin-
 “ ces Kingdoms, and Princes had often maintained such Donations for
 “ their other ends; therefore to avoid the like Inconveniences, the
 “ Kings former Marriage with the Princess *Katharine*, is judged con-
 “ trary to the Laws of God, and void and of no effect, and the Sentence
 “ passed by the Arch-bishop of *Canterbury* annulling it, is confirmed, and
 “ the Lady *Katharine* is thenceforth to be reputed only Princess Dow-
 “ ager, and not Queen, and the Marriage with Queen *Anne* is establish-
 “ ed and confirmed: and Marriages within the degrees prohibited by
 “ *Moses* (which are enumerated in the Statute) are declared to be un-
 “ lawful, according to the Judgment of the Convocations of this Realm,
 “ and of the most famous Universities and Learned men abroad, any Dis-
 “ pensations to the contrary notwithstanding, which are also declared
 “ null, since contrary to the Laws of God; and all that were Married
 “ within these degrees are appointed to be Divorced, and the Children
 “ begotten in such Marriages were declared Illegitimate: And all the
 “ Issue that should be between the King and the present Queen is de-
 “ clared Lawful, and the Crown was to descend on his Issue Male by
 “ her, or any other Wife; or in default of Issue Male, to the Issue Female
 “ by the Queen; and in default of any such, to the right Heirs of the

An Act about the Succession to the Crown, 22 in the Statute Books, 34 in the Record, 25 in the Journal.

~ Kings,

1534.

“ Kings Highness for ever: and any that after the first of *May* should maliciously divulge any thing to the slander of the Kings Marriage, or of the Issue begotten in it, were to be adjudged for misprision of Treason, and to suffer Imprisonment at the Kings Will, and forfeit all their Goods and Chattels to him: And if the Queen out-lived the King, she is declared Regent till the Issue by her were of Age, if a Son 13, and if a Daughter 16 years of Age; and all the Kings Subjects were to swear that they would maintain the Contents of this Act, and whoever being required, did refuse it, was to be judged guilty of misprision of Treason, and punished accordingly. The Oath it seems was likewise agreed on in the House of Lords, for the Form of it is set down in their Journal as follows.

The Oath about the Succession.

“ Ye shall Swear to bear Faith, Truth, and Obedience alone to the Kings Majesty, and to his Heirs of his Body of his most dear and entirely beloved lawful Wife Queen *Anne*, begotten and to be begotten. And further, to the Heirs of our said Sovereign Lord according to the limitation in the Statute made for surety of his Succession in the Crown of this Realm mentioned and contained, and not to any other within this Realm, nor Foreign Authority or Potentate. And in case any Oath be made, or hath been made, by you to any Person or Persons, that then ye to repute the same as vain and annihilate. And that to your cunning, wit, and uttermost of your Power, without guile, fraud, or other undue means, ye shall observe, keep, maintain, and defend the said Act of Succession, and all the whole Effects and Contents thereof, and all other Acts and Statutes made in Confirmation, or for Execution of the same, or of any thing therein contained. And this ye shall do against all manner of Persons of what Estate, Dignity, Degree, or Condition soever they be; and in no wise to do or attempt, nor to your power suffer to be done or attempted, directly or indirectly, any thing or things, privily or apartly, to the let, hindrance, damage, or derogation thereof, or of any part of the same, by any manner of means, or for any manner of pretence. So help you God, and all Saints, and the holy Evangelists.

Journal Proceed.

And thus was the Kings Marriage confirmed. But when the Commons returned this Bill to the Lords, they sent them another with it, concerning the proceedings against Hereticks. There had been complaints made formerly, as was told before, of the severe and intolerable proceedings in the Ecclesiastical Courts against Hereticks: And on the 4th of *February*, the Commons sent up a Complaint made by one *Thomas Philips* against the Bishop of *London*, for using him cruelly in Prison, upon the suspicion of Heresie; but the Lords doing nothing in it, on the first of *March* the House of Commons sent some of their number to the Bishop, requiring him to make answer to the Complaints exhibited against him, who acquainted the House of Lords with it the next day: but as they had formerly laid aside the Complaint as not worthy of their time, so they all with one consent answered, That it was not fit for any of the Peers to appear or answer at the Barr of the House of Commons. Upon this the House of Commons finding they could do nothing in that particular case, resolved to provide an effectual remedy for such abuses for the future: And therefore sent up a Bill about the punishment of Hereticks, which was read that day for the first time, and the second and third time on the 27th and 28th, in which it passed.

“ The

“ The Act was a Repeal of the Statute of the 2^d of *Henry* the 4th by
 “ which Bishops upon suspicion of Heresie might commit any to Prison,
 “ as was before told, but in that Act there was no Declaration made
 “ what was Heresie, except in the general words of what was contrary
 “ to Scriptures, or *Canonical Sanctions*. This was liable to great Ambigu-
 “ ty, by which men were in much danger, and not sufficiently in-
 “ structed what was Heresie. They also complained of their proceedings
 “ without Presentment or Accusation, contrary to what was practised
 “ in all other Cases, even of Treason it self; and many *Canonical San-
 “ ons* had been established only by Popes without any Divine Pre-
 “ cept, therefore they repealed the Act of *Henry* the 4th, but left the
 “ Statutes of *Richard* the 2^d and *Henry* the 5th still in force, with the fol-
 “ lowing Regulation: That Hereticks should be proceeded against upon
 “ Presentments, by two Witnesses at least, and then be Committed, but
 “ brought to answer to their Enditements in open Court; and if they
 “ were found guilty, and would not abjure, or were relaps, to be ad-
 “ judged to death; the Kings Writ *De Heretico comburendo* being first
 “ obtained. It was also declared, that none should be trouble’d upon
 “ any of the Popes Canons or Laws, or for speaking or doing against
 “ them. It was likewise provided that men Committed for Heresie
 “ might be Bailed.

It may easily be imagined how acceptable this Act was to the whole
 Nation, since it was such an effectual limitation of the Ecclesiastical
 Power, in one of the meanest parts of it; and this Regulation of the
 Arbitrary proceedings of the Spiritual Courts, was a particular blessing
 to all that favoured Reformation. But as the Parliament was going on
 with these good Laws, there came a Submission from the Clergy then
 sitting in Convocation, to be passed in Parliament. With what opposi-
 tion it went through the two Houses of Convocation, and the House of
 Commons, is not known; for as the Registers of the Convocation are
 burnt, so it does not appear that there were any Journals kept in the
 House of Commons at that time. On the 27th of *March* it was sent
 up to the Lords, and since the Spiritual Lords had already consented to
 it, there was no reason to apprehend any opposition from the Temporal
 Lords. The Session was now near an end, so they made haste and read
 it twice that day, and the third time the next day, and passed it. The
 Contents of it were: “ The Clergy acknowledged that all Convocati-
 “ ons had been and ought to be assembled by the Kings Writ; and pro-
 “ mised *in verbo Sacerdotii*, that they would never make nor execute
 “ any new Canons or Constitutions, without the Royal Assent to them;
 “ and since many Canons had been received that were found prejudicial
 “ to the Kings Prerogative, contrary to the Laws of the Land, and hea-
 “ vy to the Subjects, That therefore there should be a Committee of
 “ thirty two Persons, sixteen of the two Houses of Parliament, and as
 “ many of the Clergy to be named by the King, who should have full
 “ power to abrogate or confirm Canons as they found it expedient; the
 “ Kings Assent being obtained. This was confirmed by Act of Parliament,
 “ and by the same Act all Appeals to *Rome* were again condemned. If
 “ any party found themselves agrieved in the Arch-bishops Courts, an
 “ Appeal might be made to the King in the Court of *Chancery*; and
 “ the Lord Chancellor was to grant a Commission under the Great

The Submissi-
 on made by
 the Clergy to
 the King, is
 in the Statute
 Book, 25 in
 the Record.

1554.

Seal her some Delegates, in whose determination all must acquiesce. All except 4 Abbots were also to appeal to the King; and it concluded by a proviso, that till such Correction of the Canons was made, all the same which were then received should still remain in force, except such as were contrary to the Laws and Customs of the Realms, or were to the damage or hurt of the Kings Prerogative.

This Proviso seem'd to have a fair colour, that there might still be some Canons in force to govern the Church by; but since there was no day prefixed to the Determination of the Commission, this Proviso made that the Act never took effect; for now it lay in the Prerogative, and in the Judges breast, to declare what Canons were contrary to the Laws, or the Rights of the Crown: and it was judg'd more for the Kings Greatness to keep the matter undetermined, than to make such a Collection of Ecclesiastical Laws as should be fix'd and unmoveable. The last of the publick Acts of this Session that related to the Church, was about the Election and Consecration of Bishops. On the fourth of *February* the Commons sent up a Bill to the Lords about the Consecration of Bishops; it lay on the Table till the 27th of *February*, and was then cast out, and a new one drawn. On what reason it was cast out, is not mentioned, and the Journal does not so much as say that it was once read. The new Bill had its second reading the third of *March*, and on the fifth it was order'd to be Engros'd; and on the ninth it was read the third time, and agreed to, and sent down to the Commons, who returned it to the Lords on the 16th of *March*. "The first part of it is a confirmation of their former Act against *Annates*, to which they added, that Bishops should not be any more presented to the Bishop of *Rome*, or sue out any Bulls there, but that all Bishops should be presented to the Arch-bishop, and Arch-bishops to any Arch-bishop in the Kings Dominions, or to any four Bishops whom the King should name; and that when any See was vacant, the King was to grant a Licence for a new Election, with a Letter missive, bearing the name of the Person that was to be chosen: and twelve days after these were delivered, an Election was to be returned by the Dean and Chapter, or Prior and Convent, under their Seals. Then the Person Elected was to swear Fealty to the King, upon which a Commission was to be issued out, for Consecrating and Investing him with the usual Ceremonies; after which he was to do Homage to the King, and be restored both to the Spiritualities and Temporalities of his See, for which the King granted Commissions during the vacancy: and whosoever refused to obey the Contents of the Act, or acted contrary to it, were declared within the Statute of *Premunire*. There pass'd a private Act for depriving the Bishops of *Salisbury* and *Worcester*, who were Cardinal *Campesio* and *Jerome de Ghinucci*; the former deserved greater severities at the Kings hand, but the latter seems to have served him faithfully, and was recommended both by the King and the *French* King about a year before to a Cardinals Hat. "The Preamble of the Act bears, That Persons promoted to Ecclesiastical Benefices ought to reside within the Kingdom for preaching the Laws of Almighty God, and for keeping Hospitality; and since these Prelates did not that, but lived at the Court of *Rome*, and neglected their Diocesses, and made the Revenues of them be carried out of the Kingdoms, contrary to the

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“ intentions of the Founders, and to the prejudice of the Realm, 3000 l.
 “ being at least carried yearly out of the Kingdom; therefore their Dio-
 “ ceses were declared vacant.

1534.

But now I come to the Act of the Attainder of *Elizabeth Barton*, and her Complices, which I shall open fully, since it was the first step that was made to Rebellion, and the first occasion of putting any to death upon this Quarrel; and from it one will clearly see, the *Genius* of that part of the Clergy that adhered to the Interests of the Court of *Rome*. On the 21st of *February* the Bill was sent up to the Lords, and read the first time; on the 26th it was read the second time, and committed; then the Witnesses and other Evidences were brought before them, but chiefly she with all her Complices, who confessed the Crimes charged on her. It was reported and read the sixth of *March* the third time, and then the Lords addressed to the King to know his pleasure, whether *Sir Thomas More*, and others mentioned in the Act as *Complices*, or at least *Concealers*, might not be heard to speak for themselves in the Star-Chamber: As for the Bishop of *Rocheſter* he was sick, but he had written to the House all that he had to say for his own excuse. What presumptions lay against *Sir Thomas More*, I have not been able to find out, only that he wrote a Letter to the Nun, at which the King took great exceptions; yet it appears he had a mean opinion of her, for in discourse with his beloved Daughter *Mistress Roper*, he called her commonly the silly Nun. But for justifying himself, he wrote a full account of all the intercourse he had with the Nun and her Complices to *Cromwell*; but though by his other printed Letters, both to *Cromwell* and the King, it seems some ill impressions remained in the Kings mind about it, he still continued to justify not only his intentions, but his actions in that particular. One thing is not unworthy of observation, that *Rasfel*, who published his Works in *Queen Maries* time, printed the second Letter he wrote to *Cromwell*, yet did not publish that account which he sent first to him concerning it, to which *More* refers himself in all his following Letters; though it is more like a Copy of that would have been preserved, than of those other Letters that refer to it. But perhaps it was kept up on design; for in *Queen Maries* time they had a mind to magnifie that story of the Nuns, since she was thought to have suffered on her Mothers account: and among the other things she talked, one was that the Lady *Mary* should one day Reign in *England*, for which *Sanders* has since thought fit to make a Prophetess of her. And it is certain, *More* had a low opinion of her, which appears in many places of his printed Letters; but that would have been much plainer, if that full account he wrote of that Affair had been published; and therefore that one of their Martyrs might not lessen the esteem of another, it was fit to suppress it. Whether my conjectures in this be well grounded, or not, is left to the Readers judgment. In conclusion, *More's* Justifications seconded with the good Offices that the Lord Chancellor *Audley*, and *Cromwell* did him, (who, as appears by his Letters, stood his Friends in that matter) did so work on the King, that his Name was put out of the Bill, and so the Act was agreed on by both Houses, and the Royal Assent followed. The matter was this, “ *Elizabeth Barton* of *Kent*, in the Parish of *Aldington*, “ being sick and distempered in her brain, fell in some Trances, (it

The Act about the Maid of Kent, and her Complices.

f 12 in Statute Book, 31 in the Record, 7 in the Journal.

See his Works, pag. 1435.

1534.

seems by the Symptoms they were Hysterical fits) and spoke many words that made great impressions on some about her, who thought her Inspired of God, and *Richard Master*, Parson of the Parish, hoping to draw great advantages from this, went to *Waxham* Arch-bishop of *Canterbury*, and gave him a large account of her Speeches, who ordered him to attend her carefully, and bring him a further report of any new Trances, she might afterwards fall in. But she had forgot all she had said in her Fits, yet the crafty Priest would not let it go so, but perswaded her, that what she had said, was by the Inspiration of the *Holy Ghost*, and that she ought to own that it was so. Upon which he taught her to counterfeit such Trances, and to utter such Speeches as she had done before; so that after a while's Practice, she became very ready at it. The thing was much noised abroad, and many came to see her, but the Priest had a mind to raise the reputation of an Image of the Blessed *Virgin*, that was in a Chappel within his Parish, that so Pilgrimages being made to it, he might draw these advantages from it, that others made from their famed Images, but chose for his Associate one Doctor *Bocking*, a Canon of Christ-Church in *Canterbury*. Upon which they instructed her to say in her Counterfeited Trances, that the Blessed *Virgin* had appeared to her, and told her she could never recover, till she went and visited her Image in that Chappel. They had also taught her in her Fits to make strange motions with her body, by which she was much disfigured, and to speak many Godly words against Sin, and the new Doctrines, which were called Heresies, as also against the Kings Suit of Divorce. It was also noised abroad, on what day she intended to go and visit the Image of the *Virgin*, so that about 2000 people were gathered together, and she being brought to the Chappel, fell into her Fits, and made many strange Grimaces and alterations of her body, and spake many words of great piety, saying, that by the Inspiration of God, she was called to be a Religious Woman, and that *Bocking* was to be her Ghostly Father. And within a little while she seemed by the intercession of our Lady, to be perfectly recovered of her former distempers, and she afterwards professed a Religious Life. There were also violent suspicions of her incontinency, and that *Bocking* was a Carnal, as well as a Spiritual Father. She fell in many raptures, and pretended she saw strange Visions, heard Heavenly Melody, and had the Revelation of many things that were to come, so that great credit was given to what she said, and people generally looked on her as a Prophetess, and among those the late Arch-bishop of *Canterbury* was led away with the rest. A Book was writ of her Revelations and Prophecies by one *Deering* another Monk, who was taken in to the Conspiracy with many others. It was also given out that *Mary Magdalen* gave her a Letter that was writ in Heaven, which was shewed to many, being all writ in Golden Letters. She pretended when the King was last at *Calais*, that he being at Mass, an Angel brought away the Sacrament and gave it to her, being then invisibly present, and that she was presently brought over the Sea to her Monastery again. But the design of all these Trances was to alienate the People from their

duty

" duty to the King, for the Maid gave it out, that God revealed to
 " her, that if the King went on in the Divorce and married another
 " Wife; he should not be King a Month longer, and in the reputation of
 " Almighty God not one hour longer, but should die a Villains Death.
 " This, she said was revealed to her in answer to the Prayers she had
 " put up to God, to know whether he approved of the Kings proceed-
 " ings or not? Which coming to the knowledge of the Bishop of *Rocke-*
 " *ster* and some others, who adhered to the Queens Interests, they had
 " frequent meetings with the Maid, and concealed what she spake
 " concerning the King, and some of them gave such credit to what she
 " said, that they practised on many others to draw them from their
 " allegiance, and prevailed with several of the Fathers and Nuns of
 " *Sion*, of the *Charter-House* in *London* and *Skene*, and of the Obser-
 " vants of *Richmont*, *Greenwich* and *Canterbury*, with a great many o-
 " ther Persons.

1534.

This appeared most signally at *Greenwich*, where the King lived most
 in Summer, for one *Peto* being to preach in the Kings Chappel, de-
 nounced heavy Judgments upon him to his face, and told him, that
 many lying Prophets had deceived him, but he as a true Michajah warned
 him that the Dogs should lick his Blood as they had done Ahabs (for that
 Prophecy about *Abab* was his Text) with many other bitter words,
 and Concluded, that it was the greatest misery of Princes, to be daily so
 abused by flatterers as they were. The King bore it patiently, and ex-
 pressed no signs of any commotion, but to undeceive the People, he
 took care that Doctor *Corren* or *Curwin* should preach next Sunday, who
 justified the Kings proceedings, and condemned *Peto* as a Rebel, a Slan-
 derer, a Dog, and a Traytor. *Peto* was gone to *Canterbury*, but ano-
 ther observant Frier of the same House, *Elston* interrupted him: and
 said he was one of the lying Prophets, that sought by Adultery to esta-
 blish the Succession to the Crown, and that he would justify all that
Peto had said, and spake many other things with great vehemency,
 nor could they silence him, till the King himself commanded him to hold
 his peace. And yet all that was done either to him, or *Peto*, was, that
 being called before the Privy Council, they were rebuked for their in-
 tolerance, by which it appears, that King *Henry* was not very easily infla-
 med against them, when a Crime of so high a Nature was so slightly
 passed over.

The Insolence
of some of the
kriers:

Storr.

" Nor was this all, but the Fathers that were in the Conspiracy,
 " had confederated to publish these Revelations in their Sermons, up
 " and down the Kingdom. They had also given notice of them to the
 " Popes Ambassadors, and had brought the Maid to declare her Reve-
 " lations to them, they had also sent an account to Queen *Katharine*
 " for encouraging her to stand out and not submit to the Laws, of
 " which Confederacy *Thomas Abel* was likewise one. The thing that
 was in so many hands could not be a Secret, therefore the King who had
 despised it long, ordered that in *November* the former year the Maid
 and her Complices, *Richard Master*, Doctor *Bocking*, *Richard Deer-*
ing, *Henry Gold*, a Parson in *London*, *Hugh Rich* an observant Frier,
Richard Risby, *Thomas Gold* and *Edward Twaites* Gentlemen, and *Tho-*
mas Lawrence should be brought into the Star-Chamber, where there
 was a great appearance of many Lords, they were examined upon
 the

Storr.

1524.

the premises, and did all without any rack or torture confess the whole Conspiracy, and were adjudged to stand in *Pauls* all the Sermon time; and after Sermon, the Kings Officers were to give every one of them his Bill of Confession to be openly read before the People, which was done next *Sunday*, the Bishop of *Bangor* preaching, they being all set in a Scaffold before him. This publick manner was thought upon good grounds, to be the best way to satisfie the People of the Imposture of the whole matter, and it did very much convince them, that the cause must needs be bad, where such methods were used to support it. From thence they were carried to the Tower, where they lay till the Session of Parliament, but when they lay there, some of their Complices sent Messages to the Nun, to encourage her to deny all that she had said; and it is very probable, that the reports that went abroad of her being forced or cheated into a Confession, made the King think it necessary to proceed more severely against her. The thing being considered in Parliament, it was judged a Conspiracy against the Kings Life and Crown. So the Nun and *Master, Bocking, Deering, Rich, Risby,* and *Henry Gold*, were Attainted of High Treason. And the Bishop of *Rockester, Thomas Gold, Thomas Laurence, Edward Twaites, John Adeson,* and *Thomas Abell*, were judged guilty of misprision of Treason, and to forfeit their Goods and Chattels to the King, and to be imprisoned during his pleasure, and all the Books that were written of her Revelations, were ordered to be sent in, to some of the chief Officers of State, under the pains of Fine and Imprisonment. It had been also found, that the Letter which she pretended to have got from *Mary Magdalen*, was written by one *Hankberst* of *Canterbury*, and that the Door of the *Dormitorie*, which was given out to be made open by Miracle, that she might go into the Chappel for Converse with God, was opened by some of her Complices, for beastly and carnal ends. But in the Conclusion of the Act, all others who had been corrupted in their Allegiance by these Impostures, except the persons before named, were at the earnest intercession of Queen *Anne* pardoned.

The two Houses of Parliament (having ended their business) were prorogued on the 29th of *March*, to the third of *November*, and before they broke up, all the Members of both Houses, that they might give a good example to the Kings other Subjects, swore the Oath of Succession, as appears from the Act made about it in the next Session of Parliament. The Execution of these persons was delayed for some time, it is like, till the King had a return from *Rome*, of the Messenger he had sent thither with his Submission.

Soon after that, on the 20th of *April*, the Nun and *Bocking, Master, Deering, Risby* and *Gold* (*Rich* is not named being perhaps either dead or pardoned) were brought to *Tiburn*. The Nun spake these words. *Hither I am come to die, and I have not been only the cause of mine own death, which most justly I have deserved, but also I am the cause of the death of all those persons, which at this time here suffer. And yet to say the truth, I am not so much to be blamed, considering that it was well known to these Learned Men, that I was a poor Wench without Learning, and therefore they might easily have perceived, that the things that were done by me, could not proceed in no such sort; but their capacities*
and

The Nun
spake at her
death.

Ball.

and Learning could right well judge, from whence they proceeded, and that they were altogether feigned; but because the thing which I feign'd was profitable to them, therefore they much prayed me, and bore me witness, that it was the Holy Ghost and not I, that did them; and then I being puffed up with their praises, fell into a certain pride and foolish justice, with my self; and thought I might feign what I would, which thing hath brought me to this case: and for the which now, I cry God and the Kings Highness most heartily Mercy, and desire you, all good People, to pray to God to have mercy on me, and on all them that here suffer with me.

On all this I have dwelt the longer, both because these are all call'd Martyrs by *Sanders*, and that this did first provoke the King against the Regular Clergy, and drew after it all the severities that were done in the rest of his Reign. The foulness and the wicked designs of this Imposture, did much alienate People from the Interest of *Rome*, and made the other Acts both pass more easily, and be better received by the People. It was also generally believed, that what was now discovered was no new practice, but that many of the Visions and Miracles, by which Religious Orders had raised their Credit so high, were of the same Nature: and it made way for the destroying of all the Monasteries in *England*, though all the severity which at this time followed on it, was, that the *Observant* Friars of *Richmont*, *Grimsby*, *Canterbury*, *Newark*, and *Newcastle*, were removed out of their Houses, and put with the other *Gray-Friars*, and *Augustin-Friars* were put in their Houses.

But because of the great name of *Fisher* Bishop of *Rockester*: and since this was the first step to his ruin, it is necessary to give a fuller account of his carriage in this matter. When the cheat was first discovered, *Cromwell*, then Secretary of State, sent the Bishops Brother to him, with a sharp reproof for his carriage in that business; but withal advised him to write to the King, and acknowledge his offence, and desire his pardon, which he knew the King, considering his Age and sickness, would grant. But he wrote back, excusing himself, that all he did, was only to try, whether her Revelations were true? He confessed, he conceived a great opinion of her Holiness, both from common Fame, and her entering into Religion; from the report of her Ghostly Father, whom he esteemed Learned and Religious, and of many other Learned and Vertuous Priests; from the good opinion the late Arch-bishop of *Canterbury* had of her, and from what is in the Prophet *Amos*, That God will do nothing without revealing it to his Servants. That upon these grounds, he was induced to have a good opinion of her; and that to try the truth about her, he had sometimes spoken with her, and sent his Chaplains to her, but never discovered any falshood in her. And for his concealing what she had told him about the King, which was laid to his charge, he thought it needless for him to speak of it to the King, since she had said to him, that she had told it to the King her self: She had named no person who should kill the King, which by being known, might have been prevented. And as in Spiritual things, every Church-man was not bound to denounce Judgments against those that could not bear it; so in Temporal things, the Case might be the same; and the King had on other occasions spoken so sharply to him, that

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 Cromwell
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 that he had reason to think, the King would have been offended with him for speaking of it, and would have suspected that he had a hand in it; therefore he desired for the passion of Christ to be no more troubled about that matter, otherwise he would speak his Conscience freely. To all which, *Cromwell* wrote a long Letter, which the Reader will find in the Collection, copied from the rude draught of it, written with his own hand. In which he charges the Matter upon him heavily, and shews him, that he had not proceeded, as a grave *Prelate* ought to have done; for he had taken all that he had heard of her upon trust, and had examined nothing; that if every person that pretends to Revelations were believed on their own words, all Government would be thereby destroyed. He had no reason to conclude from the Prophecie of *Amos*, that every thing that is to fall out, must be revealed to some Prophet, since many notable things had fallen out, of which there was no Revelation made before-hand. But he told him the true reason that made him give credit to her, was, the matter of her Prophecies: to which he was so addicted, as he was to every other thing in which he once entred, that nothing could come amiss that served to that end. And he appealed to his Conscience, whether if she had prophecied for the King, he would have given such easie credit to her, and not have examined the matter further. Then he shews how guilty he was, in not revealing what concerned the Kings Life, and how frivolous all his excuses were. And after all, tells him, that though his excusing the matter had provoked the King, and that if it came to a Tryal, he would certainly be found guilty; yet again he advises him to beg the Kings pardon for his Negligence, and offence in that matter; and undertakes that the King would receive him into his favour, and that all matters of displeasure pass'd before that time, should be forgiven and forgotten. This shews that though *Fisher* had in the progress of the Kings Cause, given him great offence, yet he was ready to pass it all over, and not to take the advantage, which he now had against him. But *Fisher* was still obstinate, and made no submission, and so was included within the Act for misprision of Treason; and yet I do not find, that the King proceeded against him upon this Act, till by new provocations he drew a heavier storm of indignation upon himself.

The Oath for
 the Succession
 generally
 taken.
 Orig. in Lib.
 MSS. C. 1. 1.

When the Session of Parliament was at an end, Commissioners were sent every where, to offer the Oath of the Succession to the Crown, to all, according to the Act of Parliament, which was universally taken by all sorts of persons. *Gardiner* wrote from *Winchester* the sixth of *May* to *Cromwell*, that in the presence of the Lord Chamberlain, the Lord *Audley*, and many other Gentlemen, all Abbots, Priors, Wardens, with the Curates of all Parishes and Chappels within the Shire, had appeared and taken the Oath very obediently; and had given in a List of all the Religious persons in their Houses of 14 years of Age and above, for taking whose Oaths some Commissioners were appointed. The forms in which they took the Oath are not known, and it is no wonder, for though they were enrolled, yet in Queen *Maries* time there was a Commission given to *Bonner* and others, to examine the Records, and raze out of them all things that were

were done either in contempt of the See of *Rome*, or to the defamation of Religious Houses, pursuant to which, there are many things taken out of the Rolls, which I shall sometimes have occasion afterwards to take notice of; yet some Writings have escaped their diligence, so there remains but two of the Subscriptions of Religious Orders, both bearing date the 4th of *May* 1534. One is by the Prior and Convent of *Langley Regis*, that were Dominicans, the Franciscans of *Aylesbury*, the Dominicans of *Dunstable*, the Franciscans of *Bedford*, the Carmelites of *Hecking* and the Franciscans *de Mare*. The other is by the Prioresse and Convent of the Dominican Nuns at *Deptford*.

“ In these, besides the renewing their allegiance to the King, they swear the Lawfulness of his Marriage with *Queen Anne*, and that they shall be true to the Issue begotten in it, that they shall always acknowledge the King, Head of the Church of *England*: and that the Bishop of *Rome* has no more Power, than any other Bishop has in his own Diocese, and that they should submit to all the Kings Laws, notwithstanding the Popes censures to the contrary. That in their Sermons they should not pervert the Scriptures, but preach Christ and his Gospel sincerely according to the Scriptures, and the Tradition of Orthodox and Catholick Doctors, and in their Prayers that they should pray first for the King, as Supreme Head of the Church of *England*, then for the *Queen* and her issue, and then for the Arch-Bishop of *Canterbury* and the other ranks of the Clergy. To this these six Priors set their hands with the Seals of their Convents, and in their Subscriptions declared, that they did it freely and uncompelled, and in the name of all the Brethren in the Convent.

But Sir *Thomas More* and the Bishop of *Rocheſter*, refused to take the Oath as it was conceived: Whose Fall being so remarkable, I shall shew the steps of it. There was a meeting of the Privy Council at *Lambeth*, to which many were cited to appear, and take the Oath. Sir *Thomas More* was first called, and the Oath was tendred to him under the great Seal, then he called for the Act of Succession, to which it related, which was also shewed him: having considered of them, he said he would neither blame these that made the Act, nor those that Swore the Oath, but for his part, though he was willing to Swear to the Succession, if he might be suffered to draw an Oath concerning it, yet for the Oath that was offered him, his Conscience so moved him, that he could not without hazarding his Soul take it. Upon this, the Lord Chancellour told him, that he was the first who had refused to swear it, and that the King would be highly offended with him for denying it, and so he was desired to withdraw and consider better of it. Several others were called upon, and did all take the Oath, except the Bishop of *Rocheſter*, who answered upon the matter as *More* had done. When the Lords had dispatched all the rest, *More* was again brought before them: they shewed him how many had taken it, he answered, he judged no man for doing it, only he could not do it himself. Then they asked the reasons why he refused it? He answered, he feared it might provoke the King more against him, if he should offer reasons which would be called a disputing against Law: but when he was further pressed to give his reasons

1534.

Collec.
Numb. 5.
Rit. C. 11.

Those last
clauses are not
in the other
Writing.

More and *Rocheſter*
refuse the
Oath.

See his works;
p. 1428.

1534.

sons, he said if the King would command him to do it, he would put them in Writing.

The Arch-Bishop of *Canterbury* urged him with this Argument, that since he said he blamed no other person for taking it, it seemed he was not perswaded it was a Sin, but was doubtful in the matter: but he did certainly know, he ought to obey the King, and the Law, so there was a certainty on the one hand, and only a doubt on the other; therefore he was obliged to do that about which he was certain, notwithstanding these his doubtings. This did shake him a little, especially (as himself writes,) *coming out of so Noble a Prelates mouth*: but he answered, that, though he had examined the matter very carefully, yet his Conscience leaned positively to the other side; and he offered to purge himself by his Oath, that it was purely out of a Principle of Conscience, and out of no light Fantasie or Obstinacy that he thus refused it. The Abbot of *Westminster* pressed him, that however the matter appeared to him, he might see his Conscience was Erroneous, since the great Council of the Realm was of another mind, and therefore he ought to change his Conscience. (A Reasoning very fit for so rich an Abbot, which discovers of what temper his Conscience was) But to this *More* answered, that if he were alone against the whole Parliameut, he had reason to suspect his own understanding; but he thought he had the whole Council of Christendome on his side, as well as the great Council of *England* was against him. Secretary *Cromwell*, who (as *More* writes) *tenderly favoured him*, seeing his ruine was now inevitable, was much affected at it; and protested with an Oath, he had rather his own only Son had lost his head, than that he should have refused the Oath. Thus both he and the Bishop of *Rochester* refused it, but both offered to Swear another Oath for the Succession of the Crown to the issue of the Kings present Marriage, because that was in the Power of the Parliament to determine it. *Crammer*, who was a moderate and wise man, and foresaw well the ill effects that would follow on contending so much, with persons so highly esteemed over the World, and of such a temper, that severity would bend them to nothing, did by an earnest Letter to *Crommel* dated the 27th of *April* move, that what they offered might be accepted; for if they once Swore to the Succession, it would quiet the Kingdom, for they acknowledging it, all other persons would acquiesce and submit to their Judgments. But this sage advice was not accepted.

1534. MSS. Monuments, page 504. and 505.

And are proceeded against.

The King was much irritated against them, and resolved to proceed with them according to Law, and therefore they were both indicted upon the Statute, and Committed Prisoners to the Tower. And it being apprehended, that if they had Books and Paper given them, they would write against the Kings Marriage or his Supremacy, these were denied them. The Old Bishop was hardly used, his Bishoprick was seized on, and all his goods taken from him, only some old rags were left to cover him; and he was neither supplied well in diet nor other necessaries, of which he made sad complaints to *Cromwell*. But the remainder of this Tragical business, which left one of the greatest blots on this Kings proceedings, falling within the limits of the next Book, I haste on to the Conclusion of this.

The

The Separation from *Rome* was made in the former Session of Parliament, but the Kings Supremacy was not yet fully settled. This was reserved for the next Session that late in *November* from the 3d. of that month, to the 18th of *December*, about which we can have no light from the Journals, they being lost. The first Act Confirmed what had been already acknowledged by the Clergy, that the King was the Supreme Head in Earth, of the Church of *England*, which was to “ be annexed to his other Titles: it was also enacted that the King and “ his heirs and Successors should have Power to visit and reform all Heresies, Errors, and other Abuses, which in the Spiritual jurisdiction, “ ought to be reform’d.

1534.
Another Session of Parliament.

The Kings Supremacy declared.

By the Second Act they Confirmed the Oath about the Succession, concerning which some doubts had been made, because there was no Oath specified in the former Act: though both Houses had taken it: it was now Enacted, that all the Subjects were obliged to take it when offered to them, under the pains contained in the Act passed in the former Session. By the Third Act, the first Fruits and Tenths of all Ecclesiastical Benefices were given to the King, as the Supreme Head of the Church. The Clergy were easily prevailed on, to consent to the putting down of the *Anates*, pay’d to the Court of *Rome*, for all men readily concur to take off any imposition; but at that time it had perhaps abated much of their heartiness, if they had imagined that these duties should have been still payed, therefore that was kept up till they had done all that was to be done against *Rome*. And now as the Commons and the Secular Lords would no doubt easily agree to lay a tax on the Clergy, so the others having no foreign support, were not in a condition to wrestle against it.

The Oath about the Succession confirmed.

The first Fruits of Benefices given to the King.

In the Thirteenth Act, among other things that were made Treason, one was the denying the King the Dignity, Title or name, of his Estate Royal: or the calling the King Heretick, Schismatick, Tyrant, Infidel, or Usurper of the Crown. This was done to restrain the Insolencies of some Friars, and all such offenders were to be denied the Priviledge of Sanctuaries. By the Fourteenth Act, provision was made for Suffragan Bishops, which as is said, had been accustomed to be had within this Realm, for the more speedy administration of the Sacraments, and other good wholesome and devout things, and laudable ceremonies, to the increase of Gods honour, and for the commodity of good and devout people, therefore they appointed for Suffragans Sees, the Towns of *Thetford*, *Ipswich*, *Colchester*, *Dover*, *Gilford*, *Southampton*, *Taunton*, *Shaftsbury*, *Molton*, *Marlborough*, *Bedford*, *Leicester*, *Glocester*, *Shrewsbury*, *Bristol*, *Penrith*, *Bridgewater*, *Nottingham*, *Grantham*, *Hull*, *Huntington*, *Cambridge*, and the Towns of *Pereth* and *Barwick*, *St. Germans* in *Cornwall*, and the Isle of *Wight*. For these Sees the Bishop of the Diocess was to present two to the King, who might choose either of them, and present the person so named, to the Arch-Bishop of the Province, to be Consecrated; after which, they might exercise such jurisdiction as the Bishop of the Diocess should give to them, or as Suffragans had been formerly used to do, but their Authority was to last no longer than the Bishop continued his Commission to them. But that the Reader may more clearly see how this Act was executed, he shall find in the Collection, a Writ for making

Sundry things are declared Treason.

An Act for Suffragan Bishops.

Coll. & Numb. 31.

1534.

Act 25. Rot.
Par.
A Subsidy
granted.

a Suffragan Bilhop. These were believed to be the same with the *Chroepse* in the Primitive Church, which as they were begun before the first Council of *Nice*, so they continued in the Western Church till the Ninth Century, and then a Decretal of *Damascus* being forged, that condemned them, they were put down every-where by degrees, and now revived in *England*. Then followed the grant of a Subsidy to the King: it was now twelve years since there was any Subsidy granted. A Fiveteenth and a Tenth were given, to be payed in Three years, the final payment being to be at Allhallontide in the year 1537. The Bill began with a most Glorious Preamble “ of the Kings high Wildom and Policy in the Government of “ the Kingdom these Twenty Four years in great wealth and quiet- “ nefs, and the great charges he had been at in the last War with “ *Scotland*, in fortifying *Callis*, and in the War of *Ireland*, and that “ he intended to bring the wilful, wild, and unreasonable, and savage “ people of *Ireland*, to Order and Obedience, and intended to build “ Forts on the Marches of *Scotland*, for the security of the Nation, to “ amend the Haven of *Calais*, and make a new one at *Dover*. By all “ which they did perceive the entire love and zeal which the King bore “ to his People, and that he sought not their wealth and quietness, on- “ ly for his own time, being a Mortal Man, but did provide for it in “ all time coming, therefore they thought that of very equity, rea- “ son, and good Conscience, they were bound to show like corre- “ spondence of zeal, gratitude and kindness. Upon this the King sent a general pardon with some exceptions, ordinary in such cases. But *Fisber* and *More*, were not only excluded from this pardon by general Clauses, but by two particular Acts they were attained of misprision of Treason. By the Third Act according to the Record, *John* Bilhop of *Rocheſter*, *Christopher Plummer*, *Nicholas Wilson*, *Edward Powel*, *Richard Fetherstone*, and *Miles Willyr* Clerks, were attainted for refusing the Oath of Succession, and the Bishoprick of *Rocheſter*, with the Benefices of the other Clerks were declared void from the 2d. of *January* next, yet it seems few were fond of succeeding him in that See, for *John Hilsey* the next Bilhop of *Rocheſter* was not Consecrated before the year 1537. By the Fourth Act Sir *Thomas More* is by an Invidious Preamble charged with ingratitude, for the great favours he had received from the King, and for studying to sow and make sedition “ among the Kings Subjects, and refusing to take the Oath of Succession, “ therefore they declared the Kings Grants to him to be void, and at- “ taint him of misprision of Treason.

More and *Fis-
ber* attained.
Act. 3. and 4.
Rot. Parl.

The Proceed-
ings against
them variouſ-
ly censured.

This severity though it was blamed by many, yet others thought it was necessary in so great a Change; since the Authority of these two men was such, that if some signal notice had not been taken of them, many might by their endeavors, especially encouraged by that Impunity, have been corrupted in their affections to the King. Others thought the prosecuting them in such a manner, did rather raise their reputation higher, and give them more credit with the people, who are naturally enclined to pity those that suffer, and to think well of those opinions, for which they see men resolved, to endure all extremities. But others observed the justice of God, in retaliating thus upon them their own severities to others, for as *Fisber* did grievously prosecute

profecute the preachers of *Luthers* Doctrin, so *Mores* hand had been very heavy on them as long as he had Power, and he had shewed them no mercy, but the extremity of the Law, which himself now felt to be very heavy. Thus ended the Session of Parliament, with which this Book is also to conclude, for now I come to a Third period of the Kings Reign, in which he did Govern his Subjects without any Competitor, but I am to stop a little, and give an account of the Progress of the Reformation in these years that I have past through.

The Cardinal was no great persecutor of Hereticks, which was generally thought to flow from his hatred of the Clergy, and that he was not ill pleased to have them depressed. During the agitation of the Kings process, there was no prosecution of the Preachers of *Luthers* Doctrin, whether this flowed from any Intimation of the Kings pleasure to the Bishops or not, I cannot tell, but it is very probable it must have been so, for these opinions were received by many, and the Popish Clergy were so inclined to severity, that as they wanted not Occasions, so they had a good mind to use those Preachers cruelly, so that it is likely the King restrained them, and that was always mixed with the other threatnings to work upon the Pope, that Heresie would prevail in *England*, if the King got not justice done him, so that till the Cardinal fell, they were put to no further trouble.

But as soon as *More* came into favour, he pressed the King much, to put the Laws against Hereticks in execution, and suggested that the Court of *Rome* would be more wrought upon, by the Kings supporting the Church, and defending the Faith vigorously, than by threatnings: and therefore a long Proclamation was issued out against the Heretick, many of their Books were prohibited, and all the Laws against them were appointed to be put in execution, and great care was taken to seize them as they came into *England*, but many escaped their diligence.

There were some at *Antwerp*, *Tindal*, *Joye*, *Constantine*, with a few more, that were every year writing and printing new Books chiefly against the corruptions of the Clergy, the Superstition of pilgrimages, of worshipping Images, Saints, and Relicks, and against relying on these things, which were then called in the common style, *Good works*, in opposition to which they wrote much about Faith in Christ with a true Evangelical obedience, as the only mean by which men could be saved. The Book that had the greatest Authority and influence, was *Tindals* Translation of the new Testament, of which the Bishops made great complaints, and said, it was full of errors. But *Tonstall* then Bishop of *London*, being a man of invincible moderation, would do no body hurt, yet endeavoured as he could, to get their Books into his hands: So being at *Antwerp* in the year 1529. as he returned from his Embassie at the Treaty of *Cambrai*, he sent for one *Packington* an *English* Merchant there, and desired him to see how many New Testaments of *Tindals* Translation he might have for Money. *Packington*, who was a secret favourer of *Tindal*, told him, what the Bishop proposed. *Tindal* was very glad of it, for being convinced of some faults in his work,

1534.

The Progress
of the Reformation.

Fox.

Tindal and
others at
Antwerp.

Hall.

1537.
 work, he was designing a new and more correct Edition; but he was poor, and the former Impression not being sold off, he could not go about it: so he gave *Packington* all the Copies that lay in his hands, for which the Bishop payed the price, and brought them over, and burnt them publickly in *Ch apside*. This had such an hateful appearance in it, being generally called a burning of the Word of God: that people from thence concluded there must be a visible contrariety, between that book and the Doctrines of those who sold it; by which both their prejudice against the Clergy, and their desire of reading the New Testament was encreased. So that next year when the Second Edition was finished, many more were brought over, and *Constantine* being taken in *England*, the Lord Chancellor in a private examination, promised him that no hurt should be done him if he would reveal who encouraged and supported them at *Antwerp*; which he accepted of, and told that the greatest encouragement they had, was from the Bishop of *London*, who had bought up half the Impression. This made all that heard of it laugh heartily, though more judicious persons discerned the great temper of that Learned Bishop in it. When the Clergy condemned *Tindals* Translation of the New Testament, they declared they intended to set out a true Translation of it; which many thought was never truly designed by them, but only pretended, that they might restrain the Curiosity of seeing *Tindals* work, with the hopes of one that should be Authorized: and as they made no progress in it, so at length on the 24th of *May*, *Anno* 1530. there was a Paper drawn and agreed to by Arch-Bishop *Warham*, Chancellor *More*, Bishop *Tonstal*, and many Canonists and Divines, which every Incumbent was commanded to read to his Parish, as a warning to prevent the Contagion of Heresie. The Contents of which were, that the King having called together many of the Prelates, with other Learned men out of both Universities, to examine some Books lately set out in the *English* tongue, they had agreed to condemn them, as containing several points of Heresie in them; and it being proposed to them, whether it was necessary to set forth the Scriptures in the vulgar tongue, they were of opinion, that though it had been sometimes done, yet it was not necessary, and that the King did well, not to set it out at that time in the *English* tongue. So by this all the hopes of a Translation of the Scriptures vanished.

The last Paper in Sir. H. S. 1245 2d. vol.

Supplication of the Beggars.

There came out another Book which took mightily, it was entituled *The Supplication of the Beggars*, written by one *Simon Fish* of *Graves-Inn*. In it the Beggars complained to the King, that they were reduced to great misery, the Alms of the people being intercepted by companies of strong and idle Friars; for supposing that each of the Five Mendicant Orders, had but a Penny a quarter from every household, it did rise to a vast Sum, of which the Indigent and truly Necessitous Beggars were defrauded. Their being unprofitable to the Common-wealth, with several other things, were also complained of. He also taxed the Pope for Cruelty and Covetousness, that did not deliver all persons out of Purgatory, and that none but the Rich who payed well for it, could be discharged out of that Prison. This was written in a witty and taking Style, and the King had it put in

his

his hands by *Anne Boleyn*, and lik'd it well, and would not suffer any thing to be done to the Author.

1534.

Chancellor *More* was the most zealous Champion the Clergy had, More answers it. for I do not find that any of them wrote much, only the Bishop of *Rocheſter*, wrote for Purgatory; but the reſt left it wholly to him, either becauſe few of them could write well, or that he being much eſteemed, and a diſintereſted perſon, things would be better received from him, than from them who were look'd on as Parties. So he answered this Supplication by another, in the name of the ſouls that were in Purgatory; repreſenting the miſeries they were in, and the great relief they found by the Maſſes the Friars ſaid for them, and brought in every mans Anceſtours calling earneſtly upon him to befriend thoſe poor Friars now, when they had ſo many Enemies. He confidently aſſerted it had been the Doctrin of the Church for many Ages, and brought many places out of the Scriptures to prove it, beſides ſeveral reaſons that ſeemed to confirm it. This, being writ of a Subject that would allow of a great deal of popular and moving Eloquence, in which he was very eminent, took with many.

But it diſcovered to others what was the Foundation of thoſe Religious Orders, and that if the belief of Purgatory were once rooted out, all that was built on that Foundation muſt needs fall with it. So *John Frith* wrote an answer to *More's* Supplication, to ſhew, that there was no ground for Purgatory in Scripture; and that it was not believed in the Primitive Church. He alſo answered the Bishop of *Rocheſter's* Book, and ſome Dialogues that were written on the ſame Subject, by *Raſſal* a Printer, and Kinſman of *Mores*: He diſcovered the fallacy of their reaſonings, which were built on the weakneſs, or defects of our Repentance in this Life; and that therefore there muſt be another ſtate in which we muſt be further purified. To this he answered, That our ſins were not pardoned for our Repentance, or the Perfection of it, but only for the Merits and Sufferings of Chriſt; and that if our Repentance is ſincere, God accepts of it; and ſin being once pardoned, it could not be further puniſhed. He ſhewed the difference between the puniſhments we may ſuffer in this Life, and thoſe in Purgatory; the one are either Medicinal Correſtions for Reforming us more and more, or for giving Warning to others: The other are terrible Puniſhments without any of theſe ends in them: therefore the one might well conſiſt with the free pardon of ſin, the other could not. So he argued from all theſe places of Scripture, in which we are ſaid to be freely pardoned our ſins by the Blood of Chriſt, that no puniſhment in another ſtate could conſiſt with it: He alſo argued from all thoſe places in which it is ſaid, that we ſhall at the day of Judgment receive according to what we have done in the body, that there was no ſtate of Purgatory beyond this life. For the places brought out of the Old Teſtament, he ſhewed they could not be meant of Purgatory ſince according to the Doctrin of the School-men there was no going to Purgatory before Chriſt. For the places in the New Teſtament he appealed to *More's* great Friend, *Eraſmus*, whoſe Expoſition of theſe places differed much from his Gloſſes. That place in the Epistle to the *Corinthians* about the fire, that was to try every mans work, he ſaid, was plainly Allegorical; and ſince the Foundation, the building of Gold, Silver and precious Stones; of Wood,
Hay

1534.

Hay and Stubble, were Figuratively taken, there was no reason to take the *fire* in a literal sense: therefore by *fire* was to be understood the Persecution then near at hand; called in other places, *the fiery trial*.

For the Ancient Doctors, he shewed, that in the fourth Century, St. *Ambrose*, *Jerome*, and St. *Austin*, the three great Doctors of that Age did not believe it, and cited several passages out of their Writings. It is true, St. *Austin* went further than the rest, for though in some passages he delivered his Opinion against it, yet in other places he spake of it more doubtfully as a thing that might be enquired into, but that it could not be certainly known; and indeed before *Gregory the Great's* time, it was not received in the Church, and then the *Benedictine* Monks were beginning to spread and grow numerous, and they to draw advantages from it, told many stories of Visions and Dreams, to possess the world with the belief of it; then the trade grew so profitable, that ever since it was kept up, and improved: and what succeeded so well with one Society and Order, to enrich themselves much by it, was an encouragement to others to follow their tract in the same way of traffick. This Book was generally well received, and the Clergy were so offended at the Author, that they resolved to make him feel a real fire whenever he was caught, for endeavoring to put out their imaginary one.

That from which *More* and others took greatest advantage, was, that the new preachers prevailed only on simple Tradesmen, and women, and other illiterate persons: but to this the others answered, That the *Pharisees* made the same objection to the followers of *Christ*, who were Fisher-men, women, and rude Mechanicks; but *Christ* told them, that to the poor the Gospel was preached; and when the Philosophers and Jews objected that to the Apostles: They said Gods glory did the more appear, since not many rich, wise, or noble, were called, but the poor and despised were chosen: that men who had much to lose, had not that simplicity of mind, or that disingagement from worldly things, that was a necessary disposition to fit them for a Doctrine, which was like to bring much trouble and persecution on them.

The cruel proceedings against the Reformers.

Thus I have opened some of these things, which were at that time disputed by the pen, in which opposition new things were still started and examined. But this was too feeble a weapon for the defence of the Clergy, therefore they sought out sharper tools. So there were many brought into the Bishops Courts, some for teaching their Children the *Lords Prayer*, in English, some for reading the forbidden Books, some for harbouring the Preachers, some for speaking against Pilgrimages, or the worshiping and adorning of Images, some for not observing the Church Fasts, some for not coming to Confession and the Sacrament, and some for speaking against the Vices of the Clergy. Most of these were simple and illiterate men, and the terrour of the Bishops Courts, and Prisons, and of a Faggot in the end, wrought so much on their fears and weakness, that they generally abjured and were dismissed. But in the end of the year, 1530, one *Thomas Hitton*, who had been Curate of *Maidston*, and had left that place, going off to *Antwerp*; he bringing over some of the Books that were printed there, was taken at *Gravesend*, and brought before *Warham* and *Fisher*, who, after he had suffered much by a long and cruel Imprisonment, condemned him to be Burnt.

The

The most eminent person that suffered about this time, was *Thomas Bilney*, of whose Abjuration an account was given in the first Book; he after that, went to *Cambridge*, and was much troubled in his Conscience, for what he had done, so that the rest of that Society at *Cambridge*, were in great apprehensions of some violent effect, which that desperation might produce, and sometimes watched him whole nights. This continued about a year, but at length his mind was more quieted, and he resolved to expiate his Abjuration, by as publick and solemn a Confession of the Truth: and to prepare himself the better both to defend and suffer for the Doctrines, which he had formerly through fear denyed; he followed his Studies for two years. And when he found himself well fortified in this resolution, he took leave of his Friends at *Cambridge*, and went to his own Country of *Norfolk*, to whom he thought he owed his first endeavours.

1534.

*Bilney's Trial.**Lilney's Sermons.*

He preached up and down the Country, confessing his former sin of denying the Faith, and taught the People to beware of Idolatry, or trusting to Pilgrimages, to the Cowle of *St. Francis*, to the Prayers of Saints, or to Images; but exhorted them to stay at home, to give much Alms, to believe in Jesus Christ, and to offer up their Hearts, Wills, and Minds, to him in the Sacrament. This being noised about, he was seized on by the Bishops Officers, and put in Prison at *Norwich*, and the Writ was sent for to burn him as a Relapse, he being first condemned and degraded from his Priesthood: while he was in Prison the Friars came oft about him to perswade him to recant again, and it was given out that he did read a Bill of Abjuration.

*The things objected to him.**For.*

More not being satisfied to have sent the Writ for his burning, studied also to defame him, publishing this to the World; yet in that he was certainly abused, for if he had signed any such Paper, it had been put in the Bishops Register, as all things of that nature were; but no such writing was ever shewn, only some said they heard him read it, and others who denyed there was any such thing, being questioned for it, submitted and confessed their fault. But at such a time it was no strange thing, if a lye of that nature was vented with so much Authority, that men were afraid to contradict it; and when a man is a close Prisoner, those who only have access to him, may spread what report of him they please, and when once such a thing is said, they never want officious Vouchers to lie and swear for it. But since nothing was ever shew'd under his hand, it is clear there was no truth in these reports, which were spread about to take away the honour of Martyrdome from the new Doctrines. It is true he had never enquired into all the other Tenets of the Church of *Rome*, and so did not differ from them about the Presence of Christ in the Sacrament and some other things. But when men durst speak freely, there were several persons, that witnessed the Constancy and Sincerity of *Bilney*, in these his last Conflicts; and among the rest, *Matthew Parker*, afterwards Arch-bishop of *Canterbury*, was an eye-witness of his sufferings, which from his relation were published afterwards: he took his death patiently and constantly, and in the little time that was allowed him to live after his Sentence, he was observed to be cheerful; and the poor Victuals that were brought him, Bread and Ale, he eat up heartily, of which when one took notice, he said he must

*It is given out that he abjured.**The Falthood of which afterwards appeared. For.*

1534.

keep up that ruinous Cottage till it fell; and often repeated that passage in *Ishab*, *When thou walkst through the fire thou shalt not be burnt*; and putting his finger in the flame of the Candle, he told those about him, that he well knew what a pain burning was, but that it should only consume the Scum of his Body, and that his Soul should be purged by it.

In manner
of his Suffer-
ings.

When the day of Execution came, being the 10th of November, as he was led out, he said to one that exhorted him to be patient and constant, that as the Mariners endured the tossing of the Waves, hoping to arrive at their desired Port, so though he was now entering into a Storm, yet he hop'd he should soon arrive at the Haven, and desired their Prayers. When he came to the Stake, he repeated the Creed, to shew the People that he dyed in the Faith of the Apostles, then he put up his Prayers to God with great shews of inward devotion; which ended, he repeated the 143 Psalm, and paus'd on these words of it, *Enter not into Judgment with thy Servant, for in thy sight shall no man living be justified*, with deep recollection: and when Doctor Warner, that accompanied him to the Stake, took leave of him with many tears, *Bilney* with a cheerful countenance exhorted him, to feed his flock, that at his Lords coming he might find him so doing. Many of the begging Friars desired him to declare to the People, that they had not procured his death; for that was got among them, and they feared the People would give them no more Alms: so he desired the Spectators not to be the worke to these men for his sake, for they had not procur'd his death. Then the fire was set to, and his Body consum'd to ashes.

Richard Byfield's Sufferings.

Thus it appears, both what Opinion the People had of him, and in what charity he dyed even towards his Enemies, doing them good for evil; but this, though it perhaps struck terror in weaker minds, yet it no less encourag'd others to endure patiently all the severities that were us'd to draw them from this Doctrine. Soon after, one *Richard Byfield* suffered, he was a Monk of *St. Edmundsbury*, and had been instructed by Doctor *Barnes*, who gave him some Books; which being discovered, he was put in Prison, but through fear abjured; yet afterward he left the Monastery and came to *London*: He went oft over to *Antwerp*, and brought in forbidden Books, which being smell'd out, he was seized on, and examined about these Books; he justified them, and said, he thought they were good and profitable, and did openly exclaim against the dissolute lives of the Clergy; so being judged Heretick, he was burnt in *Smithfield*, the 11th of November.

And Tewksbury's.

In December, one *John Tewksbury* a Shop-keeper in *London*, who had formerly abjured, was also taken and tryed in Sir *Thomas Mores* House at *Chelsey*, where Sentence was given against him by *Stokesley* Bishop of *London*, (for *Tonstall* was translated the former year to *Duresme*) and was burnt in *Smithfield*. There were also three burnt at *York* this year two men and one woman.

These proceedings were complain'd of in the following Session of Parliament, as was formerly told, and the Ecclesiastical Courts being found both Arbitrary and Cruel, the House of Commons desired a Redress of that from the King; but nothing was done about it till

Three

Three years after that, the new Act against Hereticks was made, as was already told. The Clergy were not much moved at the Address which the House of Commons made, and therefore went on in their extream Courses, and to strike a Terror in the Gentry, they resolved to make an example of one *James Bainham* a Gentleman of the *Temple*: he was carried to the Lord Chancellors House, where much pains was taken to perswade him to discover such as he knew in the *Temple*, who favour'd the new Opinions; but fair means not prevailing, *Mores* made him be whipt in his own presence, and after that, sent him to the *Tower*, where he look'd on, and saw him put to the Rack. Yet it seems nothing could be drawn from him, that might be made use of, to any other persons hurt; yet he himself afterwards overcome with fear, abjured and did penance, but had no quiet in his Conscience, till he went publickly to Church, with a New Testament in his hand, and confess'd with many tears, that he had denyed God, and prayed the People not to do as he had done, and said, that he felt an Hell in his own Conscience, for what he had done. So he was soon after carried to the *Tower*, (for now the Bishops, to avoid the Imputation of using men cruelly in their Prisons did put Hereticks in the Kings Prisons) he was charged for having said, "That *Thomas Becket* was a Murderer, and damned in Hell if he did not repent, and for speaking contemptuously of praying to Saints, and saying that the Sacrament of the Altar was only Christs Mystical Body, and that his Body was not chew'd with the Teeth, but received by Faith. So he was judged an obstinate and relaps'd Heretick, and was burnt in *Smithfield* about the end of *April 1532*. There were also some others burnt a little before this time, of whom a particular account could not be recovered by *Fox* with all his Industry. But with *Bainham*, *Mores* persecution ended, for soon after he laid down the Great Seal, which set the poor Preachers at ease.

Crome and *Latimer* were brought before the Convocation, and accus'd of Heresie. They both Subscribed the Articles offered to them, "That there was a Purgatory: That the Souls in it were profited by Masses said for them: That the Saints are now in Heaven, and as Mediators pray for us: That men ought to pray to them, and honour them: That Pilgrimages were Pious and Meritorious: That men who vowed Chastity might not Marry without the Popes Dispensation: That the Keys of binding and loosing were given to St. *Peter*, and to his Successors, though their lives were bad, and not at all to the Laity: That men merited by Prayers, Fasting, and other good Works: That Priests prohibited by the Bishop, should not preach, till they were purged and restored: That the Seven Sacraments conferr'd Grace: That Consecrations and Benedictions used by the Church were good: That it was good and profitable to set up the Images of Christ and the Saints in the Churches, and to adorn them and burn Candles before them; and that Kings were not obliged to give their People the Scriptures in a Vulgar Tongue. By these Articles it may be easily Collected, what were the Doctrines then preach'd by the Reformers. There was yet no dispute about the Presence of Christ in the Sacrament, which was first called in question by *Frith*, for the Books of *Zuinglius* and *Occolampadius* came

1534

Bainham's Sufferings.

Fox.

Regist. Tom.

Articles which some abjured.

1534.

later into *England*, and hitherto they had only seen *Luthers Works* with those written by his followers.

720's Testa-
ment.Regist. Fitz-
John.Regist. St. C.
Feb. 72.

But in the year 1532. there was another memorable instance of the Clergies cruelty against the dead bodies of those whom they suspected of Heretic. The common stile of all Wills and Testaments at that time was, First, "I bequeath my Soul to Almighty God, and to our Lady St. *Mary*, and to all the Saints in Heaven: but one *William Tracie* of *Worcester-shire* dying, left a Will of a far different strain, for he bequeathed his Soul only to God through Jesus Christ, to whose intercession alone he trusted, without the help of any other Saint, therefore he left no part of his Goods to have any pray for his Soul. This being brought to the Bishop of *Londons Court*, he was condemned as an Heretick, and an Order was sent to *Parker* Chancellor of *Worcester* to raise his Body. The Officious Chancellor went beyond his Order, and burnt the Body; but the Record bears, that though he might by the Warrant he had, raise the Body according to the Law of the Church, yet he had no Authority to burn it. So two years after *Tracies* Heirs sued him for it, and he was turn'd out of his Office of Chancellor, and fined in 400 Pound.

H. King's Suf-
ferings.

There is another Instance of the Cruelty of the Clergy this year. One *Thomas Harding* of *Buckingham-shire*, an Ancient man, who had abjured in the year 1506. was now observed to go often into Woods, and was seen sometimes reading. Upon which his House was search'd, and some parcels of the New Testament in *English* were found in it. So he was carried before *Longland* Bishop of *Lincoln*, who as he was a cruel Persecutor, so being the Kings Confessor, acted with the more Authority. This Aged man was judged a Relapse, and sent to *Cheesham*, where he lived, to be burnt, which was Executed on *Corpus Christi* Eve. At this time there was an Indulgence of 40 days pardon proclaimed to all that carried a Faggot to the Burning of an Heretick: So dextrously did the Clergy endeavour to infect the Laity with their own cruel Spirit; and that wrought upon this occasion a signal effect, for as the fire was kindled, one flung a Faggot at the old mans head, which dash'd out his Brains.

Fox.

1533.

Fox's Suffer-
ings.

In the year 1533. it was thought fit by some signal evidence to convince the World, that the King did not design to change the establish'd Religion, though he had then proceeded far in his breach with *Rome*; and the crafty Bishop of *Winchester*, *Gardiner*, as he complied with the King in his second Marriage and separation from *Rome*, so being an inveterate Enemy to the Reformation, and in his heart addicted to the Court of *Rome*, did by this Argument often prevail with the King, to punish the Hereticks, That it would most effectually justify his other proceedings, and convince the World that he was still a good Catholick King; which at several times drew the King to what he desired. And at this time, the steps the King had made in his Separation from the Pope, had given such heart to the new Preachers, that they grew bolder and more publick in their Assemblies.

John Frith, as he was an excellent Scholar, which was so taken notice of, some years before, that he was put in the List of those whom the Cardinal intended to bring from *Cambridge*, and put in his Colledge

ledge at *Oxford*; so he had offended them by several writings, and by a Discourse which he wrote against the Corporal presence of Christ, in the Sacrament, had provoked the King, who continued to his death to believe that firmly. "The substance of his Arguments was, "That Christ in the Sacrament gave Eternal Life, but the receiving "the bare Sacrament did not give Eternal Life, since many took it to "their damnation; therefore Christs Presence there, was only felt by "Faith. This he further proved by the Fathers before Christ, who "did eat the same Spiritual Food, and drink of the Rock, which was "Christ, according to *St. Paul*; since then, they and we communicate "in the same thing, and it was certain that they did not eat Christs "Flesh Corporally, but fed by Faith on a *Messias* to come, as Christi- "ans do on a *Messias* already come: therefore we now do only com- "municate by Faith. He also insisted much on the signification of "the word Sacrament, from whence he concluded, that the Elements "must be the Mystical Signs of Christs Body and Blood; for if they "were truly the Flesh and Blood of Christ, they should not be Sacra- "ments: he concluded, that the ends of the Sacrament were these three, "by a visible action to knit the Society of Christians together in one "body, to be a means of conveying Grace upon our due participa- "ting of them, and to be Remembrances to stir up men to bless God "for that unspeakable love, which in the death of Christ appeared to "mankind. To all these ends the Corporal Presence of Christ availed "nothing, they being sufficiently answered by a Mystical Presence: yet "he drew no other Conclusion from these Premises, but that the be- "lief of the Corporal Presence in the Sacrament, was no necessary Arti- "cle of our Faith. This either flowed from his not having yet arrived at a sure persuasion in the matter, or that he chose in that modest stile, to encounter an Opinion of which the World was so fond, that to have opposed it in down-right words, would have given prejudices against all that he could say.

Frith upon a long conversation with one upon this Subject, was desired to set down the Heads of it in writing, which he did. The Paper went about, and was by a false Brother conveyed to *Sir Thomas More's* hands, who set himself to answer it in his ordinary stile, treating *Frith* with great contempt, calling him always the young man. *Frith* was in Prison before he saw *Mores* Book, yet he wrote a Reply to it, which I do not find was then published; but a Copy of it was brought afterwards to *Cranmer*, who acknowledged when he wrote his Apology against *Gardiner*, that he had received great light in that matter from *Friths* Books, and drew most of his Arguments out of it. It was afterwards printed with his Works *Anno* 1573. and by it may appear, how much Truth is stronger than Error. For though *More* wrote with as much Wit and Eloquence as any man in that Age did, and *Frith* wrote plainly without any Art; yet there is so great a difference between their Books, that whoever compares them, will clearly perceive the one to be the Ingenious defender of an ill cause, and the other a simple asserter of Truth. *Frith* wrote with all the disadvantage that was possible, being then in the Jail, where he could have no Books, but some Notes he might have collected formerly: he was also so loaded with Irons, that he could scarce

1534.

His Arguments
against the
Corporal Pre-
sence.

1534

scarce fit with any ease. He began with confirming what he had delivered about the Fathers before Christ, their feeding on his Body in the same manner that Christians do since his death: This he proved from Scripture, and several places of St. *Austins* Works; he proved also from Scripture, that after the Consecration, the Elements were still *Bread* and *Wine*, and were so called both by our Saviour and his Apostles; that our Senses shew they are not changed in their Natures, and that they are still subject to Corruption, which can no way be said of the Body of Christ. He proved that the eating of Christs Flesh in the sixth of St. *John*, cannot be applied to the Sacrament; since the wicked receive it, who yet do not eat the Flesh of Christ, otherwise they should have Eternal Life. He shewed also, that the Sacrament coming in the room of the Jewish Paschal Lamb, we must understand Christs words, *This is my Body*, in the same sense in which it was said, that the Lamb was *the Lords Passover*. He confirmed this by many passages, cited out of *Tertullian*, *Athanasius*, *Chryostome*, *Ambrose*, *Jerome*, *Anstin*, *Fulgentius*, *Eusebius*, and some later Writers, as *Beda*, *Bertram* and *Druthmar*, who did all assert that the Elements retained their former Natures, and were only the Mysteries, Signs, and Figures of the Body and Blood of Christ. But *Gelesius's* words seemed so remarkable, that they could not but determine the Controversie, especially considering he was Bishop of *Rome*: he therefore writing against the *Eutichians*, who thought the humane nature of Christ was changed into the Divine, says, *That as the Elements of Bread and Wine being Consecrated to be the Sacraments of the Body and Blood of Christ, did not cease to be Bread and Wine in Substance, but continued in their own proper natures*; so the Humane Nature of Christ continued still, though it was united to the Divine Nature: this was a manifest Indication of the belief of the Church in that Age, and ought to weigh more than a hundred high Rhetorical Expressions. He brought likewise several Testimonies out of the Fathers to shew that they knew nothing of the Consequences that follow Transubstantiation; of a Body being in more places at once, or being in a place after the manner of a Spirit, or of the Worship to be given to the Sacrament. Upon this he digresses, and says, that the *German* Divines believed a Corporal Presence; yet since that was only an Opinion that rested in their minds, and did not carry along with it any Corruption of the Worship, or Idolatrous practise, it was to be born with, and the peace of the Church was not to be broken for it: but the case of the Church of *Rome* was very different, which had set up gross Idolatry, building it upon this Doctrine.

Thus I have given a short Abstract of *Friths* Book, which I thought fit the rather to do, because it was the first Book that was written on this Subject in *England* by any of the Reformers. And from hence it may appear, upon what solid and weighty Reasons they then began to shake the received Opinion of Transubstantiation: and with how much learning this Controversie was managed by him, who first undertook it.

One thing was singular in *Friths* Opinion, that he thought there should be no contest made about the manner of Christs presence in the Sacrament; for what ever Opinion men held in Speculation, if

it went not to a practical error (which was the Adoration of it, for that was Idolatry in his Opinion) there were no disputes to be made about it, therefore he was much against all heats between the *Lutherans* and *Zuinglians*, for he thought in such a matter that was wholly speculative, every man might hold his own Opinion without making a breach of the Unity of the Church about it.

1534.

He was apprehended in *May* 1533. and kept in Prison till the 20th of *June*, and then he was brought before the Bishop of *London*, *Gardiner*, and *Longland* sitting with him. They objected to him his Opinions about the *Sacrament* and *Purgatory*; he answered, that for the first he did not find *Transubstantiation* in the Scriptures, nor in any approved Authors; and therefore he would not admit any thing as an Article of Faith, without clear and certain grounds: for he did not think the Authority of the Church reached so far. They argued with him upon some passages out of *St. Austin* and *St. Chrysostome*, to which he answered, by opposing other places of the same Fathers, and shew'd how they were to be reconciled to themselves; when it came to a Conclusion, these words are set down in the Register as his Confession.

Register Sto-
l. fol. 71.
and a Letter
of his in Fox.

“*Friith* thinketh and judgeth, that the natural Body of Christ is not in the Sacrament of the Altar, but in one place only at once. *Item* he saith, that neither part is a necessary Article of our Faith, whether the Natural Body be there in the Sacrament or not.

His Opinion
of the Sacra-
ment.

As for *Purgatory*, he said a man consisted of two parts, his Body and Soul; his Body was purged by sickness and other pains, and at last by death, and was not by their own Doctrine sent to Purgatory. And for the Soul, it was purged through the Word of God received by Faith. So his Confession was written down in these words. *Item*, “*Friith* thinketh and judgeth that there is no Purgatory for the Soul after that it is departed from the Body, and as he thinketh herein, so hath he said, written, and defended, howbeit he thinketh neither part to be an Article of Faith, necessarily to be believed under pain of Damnation.

And of Pur-
gatory.

The Bishops with the Doctors that stood about them, took much pains to make him change; but he told them, that he could not be induced to believe, that these were Articles of Faith. And when they threatned to proceed to a Final Sentence, he seemed not moved with it, but said, *Let judgment be done in righteousness*. The Bishops, though none of them were guilty of great tenderness, yet seemed to pity him much; and the Bishop of *London* professed, he gave Sentence with great grief of heart. In the end he was judged an Obstinate Heretick, and was delivered to the Secular Power: there is one Clause in this Sentence, which is not in many others, therefore I shall set it down.

He is Con-
demned.

“Most earnestly requiring in the Bowels of our Lord Jesus Christ, that this Execution and Punishment worthily to be done upon thee, may be so moderate, that the rigor thereof be not too extreme, nor yet the gentleness too much mitigated, but that it may be to the Salvation of thy Soul, to the extirpation, terror, and conversion of Hereticks, and to the Unity of the Catholick Faith. This was thought a scorning of God and Men, when those, who knew that

1534.

that he was to be burnt, and intended it should be so, yet used such an Obtestation by the Bowels of Jesus Christ, that the rigor might not be extreme. This being certified, the Writ was issued out, and as the Register bears, he was burnt in *Smithfield* the fourth of *July*, and one *Andrew Huret* with him, who also denyed the Presence of Christ in the Sacrament of the Altar. This *Huret* was an Apprentice, and went to the Meetings of these Preachers, and was twice betrayed by some Spies whom the Bishops Officers had among them, who discovered many. When he was examined, he would not acknowledge the Corporal Presence, but was illiterate, and resolved to do as *Frith* did, so he was also condemned and burnt with him.

His Constancy
in his Sufferings.

When they were brought to the Stake, *Frith* expressed great joy at his approaching Martyrdome, and in a Transport of it, hugged the Faggots in his Arms, as the Instruments that were to send him to his Eternal Rest. One Doctor *Cook* a Parson of *London* called to the People, that they should not pray for them any more than they would do for a Dog. At which *Frith* smiled, and prayed God to forgive him; so the fire was set to, and they were consumed to Ashes.

This was the last Act of the Clergies Cruelty against mens lives, and was much condemned: it was thought an unheard-of barbarity, thus to burn a moderate and learned young man, only because he would not acknowledge some of their Doctrines to be Articles of Faith; and though his private judgment was against their tenet, yet he was not positive in it, any further, than that he could not believe the contrary to be necessary to Salvation. But the Clergy were now so bathed in blood, that they seemed to have stript themselves of those impressions of pity and compassion, which are natural to mankind; they therefore held on in their severe courses, till the Act of Parliament did effectually restrain them.

Philips's Sufferings.

In the Account that was given of that Act, mention was made of one *Thomas Philips*, who put in his complaint to the House of Commons against the Bishop of *London*. The proceedings against him, had been both extreme and illegal; he was first apprehended, and put in the *Tower* upon suspicion of Heresie; and when they searched him, a Copy of *Tracy's* Testament was found about him, and Butter and Cheese were found in his Chamber, it being in the time of *Lent*. There was also another Letter found about him, exhorting him to be ready to suffer constantly for the Truth. Upon these presumptions the Bishop of *London* proceeded against him, and required him to abjure. But he said, he would willingly swear to be obedient as a Christian man ought, and that he would never hold any Heresie during his life, nor favour Hereticks; but the Bishop would not accept of that, since there might be Ambiguities in it: therefore he required him to make the Abjuration in common form, which he refused to do, and appealed to the King as the Supreme Head of the Church. Yet the Bishop pronounced him *Contumax*, and did excommunicate him; but whether he was released on his Appeal, or not, I do not find; yet perhaps this was the man of whom the Pope complained to the *Englisch* Ambassadors 1532. that an Heretick having appealed to the King as the Supreme Head of the Church, was taken out of the Bishops hands, and judged and acquitted in the Kings Courts. It is probable
this

this was the man, only the Pope was informed, that it was from the Archbishop of *Canterbury* that he Appealed, in which there might be a mistake for the Bishop of *London*. But whatever ground there may be for that conjecture, *Philips* got his liberty, and put in a Complaint to the House of Commons, which produced the Act about Hereticks.

1534.

And now that Act being passed, together with the extirpation of the Popes Authority, and the Power being lodged in the King to correct and reform Heresies, Idolatries, and Abuses, the Standard of the Catholick Faith being also declared to be the Scriptures, the Persecuted Preachers had ease and encouragement every where. They also saw that the necessity of the Kings Affairs would constrain him to be gentle to them, for the Sentence which the Pope gave against the King, was committed to the Emperor to be executed by him, who was then aspiring to an universal Monarchy; and therefore as soon as his other Wars gave him leisure to look over to *England* and *Ireland*, he had now a good colour to justify an Invasion both from the Popes Sentence, and the Interests and Honour of his Family in protecting his Aunt and her Daughter: Therefore the King was to give him work elsewhere, in order to which his Interest obliged him to joyn himself to the Princes of *Germany*, who had at *Smalcald* entred into a League offensive and defensive, for the liberty of Religion, and the Rights of the Empire. This was a Thorn in the Emperors side, which the Kings Interest would oblige him by all means to maintain. Upon which the Reformers in *England* concluded, that either the King, to recommend himself to these Princes, would relax the severities of the Law against them; or otherwise, that their Friends in *Germany* would see to it: for in these first fervours of Reformations, the Princes made that always a condition in their Treaties, that those who favoured their Doctrine, might be no more persecuted.

A stop is put
to these cruel
proceedings.

But their chief encouragement was from the Queen, who Reigned in the Kings Heart, as absolutely as he did over his Subjects; and was a known favourer of them. She took *Shaxton* and *Latimer* to be her Chaplains, and soon after promoted them to the Bishopricks of *Salisbury* and *Worcester*, then vacant by the deprivation of *Campegio* and *Ghinuccii*; and in all other things cherished and protected them, and used her most effectual endeavours with the King to promote the Reformation. Next to her, *Cranmer* Arch-bishop of *Canterbury* was a professed favourer of it, who besides the Authority of his Character and See, was well fitted for carrying it on, being a very Learned and Industrious man. He was at great pains to collect the sense of Ancient Writers, upon all the Heads of Religion, by which he might be well directed in such an Important matter. I have seen two Volumes in *Folio* written with his own Hand, containing upon all the Heads of Religion, a vast heap both of places of Scripture, and Quotations out of Ancient Fathers, and later Doctors, and School-men; by which he governed himself in that Work. There is also an Original Letter of the Lord *Burghly's* ex- rant, which I have seen, in which he writes that he had six or seven Volumes of his Writings, all which, except two other, that I have seen, are lost, for ought I can understand. From which it will appear in the Sequel of this Work, that he neither Copied from Forreign Writers, nor proceeded rashly in the Reformation. He was a man of great temper, and as I have seen in some of his Letters to *Osfander*, and some of *Osfan-*

The Queen
favoured the
Reformers.

Cranmer pro-
moted the Re-
formation.

1534.

der's answers to him, he very much dislik'd the violence of the *German* Divines. He was gentle in his whole behaviour, and though he was a man of too great candour and simplicity to be refin'd in the Arts of Policy, yet he managed his Affairs with great prudence; which did so much recommend him to the King, that no ill Offices were ever able to hurt him. It is true, he had some singular opinions about Ecclesiastical Functions and Offices, which he seem'd to make wholly dependent on the Magistrate, as much as the Civil were; but as he never studied to get his opinion in that made a part of the Doctrine of the Church, reserving only to himself the freedom of his own thoughts, which I have reason to think he did afterwards, either change, or at least was content to be over-ruled in it: So it is clear that he held not that opinion, to get the Kings favour by it, for in many other things, as in the business of the six Articles, he boldly and freely argued, both in the Convocation and the House of Peers, against that which he knew was the Kings mind, and took his life in his hands, which had certainly been offer'd at a stake, if the Kings esteem of him had not been proof against all attempts.

Assisted by
Cromwell.

Next him, or rather above him, was *Cromwell*, who was made the Kings Vice-gerent in Ecclesiastical matters. A man of mean Birth, but Noble Qualities, as appeared in two signal Instances, the one being his Pleading in Parliament so zealously and successfully for the fallen and disgrac'd Cardinal, whose Secretary he was, when *Gardiner*, though more oblig'd by him, had basely forsaken him. This was thought so just and generous in him, that it did not at all hinder his Preferment, but rais'd his Credit higher: Such a Demonstration of gratitude and friendship, in misfortune, being so rare a thing in a Court. The other was his remembering the Merchant of *Lucca*, that had pitied and relieved him, when he was a poor stranger there, and expressing most extraordinary acknowledgements and gratitude, when he was afterwards in the top of his Greatness, and the other did not so much as know him, much less pretend to any returns for pass'd favours, which shew'd that he had a noble and generous temper; only he made too much haste to be great and rich. He joyned himself in a firm friendship to *Cranmer*, and did promote the Reformation very vigorously.

The Duke of
Norfolk and
Gardiner op-
posed it.

But there was another Party in the Court, that wrestled much against it; the head of it was the Duke of *Norfolk*, who though he was the Queens Uncle, yet was her mortal Enemy. He was a dextrous Courtier, and complied with the King, both in his Divorce and Separation from *Rome*, yet did upon all occasions perswade the King to innovate nothing in Religion: His great Friend that joyned all along with him in those Counsels, was *Gardiner* Bishop of *Winchester*, who was a crafty and politick man, and understood the King well, and complied with his temper in every thing; he despis'd *Cranmer*, and hated all Reformation. *Longland*, that had been the Kings Confessor, was also managed by them, and they had a great Party in the Court, and almost all the Church-men were on their side.

Reasons a-
gainst the Re-
formation.

That which prevail'd most with the King, was, that himself had writ a Book in Defence of the Faith, and they said, would he now retract that, which all Learned men admir'd so much? or would he encourage *Luther* and his Party, who had treated him with so little respect? If he went

went to change the Doctrines that were formerly received, all the World would say he did it in spite to the Pope, which would cast a great dishonour on him, as if his passion govern'd his Religion. Forreign Princes, who in their hearts did not much blame him for what he had hitherto done, but rather wished for a good opportunity to do the like, would now condemn him if he medled with the Religion: And his own Subjects, who complied with that which he had done, and were glad to be delivered from Forreign Jurisdiction, and the Exactions of the Court of *Rome*, would not bear a change of the Faith, but might be thereby easily set on, by the Emillaries of the Pope or Emperor, to break out in Rebellion. These things being managed skilfully, and agreeing with his own private opinion, wrought much on him: and particularly, what was said about his own Book, which had been so much commended to him, that he was almost made believe, it was written by a special Inspiration of the Holy Ghost.

1534.

But on the other side *Crammer* represented to him, that since he had put down the Popes Authority, it was not fit to let those Doctrines be still taught, which had no other Foundation, but the Decrees of Popes: And he offered upon the greatest hazard to prove, that many things, then received as Articles of Faith, were no better grounded; therefore he pressed the King to give order, to hear and examine things freely, that when the Popes Power was rejected, the People might not be obliged to believe Doctrines, which had no better warrant. And for Political Counsels, he was to do the duty of a good Christian Prince, and leave the event to God; and things might be carried on with that duccare, that the justice and reasonableness of the Kings proceedings should appear to all the World. And whereas it was objected, that the Doctrines of the Catholick Church ought not to be examined by any particual Church: It was answered, that when all Christendome were under one Emperor, it was easie for him to call General Councils, and in such circumstances it was fit to stay for one; and yet even then, particular Churches did in their National Synods condemn Heresies, and reform Abuses. But the State of Christendome was now altered, it was under many Princes, who had different Interests, and therefore they thought it a vain expectation to look for any such Council. The Protestants of *Germany* had now for above ten years desired the Emperor to procure one, but to no effect; for sometimes the Pope would not grant it, and at other times the *French* King protested against it. The former year the Pope had sent to the King to offer a General Council, to be held at *Mantua* this year, but the King found that was but an illusion; for the Marquess of *Mantua* protested, he would not admit such a number of strangers, as a Council would draw together into his Town: yet the King promised to send his Ambassadors thither, when the Council met. But now the King consulting his Prelates, whether the Emperor might by his Authority summon a General Council, as the *Roman* Emperors had done: some of them gave the following answer, Copied from the Original that is yet extant, which might have been written any time between the year 1534. in which *Thomas Goodrick* was made Bishop of *Ely*, and the year 1540. in which *John Clark*, Bishop of *Bath* and *Wells*, died: but I incline to think from other circumstances, that it was written about the end of the year 1534.

Reasons for it.

Hil.

A resolution of some Bishops about the calling of a General Council.

1534.

*For the General Council.*EX. MSS. D. D.
Stow's Chronicle

“ Though that in the Old time, when the Empire of *Rome* had his ample dominion over the most part of the World, the First Four General Councils (the which at all times have been of most estimation in the Church of Christ) were called and gathered by the Emperors Commandment, and for a Godly intent : That Heresies might be extinct, Schisms put away, good Order and Manners in the Ministers of the Church and the People of the same established. Like as many Councils more were called: till now of late by the negligence, as well of the Emperor, as other Princes, the Bishop of *Rome* hath been suffered to usurp this Power ; yet now, for so much that the Empire of *Rome*, and the Monarchy of the same, hath no such general Dominion ; but many Princes have absolute Power in their own Realms, and a whole and entire Monarchy, no one Prince may by his Authority call any General Council, but if that any one or more of these Princes for the establishing of the Faith, for the extirpation of Schisms, &c. Lovingly, Charitably, with a good sincere Intent, to a sure place, require any other Prince, or the rest of the great Princes, to be content to agree, that for the Wealth, Quietness, and Tranquility of all Christian People, by his or their free consent, a General Council might be assembled : that Prince, or those Princes so required, are bound by the Order of Charity, for the good Fruit that may come of it, to condescend and agree thereunto, having no lawful Impediment, nor just Cause moving to the contrary. The chief Causes of the General Councils are before expressed.

“ In all the Ancient Councils of the Church, in matters of the Faith and interpretation of the Scripture, no man made definitive Subscription, but Bishops and Priests, for so much as the Declaration of the Word of God pertaineth unto them.

*T. Cantuarien.**Cuthbertus Dunelmen.**Jo. Bath. Wellen.**Tho. Elien.*A Speech of
Cranmers, about a General Council.

But besides this Resolution, I have seen a long Speech of *Cranmers*, written by one of his Secretaries. It was spoken soon after the Parliament had passed the Acts formerly mentioned, for it relates to them as lately done ; it was delivered either in the House of Lords, the upper House of Convocation, or at the Council Board ; but I rather think, it was in the House of Lords, for it begins, *My Lords* : The matter of it does so much concern the business of Reformation, that I know the Reader will expect I should set down the Heads of it. It appears he had been Ordered to Inform the House about these things. The Preamble of his
Speech

Speech runs upon this conceit. "That as Rich men flying from their
 "Enemies, carry away all they can with them, and what they cannot
 "take away, they either hide or destroy it; so the Court of *Rome* had
 "destroyed so many Ancient Writings, and hid the rest, having carefully
 "preserved every thing that was of advantage to them, that it was not
 "easie to discover what they had so artificially concealed: Therefore in
 "the Canon Law, some honest Truths were yet to be found, but so mis-
 "layed that they are not placed where one might expect them, but are
 "to be met with in some other Chapters, where one would least look for
 "them. And many more things said by the Ancients of the See of *Rome*,
 "and against their Authority, were lost, as appears by the Fragments yet
 "remaining. He shew'd that many of the Ancients called every thing
 "which they thought well done, of *Divine Institution*, by a large ex-
 "tent of the Phrase, in which sense the passages of many Fathers that
 "magnified the See of *Rome*, were to be understood.

1524.
 EX MSS. D. D.
 Subject.

"Then he shew'd for what end General Councils were called, to de-
 "clare the Faith, and reform Errors, not that ever any Council was truly
 "General, for even at *Nice* there were no Bishops almost, but out of
 "*Egypt, Asia, and Greece*, but they were called General, because the
 "Emperor Summon'd them, and all Christendome did agree to their
 "Definitions, which he prov'd by several Authorities: therefore though
 "there were many more Bishops in the Council of *Arimini*, than at *Nice*
 "or *Constantinople*, yet the one was not received as a General Council,
 "and the others were: so that it was not the number, nor Authority of
 "the Bishops, but the matter of their Decisions, which made them be
 "received with so general a Submission.

"As for the Head of the Council. *St. Peter* and *St. James* had the
 "chief direction of the Council of the Apostles, but there were no Con-
 "tests then about Head-ship. Christ named no Head, which could be
 "no more called a defect in him, than it was one in God, that had named
 "no Head to Govern the World. Yet the Church found it convenient
 "to have one over them, so Arch-bishops were set over Provinces. And
 "though *St. Peter* had been Head of the Apostles, yet as it is not certain
 "that he was ever in *Rome*, so it does not appear, that he had his Head-
 "ship for *Romes* sake, or that he left it there; but he was made Head for
 "his Faith, and not for the Dignity of any See: Therefore the Bishops
 "of *Rome* could pretend to nothing from him, but as they followed his
 "Faith; and *Liberius* and some other Bishops there, had been condemn-
 "ed for Heresie; and if according to *St. James*, Faith be to be tryed
 "by Works, the Lives of the Popes for several Ages gave shrewd pre-
 "sumptions, that their Faith was not good. And though it were grant-
 "ed, that such a Power was given to the See of *Rome*, yet by many in-
 "stances, he shew'd that positive precepts in a matter of that nature,
 "were not for ever Obligatory. And therefore *Gerson* wrote a Book,
 "*De Auferibilitate Papæ*. So that if a Pope with the Cardinals be cor-
 "rupted, they ought to be tryed by a General Council, and submit to
 "it. *St. Peter* gave an account of his Baptizing *Cornelius*, when he was
 "questioned about it. So *Damasus, Sixtus, and Leo*, purged them-
 "selves of some scandals.

"Then he shewed how Corrupt the present Pope was, both in his
 "Person and Government, for which he was abhorred, even by some of
 his

1534

his Cardinals, as himself had heard and seen at *Rome*. It is true the re-
 was no Law to proceed against a vicious Pope, for it was a thing not
 foreseen, and thought scarcely possible, but new diseases required new
 remedies, and if a Pope that is an Heretick may be judged in a Coun-
 cil, the same reason would hold against a Symoniack, Covetous and
 Impious Pope, who was Salt that had lost its favour. And by several
 Authorities, he proved, that every man who lives so, is thereby out of
 the Communion of the Church; and that as the Preheminence of the
 See of *Rome* flowed only from the Laws of men, so there was now
 good cause to repeal these, for the Pope, as was said in the Council of
Basil, was only Vicar of the Church, and not of Christ, so he was ac-
 countable to the Church. The Council of *Constance* and the Divines
 of *Paris* had, according to the Doctrine of the Ancient Church, de-
 clared the Pope to be subject to a General Council, which many Popes
 in former Ages had confessed. And all that the Pope can claim even
 by the Canon Law, is only to call and preside in a General Council,
 but not to over-rule it, or have a Negative Vote in it.

The Power of Councils did not extend to Princes, Dominions, or
 Secular Matters, but only to Points of Faith, which they were to de-
 clare, and to condemn Hereticks: nor were their Decrees Laws, till
 they were Enacted by Princes. Upon this, he enlarged much to shew,
 that though a Council did proceed against a King (with which they
 then threatened the King) that their Sentence was of no force, as being
 without their Sphere. The determination of Councils ought to be
 well considered and examined by the Scriptures, and in matters indif-
 ferent, men ought to be left to their freedom, he taxed the severity of
Victors, Proceedings against the Churches of the East, about the day
 of *Easter*. And concluded, that as a Member of the Body is not cut
 off, except a Gangrene comes in it, so no part of the Church ought to
 be cut off, but upon a great and inevitable cause. And he very large-
 ly shewed, with what Moderation and Charity the Church should pro-
 ceed even against those that held errors. And the Standard of the
 Councils definitions, should only be taken from the Scriptures, and not
 from mens Traditions.

He said, some General Councils had been rejected by others, and it
 was a tender Point, how much ought to be deferred to a Council;
 some Decrees of Councils were not at all obeyed. The Divines of
Paris held, that a Council could not make a new Article of Faith, that
 was not in the Scriptures. And as all Gods promises to the People of
Israel, had this condition implied within them, *If they kept his Com-*
mandments; so he thought the Promises to the Christian Church, had
 this condition in them, *If they kept the Faith*. Therefore he had much
 doubting in himself as to General Councils, and he thought that only
 the Word of God was the Rule of Faith, which ought to take place
 in all Controversies of Religion. The Scriptures were called Canonical,
 as being the only Rules of the Faith of Christians; and these by ap-
 pointment of the Ancient Council, were only to be read in the Chur-
 ches. The Fathers SS. *Ambrose*, *Jerome*, and *Austin*, did in many
 things differ from one another, but always appealed to the Scriptures,
 as the common and certain Standard. And he cited some remarkable
 passage out of St. *Austin*, to shew, what difference he put between the
 Scriptures,

“ Scriptures, and all the other Writings even of the best and holiest Fa-
 “ thers. But when all the Fathers agreed in the Exposition of any place of
 “ Scripture, he acknowledged, he looked on that as flowing from the
 “ Spirit of God, and it was a most dangerous thing to be wise in our
 “ own Conceit : Therefore he thought Councils ought to found their deci-
 “ sions on the Word of God, and those expositions of it, that had
 “ been agreed on by the Doctors of the Church.

1534.

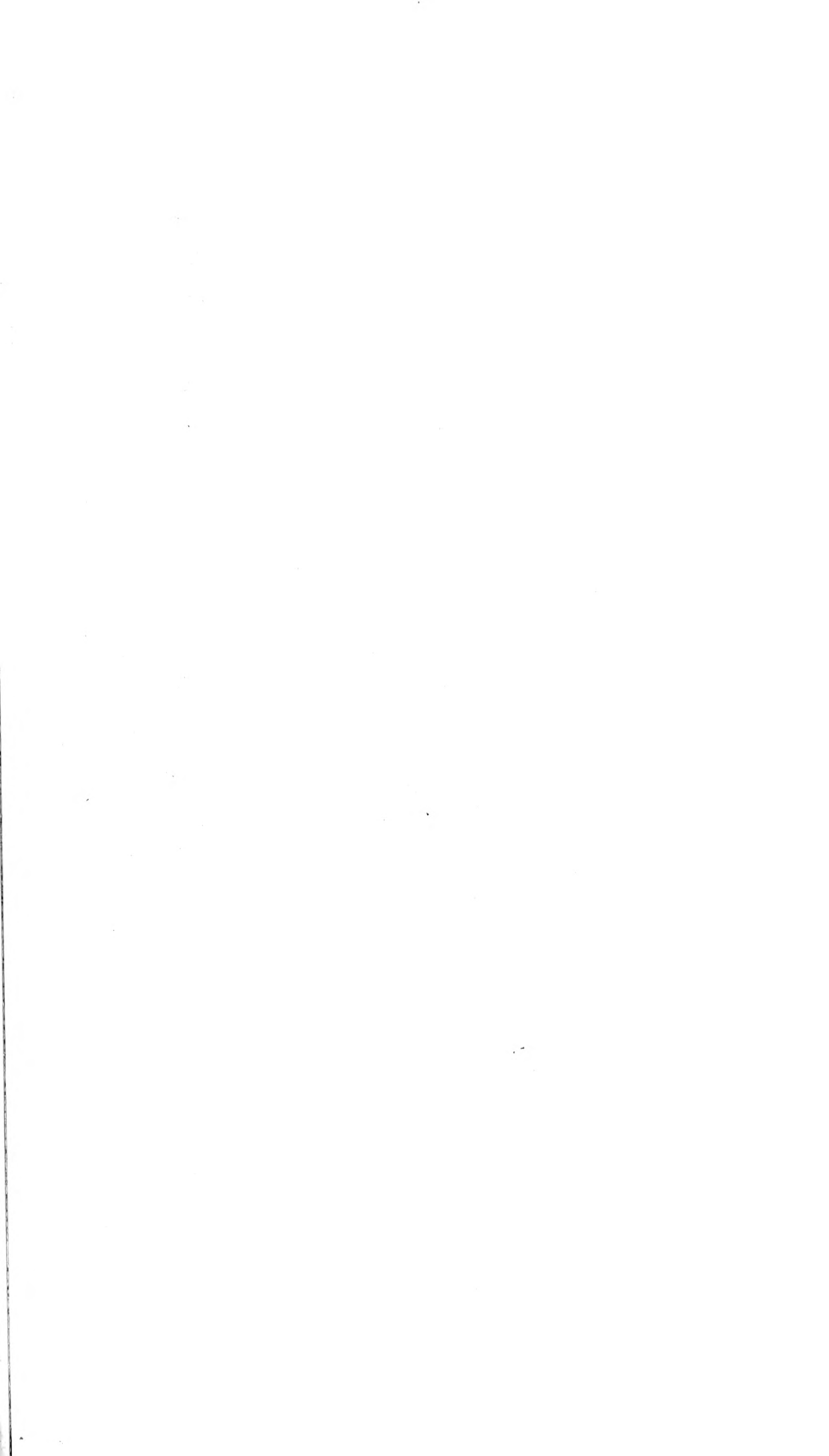
“ Then he discoursed very largely what a Person a Judge ought to be,
 “ he must not be Partial, nor a Judge in his own Cause, nor so much as
 “ sit on the Bench when it is tryed, lest his presence should over-awe o-
 “ thers. Things also done upon a common error cannot bind, when the
 “ error upon which they were done comes to be discovered; and all
 “ humane Laws ought to be changed, when a publick visible inconve-
 “ nience follows them. From which he concluded, that the Pope being
 “ a Party, and having already passed his Sentence, in things which ought
 “ to be examined by a General Council, could not be a Judge, nor sit in
 “ it. Princes also, who upon a common mistake, thinking the Pope Head
 “ of the Church, had sworn to him, finding that this was done upon a
 “ false ground, may pull their Neck out of his Yoke, as every man may
 “ make his escape out of the hands of a Robber. And the Court of *Rome*
 “ was so corrupt, that a Pope, though he meant well, as *Hadrian* did,
 “ yet could never bring any good design to an issue; the Cardinals and
 “ the rest of that Court being so engaged to maintain their Corruptions.
 These were the Heads of that Discourse, which it seems he gave them
 in writing after he had delivered it; but he promised to entertain them
 with another Discourse, of the Power the Bishops of the Christian
 Church have in their Sees, and of the Power of a Christian Prince to
 make them do their duty; but that I could never see, and I am afraid
 it is lost.

All this I thought necessary to open, to shew the State of the Court,
 and the Principles that the several Parties in it went upon, when the
 Reformation was first brought under Consideration, in the third Period
 of this Kings Reign, to which I am now advanced.

The End of the Second Book.

THE







Holhem p̄sēt

*Natus 1489
July 2.
Consecratus
1533 Mar 30*



*Martyrio
Coronatus
1556 Mar 21*

T H E
H I S T O R Y
 O F T H E
R E F O R M A T I O N
 O F T H E
Church of England.

B O O K III.

Of the other Transactions about Religion and Reformation; during the rest of the Reign of King Henry the 8th.



The King having passed through the Traverſes and toſſings of his Suit of Divorce, and having with the concurrence, both of his Clergy and Parliament, brought about what he had projected, ſeem'd now at eaſe in his own Dominions. But though matters were carryed in Publick Aſſemblies ſmoothly and ſucceſſfully, yet there were many ſecret diſcontents, which being fomented, both by the Pope, and the Emperors Agents, wrought him great trouble; ſo that the reſt of his life, was full of vexation and diſquiet.

All that were zealouſly addicted to that which they called the Old Religion, did conclude, that whatever firmneſs the King expreſſed to it now, was either pretended out of Policy, for avoiding the Inconveniencies, which the fears of a Change might produce: or though he really intended to perform what he profeſſed; yet the Interests in which he muſt embarque, with the Princes of *Germany* againſt the Pope and the Emperor, together with the Power that the Queen had over him, and the credit *Crommer* and *Cromwell* had with him, would prevail on him to change ſome things in Religion. And they look'd on theſe things, as ſo complicated together, that the change of any one muſt needs make way for change in more, ſince that ſtruck at the Authority of the Church, and left people at liberty to diſpute the Articles of Faith. This they thought was a Gate opened

1535.
 The reſt of
 the Kings
 Reign grows
 troubleſome.

1535.

to Heretic. And therefore they were every-where meeting together, and consulting, what should be done for suppressing Heretic, and preserving the Catholick Faith.

By the practice of the Monks and Friars.

That zeal was much inflamed by the Monks and Friars, who clearly saw the Acts of Parliament, were so levelled at their Exemptions and Immunities, that they were now like to be at the Kings mercy. They were no more to plead their Bulls, nor claim any Priviledges further than it pleased the King to allow them. No new Saints from *Rome* could draw more Riches or Honour to their Orders. Priviledges and Indulgences were out of doors; so that the Arts of drawing in the People, to enrich their Churches and Houses, were at an end. And they had also secret Intimations, that the King and the Courtiers, had an eye on their Lands, and they gave themselves for lost, if they could not so embroyl the Kings Affairs, that he should not adventure on so invidious a thing: Therefore both in Confessions and Conferences they infused into the people a dislike of the Kings Proceedings; which though for some time it did not break out into an open Rebellion, yet the humor still fermented, and people only waited for an opportunity: So that if the Emperor had not been otherwise distracted, he might have made War upon the King, with great advantages. For many of his discontented Subjects, would have joyned with the Enemy. But the King did so dextrously manage his Leagues with the *French* King, and the Princes of the Empire, that the Emperor could never make any impressions on his Dominions.

Which provoked the King to great severities.

But those factious Spirits, seeing nothing was to be expected from any foreign Power, could not contain themselves, but broke out into open Rebellion. And this provoked the King to great severities: His Spirit was so fretted, by the tricks the Court of *Rome* had put on him, and by the Ingratitude and seditious practises of *Reginald Pool*; that he thereby lost much of his former temper and patience, and was too ready upon slight grounds, to bring his Subjects to the Bar. Where though the matter was always so ordered, that according to Law they were Endicted and judged; yet the severity of the Law bordering sometimes on rigor and cruelty, he came to be called a cruel Tyrant. Nor did his severity lie only on one side: but being addicted to some Tenets of the Old Religion; and impatient of Contradiction, or perhaps blown up, either with the vanity of his new Title, of *Head of the Church*, or with the praises which Flatterers bestowed on him; he thought all persons were bound, to regulate their Belief by his Dictates, which made him prosecute Protestants, as well as proceed against Papists. Yet it does not appear, that Cruelty was Natural to him. For in twenty five years Reign, none had suffered for any Crime against the State; but *Pool* Earl of *Suffolk*, and *Stafford* Duke of *Buckingham*. The former he prosecuted in Obedience to his Fathers last Commands at his death. His severity to the other was imputed to the *Cardinals* Malice. The Proceedings were also legal. And the Duke of *Buckingham*, had by the knavery of a Priest, to whom he gave great credit, been made believe he had a Right to the Crown; and practises of that nature, touch Princes so nearly, that no wonder the Law was executed in such a case. This

shows

shows that the King was not very jealous, nor desirous of the Blood of his Subjects. But though he always proceeded upon Law; yet in the last Ten years of his Life, many instances of Severity occurred, for which he is rather to be pitied, than either imitated or sharply censured.

The former Book was full of Intrigues and forreign Transactions; the greatest part of it being an account of a tedious Negotiation, with the subtlest and most refined Court in Christendome, in all the Arts of humane Policy. But now my work is confined to this Nation; and except in short touches by the way, I shall meddle no further with the Mysteries of State; but shall give as clear an account of those things that relate to Religion and Reformation, as I could possibly recover. The Suppression of Monasteries, The advance and declension of Reformation, and the Proceedings against those, who adhered to the Interest of the Court of *Rome*, must be the chief Subjects of this Book. The two former shall be opened, in the series of time as they were Transacted. But the last shall be left to the end of the Book, that it may be presented in one full view.

After the Parliament had ended their Business, the Bishops did all renew their Alliance to the King, and swore also to maintain his Supremacy in Ecclesiastical Matters; acknowledging that he was the Supreme Head of the Church of *England*, though there was yet no Law for the requiring of any such Oath. The first act of the Kings Supremacy was, his naming *Cromwell* Vicar-General, and General Visitor of all the Monasteries and other Priviledged places. This is commonly confounded with his following Dignity of *Lord Vice-Gerent* in Ecclesiastical matters; but they were two different Places, and held by different Commissions. By the one he had no Authority over the Bishops, nor had he any Precedence; but the other, as it gave him the Precedence next the Royal Family, so it clothed him with a compleat Delegation of the Kings whole Power in Ecclesiastical Affairs. For Two years he was only Vicar-General; But the tenour of his Commissions, and the nature of the Power devolved on him by them, cannot be fully known: For neither the one, nor the other are in the Rolls, though there can be no doubt made, but Commissions of such Importance were enrolled; therefore the loss of them can only be charged on that search and rasure of Records made by *Bonner*, upon the Commission granted to him by *Queen Mary*, of which I have spoken in the Preface of this work. In the *Prerogative-Office* there is a subaltern Commission granted to Doctor (afterwards Secretary) *Petre*, on *Jan. 13.* in the Twenty Seventh year of the Kings Reign, by which it appears, that *Cromwells* Commission was at first conceived in very General words, for he is called the Kings *Vice-Gerent*, in Ecclesiastical causes, his *Vicar-General*, and *Official-Principal*. But because he could not himself attend upon all these affairs, therefore Doctor *Petre* is deputed under him, for receiving the Probates of Wills; from thence likewise it appears, that all Wills, where the Estate was 200 lib. or above, were no more to be tryed or proved in the Bishops Courts, but in the *Vicar-Generals* Court. Yet though he was called *Vice-Gerent* in that Commission, he was spoken of, and writ to, by the name of *Vicar-General*; but

The Bishops
swear the
Kings supre-
macy.

1537

after the second Commission, seen and mentioned by the Lord *Herbert*, in 1537. he was always designed Lord *Vice-Chancellor*.

The next thing that was every-where laboured with great industry, was, to engage all the rest of the Clergy, chiefly the Regulars, to own the Kings Supremacy; To which they generally submitted. In order to the Question being put whether the Pope had any other Jurisdiction in *England*, than any other forreign Bishop, it was referred to Thirty Doctors and Batchelors, who were empowered to set the University-Seal to their Conclusion, they all agreed in the Negative, and the whole University being examined about it man by man assented to their determination. All the difficulty that I find made, was at *Rehearsed*, by the *Franciscan Friars*, where the Bishop of *Coverbury* and *Leichfield* (*Rowland Lee*) and *Thomas Brady*, tendred some Conclusions to them, among which, this was one. *That the Pope of Rome has no greater jurisdiction in this Kingdom of England, by the Law of God, than any other Forreign Bishop.* This they told them was already subscribed, by the two Arch-Bishops, the Bishops of *London*, *Winchester*, *Darford*, *Bath*, and all the other Prelates, and Heads of Houses, and all the famous Clerks of the Realm. And therefore they desired that the Friars, would refer the matter to the Four Seniors of the House, and acquiesce in what they should do. But the Friars said, it concerned their Consciences, and therefore they would not submit it to a small part of their House, they added, that they had sworn to follow the Rule of *St. Francis*, and in that they would live and die; and cited a Chapter of their Rule, "That their Order should have a Cardinal for their Protector, by whose directions they might be governed in their obedience to the Holy See. But to this the Bishop answered, That *St. Francis* lived in *Italy*, where the Monks and other Regulars that had Exemptions, were subject to the Pope, as they were in *England*, to the Arch-Bishop of *Canterbury*. And for the Chapter which they cited, it was showed them, that it was not written by *St. Francis*, but made since his time; and though it were truly a part of his Rule, it was told them that no particular Rule, ought to be preferred to the Laws of the Land, to which all Subjects were bound to give Obedience, and could not be excused from it, by any voluntary obligation under which they brought themselves yet all this could not prevail on them, but they said to the Bishop, they had professed *St. Francis's* Rule, and would still continue in the Observance of it.

But though I do not find such resistance made elsewhere, yet it appears, that some secret practices of many of those Orders against the State were discovered, therefore it was resolved, that some effectually means, must be taken for lessening their credit and Authority with the People; and so a general visitation of all Monasteries and other Religious Houses was resolved on. This was chiefly advised, by Doctor *Leighton*, who had been in the Cardinals service with *Cromwell*, and was then taken notice of by him, as a dextrous and diligent man, and therefore was now made use of on this Occasion. He by a Letter to *Cromwell* advertised him, that upon a long Conference with the Dean of the *Arch*, he found the Dean was of Opinion, that it was not fit to make any Visitacion in the Kings name yet, for Two or

Three

A General Visitation of Monasteries is designed.

Orig. Cozt. 13.
F. 4.

Three years, till his Supremacy were better received; and that he apprehended a severe Visitation so early, would make the Clergy more averse to the Kings Power. But *Leighton* on the other hand, thought nothing would so much recommend the Supremacy, as to see such good effects of it, as might follow upon a strict and exact Visitation. And the Abuses of Religious persons were now so great and visible, even to the Laity, That the Correcting and Reforming these, would be a very popular thing. He writ further, That there had been no Visitation in the Northern parts, since the Cardinal Ordered it: Therefore he advised one, and desired to be employed in *York-shire*. And by another Letter, dated the 4th of *June*, he wrote to *Cromwell*, desiring, that Doctor *Lee*, and he, might be employed in Visiting all the Monasteries, from the *Diocess* of *Lincoln* Northwards: which they could Manage better, than any body else, having great kindred, and a large acquaintance in those parts: so that they would be able to discover, all the disorders or seditious practices in these Houses. He complained, that former Visitations had been slight and insignificant, and promised great faithfulness and diligence both from himself and Doctor *Lee*.

The Arch-Bishop of *Canterbury* was now making his Metropolitan Visitation, having obtained the Kings Licence for it, which says, That he having desired, that according to the Custom, and the Prerogative of his Metropolitan Sec, he might make his Visitation; The King granted him Licence to do it, and required all to assist and obey him; dated the 28th of *April*. Things were not yet ripe for doing great matters; so that which he now look'd to, was to see that all should submit to the Kings Supremacy; and renounce any dependance on the Pope, whose name was to be struck out of all the Publick Offices of the Church. This was begun in *May* 1535. *Stokesley* Bishop of *London*, submitted not to this Visitation, till he had entered Three Protections, for keeping up of Priviledges.

In *October* began the great Visitation of Monasteries, which was committed to several Commissioners. *Leighton*, *Lee* and *London* were most employed. But many others were also empowered to Visit. For I find Letters from *Robert Southwell*, *Ellice Price*, *John Ap-price*, *Richard*, *Southwell*, *John Gage*, *Richard Bellasis*, *Walter Hendle*, and several others, to *Cromwell*: giving him an account of the Progress they made in their several Provinces. Their Commissions, if they were passed under the great Seal, and enrolled, have been taken out of the Rolls; for there are none of them to be found there, Yet I encline to think, they were not under the great Seal. For I have seen an Original Commission for the Visitation, that was next year, which was only under the Kings hand and Signet. From which it may be inferred, that the Commissions this year, were of the same nature: yet whether such Commissions, could Authorize them, to grant Dispensations, and Discharge men out of the Houses they were in, I am not skill'd enough in Law to determine. And by their Letters to *Cromwell*, I find they did assume Authority for these things. So what their Power was, I am not able to discover. But besides their Powers and Commissions, they got Instructions to direct them in their Visitations, and Injunctions to be left in every House, of which, though I

1535.

Cromwell makes his Metropolitan visitation.

Rot. Fat. Regn. 26. Part. 1st.

Registr. Staff. Folio 44.

The Kings Visitation begun.

In MSS. D. G. Pierpoint.

could not recover the Originals, yet Copies of very good Authority I have seen, which the Reader will find in the Collection at the end of this Book. The Instructions contain 86 Articles. The substance of them was, to try,

“ Whether Divine Service was kept up day and night, in the right hours? And how many were commonly present, and who were frequently absent.

“ Whether the full number, according to the Foundation, was in every House? Who were the Founders? What additions have been made since the Foundation? And what were their Revenues? Whether it was ever changed from one Order to another? By whom? And for what Cause?

“ What Mortmains they had? And whether their Founders were sufficiently Authorized to make such Donations?

“ Upon what Suggestions, and for what Causes they were exempted from their Diocefans?

“ Their Local Statutes were also to be seen and Examined.

“ The Election of their Head was to be enquired into. The Rule of every House was to be considered. How many professed? And how many Novices were in it? And at what time the Novices Professed?

“ Whether they knew their Rule and observed it? Chiefly the three Vows of Poverty, Chastity and Obedience? Whether any of them kept any money without the Masters knowledge? Whether they kept company with women, within or without the Monastery? Or if there were any back-doors, by which women came within the precinct? Whether they had any boys lying by them?

“ Whether they observed the Rules of Silence, Fasting, Abstinence, and Hair-shirts? Or by what warrant they were dispensed with, in any of these?

“ Whether they did Eat, Sleep, wear their Habit, and stay within the Monastery, according to their Rules?

“ Whether the Master was too cruel, or too remiss? And whether he used the Brethren without partiality or malice?

“ Whether any of the Brethren were incorrigible?

“ Whether the Master made his accompts faithfully once a year?

“ Whether all the other Officers made their accompts truly? And whether the whole Revenues of the House were employed according to the intention of the Founders?

“ Whether the Fabrick was kept up, and the Plate and Furniture were carefully preserved?

“ Whether the Covent-Seal, and the Writings of the House were well kept? And whether Leases were made by the Master to his Kindred and Friends, to the Damage of the House? Whether Hospitality was kept, and whether at the receiving of Novices, any money or reward was demanded or promised? What care was taken to instruct the Novices?

“ Whether any had entred into the House, in hope to be once the Master of it?

“ Whether in giving Presentations to Livings, the Master had reserved a Pension out of them? Or what sort of Bargains he made concerning them?

“ As

1535

Instructions
of the Monasteries

See Collect.
of the Monasteries

See Collect.
of the Monasteries

“ An account was to be taken, of all the Parsonages and Vicarages
 “ belonging to every House, and how these Benefices were disposed of,
 “ and how the Cure was served.

1535.

All these things were to be inquired after in the houses of Monks or
 Friars. And in the Visitation of Nunneries, they were to search.

“ Whether the House had a good Enclosure, and if the Doors and
 “ Windows were kept shut, so that no man could enter at inconvenient
 “ hours?

“ Whether any man conversed with the Sisters alone, without the
 “ Abbesses leave?

“ Whether any Sister was forced to profess, either by her Kindred,
 “ or by the Abbess?

“ Whether they went out of their precinct without leave? And whe-
 “ ther they wore their Habit then?

“ What employment they had out of the times of Divine Service?
 “ What familiarity they had with Religious men? Whether they wrote
 “ Love-Letters? Or sent and received Tokens or Presents?

“ Whether the Confessor was a discreet and learned man, and of good
 “ reputation? And how oft a year the Sisters did Confess and Commu-
 “ nicate?

They were also to visit all Collegiate Churches, Hospitals and Ca-
 thedrams, and the Order of the Knights of *Jerusalem*. But if this Copy
 be compleat they were only to view their Writings and Papers, to see
 what could be gathered out of them, about the Reformation of Mona-
 stical Orders. And as they were to visit according to these Instructi-
 ons, so they were to give some Injunctions in the Kings Name.

“ That they should endeavour, all that in them lay, that the Act of
 “ the Kings Succession should be observed, (where it is said, *that they had*
 “ *under their Hands and Seals confirmed it.* This shows, that all the Religi-
 “ ous Houses of *England* had acknowledged it :) and they should teach
 “ the people, that the Kings Power was Supreme on Earth, under God,
 “ and that the Bishop of *Rome's* Power was Usurped by Craft and Po-
 “ licy, and by his ill Canons and Decretals, which had been long tole-
 “ rated by the Prince, but was now justly taken away.

Injunctions
for all Religi-
ous Houses.See Collect.
Number 2d.

“ The Abbot and Brethren were declared to be absolved from any Oath,
 “ they had sworn to the Pope, or to any Forreign Potentate; and the
 “ Statutes of any Order, that did bind them to a Forreign Subjection,
 “ were abrogated and ordered to be razed out of their Books.

“ That no Monk should go out of the precinct, nor any woman enter
 “ within it, without leave from the King or the Visitor, and that there
 “ should be no entry to it, but one.

“ Some Rules were given about their Meals, and a Chapter of the
 “ Old or New Testament was ordered to be read at every one, The
 “ Abbots Table was to be served with common Meats, and not with de-
 “ licate and strange Dishes; and either he, or one of the Seniors, were
 “ to be always there to entertain strangers.

Some other Rules follow about the distribution of their Alms, their
 “ accommodation in Health and Sicknes. One or two of every House,
 “ was to be kept at the University; that when they were well Instru-
 “ cted, they might come and teach others: And every day, there was
 “ to be a Lecture of Divinity for a whole hour: The Brethren must
 “ all be well employed.

“ The

1535

“ The Abbot or Head was every day to explain some part of the Rule, and apply it according to Christ's Law; and to shew them, that their Ceremonies were but Elements, introductory to true Christianity; and that Religion consisted not in Habits, or in such like Rites, but in cleanness of Heart, pureness of Living, unfeigned Faith, Brotherly Charity, and true honouring of God in Spirit and Truth: That therefore they must not rest in their Ceremonies, but ascend by them to true Religion.

“ Other Rules are added about the Revenues of the House, and against Wastes, and that none be entred into their House, nor admitted under twenty four years of Age.

“ Every Priest in the House was to say Mass daily; and in it, to pray for the King and Queen.

“ If any break any of these Injunctions, he was to be denounced to the King, or his Visitor-general. The Visitor had also Authority to punish any, whom he should find guilty of any Crime, and to bring the Visitor-general, such of their Books and Writings as he thought fit.

An account of the Progress of the Monastical state in England.

But before I give an account of this Visitation, I presume it will not be ingrateful to the Reader, to offer him some short view of the Rise and Progress of Monastick Orders in *England*, and of the state they were in at this time. What the Ancient *British* Monks were, or by what Rule they were Governed; whether it was from the Eastern Churches, that this Constitution was brought into *Britain*, and was either suited to the Rule of *St. Anthony*, *St. Pachom*, or *St. Basil*; or whether they had it from *France*, where *Sulpitius* tells us, *St. Martin* set up Monasteries, must be left to conjecture. But from the little that remains of them, we find they were very numerous, and were obedient to the Bishop of *Caerleon*, as all the Monks of the Primitive times were to their Bishops, according to the Canons of the Council of *Chalcedon*.

The Exemptions of Monasteries. See *Monasticon*.

But upon the confusions which the *Gothick* Wars brought into *Italy*, *Benedict* and others set up Religious Houses; and more artificial Rules and Methods were found out for their Government. Not long after that, *Austin* the Monk came into *England*; and having Baptized *Ethelbert*, he perswaded him to Found a Monastery at *Canterbury*, which the King, by his Charter, exempted from the Jurisdiction of the Arch-Bishop and his Successors. This was not only done by *Austins* consent, but he by another Writing confirms this Foundation; and exempted both the Monastery and all the Churches belonging to it, from his, or his Successors Jurisdiction; and most earnestly conjures his Successors, never to give any trouble to the Monks, who were only to be subject to their own Abbot. And this was granted, that they might have no disturbance in the Service of God. But (whether this, with many other Ancient Foundations, were not latter Forgeries, which I vehemently suspect, I leave to Criticks to discuss) the next Exemption, that I find, was granted in the year 620, to the Abby of *Peterborough*, by Pope *Agatho*, and was Signed by *Theodore*, Arch-Bishop of *Canterbury*, called the Popes Legate (this I doubt was Forged afterwards.) In the year 725. King *Ina*'s Charter to the Abbey of *Glassenbury*, relates to their Ancient Charters, and exempts them from the Bishops Jurisdiction. King *Offa* Founded, and exempted the Monastery of *St. Albans*,

in

in the year 793, which Pope *Honorius* the 3d. Confirmed, Anno 1218, *Kenulph* King of *Mercia* founded and exempted *Abington*, in the year 821. *Knut* founded and exempted *St. Edmundsbury* in the year 1020.

About the end of the Eighth Century, the *Danes* began to make their descents into *England*, and made every-where great depredations; and finding the Monks had possessed themselves, of the greatest part of the Riches of the Nation, they made their most frequent inroads upon these places where they knew the Richest Spoil was to be found. And they did so wast and ruine these Houses, that they were generally abandon'd by the Monks, who as they loved the ease and wealth they had enjoyed formerly in their Houses, so had no mind to expose themselves, to the persecutions of those heathenish Invaders. But when they had deserted their Seats, the Secular Clergy came and possessed them; so that in King *Edgars* time, there was scarce a Monk in all *England*. He was a most dissolute and lewd Prince, but being persuaded by *Dunstan* and other Monks, that what he did towards the restoring of that decayed State, would be a matter of great Merit, became the great Promoter of the Monastical State in *England*; For he converted most of the Chapters into Monasteries; and by his Foundation of the Priory of *Worcester*, it appears, he had then founded no fewer than Fourty Seven, which he intended to encrease to Fifty, *the number of Pardon*. Yet in his Foundations, he only exempted the Monasteries, from all Actions or dues, which the Bishops claim'd. There are exemptions of several rates and sizes: Some Houses were only Exempted from all Exactions; others from all Jurisdiction or Visitations; others had only an Exemption for their precinct; others for all the Churches that belonged to them. *Edward* the Confessor exempted many of these Houses, which *Edgar* had founded, as *Ramsay* &c. He also founded and Exempted *Coventry* and *Westminster*, and the Exemption of the last, was likewise confirmed by Pope *Nicolas*, in a Bull to King *Edward*. *William* the Conqueror Founded and Exempted the Abbey of *Battel* from all Episcopal Jurisdiction.

But after that time I do not find, that our Kings exempted Abbeyes from any thing, but Episcopal Exactions; for though formerly Kings had made Laws, and given Orders about Ecclesiastical matters, yet now the claim to an Immunity from the Civil Jurisdiction, and also the Papal Authority, were grown to that height, that Princes were to meddle no more with sacred things. And henceforth all Exemptions were granted by the Popes, who claimed a Jurisdiction over the whole Church; and assumed that Power to themselves with many other Usurpations.

All the Ancient Foundations were subscribed by the King, the Queen, and Prince, with many Bishops and Abbots, and Dukes and Earls consenting. The Abbeyes being Exempted from all Jurisdiction, both Civil and Spiritual, and from all Impositions; and having generally the Priviledge of Sanctuary for all that fled to them, were at ease, and accountable to none, so they might do what they pleased. They found also means to enrich themselves, First by the belief of Purgatory. For they persuaded all people, that the Souls departed,

Monasteries generally waisted and deserted.

Antiquit. Britan.

But are again set up by King *Edgar*.

Arts used by the Monks for enriching their Houses.

1535.

went generally thither; few were so Holy, as to go straight to Heaven; and few so bad, as to be cast to Hell. Then people were made believe, that the saying of Masses for their Souls, gave them great relief in their Torments, and did at length deliver them out of them. This being generally received, it was thought by all a piece of piety to their Parents, and of necessary care for themselves, and their families, to give some part of their Estates towards the enriching of these Houses, for having a Mass said every day for the Souls of their Ancestors, and for their own, after their death. And this did so spread, that if some Laws had not restrained their profuseness, the greater part of all the Estates in *England*, had been given to those Houses. But the Statutes of *Mortmain* were not very effectual restraints; for what King soever had refused to grant a *Mortmain*, was sure to have an uneasy reign ever after.

Yet this did not satisfy the Monks, but they fell upon other contrivances, to get the best of all mens Jewels, Plate, and Furniture. For they persuaded them, that the protection and intercession of Saints, were of mighty use to them; so that whatsoever respect they put on the Shrines and Images, but chiefly on the Relicks of Saints, they would find their account in it, and the Saints would take it kindly at their hands, and intercede the more earnestly for them. And people who saw Courtiers much wrought on by presents, imagined the Saints were of the same temper; only with this difference, that Courtiers love to have Presents put in their own hands, but the Saints were satisfied, if they were given to others. And as in the Courts of Princes, the new Favourite commonly had greatest credit, so every new Saint was believed to have a greater force in his Addresses; and therefore every body was to run to their Shrines, and make great Presents to them. This being infused into the credulous Multitude, they brought the richest things they had, to the places where the bodies or Relicks of those Saints were laid. Some Images were also believed, to have a peculiar Excellency in them; and Pilgrimages and Presents to these, were much magnified. But to quicken all this, the Monks found the means, either by dreams and visions, or strange Miraculous stories, to feed the devotion of the people. Relicks without number, were every-where discovered; and most wonderful relations of the Martyrdom, and other miracles of the Saints, were made and read in all places to the people; and new Improvements were daily made in a Trade, that through the craft of the Monks, and the simplicity of the people, brought in great advantages. And though there was enough got to enrich them all, yet there was strange rivalling, not only among the several Orders, but the Houses of the same Order. The Monks, especially, of *Glassenbury*, *St. Albans*, and *St. Edmundsbury*, vied one with another, who could tell the most extravagant stories, for the honour of their House, and of the Relicks in it.

They became generally corrupted.

The Monks in these Houses abounding in wealth, and living at ease and in idleness, did so degenerate, that from the Twelfth Century downward, their reputation abated much; and the Priviledges of Sanctuaries, were a general Grievance, and oft complained of in Parliaments: For they received all that fled to them, which put a great stop to Justice, and did encourage the most criminal offenders. They became

became lewd and dissolute, and so impudent in it, that some of their farms were let, for bringing in a yearly tribute to their Lusts: nor did they keep Hospitality and relieve the poor; but rather encouraged Vagabonds and Beggars, against whom Laws were made, both in *Edward* the 3d, King *Henry* the 7th, and this Kings Reign.

1535.

But from the Twelfth Century, the orders of Begging Friars were set up, and they by the appearance of Severity and Mortification, gained great esteem. At first they would have nothing, no real estates, but the ground on which their House stood. But afterwards distinctions were found, for satisfying their Consciences in larger Possessions. They were not so idle and lazy as the Monks, but went about and Preached, and heard Confessions, and carried about Indulgences, with many other pretty little things, *Agnus Dei's*, *Rosaries*, and *Pebles*, which they made the World believe, had great vertue in them. And they had the esteem of the people, wholly engrossed to themselves. They were also more formidable to Princes, than the Monks, because they were poorer, and by consequence, more hardy and bold. There was also a firmer union of their whole Order, they having a General at *Rome*, and being divided into many Provinces, subject to their Provincials. They had likewise the *School-Learning* wholly in their hands, and were great Preachers, so that many things concurred, to raise their esteem with the people very high, yet great Complaints lay against them, for they went more abroad than the Monks did, and were believed guilty of Corrupting Families. The Scandals that went on them, upon their relaxing the primitive strictness of their Orders, were a little rectified by some Reformations of these Orders. But that lasted not long; for they became liable to much Censure, and many visitations had been made, but to little purpose. This Concurring with their secret practices against the King, both in the matter of his Divorce and Supremacy, made him more willing to examine the truth of these reports; that if they were found guilty of such scandals, they might lose their credit with the people, and occasions be ministred to the King, to justify the Suppression of them.

Upon which the Begging Friars grew much in credit.

There were also two other Motives, that enclined the King to this Council. The one was, that he apprehended a War from the Emperor, who was then the only Prince in the World, that had any considerable force at Sea; having both great Fleets in the *Indies*, and being Prince of the *Netherlands*, where the greatest trade of these parts was driven. Therefore the King judged it necessary to fortifie his Ports, and seeing the great advantages of Trade, which began then to rise much, was resolved to encourage it: For which end he intended to build many Havens and Harbors. This was a matter of great charge, and as his own revenue could not defray it, so he had no mind to lay heave Taxes on his Subjects, therefore the Suppression of Monasteries, was thought, the easiest way of raising Money.

The Kings secret motives for dissolving these Houses.

He also intended to erect many more Bishopricks, to which *Cramer* advised him much, that the vastness of some Diocesses, being reduced to a narrower compass, Bishops might better discharge their duties, and oversee their Flocks, according to the Scriptures and the Primitive Rules.

1535.
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 1535.

But *Cranmer* did on another reason, press the Suppression of Monasteries. He found that their Foundations, and whole State, was inconsistent with a full and true Reformation. For among the things to be reform'd, were these Abuses, which were essential to their Constitution; such as the Belief of Purgatory, of Redeeming Souls by Masses, the worship of Saints and Images, and Pilgrimages, and the like. And therefore those Societies, whose interest it was to oppose the Reformation, were once to be suppressed: and then he hoped, upon new Endowments and Foundations, new Houses should have been erected at every Cathedral, to be Nurseries for that whole Diocese; which he thought would be more suitable, to the primitive use of Monasteries, and more profitable to the Church. This was his Scheme, as will afterwards appear; which was in some measure effected, though not so fully as he projected, for Reasons to be told in their proper place,

The Mon-
 astery that was
 dissolved.

There had been a Bull sent from *Rome*, for dissolving some Monasteries, and Erecting Bishopricks out of them, as was related in the former Book, in the year 1532. And it seems it was upon that Authority, that in the year 1533. the Priory of Christ Church near *Algate* in *London*, was dissolved, and given to the Lord Chancellor *Sir Thomas Audley*; (not to make him speak shriller for his Master in the House of Commons, as *Fuller* mistakes it; for he had been Lord Chancellor a year before this was given him.) The Popes Authority not being at that time put down, nor the Kings Supremacy set up, I conjecture it was done, pursuant to the Bull for the Dissolution of some Religious Houses; but I never saw the Dissolution, and so can only guess, on what ground it was made. But in the Parliament held the former year, in which the Kings grant of that House, to the Lord Chancellor was confirmed, it is said "in the Preamble, That the Pri-
 ' or and Convent, had resigned that House to the King the 24th. of *Fe-
 ' bruary* 23d. *Regni.* and had left their House; but no mention is made, upon what Reason they did it.

Act 10. Hen.
 1. a. l. Regn 25.

The Proceed-
 ings of the Vi-
 sitors.

Cott. Lib.
 Cloop. E. 4.

But now I come to Consider, how the Visitors carried on their Visitations. Many severe things are said of their Proceedings, nor is it any wonder, that men who had traded so long in lies, as the Monks had done; should load those whom they esteemed the Instruments of their Ruin, with many Calumnies. By their Letters to *Cromwell* it appears, that in most Houses, they found Monstrous disorders. That many fell down on their knees, and prayed they might be discharged, since they had been forced to make vows against their wills; with these the Visitors dispensed, and set them at liberty. They found great Factions in the Houses, and Barbarous Cruelties exercised by one Faction, against another, as either of them prevailed. In many places, when they gave them the Kings injunctions, many cryed out, that the severity of them was intolerable, and they desired rather to be suppressed, than so reformed. They were all extremely addicted to Idolatry and Superstition. In some they found the instruments, and other tools for multiplying and coyning.

But for the Lewdness of the Confessors of Nunneries, and the great Corruption of that State, whole Houses being found almost all with Child; for the dissoluteness of Abbots and the other Monks and Friars,

ars, not only with whores, but Married Women ; and for their unnatural Lusts and other brutal practices ; these are not fit to be spoken of, much less enlarged on, in a work of this Nature. The full report of this Visitation is lost, yet I have seen an Extract of a part of it, concerning 144 Houses, that contains Abominations in it, equal to any that were in *Sodom*.

1535.

Ibid.

One passage that is more remarkable, I shall only set down ; because upon it followed the first Resignation of any Religious House, that I could ever find. Doctor *Leighton* beset the Abbot of *Langdens* House, and broke open his door of a sudden, and found his whore with him ; and in the Abbots Coffer, there was an habit for her, for she went for a young Brother. Whether the shame of this discovery, or any other consideration prevailed with him, I know not ; but on the 13th of *November*, he, and Ten Monks Signed a Resignation, which hath an odd kind of Preamble, to be found in the Collection. "It sayes, that the Revenue of the House, was so much endamaged, and engaged in so much debt, that they Considering this, and what remedies might be found for it, saw, that except the King, of whose Foundation the House was, did speedily relieve them, it must be very quickly ruined, both as to its Spiritual and Temporal concerns ; therefore they surrender up their House to the King. They were of the Order of *Premonstre*, and their House was dedicated, to the honor of the Blessed Virgin, and *St. Thomas Becket*. This precedent was followed, by the like surrender, with the same Preamble, on the 15th. of *November*, by the Prior of *Folkeston* a Benedictin, and on the 16th. by the Prior of *Dover*, with Eight Monks. These were all of them in the County of *Kent*. But neither among the Original Surrenders, nor in the Clause Rolls, are there any other Deeds, in this year of our Lord, there are indeed in the same year of the King, (which runs till *April 1536*.) four other Surrenders, with the same Preambles. Of *Merton* in *Yorkshire*, a Covent of *Augustinians*, signed by the Prior and Five Monks, the 9th. of *February*, of *Bilfingtoun* in *Kent*, Signed by the Prior and Two Monks, the 21st. of *February*, of *Tilty* in *Essex*, a Covent of *Cistercians*, Signed by the Prior and Five Monks, and of *Hornby* in *Yorkshire*, a Covent of the *Premonstre*, Signed by the Prior and Two Monks the 23d. of *March*. These were all the Surrenders, that I can discover to have been made, before the Act of Parliament, for suppressing the lesser Monasteries, passed in the next Session that was assembled in *February*.

Some Houses resigned up to the King.

Collect. Numb. 3. Sect. 1.

The Original of these Resignations are in the Augmentation Office, and enrolled. Rot. Claus. Part. 1st. Regn. 27.

But before that, the afflicted and unfortunate Queen *Katharine* died, at *Kimbolton* ; She had been much disquieted, because she would not lay down her Title of Queen. Many of her servants were put from her, on that account ; but she would accept of no Service, from any that did not use her as a Queen, and call her so. The King sent out to her, to persuade her, to more Compliance. But she stood her ground, and said, since the Pope had judged her Marriage good, she would lose her life, before she did any thing in prejudice of it. She became more chearful, than she had wont to be ; and the Country people came much to her, whom she received, and used very Obligingly. The King had a mind she should go to *Fotheringhay*-Castle.

1536.

The death of Queen Katharine.

Originals. Ordo. C. 10. Cott. Lib.

1535.

file. But when it was proposed to her, she plainly said, she would never go thither, unless she were carried as a Prisoner, bound with Ropes. She desired leave to come nearer *London*; but that was not granted. She had the jointure that was assigned her, as *Princess Dowager*; and was treated with the respect due to that Dignity, but all the Women about her, still called her *Queen*. I do not find she had any thoughts of going out of *England*; though her Life in it was but Melancholy. Yet her care to support her Daughters Title, made her bear all the Disgraces, she lay under. The Officious and practising Clergy, that were for the Court of *Rome*, look'd on her as the Head of their Party, and asserted her Intrest much. Yet she was so watched, that she could not hold any great Correspondence with them; though in the matter of the Maid of *Kent*, she had some Medling.

When she sicken'd, she made her Will; and appointed her Body to be buryed, in a Convent of Observant Friars, (who had done and suffered most for her;) and Ordered Five Hundred Masses to be said for her Soul; and that one should go a Pilgrimage, to our Lady of *Walsingham*, and give Two Hundred Nobles by the way to the poor. Some other small Legacies, she left to her Servants. When the King heard she was sick, he sent a kind Message to her; and the Emperors Ambassador went to see her, and to cheer her up, but when she found her sickness like to prove Mortal; she made one about hers write a Letter in her name, to the King. In the Title she call'd him, 'Her dear Lord, King and Husband. She advised him to look to the health of his Soul. She forgave him, all the Troubles he had cast her into. She recommended their Daughter *Mary* to him, and desired he would be a Loving Father to her. She also desired, that he would provide Matches for her Maids, who were but Three; and that he would give her Servants one years Wages, more than was due to them. And Concluded lastly, *I make this Vow, That mine eyes desire you above all things.* By another Letter, she recommended her Daughter to the Emperors care. On the 8th of *January* she dyed, in the Fiftyeth year of her Age, Thirty Three years after she came to *England*. She was a devout and pious Princess, and led a severe and mortified Life. In her Greatness, she wrought much with her own hands, and kept her Women, well employed about her; as appeared, when the Two Legates came once to speak with her. She came out to them with a Skein of silk about her Neck, and told them, she had been within, at work with her Women. She was most passionately devoted, to the Interests of the Court of *Rome*, they being so interwoven with her own. And in a word, she is represented as a most wonderful good Woman. Only I find on many occasions, that the King complained much, of her uneasiness and peevishness. But whether the fault was in her humor, or in the provocations, she met with, the Reader may conjecture. The King received the news of her death, with some regret. But he would not give leave to bury her, as she had ordered; but made her body be laid in the Abbey Church of *Peterborough*, which he afterwards Converted to an Episcopal Cathedral. But *Queen Anne* did not carry her death so decently; for she express'd too much joy at it, both in her Carriage and dress.

On

On the 4th. of *February* the Parliament fate, upon a Prorogation of 14th. Months, (for in the Record there is no mention of any inter-medial Prorogation,) where a great many Laws, relating to Civil concerns, were passed. By the 15th. Act, the Power that had been given by a former Act to the King, for naming thirty two Persons, to make a Collection of Ecclesiastical Laws, was again confirmed; for nothing had been done upon the former Act. But there was no limitation of time in this Act, and so there was nothing done in pursuance of it.

1536.

A new Session
of Parliament.

The great business of this Session of Parliament, was the suppressing the lesser Monasteries. How this went thorough the two Houses, we cannot know from the Journals, for they are lost. But all the Historians of that time, tell us, that the report which the Visitors made to the King, was read in Parliament; which represented the manners of these Houses so odiously, that the Act was easily carried. The Preamble bears, "That small Religious Houses, under the number of twelve persons, had been long and notoriously guilty of vicious and abominable Living; and did much consume and waste their Churches, Lands, and other things belonging to them; and that for above two hundred years, there had been many Visitations for reforming these Abuses, but with no success; their vicious living encreasing daily: So that except small Houses were dissolved, and the Religious put into greater Monasteries, there could no Reformation be expected in that matter. Whereupon the King having received a full information of these Abuses, both by his Visitors and other credible ways; and considering that there were divers great Monasteries, in which Religion was well kept and observed, which had not the full number in them, that they might and ought to receive, had made a full Declaration of the Premises in Parliament. Whereupon it was Enacted, That all Houses which might spend yearly 200*l.* or within it, should be suppressed, and their Revenues converted to better uses, and they compelled to reform their Lives. The Lord *Herbert* thinks it strange, that the Statute in the printed Book, has no Preamble, but begins bluntly. *Fuller* tells us, that he wonders, that Lord did not see the Record; and he sets down the Preamble, and says, *The rest follow as in the printed Statute, Chap. 27th.* by a mistake for the 28th. This shews, that neither the one nor the other, ever look'd on the Record. For there is a particular Statute of Dissolution, distinct from the 28th. Chap. And the Preamble which *Fuller* sets down, belongs not to the 28th. Chapter, as he says, but to the 18th. Chapter, which was never printed: and the 28th. relates in the Preamble, to that other Statute, which had given these Monasteries to the King.

The lesser
Monasteries
are suppressed.

The reasons, that were pretended for dissolving these Houses, were: That whereas there was but a small number of persons in them, they entred into Confederacies together, and their Poverty set them on, to use many ill arts to grow Rich. They were also much abroad, and kept no manner of Discipline in their Houses. But those Houses were generally much richer, than they seemed to be: For the Abbots raising great Fines out of them, held the Leases still low; and by that means they were not obliged to entertain a greater number in their House, and so enriched themselves and their Brethren by the Fines that were raised: For many Houses then rated at two hundred pounds,

Reasons for
doing it.

were

1536. were worth many thousands, as will appear to any that compares, what they were then valued at, (which is Collected by *Speed*,) with what their Estates are truly worth. When this was passing in Parliament, *Stokelly*, Bishop of *London* said, "These lesser Houses were as Thorns soon pluck'd up, but the great Abbots were like putrified old Oaks; yet they must needs follow, and so would others do in Christendom, before many years were passed.

By another Act, all these Houses, their Churches, Lands, and all their Goods were given to the King, and his Heirs and Successors, together with all other Houses, which within a year before the making of the Act, had been dissolved or suppressed: And for the gathering the Revenues that belonged to them, a new Court was Erected, called the Court of the *Augmentations of the Kings Revenue*; which was to consist of a Chancellor, a Treasurer, an Attourney and Sollicitor, and ten Auditors, seventeen Receivers, a Clerk, and Usher, and a Messenger. This Court was to bring in the Revenues of such Houses as were now dissolved, excepting only such as the King by his Letters-Patents, continued in their former state, appointing a Seal for the Court, with full Power and Authority to dispose of these Lands so as might be most for the Kings Service.

Thus fell the lesser Abbeys, to the number of 376, and soon after, this Parliament, which had done the King such eminent Service, and had now sate six years, was dissolved, on the 14th. of *April*.

The Translation of the Bible in *English* designed.

In the Convocation, a motion was made of great consequence; That there should be a Translation of the Bible in *English*, to be set up in all the Churches of *England*. The Clergy, when they procured *Tindalls* Translation to be condemned, and suppressed it, gave out that they intended to make a Translation into the Vulgar-Tongue: Yet it was afterwards, upon a long Consultation, Resolved, that it was free for the Church to give the Bible in a Vulgar-Tongue, or not, as they pleased; and that the King was not obliged to it, and that at that time it was not at all expedient to do it. Upon which, those that promoted the Reformation, made great complaints, and said, it was visible, the Clergy knew there was an opposition between the Scriptures and their Doctrine. That they had first condemned *Wickliffs* Translation, and then *Tindalls*; and though they ought to teach men the Word of God, yet they did all they could to suppress it.

The reasons for it.

In the times of the Old Testament, the Scriptures were writ in the Vulgar-Tongue, and all were charged to read and remember the Law. The Apostles wrote in Greek, which was then the most common Language in the World. Christ did also appeal to the Scriptures, and sent the people to them. And by what *St. Paul* says of *Timothy*, it appears, that children were then early trained up in that study. In the Primitive Church, as Nations were converted to the Faith, the Bible was Translated into their Tongue. The Latine Translation was very Ancient; the Bible was afterwards put into the *Scythian*, *Dalmatian* and *Gothick* Tongues. It continued thus for several Ages, till the state of Monckery rose; And then, when they engrossed the riches, and the Popes assumed the Dominion of the World, it was not consistent with these Designs, nor with the Arts used to promote them, to let the Scriptures be much known: Therefore Legends and strange stories of Visi-
ons,

ons, with other devices, were thought more proper for keeping up their Credit, and carrying on their Ends,

1536.

It was now generally desired, that if there were just exceptions against what *Tindal* had done, these might be amended in a New Translation. This was a plausible thing, and wrought much on all that heard it; who plainly concluded, that those who denyed the people the use of the Scriptures in their vulgar tongues, must needs know their own Doctrine and practices to be inconsistent with it. Upon these grounds *Cranmer*, who was projecting the most effectual means for promoting a Reformation of Doctrine, moved in Convocation, that they should Petition the King for leave to make a Translation of the Bible. But *Gardiner* and all his party opposed it, both in Convocation, and in secret with the King. It was said, that all the Heresies and extravagant Opinions, which were then in *Germany*, and from thence coming over to *England*, sprang from the free use of the Scriptures. And whereas in *May* the last year, Nineteen *Hollanders* were accused of some Heretical Opinions; 'denying 'Christ to be both God and man, or that he took Flesh and Blood 'of the Virgin *Mary*, or that the Sacraments had any effect on those that received them; in which opinions Fourteen of them remained Obstinate, and were burnt by pairs in several places; it was complained, that all those drew their Damnable errors from the indiscreet use of the Scriptures. And to offer the Bible in the *English* tongue to the whole Nation, during these distractions, would prove, as they pretended, the greatest Snare that could be. Therefore they proposed, that there should be a short exposition of the most useful and necessary Doctrines of the Christian Faith, given to the people in the *English* tongue, for the Instruction of the Nation, which would keep them in a certain Subjection to the King and the Church, in Matters of Faith.

The opposi-
made to it.

The other party, though they liked well the publishing such a Treatise in the vulgar tongue, yet by no means thought that sufficient; but said, the people must be allowed to search the Scripture, by which they might be convinced that such Treatises were according to it. These Arguments prevailed with the Two Houses of Convocation. So they petitioned the King, that he would give order to some, to set about it. To this, great Opposition was made at Court. Some, on the one hand, told the King, that a diversity of opinions would arise out of it; and that he could no more Govern his Subjects, if he gave way to that. But on the other hand, it was represented, that nothing would make his Supremacy so acceptable to the Nation, and make the Pope more hateful, than to let them see, that whereas the Popes had Governed them by a blind obedience, and kept them in darkness, the King brought them into the light, and gave them the free use of the word of God. And nothing would more effectually extirpate the Popes Authority, and discover the Impostures of the Monks, than the Bible in *English*; in which all people would clearly discern, there was no Foundation for those things. These Arguments, joynd with the Power that the Queen had in his affections, were so much considered by the King, that he gave order for setting about it immediately. To whom that work was commit-

red, or how they proceeded in it, I know not. For the Account of these things has not been preserved, nor conveyed to us, with that care that the Importance of the thing required. Yet it appears, that the work was carried on at a good rate: for Three years after this, it was Printed at *Paris*; which shows they made all convenient hast, in a thing that required so much deliberation.

But this was the last publick good Act of this unfortunate Queen; who, the nearer she drew to her end, grew more full of good works. She had distributed, in the last Nine Months of her Life, between Iounten and Fifteen Thousand Pounds to the poor, and was designing great and publick good things. And by all appearance, if she had lived, the Money that was raised by the Suppression of Religious Houses, had been better employed than it was. In *January*, she brought forth a dead Son. This was thought to have made ill Impressions on the King: and that, as he concluded from the death of his Sons by the former Queen, that the Marriage was displeasing to God; so he might upon this misfortune, begin to make the like Judgment of this Marriage. Sure enough the Popish party were earnestly set against the Queen, looking on her as the great supporter of Heresie. And at that time, *Fox* then Bishop of *Hereford* was in *Germany* at *Smalcald*, treating a League with the Protestant Princes, who insisted much on the *Ausburg* Confession. There were many Conferences between *Fox* and Doctor *Barnes*, and some others, with the *Lutheran* Divines, for accommodating the differences between them, and the thing was in a good forwardness. All which was imputed to the Queen. *Gardiner* was then Ambassador in *France*, and wrote earnestly to the King, to dissuade him from entring into any Religious League with these Princes: for that would alienate all the World from him, and dispose his own Subjects to Rebel. The King thought the *German*-Princes and Divines should have submitted all things to his Judgment, and had such an Opinion of his own Learning, and was so puffed up with the flattering praises that he daily heard, that he grew impatient of any opposition, and thought that his Dictates should pass for Oracles. And because the *Germans* would not receive them so, his mind was alienated from them.

But the Duke of *Norfolk* at Court, and *Gardiner* beyond Sea, thought there might easily be found a mean to accommodate the King, both with the Emperor and the Pope, if the Queen were once out of the way; for then he might freely Marry any one whom he pleased, and that Marriage, with the Male Issue of it, could not be disputed: Whereas, as long as the Queen lived, her Marriage, as being judged Null from the beginning, could never be allowed by the Court of *Rome*, or any of that Party: with these reasons of State, others of affection concurred. The Queen had been his Wife Three years; but at this time he entertained a secret Love for *Jane Scimour*, who had all the charms both of Beauty and Youth in her person; and her humor was tempered, between the severe gravity of Queen *Katharine*, and the gay pleasantness of Queen *Ann*. The Queen perceiving this Alienation of the Kings heart, used all possible Arts to recover that affection, of whose decay she was sadly sensible. But the Success was quite contrary to what she designed. For the

King

The whole
pish party
rest on.

King saw her no more with those eyes, which she had formerly captivated; but grew jealous, and ascribed these careffes to some other criminal affections, of which he began to suspect her. This being one of the most memorable passages of this Reign, I was at more than ordinary pains to learn all I could concerning it, and have not only seen a great many Letters that were writ, by those that were set about the Queen, and catcht every thing that fell from her, and sent it to Court, but have also seen an account of it, which the Learned *Spelman*, who was a Judge at that time, writ with his own hand in his Common-place Book, and another account of it writ by one *Anthony Anthony* a Surveyour of the Ordnance of the *Tower*. From all which I shall give a just and faithful relation of it, without concealing the least circumstance, that may either seem favourable or unfavourable to her.

1535.

She was of a very cheerful temper, which was not always limited within the bounds of exact decency and discretion. She had rallied some of the Kings Servants, more than became her. Her Brother, the Lord *Rochford*, was her Friend as well as Brother; but his spiteful Wife was jealous of him: and being a Woman of no sort of Vertue, (as will appear afterwards by her serving Queen *Katherine Howard* in her beastly practices, for which she was attainted and executed,) she carryed many Stories to the King, or some about him, to persuade, that there was a familiarity between the Queen and her Brother, beyond what so near a Relation could justifie. All that could be said for it, was only this; that he was once seen leaning upon her Bed, which bred great suspicion. *Henry Norris*, that was Groom of the Stole, *Weston*, and *Brereton*, that were of the Kings Privy-Chamber, and one *Mark Smeton*, a Musician, were all observed to have much of her favour. And their zeal in serving her, was thought too warm and diligent to flow from a less active Principle than Love. Many circumstances were brought to the King, which working upon his aversion to the Queen, together with his affection to *Mistress Seimour*, made him conclude her guilty. Yet somewhat which himself observed, or fancied, at a Tilting at *Greenwich*, is believed to have given the Crisis to her Ruin. It is said, that he spied her let her Handkerchief fall to one of her Gallants to wipe his face, being hot after a Course. Whether she dropt it carelessly, or of design; or whether there be any truth in that story, the Letters concerning her fall, making no mention of it, I cannot determine; for *Spelman* makes no mention of it, and gives a very different account of the discovery in these words. *As for the evidence of this matter, it was discovered by the Lady Wingfield, who had been a Servant to the Queen, and becoming on a sudden infirm some time before her death, did swear this matter to one of her* and here unluckly the rest of the Page is torn off. By this it seems, there was no legal evidence against the Queen, and that it was but a Witness at second hand, who deposed what they heard the Lady *Wingfield* swear. Who this person was we know not, nor in what temper of mind the Lady *Wingfield* might be, when she swore it. The safest sort of forgery, to one whose Conscience can swallow it, is to lay a thing on a dead persons name, where there is no fear of discovery before the great day: and

The Kings
jealousie of
her.

1535.

The Letters
about this
Corr Lib. Oxon.
C. 10.

when it was understood that the Queen had lost the Kings heart, many, either out of their zeal to Popery, or design to make their fortune, might be easily induced to carry a story of this Nature. And this it seems was that which was brought to the King at *Greenwich*, who did thereupon immediately return to *Whitehall*, it being the 11th of *May*. The Queen was immediately restrained to her Chamber, the other Five were also seized on: But none of them would confess any thing, but *Mark Smeton*, as to any actual thing, so *Cromwell* writ. Upon this they were carryed to the *Tower*. The poor Queen was in a sad condition; she must not only fall under the Kings displeasure, but be both defam'd and destroyed at once. At first she smiled and carryed it cheerfully; and said, she believed the King did this only to prove her. But when she saw it was in earnest; she desired to have the Sacrament in her Closet, and expressed great devotion, and seemed to be prepared for death.

The surprize and confusion she was in, raised fits of the Mother, which those about her did not seem to understand: But Three or Four Letters, which were writ concerning her to Court, say, that she was at some times very devout, and cryed much; and of a sudden would burst out in Laughter, which are evident signs of Vapour. When she heard that those who were accused with her, were sent to the *Tower*, she then concluded her self lost; and said, she should be sent thither next; and talked idly, saying, "That if her Bishops, were about the King, they would all speak for her. She also said, "That she would be a Saint in Heaven, for she had done many good deeds; and that there should be no Rain, but heavy judgments on the Land, for what they were now doing to her. Her Enemies had now gone too far, not to destroy her. Next day she was carryed to the *Tower*, and some Lords, that met her on the River, declared to her what her Offences were. Upon which, she made deep Protestations of her Innocence, and begged leave to see the King; but that was not to be expected. When she was carryed into the *Tower*, "She fell down on her knees, and prayed God to help her, as "she was not guilty of the thing for which she was accused. That same day the King wrote to *Cranmer*, to come to *Lambeth*; but ordered him not to come into his presence. Which was procured by the Queens Enemies, who took care, that one who had such credit with the King, should not come at him, till they had fully persuaded him that she was guilty. Her Uncles Lady, the Lady *Boleyn*, was appointed to lye in the Chamber with her. Which she took very ill; for, upon what reason I know not, she had been in very ill terms with her. She engaged her into much discourse, and studied to draw Confessions from her. Whatsoever she said, was presently sent to the Court. And a Woman full of Vapours, was like enough to tell every thing that was true, with a great deal more; for persons in that condition, not only have no command of themselves, but are apt to say any thing that comes in their fancy.

The Duke of *Norfolk*, and some of the Kings Council, were with her; but could draw nothing from her, though they made her believe, that *Norris* and *Mark* had accused her. But when they were gone, she fell down on her knees and wept, and prayed often, *Jesu*
have

She is put in
the *Tower*, and
pleads her
Innocency.

have Mercy on me; and then fell a-laughing: when that fit was over, she desired to have the Sacrament still by her, that she might cry for Mercy. And she said to the Lieutenant of the *Tower*, she was as clear of the company of all men, as to sin, as she was clear from him; and that she was the Kings true wedded Wife. And she cried out, "O *Norris*, hast thou accused me? Thou art in the *Tower* "with me, and thou and I shall dye together; and *Mark*, so shall "thou too. She apprehended they were to put her in a Dungeon; and sadly bemoaned her own, and her Mothers misery; and asked them, whether she must dye without Justice. But they told her, the poorest Subjects had Justice, much more would she have it. The same Letter says, that *Norris* had not accused her; and that he said her Almoner, that he could swear for her, *she was a good Woman*. But she being made believe that he had accused her, and not being then so free in her thoughts, as to consider that ordinary Artifice for drawing out Confessions, told all she knew, both of him and *Mark*. Which though it was not enough to destroy her, yet certainly wrought much on the jealous and alienated King. She told them, "that she once asked *Norris*, why he did not go on with his "Marriage? who answered her, that he would yet tarry some time. "To which she replied, you look for dead mens shoes; for if ought "come to the King but good, you would look to have me. He answered, if he had any such thought, he would his head were cut off. Upon which, she said, she could undoe him if she pleased, "and thereupon she fell out with him. As for *Mark*, who was then laid in Irons, she said, he was never in her Chamber, but when the King was last at *Winchester*; and then he came in to play on the Virginals: she said, that "she never spoke to him after that, but on Saturday before *May* day, when she saw him standing in the Window, "and then she asked him, why he was so sad; he said, it was no "matter: she answered, you may not look to have me speak to you, "as if you were a Nobleman, since you are an inferior person. No, "no, Madam, said he, a Look sufficeth me. She seemed more apprehensive of *Weston*, than of any body. For on *Whitsun-Munday* last he said to her, "that *Norris* came more to her Chamber upon her "account, than for any body else that was there. She had observed, "that he loved a Kinswoman of hers, and challenged him for it, and "for not loving his Wife. But he answered her, that there were Women in the House, whom he loved better than them both; she asked who is that; your self said he; upon which, she said, she desired him.

This Misery of the Queens, drew after it the common effects that follow persons under such a disgrace, for now all the Court was against her, and every one was courting the rising Queen. But *Cranmer* had not learned these Arts, and had a better Soul in him, than to be capable of such baseness and ingratitude. He had been much obliged by her, and had conceived an high opinion of her, and so could not easily receive ill impressions of her; yet he knew the Kings temper, and that a down-right Justification of her would provoke him: therefore he wrote the following Letter, on the 3d of *May*, with all the softness that so tender a point required; in which he justified

1535.

But confessed
some indistinct
words.

1536.

fied her, as far as was consistent with prudence and Charity. The Letter shows of what a Constitution he was that wrote it; and contains so many things that tend highly to her honour, that I shall insert it here, as I copied it from the Original.

Grammar: Let-
ter to the
King, about
her
Cott Lib

“*Pleaseth it your most Noble Grace*, to be advertised, that at your Graces Cominandment by Mr. Secretary his Letters, written in your Graces name, I came to *Lambeth* yesterday, and do there remain to know your Graces further pleasure. And forsofnuch as without your Graces Commandment, I dare not, contrary to the Contents of the said Letters, presume to come unto your Graces Presence; nevertheless of my most bounden duty, I can do no less than most humbly to desire your Grace, by your great Wisdom, and by the Assistance of Gods help, somewhat to suppress the deep sorrows of your Graces heart, and to take all Adversities of Gods hands both patiently and thankfully. I cannot deny, but your Grace hath great causes many ways of lamentable heaviness: and also that in the wrongful estimation of the World, your Graces honour of every part is so highly touched (whether the things that commonly be spoken of, be true or not,) that I remember not that ever Almighty God sent unto your Grace, any like occasion to try your Graces constancy throughout, whether your Highness can be content to take off Gods hand, as well things displeasent, as pleasant. And if he find in your most Noble heart such an Obedience unto his Will, that your Grace, without murmuration and overmuch heaviness, do accept all adversities, not less thanking him, than when all things succeed after your Graces Will and Pleasure, nor less procuring his Glory and Honour; then I suppose your Grace did never thing more acceptable unto him, since your first Governance of this your Realm. And moreover, your Grace shall give unto him occasion to multiply and encrease his Graces and benefits unto your Highness, as he did unto his most faithful Servant *Job*; unto whom, after his great Calamities and heaviness, for his obedient heart, and willing acceptation of Gods scourge and rod, *Addit ei Dominus cuncta duplicia*. And if it be true, that is openly reported of the Queens Grace, if men had a right estimation of things, they should not esteem any part of your Graces Honour to be touched thereby, but her Honour only to be clearly disparaged. And I am in such a perplexity, that my mind is clean amazed. For I never had better opinion in Woman, than I had in her; which maketh me to think, that she should not be culpable. And again, I think your Highness would not have gon so far, except she had surely been culpable. Now I think that your Grace best knoweth, that next unto your Grace, I was most bound unto her of all creatures living. Wherefore I most humbly beseech your Grace, to suffer me in that, which both Gods Law, Nature, and also her kindness, bindeth me unto; that is, that I may with your Graces favour wish and pray for her, that she may declare her self inculpable and innocent. And if she be found culpable, considering your Graces Goodness towards her, and from what condition your Grace of your only meer goodness took her, and set
the

“the Crown upon her head; I repute him not your Graces faith-
 “ful Servant and Subject, nor true unto the Realm, that would not
 “desire the offence without mercy to be punished, to the example
 “of all other. And as I loved her not a little, for the Love which
 “I judged her to bear towards God and his Gospel; so if she be prov-
 “ed culpable, there is not one that loveth God and his Gospel,
 “that ever will favour her, but must hate her above all other; and
 “the more they favour the Gospel, the more they will hate her:
 “For then there was never creature in our time that so much slan-
 “dered the Gospel. And God hath sent her this punishment, for
 “that she feignedly hath professed his Gospel in her mouth, and
 “not in heart and deed. And though she have offended so, that
 “she hath deserved never to be reconciled unto your Graces favour;
 “yet Almighty God hath manifoldly declared his goodness towards
 “your Grace, and never offended you. But your Grace, I am sure,
 “knowledgeth that you have offended him. Wherefore I trust that
 “your Grace will bear no less entire favour unto the truth of the
 “Gospel, than you did before: Forso much as your Graces favour to
 “the Gospel, was not led by affection unto her, but by zeal unto the
 “truth. And thus I beseech Almighty God, whose Gospel he hath
 “ordained your Grace to be Defender of, ever to preserve your Grace
 “from all evil, and give you at the end, the promise of his Gospel.
 “From *Lambeth*, the 3d day of *May*.

1536.

“After I had written this Letter unto your Grace, my Lord *Chan-*
 “*cellor*, my Lord of *Oxford*, my Lord of *Suffex*, and my Lord *Cham-*
 “*berlain* of your Graces House, sent for me to come unto the Star-
 “Chamber; and there declared unto me such things as your Graces
 “pleasure was they should make me privy unto. For the which I
 “am most bounden unto your Grace. And what Communication
 “we had together, I doubt not but they will make the true report
 “thereof unto your Grace. I am exceedingly sorry, that such faults
 “can be proved by the *Queen*, as I heard of their relation. But I
 “am, and ever shall be, Your faithful Subject,

Your Graces most
 humble Subject,
 and Chaplain.

T. Cantuariensis.

But Jealousie, and the Kings new affection, had quite defaced all
 the remainders of esteem for his late beloved *Queen*. Yet the Mini-
 sters continued practising, to get further evidence for the Tryal;
 which was not brought on, till the 12th of *May*; and then *Norris*, She is brought
to a Tryal.
Welton, *Brereton*, and *Smeton*, were tryed by a Commission of *Oyer*
 and *Terminer* in *Westminster-Hall*. They were twice indicted, and the
 indictments were found by two Grand Juries, in the Counties of *Kent*
 and *Middlesex*: The Crimes with which they were charged, being
 said

1536.

said to be done in both these Counties. *Mark Smeton* confessed, he had known the Queen Carnally Three times: The other Three pleaded *not Guilty*, but the Jury upon the evidence formerly mentioned, found them all *Guilty*; and Judgment was given, that they should be drawn to the place of Execution, and some of them to be hanged, others to be beheaded, and all to be quartered, as *Guilty* of high Treason. On the 15th of *May*, the Queen and her Brother the Lord *Rockford* (who was a Peer, having been made a Viscount when his Father was Created Earl of *Wiltshire*) were brought to be Tried by their Peers: The Duke of *Norfolk* being Lord high Steward for that occasion. With him sat the Duke of *Suffolk*, the Marquis of *Exeter*, the Earl of *Arundel*, and Twenty Five more Peers, of whom their Father the Earl of *Wiltshire* was one. Whether this unnatural compliance was imposed on him by the Imperious King, or officiously submitted to by himself, that he might thereby be preserved from the Ruin that fell on his Family, is not known. Here the Queen of *England* by an unheard-of president was brought to the Bar, and Indicted of high Treason. The Crimes charged on her were, *That she had procured her Brother and the other Four to lye with her, which they had done often; that she had said to them, that the King never had her heart, and had said to every one of them by themselves, that she loved them better than any person whatsoever. Which was to the slander of the issue that was begotten between the King and her.* And this was Treason, according to the Statute made in the 26th year of this Reign (so that the Law that was made for her and the issue of her Marriage, is now made use of to destroy her.) It was also added in the indictment, that she, and her complices, *had conspired the Kings death*; but this it seems was only put in to swell the charge, for if there had been any evidence for it, there was no need of stretching the other Statute, or if they could have proved the violating of the Queen, the known Statute of the Twenty Fifth year of the Reign of *Edward* the Third had been sufficient. When the Indictment was read, she held up her hand, and Pleaded *not Guilty*, and so did her Brother, and did answer the evidence was brought against her discreetly. One thing is remarkable that *Mark Smeton*, who was the only person that confessed any thing, was never confronted with the Queen, nor was kept to be an evidence against her, for he had received his Sentence Three days before, and so could be no witness in Law: but perhaps, though he was wrought on to confess, yet they did not think he had confidence enough to aver it to the Queens face; therefore the evidence they brought, as *Spelman* says, was the Oath of a Woman that was dead, yet this, or rather the Terror of offending the King, so wrought on the Lords, that they found her and her Brother *Guilty*: and Judgment was given, that she should be *Burnt*, or *Beheaded at the Kings pleasure*. Upon which *Spelman* observes, that whereas Burning is the death which the Law appoints for a Woman that is attainted of Treason, yet since she had been Queen of *England*, they left it to the King to determine, whether she should dye so infamous a death, or be Beheaded; but the Judges complained of this way of proceeding, and said, such a disjunctive in a Judgment of Treason, had never been seen. The Lord *Rockford* was also Condemned

ed to be Beheaded and Quartered. Yet all this did not satisfie the enraged King, but the Marriage between him and her must be annuled, and the issue illegitimated. The King remembered an Intrigue that had been between her and the Earl of *Northumberland*, which was mentioned in the former Book; and that he then Lord *Piercy* he said to the Cardinal, ‘ That he had gone so far before witnesses, ‘ that it lay upon his Conscience, so that he could not go back : this it’s like might be some promise he made to Marry her, *per verba de futuro*, which though it was no Precontract in it self, yet it seems the poor Queen was either so ignorant or so ill-advised, as to be perswaded afterwards it was one, though it’s certain that nothing, but a Contract *per verba de presenti*, could be of any force to annul the subsequent Marriage. The King and his Council, reflecting upon what it seems the Cardinal had told him, resolved to try what could be made of it, and pressed the Earl of *Northumberland* to confess a Contract between him and her. But he took his Oath before the Two Arch-Bishops, that there was no Contract, nor promise of Marriage ever between them, and received the Sacrament upon it, before the Duke of *Norfolk*, and others of the Kings Privy Council; wishing it might be to his Damnation, if there was any such thing, (concerning which I have seen the Original Declaration under his own hand.) Nor could they draw any Confession from the Queen, before the Sentence, for certainly if they could have done that, the Divorce had gone before the Tryal; and then she must have been tryed only, as *Marchioness of Pembroke*. But now she lying under so terrible a Sentence, it is most probable, that either some hopes of Life were given her; or at least, she was wrought on by the Assurances of mitigating that cruel part of her judgment, of Being *Burnt*, into the milder part of the Sentence, of *Having her head cut off*; so that she confessed a Pre-contract, and on the 17th of *May* was brought to *Lambeth*; and in Court, the afflicted Arch-Bishop sitting Judge, some persons of Quality being present, she confessed some just and lawful impediments; by which it was evident, that her Marriage with the King was not valid. Upon which Confession, her Marriage between the King and her was judged to have been null and void. The Record of the Sentence is burnt; but these particulars are repeated in the Act that passed in the next Parliament, touching the Succession to the Crown. It seems this was secretly done, for *Spelman* writes of it thus; It was said, there was a Divorce made between the King and her, upon her confessing a Precontract with another before her Marriage with the King: so that it was then only talkt of, but not generally known.

1536.

Upon an ex-
torted Con-
fession is di-
vorced.

The two Sentences that were past upon the Queen, the one of Attainder for Adultery, the other of Divorce because of a Precontract, did so contradict one another, that it was apparent, one, if not both of them must be unjust; for if the Marriage between the King and her was null from the beginning, then since she was not the Kings wedded Wife, there could be no Adultery: and her Marriage to the King was either a true Marriage, or not; if it was true, then the annulling of it was unjust, and if it was no true Marriage, then the Attainder was unjust; for there could be no breach of that Faith which was ne-

1536.

Her Prepara-
tion for
Death.

ver given: So that it is plain, the King was resolved to be rid of her, and to illegitimate her Daughter, and in that transport of his fury, did not consider that the very method he took, discovered the injustice of his proceedings against her. Two days after this, she was ordered to be Executed in the Green on *Tower-Hill*. How she received these tidings, and how stedfast she continued in the protestations of her Innocence, will best appear by the following circumstances. The day before she suffered, upon a strict search of her past Life, she called to mind, that she had played the Step-Mother too severely to Lady *Mary*, and had done her many injuries. Upon which, she made the Lieutenant of the *Tower's* Lady sit down in the Chair of State; which the other, after some Ceremony, doing, she fell down on her knees, and with many tears charged the Lady, as she would answer it to God, to go in her name, and do, as she had done, to the Lady *Mary*, and ask her forgiveness for the wrongs she had done her. And she said, she had no quiet in her Conscience, till she had done that. But thought she did in this what became a Christian, the Lady *Mary* could not so easily pardon these injuries; but retained the resentments of them her whole life.

This ingenuity and tenderness of Conscience about lesser matters, is a great presumption, that if she had been guilty of more eminent faults, she had not continued to the last denying them, and making protestations of her Innocency. For that same night she sent her last message to the King, and acknowledged her self much obliged to him, that had continued still to advance her. She said, he had, from a private Gentlewoman, first made her a Marchioness, and then a Queen; and now, since he could raise her no higher, was sending her to be a Saint in Heaven: She protested her Innocence, and recommended her Daughter to his care. And her carriage that day she died, will appear from the following Letter writ by the Lieutenant of the *Tower*, copied from the Original, which I insert, because the Copier employed by the Lord *Herbert* has not writ it out faithfully; for I cannot think that any part of it was left out on design.

The Lieu-
tenant of the
Towers Letter.

‘ Sir, These should be to advertise you, I have received your Letter,
 ‘ wherein you would have strangers conveyed out of the *Tower*, and
 ‘ so they be by the means of *Richard Gressum*, and *William Cooke*, and
 ‘ *Wytspoll*. But the number of strangers past not thirty, and not many of
 ‘ those Armed; and the Ambassador of the Emperor had a Servant there,
 ‘ and honestly put out: Sir, If we have not an hour certain, as it may
 ‘ be known in *London*, I think here will be but few, and I think a rea-
 ‘ sonable number were best, for I suppose she will declare her self to
 ‘ be a good woman, for all men but for the King, at the hour of her
 ‘ death. For this morning she sent for me, that I might be with her
 ‘ at such time as she received the Good Lord, to the intent I should
 ‘ hear her speak as touching her Innocency alway to be clear. And in
 ‘ the writing of this, she sent for me, and at my coming she said:
 ‘ Mr. *Kingston* I hear say I shall not die aforenoon, and I am very for-
 ‘ ry therefore, for I thought to be dead by this time, and past my pain.
 ‘ I told her, it should be no pain, it was so fottle. And then she said,
 ‘ I heard say the Executioner was very good, and I have a little Neck,
 ‘ and





*Nata An^o 1507 Nupsit An^o 1532 Nov 14
 Eliz. Filiam peperit An^o 1533 Sept. 7
 Capite plexa An^o 1536 May 19.*

‘ and put per hands about it, laughing heartily. I have seen many
 ‘ men, and also women, Executed; and that they have been in great
 ‘ sorrow, and to my knowledge this Lady has much joy and pleasure
 ‘ in death. Sir, her Almoner is continually with her, and had been
 ‘ since two a Clock after midnight. This is the effect of any thing
 ‘ that is here at this time, and thus Fare you well,

1536.

Tours,

William Kingston.

A little before Noon, being the 19th of *May*, she was brought to the Scaffold, where she made a short Speech to a great company that came to look on the last Scene of this fatal Tragedy: The chief of whom, were the Dukes of *Suffolk* and *Richmond*, the Lord Chancellor, and Secretary *Cromwell*, with the Lord Mayor, the Sheriffs and Aldermen of *London*. ‘ She said, She was come to die, as she was Judg-
 ‘ ed by the Law; she would accuse none, nor say any thing of the
 ‘ ground upon which she was judged. She prayed heartily for the
 ‘ King; and called him a most merciful and gentle Prince, and that
 ‘ he had been always to her, a good, gentle, Sovereign Lord: and if
 ‘ any would meddle with her cause, she required them to judge the
 ‘ best. And so she took her leave of them, and of the world; and
 ‘ heartily desired they would pray for her. After she had been some
 time in her devotions, her last words being, *To Christ I commend
 my Soul*; her Head was cut off by the Hangman of *Calais*, who was
 brought over as more expert at Beheading than any in *England*:
 her Eyes and Lips were observed to move after her Head was cut off,
 as *Spelman* writes; but her Body was thrown into a common Chest
 of Elm-tree that was made to put Arrows in, and was buried in the
 Chappel within the *Tower* before twelve a Clock.

Her Execution.

Her Brother with the other four did also suffer; none of them were Quartered, but they were all Beheaded, except *Smeton*, who was Hanged. It was generally said, that he was corrupted into that Confession, and had his Life promised him; but it was not fit to let him live to tell Tales. *Norris* had been much in the Kings favour, and an offer was made him of his life, if he would confess his guilt, and accuse the Queen. But he generously rejected that un-handsom proposition, and said, ‘ That in his Conscience he thought her Innocent
 ‘ of these things laid to her charge; but whether she was or not, he
 ‘ would not accuse her of any thing, and he would die a thousand
 ‘ times, rather than ruin an Innocent Person.

These proceedings occasioned as great variety of Censures, as there were diversity of Interests. The Popish Party said, the justice of God was visible, that she who had supplanted Queen *Katherine*, met with the like, and harder measure, by the same means. Some took notice of her faint justifying her self on the Scaffold, as if her Conscience had then prevailed so far, that she could no longer deny a thing, for which she was so soon to answer at another Tribunal. But others thought her care of her Daughter made her speak so tenderly; for

The several
 Censures that
 were then pas-
 sed on those
 proceedings.

1536.

Collect.
Numb. 47h.

she had observed, that *Queen Katherines* obstinacy had drawn the Kings indignation on her Daughter; and therefore that she alone might bear her misfortunes, and derive no share of them on her Daughter, she spake in a stile, that could give the King no just offence: And as she said enough to justifie her self, so she said as much for the Kings honour, as could be expected. Yet in a Letter that she wrote to the King from the *Tower*, (which will be found in the Collection,) she pleaded her Innocence, in a strain of so much Wit, and moving passionate Eloquence, as perhaps can scarce be parallel'd: certainly her spirits were much exalted when she wrote it, for it is a pitch above her ordinary stile. Yet the Copy I take it from, lying among *Cromwells* other papers, makes me believe it was truly written by her.

Her carriage seemed too free, and all people thought that some freedoms and levities in her had encouraged those unfortunate persons to speak such bold things to her, since few attempt upon the Chastity, or make declarations of Love, to persons of so exalted a quality, except they see some invitations, at least in their carriage. Others thought that a free and jovial temper might, with great Innocence, though with no discretion, lead one to all those things that were proved against her; and therefore they concluded her chaste, though indiscreet. Others blamed the King, and taxed his cruelty in proceeding so severely against a person whose Chastity he had reason to be assured of, since she had resisted his addresses near five years, till he Legitimated them by Marriage. But others accused him. It is certain her carriage had given just cause of some jealousy, and that being the rage of a man, it was no wonder if a King of his temper, conceiving it against one whom he had so signally obliged, was transported into unjustifiable excesses.

Others condemned *Craumer*, as a man that obsequiously followed all the Kings appetites; and that he had now Divorced the King a second time, which shewed that his Conscience was governed by the Kings pleasure as his supreme Law. But what he did was unavoidable. For whatever motives drew from her the Confession of that Precontract, he was obliged to give Sentence upon it: and that which she confessed, being such as made her incapable to contract Marriage with the King, he could not decline the giving of Sentence upon so formal a Confession. Some loaded all that favoured the Reformation: And said, It now appeared what a woman, their great Patroness and Supporter had been. But to those it was answered, That her faults, if true, being secret, could cast no reflection on those, who being ignorant of them, made use of her Protection. And the Church of *Rome* thought not their Cause suffered, by the enraged Cruelty and Ambition, of the cursed *Irene*, who had convened the second Council of *Nice*, and set up the worship of Images again in the East; whom the Popes continued to court and magnifie, after her barbarous murder of her Son, with other acts of unsatiated spite and ambition. Therefore they had no reason to think the worse of persons for claiming the Protection of a Queen, whose faults (if she was at all criminal,) were unknown to them when they made use of her.

Some have since that time concluded it a great evidence of her Guilt, that during her Daughters long and glorious Reign, there was no full nor compleat vindication of her published. For the Writers of that

that time thought it enough to speak honourably of her; and in general, to call her, *Innocent*, But none of them ever attempted a clear discussion of the particulars laid to her charge. This had been much to her Daughters honour, and therefore, since it was not done, others concluded it could not be done; and that their knowledge of her guilt restrained their Pens. But others do not at all allow of that Inference, and think rather, that it was the great wisdom of that time not to suffer such things to be called in question; since no wise Government will admit of a debate about the clearness of the Princes Title. For the very attempting to prove it weakens it more, than any of the proofs that are brought can confirm it; therefore it was prudently done of that Queen and her great Ministers, never to suffer any Vindication or Apology to be written. Some indiscretions could not be denied, and these would all have been caught hold of, and improved by the busy Emisaries of *Rome* and *Spain*.

1536.

But nothing did more evidently discover the secret cause of this Queens ruin, than the Kings Marrying *Jane Seimour*; the day after her Execution. She of all King *Henry's* Wives, gained most on his esteem and affection: But she was happy in one thing, that she did not out-live his love; otherwise she might have fallen as signally as her Predecessor had done. Upon this turn of Affairs a great change of Counsels followed.

There was nothing now, that kept the Emperor and the King at a distance, but the Illegitimation of the Lady *Mary*, and if that matter had been adjusted, the King was in no more hazard of trouble from him: Therefore it was proposed, that she might be again restored to the Kings favour. She found this was the best opportunity she could ever look for, and therefore laid hold on it, and wrote an humble submission to the King, and desired again to be admitted to his presence. But her Submissions had some reserves in them, therefore she was pressed to be more express in her acknowledgments. At this she stuck long, and had almost embroyed her self again with her Father. She freely offered to submit to the Laws of the Land about the Succession, and confessed the fault of her former Obstinacy. But the King would have her acknowledge, that his Marriage to her Mother was incestuous and unlawful; and to renounce the Popes Authority, and to accept him, as Supream Head of the Church of *England*. These things were of hard digestion with her, and she could not easily swallow them; so she wrote to *Cromwell*, to befriend her at the Kings hands. Upon which many Letters passed between them. He wrote to her, that it was impossible to recover her Fathers favour, without a full and clear Submission in all points. So in the end she yielded, and sent the following Paper, all written with her own hand, which is set down, as it was Copied from the Original yet extant.

The Lady *Mary* confesses and desires a reconciliation with her Father.

‘The Confession of me the Lady *Mary*, made upon certain points and Articles under written; in the which, as I do now plainly, and with all mine heart, confess and declare mine inward Sentence, Belief, and Judgment, with a due conformity of Obedience to the Laws of the Realm; so minding for ever to persist and continue in
‘this

Her submission under her own hand.
Cott. Lib.
Otho. C. 10.

1536.

‘ this determination , without change, alteration, or variance , I do
 ‘ most humbly beseech the Kings Highness my Father, whom I have
 ‘ obstinately and inobediently offended in the denial of the same here-
 ‘ tofore, to forgive mine offences therein, and to take me to his most
 ‘ gracious Mercy.

‘ First, I confesse and knowledg the Kings Majesty, to be my So-
 ‘ veraign Lord and King in the Imperial Crown of this Realm of
 ‘ England; and do submit my self to his Highness, and to all and
 ‘ singular Laws and Statutes of this Realm, as becometh a true and
 ‘ faithful Subject to do; which I shall also obey, keep, observe, ad-
 ‘ vance, and maintain, according to my bounden duty, with all the
 ‘ power, force, and qualities, that God hath endued me with, during
 ‘ my Life.

‘ Item, I do recognize, accept, take, repute, and knowledg, the
 ‘ Kings Highness to be *Supream Head in Earth under Christ, of the Church*
 ‘ of England; and do utterly refuse the Bishop of Romes pretended
 ‘ Authority, Power, and Jurisdiction within this Realm heretofore
 ‘ usurped, according to the Laws and Statutes made in that behalf,
 ‘ and of all the Kings true Subjects humbly received, admitted, obey-
 ‘ ed, kept, and observed; and also do utterly renounce and forsake
 ‘ all manner of Remedy, Interest and advantage, which I may by any
 ‘ means claim by the Bishop of Rome’s Laws, Process, Jurisdiction,
 ‘ or Sentence, at this present time, or in any wise hereafter, by a-
 ‘ ny manner of title, colour, mean, or case, that is, shall, or can be
 ‘ devised for that purpose.

Mary.

‘ Item, I do freely, frankly, and for the Discharge of my duty to-
 ‘ wards God, the Kings Highness, and his Laws, without other re-
 ‘ spect, recognize and knowledg, that the Marriage heretofore had
 ‘ between his Majesty, and my Mother the late Princess Dowager,
 ‘ was by Gods Law, and Mans Law, incestuous and unlawful.

Mary.

She is restor-
 ed to his fa-
 vour.

Upon this she was again received into favour. One circumstance
 I shall add, that shows the frugality of that time. In the Estab-
 lishment that was made for her Family, there was only 40 *l.* a quar-
 ter assigned for her privy purse. I have seen a Letter of hers to
Cromwell, at the *Christmas*-quarter, desiring him to let the King
 know, that she must be at some Extraordinary expence that season,
 that so he might encrease her allowance, since the 40 *l.* would not
 defray the Charge of that quarter.

The Lady
Elizabeth well
 used by the
 King and
 Queen.

For the Lady *Elizabeth*, though the King devested her of the
 Title of Princess of *Wales*, yet he continued still to breed her up in
 the Court, with all the care and tenderness of a Father. And the
 new

new Queen, what from the sweetness of her disposition, and what out of compliance with the King, who loved her much, was as kind to her, as if she had been her Mother. Of which I shall add one pretty evidence, though the childishness of it may be thought below the Gravity of a History: Yet by it the Reader will see, both the kindness that the King and Queen had for her, and that they allowed her to subscribe, Daughter. There are two Original Letters of hers yet remaining, writ to the Queen when she was with Child of King *Edward*: the one in *Italian*, the other in *English*; both writ in a fair hand, the same that she wrote all the rest of her life. But the conceits in that writ in *English*, are so pretty, that it will not be unacceptable to the Reader, to see this first blossom of so great a Princess, when she was not full Four years of Age; She being born in *September 1533*. and this writ in *July 1537*.

1536.

‘ Although your Highness Letters be most joyful to me in absence,
 ‘ yet considering what pain it is to you to write, your Grace being
 ‘ so great with Child, and so sickly, your Commendation were e-
 ‘ nough in my Lords Letter. I much rejoyce at your health, with
 ‘ the well liking of the Countrey; with my humble thanks that your
 ‘ Grace wished me with you till I were weary of that Countrey.
 ‘ Your Highness were like to be combered, if I should not depart till
 ‘ I were weary being with you: although it were in the worst soil
 ‘ in the World, your presence would make it pleasant. I cannot
 ‘ reprove my Lord for not doing your Commendations in his Let-
 ‘ ter, for he did it; and although he had not, yet I will not com-
 ‘ plain on him, for that he shall be diligent to give me knowledg
 ‘ from time to time, how his busie child doth; and if I were at
 ‘ his birth, no doubt I would see him beaten, for the trouble he has
 ‘ put you to. Mr. *Denny*, and my Lady, with humble thanks pray-
 ‘ eth most entirely for your Grace, prayeth the Almighty God to
 ‘ send you a most lucky deliverance. And my Mistres wisheth no
 ‘ less, giving your Highness most humble thanks for her commen-
 ‘ dations. Writ with very little leisure, this last day of *July*.

Her Letter to
 the Queen when
 not Four years
 of Age.

Your Humble Daughter,

Elizabeth.

But to proceed to more serious matters. A Parliament was Sum-
 moned to meet the 8th of *June*. If full Forty days be necessary for
 a Summons, then the Writs must have been issued forth the day
 before the late Queens disgrace; so that it was designed before the
 Jufts at *Greenwich*, and did not flow from any thing that then ap-
 peared. When the Parliament met, the Lord Chancellor *Audley*, in
 his speech, told them, ‘ That when the former Parliament was dis-
 ‘ solved, the King had no thoughts of Summoning a new one so
 ‘ soon. But for two reasons, he had now called them. The one
 ‘ was, that he finding himself subject to so many infirmities, and
 ‘ considering that he was Mortal, (a rare thought in a Prince) he de-
 ‘ sired

A new Parlia-
 ment called.

Journal Pro-
 cerum.

1536.

‘fired to settle an apparent heir to the Crown, in case he should die
 ‘without Children lawfully begotten. The other was, to repeal
 ‘an Act of the former Parliament, concerning the Succession of the
 ‘Crown, to the issue of the King by *Queen Ann Boleyn*. He desired
 ‘them to reflect on the great troubles and vexation the King was invol-
 ‘ved in, by his first unlawful Marriage, and the dangers he was in by
 ‘his second; which might well have frightened any body from a third
 ‘Marriage. But *Ann*, and her Conspirators, being put to death, as
 ‘they well deserved; the King at the humble request of the Nobility,
 ‘and not out of any Carnal concupiscence, was pleased to Marry again,
 ‘a Queen, by whom there were very probable hopes of his having
 ‘children: Therefore he recommended to them, to provide an heir to
 ‘the Crown by the Kings direction, who if the King dyed without
 ‘children lawfully begotten, might Rule over them. He desired they
 ‘would pray God earnestly, that he would grant the King issue of his
 ‘own body; and return thanks to Almighty God that preserved such
 ‘a King to them out of so many eminent dangers, who employed all
 ‘his care and endeavours, that he might keep his whole people in qui-
 ‘et, peace, and perfect charity, and leave them so to those that should
 ‘succeed him.

The Act of
 Succession.

But though this was the chief cause of calling the Parliament, it
 seems the Ministers met with great difficulties, and therefore spent
 much time, in preparing mens minds. For the Bill about the Succe-
 sion to the Crown, was not brought into the House of Lords before
 the 30th day of *June*, that the Lord Chancellor offered it to the House.
 It went through both Houses without any Opposition. It contained
 first, ‘a repeal of the former Act of Succession, and a Confirmation
 ‘of the two Sentences of Divorce, the issue of both the Kings for-
 ‘mer Marriages being declared illegitimate, and for ever excluded
 ‘from claiming the inheritance of the Crown, as the Kings Lawful
 ‘heirs by lineal descent. The Attainder of *Queen Ann* and her Com-
 ‘plices is confirmed. *Queen Ann* is said, to have been inflamed with
 ‘pride, and Carnal desires of her body; and, having confederated
 ‘her self with her complices, to have committed divers Treasons,
 ‘to the danger of the Kings Royal person; (with other aggrava-
 ‘ting words,) for which she had justly suffered death, and is now
 ‘attainted by Act of Parliament. And all things that had been said
 ‘or done against her, or her Daughter, being contrary to an Act of
 ‘Parliament then in force, and pardoned; and the inheritance of the
 ‘Crown is established, on the issue of *Queen Jane*, whether Male or
 ‘Female, or the Kings issue by any other Wife whom he might Marry
 ‘afterwards.

‘But since it was not fit to declare, to whom the Succession of the
 ‘Crown belonged after the Kings death left the person, so de-
 ‘signed, might be thereby enabled to raise trouble and Commotions;
 ‘therefore they considering the Kings wife and excellent Govern-
 ‘ment, and confiding in the love and affection which he bore to his
 ‘Subjects, did give him full Power to declare the Succession to the
 ‘Crown, either by his Letters Patents under the great Seal, or by
 ‘his last will, Signed with his hand; and promised all faithful o-
 ‘bedience to the persons named by him. And if any, so designed
 to

‘ to succeed in default of others, should endeavor to usurp upon those
 ‘ before them, or to exclude them, they are declared Traytors, and
 ‘ were to forfeit all the Right they might thereafter claim to the Crown.
 ‘ And if any should maintain the Lawfulness of the former Marriages,
 ‘ or that the issue by them was legitimate, or refused to swear to
 ‘ the Kings issue by *Queen Jane*, they were also declared Traytors.

1536.

By this Act it may appear how absolutely this King Reigned in *England*. Many question'd much the validity of it, and (as shall afterwards appear,) the *Scots* said, that the Succession to the Crown was not within the Parliaments Power to determine about it, but must go by inheritance to their King, in default of issue by this King. Yet by this, the King was enabled to settle the Crown on his Children whom he had now declared Illegitimate, by which he brought them more absolutely to depend upon himself. He neither made them desperate, nor gave them any further Right, than what they were to derive purely from his own good pleasure. This did also much pacifie the Emperor, since his Kinswoman was, though not restored in blood, yet put in a capacity to succeed to the Crown.

At this time there came a new Proposition from *Rome*, to try if the King would accommodate matters with the Pope. Pope *Clement* the Seventh dyed two years before this, in the year 1534. and Cardinal *Farnese* succeeded him, called Pope *Paul* the Third. He had before this made one unsuccessful attempt upon the King; but, upon the beheading of the Bishop (and declared Cardinal) of *Rocheſter*, he had Thundered a most terrible Sentence of Deposition against the King, and designed to commit the Execution of it to the Emperor: Yet now, when *Queen Katharine* and *Queen Ann*, who were the occasions of the rupture, were both out of the way, he thought it was a proper conjuncture, to try if a Reconciliation could be effected. This he proposed to Sir *Gregory Cassali*, who was no more the Kings Ambassador at *Rome*, but was still his Correspondent there. The Pope desired he would move the King in it, and let him know that he had ever favoured his Cause in the former Popes time, and though he was forced to give out a Sentence against him, yet he had never any intention to proceed upon it to further Extremities.

The Pope
endeavoured
a reconciliati-
on with the
King.

But the King was now so entirely alienated from the Court of *Rome*, that to cut off all hopes of reconciliation, he procured two Acts to be passed in this Parliament. The one was for the utter extinguishing the Authority of the Bishop of *Rome*. It was brought into the House of Lords on the 4th of *July*: And was read the first time the 5th, and the second time on the 6th of *July*, and lay at the Committee till the 12th. And on the 14th, it was sent down to the Commons; who, if there be no mistake in the Journal, sent it up that same day: They certainly made great haste, for the Parliament was dissolved within Four days.

But in vain.

‘ The Preamble of this first Act contains severe Reflections on the
 ‘ Bishop of *Rome*, (whom some called the Pope,) who had long dark-
 ‘ ned Gods word, that it might serve his Pomp, Glory, Avarice, Am-
 ‘ bition, and Tyranny; both upon the Souls, Bodies, and Goods, of
 ‘ all Christians; excluding Christ out of the Rule of mans Soul,
 ‘ and Princes out of their Dominions: And had exacted in *England*

1536. ' great Sums, by dreams, and vanities, and other Superstitious ways.
 ' Upon these reasons his Usurpations had been by Law put down in
 ' this Nation; yet many of his Emiffaries were still practising up and
 ' down the Kingdom, and perswading people to acknowledg his pre-
 ' tended Authority. Therefore every person so offending after the
 ' last of July next to come, was to incur the pains of a *Premunire*;
 ' and all Officers, both Civil, and Ecclesiastical, were commanded to
 ' make enquiry about such offences, under severall penalties.

On the 12th of July, a Bill was brought in, concerning Priviledges obtained from the See of *Rome*, and was read the First time. And on the 17th it was agreed to, and sent down to the Commons, who sent it up again the next day. It bears, that the Popes had, during their Usurpation, ' granted many Immunities to severall Bodies and ' Societies in *England*, which upon that Grant had been now long ' in use: Therefore all these Bulls, Breves, and every thing depend- ' ing on, or flowing from them, were declared void and of no force. ' Yet all Marriages celebrated by vertue of them, that were not other- ' wise contrary to the Law of God, were declared good in Law; and ' all Consecrations of Bishops by vertue of them, were confirmed. ' And for the future, all who enjoyed any Priviledges by Bulls, were ' to bring them in to the Chancery, or to such persons as the King ' should appoint for that end. And the Arch-Bishop of *Canterbury* ' was Lawfully to grant anew the effects contained in them, which ' Grant was to pass under the great Seal, and to be of full force in ' Law.

This struck at the Abbots Rights. But they were glad to bear a Diminution of their Greatness, so they might save the whole, which now lay at stake. By the Thirteenth Act, they corrected an Abuse which had come in, to evade the force of a Statute made in the Twenty First year of this King, about the Residence of all Ecclesiastical persons in their Livings. One qualification, that did excuse from Residence, was their staying at the University for the compleating of their Studies. Now it was found, that many dissolute Clergymen went and lived at the Universities, not for their Studies, but to be excused from serving their Cures. So it was Enacted, that none above the Age of Forty, that were not either Heads of Houses, or Publick Readers, should have any Exemption from their Residence, by vertue of that Clause in the former Act. And those under that Age should not have the Benefit of it, except they were present at the Lectures, and perform'd their Exercises in the Schools.

By another Act, there was Provision made against the prejudice the Kings Heirs might receive, before they were of Age, by Parliaments held in the Non-Age; That whatsoever Acts were made before they were Twenty Four years of Age, they might at any time of their lives after that, Repeal and Annul, by their Letters Patents, which should have equal force with a Repeal by Act of Parliament. From these Acts it appears, that the King was absolute Master, both of the affections and fears of his Subjects when in a new Parliament called on a sudden, and in a Session of six weeks, from the 8th of *June*, to the 18th of *July*, Acts of this Importance were passed without any Protest or publick Opposition.

But

But having now opened the business of the Parliament, as it relates to the State, I must next give an account of the Convocation, which sat at this time, and was very busy, as appears by the Journal of the House of Lords, in which this is given for a reason of many Adjournments, because the Spiritual Lords were busy in the Convocation. It sat down on the 9th of *June*, according to *Fuller's* Extract, it being the Custom of all this Reign, for that Court to meet two or three days after the Parliament. Hither *Cromwell* came as the Kings Vicar-General: But he was not yet Vice-Gerent. For he sat next the Arch-Bishop; but when he had that Dignity he sat above him. Nor do I find him Stiled in any Writing Vice-Gerent for some time after this; though the Lord *Herbert* says, he was made Vice-Gerent the 18th of *July* this year, the same day in which the Parliament was Dissolved.

1536.
The Proceedings in the Convocation.

Latimer, Bishop of *Worcester*, preached the Latine Sermon, on these words. *The Children of this World are wiser in their Generation, than the Children of Light.* He was the most Celebrated Preacher of that time. The simplicity and plainness of his matter, with a serious and fervent Action that accompanied it, being preferred to more learned and elaborate Compositions. On the 21st of *June*, *Cromwell* moved, that they would Confirm the Sentence of the Invalidity of the Kings Marriage with *Queen Ann*, which was accordingly done by both Houses of Convocation. But certainly *Fuller* was asleep when he wrote; *That Ten days before that, the Arch-Bishop had passed the Sentence of Divorce, on the day before the Queen was beheaded.* Whereas if he had considered this more fully, he must have seen that the Queen was put to death a Month before this, and was Divorced two days before she dyed. Yet, with this animadversion, I must give him my thanks for his pains in copying out of the Journals of Convocation many remarkable things, which had been otherwise irrecoverably lost.

On the 23d of *June*, the lower House of Convocation sent to the upper House a Collection of many opinions, that were then in the Realm; which, as they thought, were abuses, and errors, worthy of special Reformation. But they began this Representation with a Protestation: 'That they intended not to do, or speak any thing, which might be unpleasant to the King; whom they acknowledged their Supreme Head, and were resolved to obey his Commands, renouncing the Popes usurp'd Authority, with all his Laws and Inventions, now extinguish'd and abolish'd, and did addict themselves to Almighty God, and his Laws, and unto the King and the Laws made within this Kingdom.'

Fuller.

There are Sixty Seven opinions set down, and are either the Tenets of the Old *Lollards*, or the New Reformers, together with the Anabaptists opinions. Besides all which, they complained of many unfavoury and indiscreet expressions, which were either feigned on design to disgrace the New Preachers, or were perhaps the extravagant Reflexions of some illiterate and injudicious persons; who are apt upon all occasions, by their heat and folly, rather to prejudice, than advance their party; and affect some perulant jeers, which they think witty, and are perhaps well entertained by some others, who though they

1536.

are more judicious themselves, yet imagining that such jests on the contrary opinions will take with the people, do give them too much Encouragement. Many of these jests about Confession, praying to Saints, Holy Water, and the other Ceremonies of the Church, were complained of. And the last Articles contained sharp reflexions on some of the Bishops, as if they had been wanting in their Duty to suppress such things. This was clearly levelled at *Cranmer*, *Latimer*, and *Shaxton*, who were noted as the great Promoters of these opinions. The first did it prudently and solidly. The second zealously and simply. And the third with much indiscreet pride and vanity. But now that the Queen was gone, who had either raised or supported them, their Enemies hoped to have advantages against them, and to lay the growth of these opinions to their charge. But this whole Project failed, and *Cranmer* had as much of the Kings favour as ever; for in stead of that which they had projected, *Cromwell*, by the Kings order, coming to the Convocation, Declared to them, that it was the Kings pleasure, that the Rights and Ceremonies of the Church, should be Reformed by the Rules of Scripture, and that nothing was to be maintained which did not rest on that Authority, for it was absurd, since that was acknowledged to contain the Laws of Religion, that recourse should rather be had to Glosses, or the decrees of Popes, than to these. There was at that time one *Alexander Aleffe*, a Scotch-man, much esteemed for his Learning and Piety, whom *Cranmer* entertained at *Lambeth*. Him *Cromwell* brought with him to the Convocation, and desire him to deliver his opinion about the Sacraments. He enlarged himself much to Convince them, that only Baptism and the Lords Supper were Instituted by Christ.

Antiq. Brit.
1536 Cranm.

Stokesley Bishop of *London* answered him in a long Discourse, in which he shewed he was better acquainted with the Learning of the Schools, and the Canon-Law, than with the Gospel; He was Seconded by the Arch-Bishop of *Tork*, and others of that Party.

But *Cranmer* in a long and learned Speech, shewed how useles these niceties of the Schools were, and of how little Authority they ought to be; and discoursed largely of the Authority of the Scriptures, of the use of the Sacraments, of the uncertainty of Tradition, and of the Corruption which the Monks and Friars had brought into the Christian Doctrine. He was vigorously seconded by the Bishop of *Hereford*, who told them, the world would be no longer deceived with such Sophisticated stuff as the Clergy had formerly vented: The Laity were now in all Nations studying the Scriptures, and that, not only in the vulgar Translations, but in the original Tongues; and therefore it was a vain imagination to think they would be any longer governed by those arts which in the former Ages of Ignorance had been so effectual. Not many days after this, there were several Articles brought in to the upper House of Convocation, devised by the King himself, about which there were great debates among them. The two Arch-Bishops, heading two Parties, *Cranmer* was for a reformation, and with him joynd *Thomas Goodrich*, Bishop of *Ely*, *Shaxton*, of *Sarum*, *Latimer*, of *Worcester*, *Pox*, of *Hereford*, *Hilsey*, of *Rocheſter*, and *Barlow*, of *St. Davids*.

But *Lee*, Arch-Bishop of *Tork*, was a known favourer of the Popes Interests; which, as it first appeared in his scrupling so much, with the

the whole Convocation of *Tork*, the acknowledging the King to be *Supreme Head of the Church of England*; so he had since discovered it on all occasions, in which he durst do it without the fear of losing the Kings favour: So he, and *Stokesley*, Bishop of *London*, *Tonstall*, of *Duresm*, *Gardiner*, of *Winchester*, *Longland*, of *Lincoln*, *Sherburn* of *Chichester*, *Nix*, of *Norwich*, and *Kite*, of *Carlisle*, had been still against all changes. But the King discovered, that those did in their hearts love the Papal Authority, though *Gardiner* dissembled it most artificially. *Sherburn*, Bishop of *Chichester* upon what inducement I cannot understand, resigned his Bishoprick, which was given to *Richard Sampson*, Dean of the Chappel; a Pension of 400 *l.* being reserved to *Sherburn* for his Life, which was confirmed by an Act of this Parliament. *Nix*, of *Norwich*, had also offended the King signally, by some correspondence with *Rome*, and was kept long in the *Marshalsea*, and was convicted and found in a *Premunire*: The King considering his great Age, had upon his humble submission discharged him out of Prison, and pardon'd him. But he died the former year; though *Fuller*, in his slight way, makes him sit in this Convocation: For by the 17th Act of the last Parliament, it appears that the Bishoprick of *Norwich* being vacant, the King had recommended *William Abbot* of *St. Bennets* to it; but took into his own hands all the Lands and Manours of the Bishoprick, and gave the Bishop several of the Pories in *Norfolk* in exchange, which was confirmed in Parliament.

1536.

Act 17. 27.
Regnu.

I shall next give a short abstract of the Articles about Religion, which were after much consultation and long debating agreed to.

'*First*, All Bishops and Preachers must instruct the people to believe the whole Bible, and the three Creeds, that made by the Apostles, the *Nicene*, and the *Athanasian*; and interpret all things according to them, and in the very same words, and condemn all Heresies contrary to them, particularly those condemned by the first four general Councils.

Articles agreed on about Religion.
Printed by Fuller.

'*Secondly*, Of *Baptism* the people must be instructed; That it is a Sacrament instituted by Christ, for the Remission of sins, without which none could attain Everlasting Life: And that, not only those of full Age, but Infants, may, and must be Baptized, for the pardon of Original sin, and obtaining the gift of the Holy Ghost, by which they became the Sons of God. That none Baptized, ought to be Baptized again. That the opinions of the *Anabaptists* and *Pelagians*, were detestable Heresies: And that those of ripe Age, who desired Baptism, must with it joyn Repentance and Contrition for their sins, with a firm Belief of the Articles of the Faith.

'*Thirdly*, Concerning *Penance*, they were to instruct the people, that it was instituted by Christ, and was absolutely necessary to Salvation. That it consisted of Contrition, Confession and Amendment of Life; with exterior works of Charity, which were the worthy *Fruits of Penance*. For Contrition, it was an inward shame and sorrow for sin, because it is an offence of God, which provokes his displeasure. To this must be joyned, a faith of the mercy and goodness of God, whereby the penitent must hope, that God will forgive him, and repute him justified, and of the number of his Elect Children, not for the worthiness of any merit or work done by him, but
' for

1536.

' for the only Merits of the Blood and passion of our Saviour Jesus
 ' Christ. That this Faith is got and confirmed, by the Applicati-
 ' on of the Promises of the Gospel, and the use of the Sacraments :
 ' And for that end, Confession to a Priest is necessary, if it may be had,
 ' whose Absolution was instituted by Christ, to apply the promises of
 ' Gods Grace to the penitent : Therefore the people were to be taught;
 ' That the Absolution is spoken by an Authority given by Christ in
 ' the Gospel to the Priest, and must be believed; as if it were spoken
 ' by God himself, according to our Saviours words; and therefore
 ' none were to condemn auricular Confession, but use it for the com-
 ' fort of their Consciences. The people were also to be instructed,
 ' that though God pardoned sin, only for the satisfaction of Christ :
 ' yet they must bring forth the Fruits of Penance, Prayer, Fasting,
 ' Almsheds, with restitution and satisfaction for wrongs done to o-
 ' thers, with other works of Mercy and Charity, and Obedience to
 ' Gods Commandments, else they could not be saved ; and that by do-
 ' ing these, they should both obtain Everlasting Life, and mitigation
 ' of their Afflictions in this present life, according to the Scriptures.

' *Fourthly*, As touching the Sacrament of the Altar, people were to
 ' be instructed, that under the Forms of Bread and Wine, there was
 ' truly and substantially given, the very same Body of Christ, that
 ' was born of the Virgin *Mary*; and therefore it was to be received
 ' with all Reverence, every one duly Examining himself, according to
 ' the words of *St. Paul*.

' *Fifthly*, The people were to be instructed, That Justification
 ' signifieth Remission of sins, and acceptation into the favour of
 ' God; that is to say, a perfect Renovation in Christ. To the at-
 ' taining which, they were to have, Contrition, Faith, Charity, which
 ' were both to concur in it, and follow it; and that the good works
 ' necessary to Salvation, were not only outward Civil works, but the
 ' inward motions and graces of Gods Holy Spirit, to dread, fear, and
 ' love him, to have firm confidence in God, to call upon him, and to
 ' have patience in all adversities, to hate sin, and have purposes and
 ' wills not to sin again; with such other motions and vertues, con-
 ' senting and agreeable to the Law of God.

' The other Articles were about the Ceremonies of the Church.
 ' *First*, of Images. The people were to be instructed, That the use of
 ' them was warranted by the Scriptures, and that they served to re-
 ' present to them good Examples, and to stir up Devotion; and there-
 ' fore it was meet that they should stand in the Churches. But that
 ' the people might not fall into such Superstition as it was thought
 ' they had done in time past, they were to be taught, to reform such
 ' Abuses, lest Idolatry might ensue, and that in censuring, kneeling,
 ' offering, or worshipping them, the people were to be instructed, not
 ' to do it to the Image, but to God and his honour.

' *Secondly*, For the honouring of Saints, they were not to think to
 ' attain these things at their hands, which were only obtained of God,
 ' but that they were to honour them, as persons now in glory, to
 ' praise God for them, and imitate their vertues, and not fear to die
 ' for the Truth, as many of them had done.

' *Thirdly*, For praying to Saints, The people were to be taught,
 ' that

‘ that it was good to pray to them, to pray for, and with us. And to
 ‘ correct all Superstitious Abuses in this matter, they were to keep the
 ‘ days appointed by the Church for their Memories, unless the King
 ‘ should lessen the number of them, which if he did, it was to be obeyed.

1536.

‘ *Fourthly*, Of Ceremonies. The people were to be taught, That
 ‘ they were not to be condemned and cast away, but to be kept as
 ‘ good and laudable, having mystical significations in them, and being
 ‘ useful to lift up our minds to God. Such were the Vestments in the
 ‘ worship of God: The sprinkling holy-water to put us in mind of our
 ‘ Baptism and the Blood of Christ: Giving holy Bread, in sign of our
 ‘ Union in Christ, and to remember us of the Sacrament: Bearing
 ‘ Candles on *Candlemas-day*, in remembrance, that Christ was the spi-
 ‘ ritual Light: Giving Ashes on *Ash-wednes-day*, to put us in mind of
 ‘ Penance, and of our Mortality. Bearing Palms on *Palm-sunday*, to
 ‘ show our desire to receive Christ in our hearts, as he entred into *Je-
 ‘ rusalem*: Creeping to the Cross on *Good-friday*, and kissing it, in
 ‘ memory of his death, with the setting up the Sepulchre on that day:
 ‘ The Hallowing the Font, and other Exorcisms and Benedictions.

‘ *And lastly*, As to Purgatory, They were to declare it good and cha-
 ‘ ritable to pray for the Souls departed, which was said to have con-
 ‘ tinued in the Church from the beginning: And therefore the people
 ‘ were to be instructed, That it consisted well with the due order of
 ‘ Charity, to pray for them, and to make others pray for them, in
 ‘ Masses and Exequies, and to give Alms to them for that end. But
 ‘ since the place they were in, and the pains they suffered, were
 ‘ uncertain by the Scripture, we ought to remit them wholly to
 ‘ Gods mercy: Therefore all these Abuses were to be put away,
 ‘ which, under the pretence of Purgatory, had been advanced, as if the
 ‘ Popes pardons did deliver Souls out of it, or Masses said in certain
 ‘ places, or before certain Images, had such efficiency: with other
 ‘ such-like Abuses.

These Articles being thus conceived, and in several places corrected,
 and tempered by the Kings own hand, were signed by *Cromwell*, and
 the Arch-Bishop of *Canterbury*, and seventeen other Bishops, forty Ab-
 bots and Priors, and fifty Arch-Deacons and Proctors of the lower
 House of Convocation. Among whom, *Polidor Virgil* and *Peter Van-
 nes*, signed with the rest, as appears by the Original yet extant. They
 being tendred to the King, he confirmed them, and ordered them to
 be published with a Preface in his name. ‘ It is said in the Preface,
 ‘ that he, accounting it the chief part of his charge, that the Word
 ‘ and Commandments of God should be believed and observed, and to
 ‘ maintain unity and concord in opinion; and understanding, to his
 ‘ great regret, that there was great diversity of opinion arisen among
 ‘ his Subjects, both about Articles of Faith and Ceremonies, had in
 ‘ his own Person taken great pains and study about these things, and
 ‘ had ordered also the Bishops, and other Learned men of the Clergy,
 ‘ to examin them; who after long deliberation had concluded on the
 ‘ most special Points, which, the King thought, proceeded from a
 ‘ good, right, and true judgment, according to the Laws of God;
 ‘ these would also be profitable, for establishing unity in the Church
 ‘ of *England*: Therefore he had ordered them to be published, requi-
 ‘ ring

Published by
 the Kings Au-
 thority.

1536.

ring all to accept of them, praying God so to illuminate their hearts, that they might have no less zeal and love to unity and concord in reading them, than he had in making them to be devised, set forth, and published; which good acceptance should encourage him to take further pains for the future, as should be most for the honour of God, and the profit, and the quietness of his Subjects.

And variously
censured.

This being published, occasion'd great variety of Censures. Those that desired Reformation, were glad to see so great a step once made; and did not doubt, but this would make way for further Changes. They rejoiced to see the Scriptures, and the ancient Creeds, made the Standards of the Faith, without mentioning Tradition, or the Decrees of the Church. Then the Foundation of Christian Faith was truly stated, and the terms of the Covenant between God and man in Christ were rightly opened, without the niceties of the Schools of either side. Immediate worship of Images and Saints was also removed, and Purgatory was declared uncertain by the Scripture. These were great advantages to them, but the establishing the necessity of Auricular Confession, the Corporal presence in the Sacrament, the keeping up and doing reverence to Images, and the praying to Saints, did allay their joy, yet they still counted it a victory, to have things brought under debate, and to have some Grosser abuses taken away.

The other party were unspeakably troubled. Four Sacraments were passed over, which would encourage ill-affected people to neglect them. The gainful trade by the Belief of Purgatory was put down; for though it was said to be good to give Alms for praying for the dead, yet since both the dreadful Stories of the Miferies of Purgatory, and the Certainty of Redeeming Souls out of them by Masses, were made doubtful, the peoples Charity and bounty that way would soon abate. And in a word, the bringing matters under dispute, was a great Mortification to them, for all concluded, that this was but a Preamble to what they might expect afterwards.

When these things were seen beyond Sea, the Papal party made every-where great use of it, to show the Necessity of adhering to the Pope; since the King of *England*, though, when he broke off from his Obedience to the Apostolick See, he pretended, he would maintain the Catholick Faith entire, yet was now making great Changes in it. But others, that were more moderate, acknowledged that there was great temper and prudence in contriving these Articles. And it seems, the Emperor, and the more Learned Divines about him, both approved of the Precedent, and liked the particulars so well, that not many years after, the Emperor published a work not unlike this, called, *The Interim*; because it was to be in force in that *Interim*, till all things were more fully debated and determined by a General Council, which, in many particulars, agreed with these Articles. Yet some stricter persons censured this work much, as being a Political dawbing, in which, they said, there was more pains taken to gratifie persons, and serve particular ends, than to assert Truth in a free and un-biassed way, such as became Divines. This was again excused, and it was said, that all things, could not

be

be attained on a sudden: that some of the Bishops and Divines, who afterwards arrived at a clearer understanding of some matters, were not then so fully convinced about them, and so it was their ignorance, and not their Cowardice or Policy, that made them compliant in some things. Besides, it was said, that as our Savior did not reveal all things to his Disciples, till they were able to bear them; and as the Apostles did not of a sudden abolish all the Rites of Judaisme, but for some time, to gain the Jews, complied with them, and went to the Temple, and offered Sacrifices: so the people were not to be over driven in this Change. The Clergy must be brought out of their ignorance by degrees, and then the people were to be better instructed; but to drive furiously, and do all at once, might have spoiled the whole design, and totally alienated those who were to be drawn on by degrees; it might have also much endangered the peace of the Nation, the people being much disposed by the practices of the Friars to rise in Arms: Therefore these slow steps were thought the surer and better method.

On the last day of the Convocation, there was another Writing brought in by *Fox* Bishop of *Hereford*, occasioned by the Summons for a General Council to sit at *Mantua*, to which the Pope had cited the King to appear. The King had made his appeal from the Pope to a General Council, but there was no reason to expect any Justice in an assembly so constituted, as this was like to be. Therefore it was thought fit to publish somewhat of the Reasons why the King could not submit his matter to the Decision of such a Council, as was then intended. And it was moved, that the Convocation should give their sense of it.

1536.
The Convocation declares against the Council called by the Pope.

The Substance of their Answer, (which the Reader will find in the Collection,) was, 'That as nothing was better Instituted by the
' Ancient Fathers, for the Establishment of the Faith, the Extirpation of Heresies, the Healing of Schisms, and the Unity of the
' Christian Church, than General Councils, gathered in the Holy
' Ghost, duely called to an indifferent place; with other necessary
' requisites: So on the other hand nothing could produce more pe-
' stiferous effects, than a General Council called upon private malice,
' or Ambition, or other carnal respects; which *Gregory Nazianzen*
' so well observed in this time, that he thought *all Assemblies of Bi-*
' *shops were to be eschewed, for he never saw good come of any of them,*
' *and they had encreased, rather than healed the distempers of the Church.*
' *For the appetite of vain-glory, and a contentious humor bore down rea-*
' *son:* Therefore they thought Christian Princes ought to employ all
' their endeavours to prevent so great a mischief. And it was to be
' considered, First, who had Authority to call one. Secondly, If the
' Reasons for calling one were weighty. Thirdly, who should be the
' Judges. Fourthly, what should be the manner of Proceeding. Fifth-
' ly, what things should be treated of in it. And as to the first of
' these, they thought neither the Pope, nor any one Prince of what
' dignity soever, had Authority to call one, without the Consent of
' all other Christian Princes: especially such as had entire and su-
' pream Government over all their Subjects. This was Signed on
the 20th of *July*, by *Cromwell*, and the Arch-Bishop of *Canterbury*,

Collect
Numb. 5

1536.

with 14 Bishops, and 40 Abbots, Priors, and Clerks, of the Convocation of *Canterbury*. Whether this and the former Articles were all to Signed by the Convocation of the Province of *Tork*, does not appear by any Record, but that I think is not to be doubted. This being obtained, the King published a long and sharp Protestation against the Council now Summoned to *Mantua*. In which he shewes, that the Pope had no power to call one; 'for as it was done by the Emperors of old; so it pertained to Christian Princes now. That the Pope had no Jurisdiction in *England*, and so could Summon none of this Nation to come to any such meeting. That the place was neither safe nor proper: That nothing could be done in a Council to any purpose, if the Pope sat Judge in chief in it, since one of the true ends, why a Council was to be desired, was to reduce his Power within its old limits. A free General Council was that which he much desired; but he was sure this could not be such: and the present distractions of Christendom, and the Wars between the Emperor and the *French* King, shewed this was no proper time for one. The Pope who had long refused or delayed to call one, did now choose this Conjunction of affairs, knowing that few would come to it, and so they might carry things as they pleased. But the World was now awake; the Scriptures were again in mens hands, and people would not be so tamely couzen'd as they had been. Then he shewes how unsafe it was, for any *English* man to go to *Mantua*, how little regard was to be had to the Popes safe Conduct, they having so oft broken their Oaths and Promises. He also shew's how little reason he had to trust himself to the Pope, how kind he had been to that See formerly, and how basely they had requited it: And that now these Three years past, they had been stirring up all Christian Princes against him, and using all possible means to create him trouble. Therefore he declared, he would not go to any Council called by the Bishop of *Rome*; but when their was a General peace among Christian Princes, he would most gladly hearken to the motion of a true General Council: and the mean-while, he would preserve all the Articles of the Faith in his Kingdom, and sooner lose his Life and his Crown, than suffer any of them to be put down. And so he protested against any Council to be held at *Mantua*, or any where else, by the Bishop of *Romes* Authority: That he would not acknowledge it, nor receive any of their Decrees.

At this time *Reginald Pool*, who was of the Royal Blood, being by his Mother descended from the Duke of *Clarence*, Brother to King *Edward* the Fourth, and in the same degree of kindred with the King by his Fathers side, was in great esteem for his Learning, and other Excellent vertues. It seems the King had determined to breed him up to the greatest dignity in the Church; and to make him as Eminent in Learning, and other acquired parts, as he was for Quality, and a Natural Sweetness and Nobleness of temper. Therefore the King had given him the Deanery of *Excester*, with several other dignities, towards his maintenance beyond Sea; and sent him to *Paris*, where he stayed several years: There he first incurred the Kings displeasure. For, being desired by him to concur with his Agents,

gents,

The King
Mantua

For

Cardinal
Pool opposes
the Kings pro-
ceedings.

gents, in procuring the Subscriptions and Seals of the *French Universities*, he excused himself; yet it was in such terms, that he did not openly declare himself against the King: After that, he came over to *England*, and as he writes himself, was present when the Clergy made their Submission, and acknowledged the King *Supream Head*: In which, since he was then Dean of *Exeter*, and kept his Deanry several years after that, it is not to be doubted, but that, as he was by his place obliged to sit in the Convocation, so he concurred with the rest in making that Submission. From thence he went to *Padua*, where he lived long, and was received into the Friendship and Society of some celebrated persons, who gave themselves much to the Study of Eloquence and of the *Roman Authors*. These were *Centareno, Bembo, Caraffa, Sadoletti*, with a great many more, that became afterwards well known over the World: But all those gave *Pool* the Preheminence, and that justly too, for he was accounted one of the most Eloquent men of his time.

1536.

The King called him oft home to assist him in his affairs, but he still declined it; at length finding delays could prevail no longer, he wrote the King word, that he did not approve of what he had done, neither in the matter of his Divorce, nor his separation from the Apostolick See. To this the King answered, desiring his reasons why he disagreed from him, and sent him over a Book which Doctor *Sampson* had writ in defence of the Proceedings in *England*. Upon which he wrote his Book *De unione Ecclesiastica*, and sent it over to the King; and soon after Printed it this year. In which Book he condemned the Kings Actions, and pressed him to return to the obedience he owed the See of *Rome*, with many sharp reflections; but the Book was more considered for the Author, and the Wit and Eloquence of it, than for any great Learning, or deep reasoning in it. He did also very much depress the Royal, and exalt the Papal Authority: He compared the King to *Nebuchadonosor*, and addressed himself in the Conclusion to the Emperor, whom he conjured to turn his Arms rather against the King than the Turk. And indeed the indecencies of his expressions against the King, not to mention the scurrilous Language he bestows on *Sampson*, whose Book he undertakes to answer, are such, that it appears how much the *Italian Air* had changed him; and that his Converse at *Padua* had for some time defac'd that generous temper of mind, which was otherwise so natural to him.

And writes
his Book a-
gainst him.

Upon this, the King desired him at first to come over, and explain some passages in his Book: But when he could not thus draw him into his toyles, he proceeded severely against him, and devested him of all his Dignities; but these were plentifully made up to him by the Popes bounty, and the Emperors. He was afterwards rewarded with a Cardinals hat, but he did not rise above the degree of a Deacon. Some believe that the Spring of this opposition he made to the King was a secret affection he had for the Lady *Mary*, The publishing of this Book, made the King set the Bishops on work to write Vindications of his Actions: which *Stokesley* and *Tonstal* did in a long and Learned Letter, that they wrote to *Pool*. And *Gardiner* published his Book of *true obedience*: To which *Bonner*, who was hot on

Many Books
are written
for the King.

1536. the scent of preferment, added a preface. But the King designed sharper tools for *Poole's* punishment: Yet an Attainder in absence was all he could do against himself. But his Family and kindred felt the weight of the Kings displeasure very sensibly.

But now I must give an account of the dissolution of the Monasteries, pursuant to the Act of Parliament, though I cannot fix the exact time in which it was done. I have seen the Original Instructions with the Commission, given to those who were to visit the Monasteries in and about *Bristol*. All the rest were of the same kind: They bear date the 28th of *April*, after the Session of Parliament was over; and the report was to be made in the Octaves of *St. Michael* the Arch-Angel. But I am inclined to think that the great contention and disorder things were in by the Queens death, made the Commissioners unwilling to proceed in so invidious a matter, till they saw the Issue of the new-Parliament. Therefore I have delayed giving any account of the proceedings in that matter till this place. The Instructions will be found in the Collection. The Substance of them was as follows.

Collect
Numb. 6.
Instructions
about the dis-
solution of
Monasteries.

‘ The Auditors of the Court of Augmentations, were the persons
‘ that were employed. Four, or any Three of them, were Commis-
‘ sioned to execute the Instructions in every particular Visitation. One
‘ Auditor, or Receiver, and one of the Clerks of the former Visita-
‘ tion, were to call for Three discreet persons in the County, who
‘ were also named by the King. They were to signify to every
‘ House the Statute of Dissolution, and shew them their Commission.
‘ Then they were to put the Governor, or any other officer of the House,
‘ to declare upon Oath the true State of it: And to require him
‘ speedily to appear before the Court of Augmentations, and in the
‘ mean time not to meddle with any thing belonging to the House.
‘ Then to examine how many Religious persons were in the House,
‘ and what lives they led; how many of them were Priests, how ma-
‘ ny of them would go to other Religious Houses, and how many of
‘ them would take Capacities and go into the World. They were to
‘ estimate the State and Fabrick of the House, and the number of
‘ the Servants they kept: and to call for the Covent-Seal, and Wri-
‘ tings, and put them in some sure place, and take an inventory of all
‘ their Plate, and their Moveable goods, and to know the value of all,
‘ that before the 1st of *March* last belonged to the House, and what
‘ debts they owed. They were to put the Covent-Seal, with the
‘ Jewels and Plate in safe keeping, and to leave the rest (an Inven-
‘ tory being first taken) in the Governors hands, to be kept by them
‘ till further Order. And the Governors were to meddle with none
‘ of the Rents of the House, except for necessary Sustainance, till
‘ they were another way disposed of. They were to try what Leaf-
‘ es and Deeds had been made for a whole year before the 4th of
‘ *February* last. Such as would still live in Monasteries, were to be
‘ recommended to some of the great Monasteries that lay next: and
‘ such as would live in the world, must come to the Arch-Bishop of
‘ *Canterbury*, or the Lord Chancellor, to receive Capacities. (From
‘ which it appears that *Cromwell* was not at this time Lord Vice-ge-
‘ rent, for he granted these Capacities when he was in that Power.)

‘ And

‘ And the Commissioners were to give them a reasonable allowance
 ‘ for their Journey, according to the distance they lived at. The
 ‘ Governor was to be sent to the Court of Augmentations, who were
 ‘ to assign him a yearly pension for his Life.

1536.

What Report those Commissioners made, or how they obeyed their Instructions, we know not; for the Account of it is razed out of the Records. The Writers that lived near that time represent the matter very odiously, and say; about ten Thousand persons were set to seek for their Livings; only Forty Shillings in Money, and a Crown, being given to every Religious man. The Rents of them all, rose to about Thirty Two Thousand Pound: And the Goods, Plate, Jewels, and other moveables, were valued at an Hundred Thousand Pound: And it is generally said, and not improbably, that the Commissioners were as careful to enrich themselves, as to encrease the Kings Revenue. The Churches and Cloysters were for the most part pulled down; and the Lead, Bells and other Materials were sold; and this must needs have raised great discontents every-where.

The Religious persons that were undone, went about complaining of the Sacrilege and Injustice of the Suppression; That what the piety of their Ancestors had dedicated to God and his Saints, was now invaded and converted to secular ends. They said, the Kings severity fell first upon some particular persons of their Orders, who were found delinquents; but now, upon the pretended miscarriages of some Individual persons, to proceed against their Houses, and suppress them, was an unheard-of practice. The Nobility, and Gentry, whose Ancestors had founded or enriched these Houses, and who provided for their younger Children, or empoverished Friends, by putting them into these Sanctuaries, complained much of the prejudice they sustained by it. The people, that had been well entertained at the Abbots Tables, were sensible of their loss: for generally, as they Travelled over the Countrey, the Abbies were their Stages, and were Houses of Reception to Travellers and Strangers. The Devouter sort of people of their persuasion, thought their friends must now lie in Purgatory without relief, except they were at the charge to keep a Priest, who should daily say Mass for their Souls. The poor, that fed on their daily Alms, were deprived of that supply.

Great discontents among all sorts of people.

But to compose these discontents, first many Books were published, to shew what Crimes, Cheats, and Impositions, those Religious persons were guilty of. Yet that wrought not much on the people; for they said, why were not these Abuses severely punished and reformed? But must whole Houses, and the Succeeding Generations, be punished for the faults of a few? Most of these reports were also denied, and even those who before envied the ease and plenty in which the Abbots and Monks lived, began now to pity them, and condemned the proceedings against them. But to allay this General discontent; *Cromwell* advised the King to sell their Lands at very easie rates to the Gentry in the several Counties, obliging them, since they had them upon such terms, to keep up the wonted Hospitality. This drew in the Gentry a-pace both to be satisfied with what was done; and to Assist the Crown for ever in the defence of these Laws: their own interest being so enterwoven with the Rights

Endeavors are used to quiet them.

of

1536. of the Crown. The commoner sort, who, like those of old that followed Christ for the Loaves, were most concerned for the loss of a good dinner on a Holy-day, or when they went over the Countrey about their business, were now also in a great measure satisfied, when they heard that all to whom these Lands were given, were obliged under heavy Forfeitures to keep up the Hospitality; and when they saw that put in practice, their discontent, which lay chiefly in their Stomach, was appeased.

And to quiet other people, who could not be satisfied with such things, the King made use of a Clause in the Act that gave him the lesser Monasteries, which Empowered him to continue such as he should think fit. Therefore on the 17th of August, he by his Letters Patents, did of new give back *in perpetuam Eleemosynam* for perpetual Alms, Five Abbies. The first of these, was the Abbey of St. Mary of Betlesden of the *Cistercian* order in *Bedfordshire*, ten more were afterwards confirmed. Sixteen Nunneries, were also confirmed; In all Thirty one Houses. The Patents (in most of which some manors are excepted, that had been otherwise disposed of,) are all enrolled, and yet none of our Writers have taken any notice of this. It seems these Houses had been more regular than the rest: So that in a General Calamity they were rather reprieved than excepted: for two years after this, in the Suppression of the rest of the Monasteries, they fell under the common fate of other Houses. By these new Endowments, they were obliged to pay Tenths and first-Fruits, and to obey all the Statutes and Rules that should be sent to them from the King, as Supreme Head of the Church. But it is not unlike, that some presents, to the Commissioners, or to *Cromwell*, made these Houses outlive this ruin: for I find great trading in Bribes at this time, which is not to be wondred at, when there was so much to be shared,

Yet people generally incline to Rebel. But great disorders followed upon the Dissolution of the other Houses. People were still generally discontented. The Suppression of Religious Houses occasioned much out-crying, and the Articles then lately published about Religion, encreased the distaste they had conceived at the Government. The old Clergy were also very watchful to improve all opportunities, and to blow upon every spark. And the Popes Power of deposing Kings had been for almost five hundred years received as an Article of Faith. The same Council that established Transubstantiation, had asserted it: and there were many Precedents, not only in *Germany, France, Spain, and Italy* but also in *England*, of Kings that were Deposed by Popes, whose Dominions were given to other Princes. This had begun in the Eighth Century, in two famous Deprivations. The one in *France*, of *Childeric* the 3d, who was deprived, and the Crown given to *Pepin*: and about the same time, those Dominions in *Italy* which were under the Eastern Emperors, renounced their allegiance to them. In both these the Popes had a great hand, yet they rather confirmed and approved of those Treasonable Mutations, than gave the first rise to them. But after Pope *Gregory* the 7th's time, it was clearly assumed, as a Right and Prerogative of the Papal Crown, to Depose Princes, and absolve Subjects from the Oaths of Allegiance, and set up others in their stead.

stead. And all those Emperors or Kings, that contested any thing with Popes, sat very uneasie and unsafe in their Thrones, ever after that. But if they were tractable to the demands of the Court of *Rome*, then they might oppress their Subjects, and Govern as unjustly as they pleased: for they had a mighty support from that Court. This made Princes more easily bear the Popes usurpations, because they were assisted by them in all their other Proceedings. And the Friars, having the Consciences of people generally in their hands, as they had the word given by their General at *Rome*, so they disposed people, either to be obedient, or seditious, as they pleased.

Now, not only their own Interests, mixed with their zeal for the ancient Religion, but the Popes Authority, gave them as good a Warrant to encline the people to Rebel, as any had in former times, of whom some were Canonized for the like practices. For in *August* the former year, the Pope had Summoned the King to appear within Ninety days, and to answer for putting away his Queen, and taking another Wife; and for the Laws he had made against the Church, and putting the Bishop of *Rocheſter* and others to death for not obeying these Laws: and if he did not reform these faults, or did not appear to answer for them, the Pope Excommunicated him, and all that favoured him, deprived the King put the Kingdom under an Interdict, forbade all his Subjects to obey, and other States to hold Commerce with him, dissolved all his Leagues with forreign Princes, commanded all the Clergy to depart out of *England*, and his Nobility to rise in Arms against him. But now, the force of those Thunders, which had formerly produced great Earth-quakes and Cominations, was much abated; yet some storms were raised by this, though not so violent as had been in former times.

The people were quiet till they had reaped their Harvest. And though some Injunctions were published a little before, to help it the better forward, most of the Holy days of Harvest being abolished by the Kings Authority; yet that rather Inflamed them the more. Other Injunctions were also published in the Kings name by *Cromwell* his Vice-gerent, which was the first Act of pure Supremacy done by the King. For in all that went before, he had the Concurrence of the two Convocations. But these, it is like, were penned by *Cranmer*. The Reader is referred to the Collection of Papers for them, as I transcribed them out of the Register.

The Kings
injunctions about
Religion.

‘ The Substance of them was, that first, all Ecclesiastical Incumbents were for a quarter of an year after that, once every Sunday, and ever after that, twice every quarter, to publish to the people: That the Bishop of *Rome* usurped Power, had no ground in the Law of God: and therefore was on good reasons abolished in this Kingdom: And that the Kings power was by the Laws of God, Supreme over all persons in his Dominions. And they were to do their uttermost endeavour, to extirpate the Popes Authority, and to establish the Kings.

Collect
Numb. 7.

‘ *Secondly*, They were to declare the Articles lately published, and agreed to, by the Convocation: and to make the people know which of them were Articles of Faith, and which of them Rules for the decent and politick Order of the Church.

‘ *Thirdly*,

1536.

' *Thirdly*, They were to declare the Articles lately set forth, for the Abrogation of some superfluous Holy days, particularly in Harvest time.

' *Fourthly*, They were no more to extol Images or Relicks, for superstition or gain; nor to exhort people to make Pilgrimages, as if blessings and good things were to be obtained of this or that Saint or Image. But in stead of that, the people were to be instructed to apply themselves to the keeping of Gods Commandments, and doing works of Charity; and to believe that God was better served by them, when they staid at home and provided for their Families, than when they went Pilgrimages: and that the Moneys laid out on these, were better given to the poor.

' *Fifthly*, They were to exhort the people to teach their Children the Lords Prayer, the Creed, and the ten Commandments, in *English*: and every Incumbent was to explain these, one Article a day, till the people were Instructed in them. And to take great care, that all Children were bred up to some trade or way of Living.

' *Sixthly*, They must take care that the Sacraments and Sacramentals be reverently administred in their Parishes, from which when at any time they were absent, they were to Commit the Cure to the Learned and expert Curate; who might instruct the people in wholsome Doctrines: that they might also see, and their Pastors did not pursue their own profits or interests, so much as the Glory of God, and the good of the Souls under their Cure.

' *Seventhly*, They should not, except on urgent occasion, go to Taverns or Ale-houses: nor sit too long at any sort of Games after their Meals: but give themselves to the Study of the Scripture, or some other honest exercise; and remember that they must excel others in purity of life, and be examples to all others to live well and Christianly.

' *Eighthly*, Because the goods of the Church, were the goods of the poor; every Beneficed person that had twenty Pound or above, and did not reside, was yearly to distribute the Fortieth part of his Benefice to the poor of the Parish.

' *Ninthly*, Every Incumbent that had a hundred Pounds a year, must give an Exhibition for one Schollar at some Grammar School, or University; who after he had compleated his Studies, was to be Partner of the Cure and charge, both in Preaching, and other duties: And so many hundred Pounds as any had, so many Students he was to breed up.

' *Tenthly*, Where Parsonage or Vicarage-Houses were in great decay the Incumbent was every year to give a fifth part of his profits to the repairing of them, till they were finished; and then to maintain them In the State they were in.

' *Eleventhly*, All these Injunctions were to be observed, under pain of suspension and sequestration of the mean profits till they were served.

These were equally ingrateful to the Corrupt Clergy, and to the Laity that adhered to the old Doctrines. The very same opinions, about Pilgrimages, Images, and Saints departed, and instructing the people in the Principles of Christian Religion in the Vulgar tongue,

for

Which were
much censured.

for which the *Lollards* were not long ago, either burnt or forced to abjure them, were now set up by the Kings Authority. From whence they concluded, that whatsoever the King said of his maintaining the old Doctrine, yet he was now changing it. The Clergy also were much troubled at this Precedent, of the Kings giving such Injunctions to them, without the consent of the Convocation: From which they concluded, they were now to be slaves to the Lord Vice-gerent. The matter of these Injunctions was also very uneasie to them. The great profits they made by their Images, and Relicks, and the Pilgrimages to them, were now taken away: and yet severe Impositions and heavy Taxes were laid on them; a fifth part for Repairs, a tenth at least for an Exhibitioner, and a fortieth for Charity, which were cryed out on as intolerable burdens. Their Labour was also increased, and they were bound up to many severities of Life: All these things touched the Secular Clergy to the quick, and made them concur with the Regular Clergy in disposing the people to Rebel.

1536.

This was secretly fomented by the great Abbots. For though they were not yet struck at, yet the way was prepared to it; and their Houses were oppressed with crouds of those who were sent to them from the suppressed Houses. There was some pains taken to remove their fears. For a Letter was sent to them all in the Kings name, to silence the reports that were spread abroad, as if all Monasteries were to be quite suppressed. This they were required not to believe but to serve God according to their Order, to obey the Kings Injunctions, to keep Hospitality, and make no wastes nor dilapidations. Yet this gave them small comfort; and as all such things do, rather encreased than quieted their jealousies and fears. So many secret causes concurring, no wonder the people fell into mutinous and seditious practices.

The first Rising was in *Lincolnshire* in the beginning of *October*, where a Church-man, disguised into a Cobler, and directed by a Monk, drew a great body of men after him. About 20000 were gathered together. They swore to be true, to God, the King, and the Common-wealth, and digested their Grievances into a few Articles, which they sent to the King, desiring a redress of them.

A Rebellion
in *Lincolnshire*.

‘They complained of some things that related to secular concerns, and some Acts of Parliament that were uneasie to them: They also complained of the suppression of so many Religious Houses: that the King had mean persons in high places about him, who were ill Counsellors: They also complained of some Bishops who had subverted the Faith; and they apprehended the Jewels and Plate of their Churches, should be taken away. Therefore they desired the King would call to him the Nobility of the Realm, and by their advice redress their Grievances: Concluding with an acknowledgment of the Kings being their Supream Head, and that the Tenthies and first Fruits of all Livings, belonged to him of Right.

Their Demands.

When the King heard of this Insurrection, he presently sent the Duke of *Suffolk* with a Commission to raise forces for dispersing them: But with him he sent an answer to their Petition. ‘He began with that about his Counsellors, and said; It was never before heard of that the Rabble presumed to Dictate to their Prince, what Coun-

The Kings
answer.

1536.

fellors he should choose. That was the Princes work and not theirs. The Suppression of Religious Houses was done pursuant to an Act of Parliament, and was not set forth by any of his Counsellors. The Heads of these Religious Houses, had under their own hands confessed those horrid scandals, which made them a reproach to the Nation. And in many Houses there were not above Four or Five Religious persons. So it seemed they were better pleased; that such dissolute persons should consume their Rents in riotous and idle living, than that their Prince should have them for the Common good of the whole Kingdom. He also answered their other Demands in the same high and commanding strain; and required them to submit themselves to his mercy, and to deliver their Captains and Lieutenants into the hands of his Lieutenants; and to disperse, and carry themselves as became good and obedient Subjects, and to put an hundred of their number into the hands of his Lieutenants, to be ordered as they had deserved.

When this answer was brought to them, it raised their Spirits higher. The practising Clergy-men continued to inflame them. They persuaded them that the Christian Religion would be very soon delaced, and taken away quite, if they did not vigorously defend it: That it would come to that, that no man should marry a Wife, receive any of the Sacraments, nor eat a piece of rost meat, but he should pay for it: That it were better to live under the *Turk*, than under such oppression. Therefore there was no cause in which they could with more honour and a better conscience hazard their Lives, than for the Holy Faith. This encouraged and kept them together a little longer. They had forced many of the Gentry of the Countrey to go along with them. These sent a secret Message to the Duke of *Suffolk*, letting him know what ill affects the Kings rough answer had produced: That they had joyned with the people only to moderate them a little, and they knew nothing that would be so effectual as the offer of a general pardon. So the Duke of *Suffolk*, as he moved towards them with the forces which he had drawn together, sent to the King to know his pleasure, and earnestly advised a gentle composing of the matter without blood. At that same time the King was advertised from the North, that there was a general and formidable Rising there. Of which he had the greater apprehensions, because of their neighbourhood to *Scotland*; whose King, being the Kings Nephew, was the Heir presumptive of the Crown, since the King had Illegitimated both his Daughters. And though the Kings firm Alliance with *France* made him less apprehensive of trouble from *Scotland*, and their King was at this time in *France*, to marry the Daughter of *Francis*; yet he did not know how far a general Rising might invite that King, to send orders to head and assist the Rebels in the North. Therefore he resolved first to quiet *Lincolnshire*. And as he had raised a great force about *London*, with which he was marching in person against them; so he sent a new Proclamation, requiring them to return to their obedience, with secret assurances of mercy. By these means they were melted away. Those who had been carried in the Stream, submitted to the Kings mercy, and promised all obedience for the future: Others, that were obstinate,

It's quieted
by the Duke
of *Suffolk*.

A new Re-
bellion in the
North.

obstinate, and knew themselves unpardonable, fled Northward, and joyned themselves to the Rebels there: Some of their other Leaders were apprehended, in particular the Cobler, and were Executed.

1536.

But for the Northern Rebellion, as the parties concerned, being at a greater distance from the Court, had larger opportunities to gather themselves into a huge Body; so the whole Contrivance of it was better laid. One *Ask* Commanded in chief. He was a Gentleman of an ordinary condition, but understood well how to draw on and Govern a Multitude. Their march was called the *Pilgrimage of Grace*. And to inveigle the people, some Priests marched before them with Crosses in their hands. In their Banners they had a Crucifix with the Five wounds, and a Chalice: and every one wore on his sleeve, as the badge of the Party, an Emblem of the Five wounds of Christ, with the name *Jesus* wrought in the midst. All that joyned to them took an Oath, 'That they entered into this *Pilgrimage of Grace*, for 'the love of God, the preservation of the Kings person, and issue, 'the purifying the Nobility, and driving away all base born and ill 'Counsellors; and for no particular profit of their own, nor to do 'displeasure to any, nor to kill any for envy; but to take before 'them the Cross of Christ, his Faith, the Restitution of the Church, 'and the Suppression of Hereticks, and their opinions. These were specious pretences, and very apt to work upon a giddy and discontented multitude. So people flocked about their Crosses and Standards in great numbers; and they grew to be 40000 strong. They went over the Countrey without any great opposition. The Arch-Bishop of *York* and the Lord *Darcy* were in *Pomfret* Castle; which they yielded to them, and were made to swear their Covenant. They were both suspected of being secret Promoters of the Rebellion: the latter suffered for it, but how the former excused himself I cannot give any account. They also took *York*, and *Hull*; but though they summoned the Castle of *Skipton*, yet the Earl of *Cumberland*, who would not degenerate from his Noble Ancestors, held it out against all their force: and though many of the Gentlemen, whom he had entertained at his own cost, deserted him, yet he made a brave resistance. *Scarborough* Castle was also long besieged; but there Sir *Ralph Evers*, that Commanded it, gave an un-exampl'd instance of his fidelity and courage; for though his provisions fell short, so that for twenty days he and his men had nothing but bread and water, yet they stood out till they were relieved.

Which grew
very formidable.

This Rising in *Yorkshire* encouraged those of *Lancashire*, the Bishoprick of *Duresm*, and *Westmorland*; to Arm. Against these the Earl of *Shrewsbury*, that he might not fall short of the Gallantry and Loyalty of his renown'd Ancestors, made head: though he had no Commission from the King. But he knew his zeal and fidelity would easily procure him a pardon, which he modestly asked for the service he had done. The King sent him not only that, but a Commission to command in chief all his forces in the North. To his Assistance he ordered the Earl of *Derby* to march; and sent *Courtney* Marquess of *Exeter*, and the Earls of *Huntington*; and *Rutland*, to joyn him. He also ordered the Duke of *Suffolk*, with the force that he had led into *Lincolnshire*, to lye still there; lest they, being but newly quieted, should

1536.

The Duke
of Norfolk and
others sent a-
gainst them.

break out again, and fall upon his Armies behind; when the *Torkshire* men met them before.

On the 20th of *October*, he sent the Duke of *Norfolk* with more forces to joyn the Earl of *Shrewsbury*: But the Rebels were very numerous and desperate. When the Duke of *Norfolk* understood their strength, he saw great reason to proceed with much caution: for if they had got the least advantage of the Kings Troops, all the discontents in *England* would upon the report of that have broken out. He saw their numbers were now such, that the gaining some time was their ruin: for such a great Body could not subsist long together, without much provisions; and that must be very hard for them to bring in: So he set forward a Treaty. It was both honourable for the King to offer mercy to his distracted Subjects, and of great advantage to his affairs: for as their numbers did every day lessen; so the Kings forces were still encreasing. He wrote to the King, that considering the season of the year, he thought the offering some fair conditions might persuade them to lay down their Arms, and disperse themselves: Yet when the Earl of *Shrewsbury* sent a Herauld with a Proclamation, ordering them to lay down their Arms, and submit to the Kings mercy; *Ask* received him sitting in State, with the Arch-Bishop on the one hand, and the Lord *Darcy* on the other, but would not suffer any Proclamation to be made, till he knew the Contents of it. And when the Herauld told what they were, he sent him away without suffering him to publish it. And then the Priests used all their endeavours, to engage the people to a firm resolution of not dispersing themselves, till all matters about Religion were fully settled.

As they went forward, they every-where repossessed the ejected Monks of their Houses; and this encouraged the rest, who had a great mind to be in their old Nests again. They published also many stories among them of the growing burdens of the Kings Government, and made them believe that Impositions would be laid on every thing that was either bought or sold. But the King hearing how strong they were, sent out a general Summons to all the Nobility to meet him at *Northampton* the 7th of *November*. And the forces sent against the Rebels advanced to *Doncaster*, to hinder them from coming further southward; and took the Bridge, which they fortified, and laid their forces along the River to maintain that Pass.

They advance
to *Doncaster*.

The Writers of that time say, that the day of Battel was agreed on; but that the night before, excessive Rains falling, the River swelled so, that it was unpassable next day, and they could not force the Bridge. Yet it is not likely the Earl of *Shrewsbury*, having in all but 5000 men about him, would agree to a pitched Battel with those who were Six times his number, being then 30000. Therefore it is more likely that the Rebels only intended to pass the River the next day, which the Rain that fell hindred; But the Duke of *Norfolk* continued to press a Treaty, which was hearkened to by the other side; who were reduced to great straits; for their Captain would not suffer them to spoyle the Countrey, and they were no longer able to subsist without doing that. The Duke of *Norfolk* directed some that were secretly gained, or had been sent over to them as

Deserters

Deserters, to spread reports among them; that their Leaders were making Terms for themselves, and would leave the rest to be undone. This joynd to their necessities, made many fall off every day. The Duke of *Norfolk* finding his Arts had so good an operation, offered to go to Court, with any whom they would send with their demands, and to intercede for them. This he knew would take up some time, and most of them would be disperfed before he could return. So they sent two Gentlemen, whom they had forced to go with them, to the King to *Windsor*. Upon this, the King discharged the Rendezvous at *Northampton*, and delayed the sending an answer as much as could be: But at last, hearing that though most of them were disperfed; yet they had engaged to return upon warning, and that they took it ill that no answer came; he sent the Duke of *Norfolk* to them with a general pardon, six only excepted by name, and four others that were not named. But in this the Kings Counfels were generally censured, for every one was now in fear, and so the Rebels rejected the Proposition. The King also sent them word by their own Messenger 'That he took it very ill at their hands, that they had chosen rather to rise in Arms against him, than to Petition him about these things which were uneasy to them. And to appease them a little, the King by new Injunctions, commanded the Clergy to continue the use of all the Ceremonies of the Church. This, it is like, was intended for keeping up the four Sacraments, which had not been mentioned in the former Articles. The Clergy, that were with the Rebels, met at *Pomfret* to draw up Articles to be offered at the Treaty that was to be at *Doncaster*: where three hundred were ordered to come from the Rebels to treat with the Kings Commissioners. So great a number was called, in hopes that they would disagree about their Demands, and so fall out among themselves. On the 6th of *December* they met to treat, and it seems had so laid their matter before, that they agreed upon these following Demands.

' A general Pardon to be granted: a Parliament to be held at *York*; and Courts of justice to be there; that none on the North of *Trent* might be brought to *London* upon any Law-sute. They desired a Repeal of some Acts of Parliament: Those for the last Subsidy, for uses, for making words misprision of Treason, and for the Clergies paying their Tenths and first Fruits to the King. They desired the Princess *Mary* might be restored to her right of Succession; the Pope to his wonted Jurisdiction, and the Monks to their Houses again: that the *Lutherans* might be punished, that *Audley* the Lord Chancellor, and *Cromwell* the Lord Privy-Seal, might be excluded from the next Parliament; and *Lee* and *Leighton*, that had visited the Monasteries, might be imprisoned for Bribery and Extortion.

But the Lords, who knew that the King would by no means agree to these Propositions, rejected them. Upon which the Rebels took heart again, and were growing more enraged and desperate; so that the Duke of *Norfolk* wrote to the King, that if some content were not given them, it might end very ill, for they were much stronger than his Forces were: And both he, and the other Commanders of the Kings Forces, in their hearts wished that most of their Demands were granted

1536.

The Duke of
Norfolk breaks
them by de-
lays.

Their De-
mands.

1536.

granted; being persons, who though they complied with the King, and were against that Rebellion, yet were great Enemies to *Lutheranism*, and wished a Reconciliation with *Rome*; of which the Duke of *Norfolk* was afterwards accused by the Lord *Darcy*, as if he had secretly encouraged them to insist on these Demands. The King seeing the humour was so obstinate, resolved to use gentler Remedies; and so sent to the Duke of *Norfolk* a general Pardon, with a promise of a Parliament, ordering him not to make use of these, except in extremity. This was no easie thing to that Duke, since he might be afterwards made to answer for it, whether the extremity was really such, as to justify his granting these things. But the Rebels were become again as numerous as ever, and had resolved to cross the River, and to force the Kings Camp, which was still much inferior to theirs in number. But Rains falling the second time, made the Foords again unpassable. This was spoken of by the Kings Party, as little less than a Miracle, that Gods Providence had twice so opportunely interposed for the stopping of the progress of the Rebels: And it is very probable that on the other side, it made great impression on the Superstitious multitude; and both discouraged them, and disposed them, to accept of the offer of Pardon, and a Parliament to be soon called, for considering their other Demands. The King signed the Pardon at *Richmond*, the 9th of *Decemler*: by which all their Treasons and Rebellion to that day, were pardoned, provided they made their submission to the Duke of *Norfolk* and the Earl of *Shrewsbury*, and lived in all due obedience for the future. ‘The King sent likewise a long answer to their Demands, as to what they complained about the subversion of the Faith; ‘He protested his zeal for the true Christian Faith, and that he would ‘live and die in the defence and preservation of it. But the ignorant ‘multitude were not to instruct him what the true Faith was, nor to ‘presume to correct what he and the whole Convocation had agreed ‘on. That as he had preserved the Church of *England* in her true Liberties, so he would do still; and that he had done nothing that was so ‘oppressive, as many of his Progenetours had done upon lesser grounds. ‘But that he took it very ill of them, who had rather one Churl or ‘two should enjoy the Profits of their Monasteries, to support them ‘in their dissolute and abominable course of living, than that their ‘King should have them for defraying the great Charge he was at for ‘their defence against Foreign Enemies. For the Laws, it was high ‘presumption in a rude multitude to take on them to judge what Laws ‘were good, and what not. They had more reason to think, that he ‘after twenty eight years Reign should know it better than they ‘could. And for his Government, he had so long preserved his Subjects in Peace and Justice, had so defended them from their Enemies, ‘had so secured his Frontier, had granted so many general Pardons, ‘had been so unwilling to punish his Subjects, and so ready to receive ‘them into mercy; that they could shew no parallel to his Government among all their former Kings. And whereas it was said, That ‘he had many of the Nobility of his Council, in the beginning of his ‘Reign, and few now; he shewed them in that one instance how ‘they were abused by the lying slanders of some disaffected Persons: ‘For when he came to the Crown, there were none that were born

‘ Noble

The Kings
answer to
them.

Noble, of his Council, but only the Earl of *Surrey*, and the Earl of
Shrewsbury; whereas now, the Dukes of *Norfolk* and *Suffolk*, the Mar-
 quesses of *Exeter*, the Lord *Steward*, the Earls of *Oxford* and *Suffex*,
 and the Lord *Sands* were of the Privy-Council: And for the Spiritu-
 alty, the Arch-Bishop of *Canterbury*, the Bishops of *Winchester*,
Hereford and *Chichester*, were also of it: And he and his whole Coun-
 cil judging it necessary to have some at the board who understood
 the Law of *England*, and the Treaties with Foreign Princes; he
 had by their Unanimous advice brought in his Chancellor, and
 the Lord Privy-Seal. He thought it strange, that they who were but
 brutes, should think they could better judge who should be his Coun-
 cellors than himself and his whole Council: Therefore he would
 bear no such thing at their hands; it being inconsistent with the duty
 of good Subjects, to meddle in such matters. But if they or any of
 his other Subjects, could bring any just complaint against any about
 him, he was ready to hear it; and if it were proved, he would punish
 it according to Law. As for the complaints against some of the Prelates
 for preaching against the Faith, they could know none of these things
 but by the report of others; since they lived at such a distance, that
 they themselves had not heard any of them preach. Therefore he
 required them not to give credit to Lies, nor be misled by those who
 spread such Calumnies and ill reports: And he concluded all with a
 severe Expostulation; adding that such was his love to his Subjects,
 that imputing this Insurrection, rather to their folly and lightness,
 than to any malice or rancour, he was willing to pass it over more
 gently, as they would perceive by his Proclamation.

1536.

Now the people were come to themselves again, and glad to get off
 so easily; and they all cheerfully accepted the Kings offers, and went
 home again to their several dwellings. Yet the Clergy were no way
 satisfied, but continued still to practise amongst them, and kept the
 Rebellion still on foot; so that it broke out soon after. The Duke of
Norfolk, and the Earl of *Shrewsbury*, were ordered to lie still in the
 Country with their Forces, till all things were more fully composed.
 They made them all come to a full submission; and first, to revoke
 all Oaths and Promises made, during the Rebellion, for which they
 asked the Kings Pardon on their knees; 2ly, To swear to be true to
 the King, and his Heirs and Successors; 3ly, To obey and maintain
 all the Acts of Parliament made during the Kings Reign. 4ly, Not
 to take Arms again but by the Kings Authority. 5ly, To apprehend
 all Seditious persons. 6ly, To remove all the Monks, Nuns, and Fri-
 ars, whom they had placed again in the dissolved Monasteries. There
 were also Orders given to send *Ask* their Captain, and the Lord *Dar-
 cy*, to Court. *Ask* was kindly received, and well used by the King.
 He had shewed great conduct in Commanding the Rebels; and it
 seems the King had a mind, either to gain him to his service, or,
 which I suspect was the true Cause, to draw from him a discovery
 of all those, who in the other parts of the Kingdom, had favoured
 or relieved them. For he suspected, not without cause, that some of
 the great Abbots had given secret supplies of Money to the Rebels:
 For which many of them were afterwards tryed and attainted. The
 Lord *Darcy* was under great apprehensions, and studied to purge
 himself,

1537.

 The Rebelli-
 on is quieted.

1537.

New risings
but soon disparted.

himself, that he was forced to a Compliance with them; but pleaded, that the long and important services, he had done the Crown for fifty years he being then fourscore, together with his great Age and Infirmary, might mitigate the Kings displeasure. But he was made Prisoner. Whether this gave those who had been in Arms, new jealousies, that the Kings Pardon would not be inviolably observed; or whether the Clergy had of new, prevailed on them to rise in Arms, I cannot determine: But it broke out again, though not so dangerously as before. Two Gentlemen of the North, *Musgrave* and *Tilley*, raised a body of 8000 men; and thought to have surpris'd *Carlisle*; but were repulsed by those within. And in their return the Duke of *Norfolk* fell upon them, and routed them. He took many prisoners, and by Martial Law hanged up all their Captains, and Seventy other Prisoners on the Walls of *Carlisle*. Others at that same time thought to have surpris'd *Hull*; but it was prevented, and the leaders of that Party were also taken and Executed.

The chief of
the Rebels executed.

Many other Risings were in several places of the Countrey, which were all soon repressed; the ground of them all was, that the Parliament which was promised, was not called: But the King said, they had not kept conditions with him, nor would he call a Parliament till all things were quieted. But the Duke of *Norfolks* vigilance every-where, prevented their gathering together in any great Body. And after several unsuccessful attempts, at length the Countrey was absolutely quieted in *January* following. And then the Duke of *Norfolk* proceeded according to the Martial Law against many whom he had taken. *Ask* had also left the Court without leave, and had gone amongst them, but was quickly taken. So he and many others were sent to several places, to be made publick Examples. He suffered at *York*, others at *Hull*, and in other Towns in *Yorkshire*. But the Lord *Darcy*, and the Lord *Hussy*, were arraigned at *Westminster*, and attainted of Treason: The former for the Northern, and the other for the *Lincolnshire* Insurrection. The Lord *Darcy* was beheaded at *Towerhill*; and was much lamented. Every body thought that considering his Merits, his Age, and former services, he had hard measure. The Lord *Hussy* was beheaded at *Lincoln*. The Lord *Darcy* in his Tryal, accused the Duke of *Norfolk*; that in the Treaty at *Doncaster*, he had encouraged the Rebels to continue in their demands. This the Duke denied, and desired a Tryal by Combate, and gave some presumptions to shew that the Lord *Darcy* bore him ill-will, and said this out of Malice. The King either did not believe this, or would not seem to believe it: And the Dukes great diligence in the Suppression of these Commotions set him beyond all jealousies. But after those Executions, the King wrote to the Duke in *July* next, to Proclaim an absolute Amnesty over all the North; which was received with great joy, every body being in fear of himself: and so this threatening storm was dissipated without the effusion of much blood, save what the sword of justice drew. At the same time the King of *Scotland* returning from *France* with his Queen, and touching on the Coast of *England*; many of the people fell down at his feet, praying him to assist them, and he should have all. But he was, it seems, bound up by the *French* King: and so went home without giving them
any

any encouragement. And thus ended this Rebellion which was chiefly carried on by the Clergy, under the pretence of Religion.

1537.



A new Visitation of Monasteries

And now the King was delivered of all his apprehensions that he had been in, for some years in fear of Stirrs at home. But they being now happily compos'd; as he knew it would so overawe the rest of his discontented Subjects, that he needed fear nothing from them for a great while; so it encouraged him to go on in his other designs, of suppressing the rest of the Monasteries; and reforming some other Points of Religion. Therefore there was a new Visitation appointed for all the Monasteries of *England*. And the Visitors were ordered, to Examine all things that related either to their Conversation, to their affection to the King, and the Supremacy, or to their Superstition, in their several Houses: To discover what Cheats and Impositions there were, either in their Images, Relicks, or other miraculous things, by which they had drawn people to their Houses on Pilgrimages, and gotten from them any great Presents. Also to try how they were affected during the late Commotions, and to discover every thing that was amiss in them, and report it to the Lord Vice-gerent. In the Records of the whole Twenty Eighth year of the Kings Reign, I find out one Original Surrender of any Religious House. The Abbot of *Furnese* in *Lincolnsire* valued at 960 *lib.* with Thirty Monks resigning up that House to the King, on the 9th of *April*, which was very near the end of the year of the Kings Reign, for it comenced on the 22d of *April*. Two other Surrenders are enrolled that year. The one was of *Bermondsey* in *Surrey*, the first of *June* in the twenty eighth of the Kings Reign. The Preamble was, that they Surrendred in hopes of greater Benevolence from the King. But this was the effect of some secret practice, and not of the Act of Parliament. For it was valued at 543 *lib.* and so fell not within the Act. The other was of *Bushlisham* or *Bishtam* in *Berkshire*, made by *Barlow* Bishop of *St. Davids*, that was Commendator of it, and a great Promoter of the Reformation. It was valued at 327 *lib.* But in the following year they made a quicker Progress, and found strange Enormities in the greater Houses. It seems all the Houses under 200 *lib.* of Rent were not yet suppressed. For I find many within that value afterwards resigning their Houses. So that I am enclined to believe, that the first visitation being made towards the Suppression of the lesser Monasteries, and that (as appears by their Instructions) being not to be finished till they had made a report of what they had done to the Court of Augmentations, who were after the report made to determine what pensions were to be reserved to the Abbot and other Officers; (which report was to be made in the Octaves of *St. Michael*, and after that, a new Commission was to be given for their Suppression;) when that was done, they went no further at that time. So that I cannot think there were many Houses Suppressed when these Stirrs began: and after their first rising, it is not likely that great Progress would be made in a business that was like to Inflame the people more, and increase the number of the Rebels. Neither do I find any Houses suppressed by vertue of the former Act of Parliament till the twenty ninth year of the Kings Reign.

And yet they made no great hast this year. For there are but

G g

twenty

Some of the great Abbots surrender their Houses.

1537.

LAUCHLY ON Surrenders all this year, either in the Rolls, or Augmentation-Office. and now, not only small Abbeyes, but greater ones, were surrendred to the King. The Abbots were brought to do it upon several Motives. Some had been faulty during the late Rebellion, and were liable to the Kings displeasure: and these to redeem themselves, compounded the matter by a resignation of their House. Others began to like the Reformation, and that made them the more willing to surrender their Houses; such as *Barlow* Bishop of *St. Davids*, who not only surrendred up his own House of *Buoblisham*, but prevailed on many others to do the like: Others were convicted of great disorders in their Conversation; and their not daring to stand a Tryal, were glad to accept of a Pension for life, and deliver up their House. Others were guilty of making great wastes and Dilapidations. For they all saw the Dissolution of their Houses approaching, and so every one was induced to take all the care he could to provide for himself, and his kindred; so that the Visitors found in some of the Richest Abbies of *England*, as *St. Albans*, and *Battell*, such depredations made, that at *St. Albans* an Abbot could not subsist any longer, the rents were so low; and in *Battell*, as all their furniture was old and torn, not worth an 100 *lib.* in both a House and Chappel they had not 400 Marks worth of Plate. In other Houses they found not above twelve or fifteen Ounces of Plate, and no furniture at all, but only such things as they could not embezel as the Walls, and Windows. Bells, and Lead. In other Houses, the Abbot and Monks were glad to accept of a Pension for themselves during life: and so being only concerned for their own particular interest, resigned their House to the King. Generally, the Monks had eight Marks a year Pension, till they were provided for. The Abbots Pensions were proportioned to the Value of their House, and to their Innocence. The Abbots of *St. Albans*, and *Tewksbury*, had 400 Marks a year a piece. The Abbot of *St. Edmunsbury* was more Innocent, for the Visitors wrote from thence, that they could find no scandals in that House: So he (it seems) was not easily brought to Resign his House, and had 500 Marks Pension reserved to him. And for their inferior Officers some had 30. some 10. or 8. and the lowest 6 *lib.* Pension.

In other places, upon a vacancy, either by death, or deprivation, they did put in an Abbot only to resign up the House. For after the Kings Supermacy was established, all those Abbots that had been formerly confirmed by the Pope, were placed in this manner. The King granted a *Conge d'elire* to the Prior and Convent, with a Mis-sive Letter, declaring the name of the person whom they should choose: then they returned an election to the King, who, upon that, gave his assent to it by a Warrant under the great Seal, which was certified to the Lord Vice-gerent; who thereupon Confirmed the Election, and returned him back to the King, to take the Oaths: upon which, the Temporalities were restored. Thus all the Abbots were now placed by the King, and were generally pickt out to serve this turn. Others, in hope of advancement to Bishopricks, or to be Suisfragan Bishops, as the inferior sort of them were made generally, were glad to recommend themselves to the Kings favour, by a quick and cheerful Surrender of their Monastery. Upon some of these inducements

duancements it was, that the greatest number of the Religious Houses were resigned to the King, before there was any Act of Parliament made for their Suppression. In several Houses, the Visitors, who were generally, either Masters of Chancery, or Auditors of the Court of Augmentations, studied not only to bring them to resign their Houses, but to Sign Confessions of there passed lewd and dissolute lives. Of these, there is only one now extant, which (it is like) escaped the general rasure and destruction of all Papers of that kind, in Queen *Maries* time. But from the Letters that I have seen, I perceive there were such Confessions made by many other Houses. That Confession of the Prior and Benedictins of *St. Andrews* in *Northampton* is to be seen in the Records of the Court of Augmentations. In which, with the most aggravating expressions that could be devised, they acknowledged their past ill life, 'for which the Pit of Hell was ready to 'swallow them up. They confessed that they had neglected the Worship of God, lived in Idleness, Gluttony, and Sensuality, with many other woful expressions to that purpose.

1538.
 Confessions
 of heret
 Crimes made
 in several
 Houses.

Other Houses, as the Monastery of *Betlesden*, resigned with this Preamble, 'That they did profoundly consider, that the manner and 'trade of living, which they, and others of their pretended Religion, had for a long time followed, consisted in some dumb ceremonies, and other Constitutions, of the Bishops of *Rome*, and other 'forreign Potentates; as the Abbot of *Cisteaux*, by which they were 'blindly led, having no true knowledg of Gods Laws; procuring 'exemptions from their Ordinary and Diocesan, by the power of the 'Bishop of *Rome*, and submitting themselves wholly to a 'forreign Power, who never came hither to reform their abuses, which were 'now found among them. But that now knowing the most perfect way of living is sufficiently declared by Christ and his Apostles; and that it was most fit for them to be Governed by the 'King, who was their Supream Head on earth; they Submitted themselves to his Mercy, and surrendred up their Monastery to him on the '25th of *September* in the 30th year of his Reign. This writing was signed by the Abbot, the Sub-prior, and nine Monks. There are five other Surrenders to the same purpose; by the *Gray*, and *White Friars* of *Stamford*, the *Gray-Friars* of *Coventry*, *Bedford*, and *Aliesbury*, yet to be seen. Some are designed upon this Preamble, 'That they 'hoped the King would of new found their House; which was otherwise like to be ruined, both in Spirituals and Temporals. So did the Abbot of *Chertsey* in *Surrey*, with fourteen Monks, on the 14th of *July* in the 29th year of this Reign, whose House was valued at 744 *lib*. I have some reason to think that this Abbot was for the Reformation, and intended to have had his House new founded to be a House of true and well regulated devotion: And so I find the Prior of great *Malverine* in *Worcestershire* offered such a Resignation. He was recommended by Bishop *Latimer* to *Cromwell*, with an earnest desire that his House might stand, *not in Monkery, but so as to be converted to Preaching, Study, and Prayer*. And the good Prior was willing to compound for his House by a Present of 500 Marks to the King, and of 200 to *Cromwell*. He is commended, for being an old worthy man, a good Housekeeper, and one that daily fed many poor

Collect.
 Numb. 3. sect. 2.

1538. people. To this *Latimer* adds? *Alas my good Lord! Shall we not see Two or Three in every shire changed to such remedy.*

But the Resolution was taken once to extirpate all. And therefore though the Visitors interceded earnestly for one Nunnery in *Oxfordshire*, *Godston*, where there was great strictness of life; and to which were moll of the young Gentlewomen of the Country were sent to be bred; so that the Gentry of the Country desired the King would spare the House, yet all was uneffectual.

The terms of the Surrender.
Collect. Some

The General Form, in which most of these Resignations begins, is, That the Abbot and Brethren, upon full deliberation, certain knowledge, of their own proper motion, for certain just and reasonable causes, specially moving them in their Souls and Consciences, did freely, and of their own accord, give and grant their Houses to the King. Others it seems did not so well like this preamble; and therefore did, without any reason or preamble, give away their Houses to the Visitors, as Feoffees in trust for the Kings use. And thus they went on, procuring daily more surrenders. So that in the thirtieth year of the Kings Reign there were 159 Resignations enrolled, of which the Originals of 155 do yet remain. And for the Readers further satisfaction, he should find, in the Collection at the end of this Book, the means of all these Houses so surrendred, with other particulars relating to them, which would too much weary him, if inserted in the thread of this Work. But there was no Law to force any to make such Resignations. So that many of the great Abbots would not comply with the King in this matter, and stood it out till after the following Parliament that was in the 31th year of his Reign.

Some Books

It was questioned by many, whether these surrenders could be good in Law, since the Abbots were but Trustees and Tenants for Life. It was thought they could not absolutely alienate, and give away their House for ever. But the Parliament afterwards declared the Resignations, were good in Law. For by their Foundations all was trusted to the Abbot and the Senior Brethren of the House; who putting the Covent-Seal to any Deed, it was of force in Law. It was also said, that they thus surrendering, had forfeited their Charters and Foundations; and so the King might seize and possess them with a good Title, if not upon the Resignation, yet upon Forfeiture. But others thought, that, whatsoever the Nicety of Law might give the King, yet there was no sort of equity in it, that a few Trustees, who were either bribed, or frightened, should pass away that which was none of theirs, but only given them in Trust and for Life. Other Abbots were more roughly handled. The Prior of *Woburn* was suspected of favouring the Rebels, for being against the Kings Supremacy, and for the Popes; and of being for the General Council then summoned to *Mantua*. And he was dealt with to make a submission and acknowledgment. In an account of a long Conference which he had with a Privy Counsellor under his own hand, I find that the great thing which he took offence at, was, That *Latimer* and some other Bishops preached against the Veneration of the Blessed Virgin, and the other Saints: and that the *English* Bible then sent out, differed in many things from the *Latin*; with several lesser matters. So that they looked on their Religion as changed,

Divers opinions about these.

Some Abbots wanted of Treason.

changed, and wondered that the Judgments of God upon Queen *Ann* had not terrified others from going on to subvert the Faith: yet he was prevailed with, and did again submit to the King, and acknowledge his Supremacy; but he alterwards joyned himself to the Rebels and was taken with them. together with the Abbot of *Whalley*, and two Monks of his House; and the Abbot of *Gartanx*, with a monk of his House; and the Abbot of *Sawley* in *Lancashire*, with the Prior of that House; and the Prior of *Barlington*; who were all attainted of High Treason, and Executed. The Abbots of *Glastenbury* and *Reading*, were men of great power and Wealth. The one was rated at 350*l.* and the other at 2116. *l.* They seeing the storm like to break out on themselves, sent a great deal of the Plate and Money that they had in their House, to the Rebels in the North. Which being afterwards discovered, they were attainted of High Treason a year after this; but I mention it here for the affinity of the matter: Further particulars about the Abbot of *Reading* I have not yet discovered. But there is an account given to *Cromwell* of the proceedings against the Abbot of *Glastenbury* in two Letters which I have seen, the one was writ by the Sheriff of the County, the other by Sir *John Russell*, who was present at his Trial, and was reputed a man of as great Integrity and Virtue as any in that time; which he seems to have left as an inheritance to that Noble Family that has descended from him. These inform, that he was indicted of Burglary, as well as Treason; for having broken the House in his Monastery where the Plate was kept, and taken it out, which as Sir *William Thomas* says, was sent to the Rebels. The evidence being brought to the Jury, who as Sir *John Russell* writes, were as good and worthy men as had ever been on any Jury in that County; they found him guilty. He was carryed to the place of Execution, near his own Monastery; where as the Sheriff writes he acknowledged his guilt, and begged God and the King pardon for it. The Abbot of *Colchester* was also attainted of High Treason. What the particulars were I cannot tell. For the Record of their Attainders is lost; But some of our own Writers deserves a severe censure, who Write it was for denying the Kings Supremacy; whereas, if they had not undertaken to write the History without any information at all, they must have seen that the whole Clergy, but most particularly the Abbots, had over and over again acknowledged they Kings Supremacy.

For clearing which and discovering the Impudence of *Sanders* Relation of this matter, I shall lay before the Reader, the Evidences that I find of the Submission of these and all the other Abbots to the Kings Supremacy: First, in the Convocation, in the 22d year of this Reign, they all acknowledged the King, *Suprem. Hea. of the Church of England*. They did all also swear to maintain the Act of the Succession of the Crown, made in the 25th year of his Reign, in which the Popes power was plainly condemned. For in the proceedings againg *More and Fisher*, it was frequently repeated to them, that all the Clergy had sworn it. It is also entred in the Journal of the House of Lords, that all the members of both Houses swore it at their breaking up: And the same Journals inform us, that the Abbots of *Colchester* and *Reading* fate in that Parliament, and as

1538.

there was no Protestation made against any of the Acts passed in that Session, so it is often entred, that the Acts were agreed to by the Unanimous consent of the Lords. It appears also by several Original Letters, that the heads of all the Religious Houses in *England* had Signed that Position, *that the Pope had no more Jurisdiction in this Kingdom, than any forreign Bishop whatsoever.* And it was rejected by none but some *Carthusians*, and *Franciscans* of the *Observance*, who were proceeded against, for refusing to acknowledg it: When they were so pressed in it, none can image that a Parliamentary Abbot would have been dispensed with. And in the last Parliament, in which the second Oath about the Succession to the Crown was enacted, it was added: that they should also swear the King to be the Supream head of the Church. The Abbot of *Glassenbury* and *Reading* were then present, as appears by the Journals, and consented to it: So little reason there is for Imagining that they refused that, or any other Compliance that might secure them in their Abbies.

In particular, the Abbot of *Reading* had so got into *Cromwells* good opinion, that in some differences between him and *Shaxton* Bishop of *Salisbury*, that was *Cromwells* creature, he had the better of the Bishop. Upon which, *Shaxton*, who was a proud ill-natured man, wrote an high expostulating Letter to *Cromwell*, ' Complaining of an Injunction he had granted against him at the Abbots desire. He also shewed that in some contests between him and his Residentiaries, and between him and the Major of *Salisbury*, *Cromwell* was always against him: he likewise challenged him, for not answering his Letters. He tells him, God will judge him for abusing his Power as he did; he prays God to have pity on him, and to turn his heart, with a great deal more provoking Language. He also adds many insolent praises of himself; and his whole Letter is as extravagant a piece of vanity and insolence, as ever I saw. To this *Cromwell* wrote an answer, that shews him to have been indeed a great man. The Reader will find it in the Collection, and see from it how modestly and discreetly he carried his Greatness.

Collect.
Numb. 8.

But how justly soever these Abbots were attainted, the seizing on their Abbey-Lands, pursuant to those Attainders, was thought a great stretch of Law; since the Offence of an Ecclesiastical Incumbent is a Personal thing, and cannot prejudice the Church; no more than a secular man, who is in an Office, does by being Attainted, bring any diminution of the Rights of his Office on his successors. It is true there were some words cast into the thirteenth Act of the Parliament, in the 26th year of this Reign, by which divers Offences were made Treason, that seemed to have been designed for such a purpose. The words are, that whatsoever Lands any Traytor had of any Estate of Inheritance in use or possession, by any Right, Title or Means, should be forfeited to the King. By which, as it is certain, Estates in Tayl were comprehended, so the Lands that any Traytor had in Possession or use, seem to be included; and that the rather, because by some following words their heirs and Successors are for ever excluded. This either was not thought on when the Bishop of *Rocheſter* was Attainted, or perhaps was not claimed, since

the

the King intended not to lessen the number of Bishopricks, but rather to increase them. Besides, the words of the Statute seem only to belong to an *Estate of Inheritance*: within which Church-Benefices could not be included, without a great force upon them. 'Tis true the word *Successor* favoured these seizures, except that be thought an expiatory word put in, out of form: but still to be limited to an *Estate of Inheritance*. That word does also import, that such Criminals might have successors. But if the whole Abbey was forfeited these Abbots could have no successors: Yet it seems the seizures of these Abbeyes were founded on that Statute, and this stretch of the Law occasioned that Explanation, which was added of the words *Estate of Inheritance*, in the Statute made in *Edward's* sixth's Reign about Treasons: Where it is expressed, that Traitors should forfeit to the Crown, what Lands they had of any *Estate of Inheritance*, to which is added *in their own Right*, it seems, on design to cut off all Pretence for such Proceeding for the future, as had been in this Reign. But if there was any Illegality in these seizures, the following Parliament did at least tacitly Justifie them. For they excepted out of the Provisos made concerning the Abbies that were suppressed, such as had been *forfeited and seized on by any Attaindors of Treason*.

1538.

Another Surrender is not unlike these, but rather less Justifiable. Many of the *Carthusian* Monks of *London* were executed for their open denying of the Kings Supremacy, and for receiving Books from foreign parts against his Marriage and other proceedings; divers also of the same House, that favoured them, but so secretly, that clear proof could not be found to convict them, were kept prisoners in their Cells, till they dyed. But the Prior was a worthy man, of whom *Thomas Bedyl*, one of the Visitors, writes, *that he was a man of such Charity that he had not seen the like, and that the eyes of the people were much on that House, and therefore he advised that the House might be converted to some good use*. But the Prior was made to resign, with this Preamble, 'That many of that House had offended the King, so that their goods might be justly confiscated, and themselves adjudged to a severe death: which they desired to avoid, by an humble Submission, and Surrender of their House to the King. But there were great Complaints made of the Visitors, as if they had practised with the Abbots and Priors to make these Surrenders: and that they had conspired with them to cheat the King, and had privately embezeled most of the Plate and furniture. The Abbess of *Cheapsow* complained in particular of Doctor *London* one of the Visitors, that he had been corrupting her Nuns: and generally it was cryed out on, that under-hand and ill practices were used. Therefore to quiet these reports, and to give some colour to justify what they were about, all the foul Stories that could be found out were published to defame these Houses. *Battell*-Abbey was represented to be a little *Sodom*; so was *Christ Church* in *Canterbury*, with several other Houses. But for Whoredom and Adultery they found Instances without number; and of many other unnatural practices and secret Lusts, with arts to hinder Conceptions and make Abortions. But no story became so publick, as a discovery made of the Prior of the *Crossed Friars* in *London*; who on a Friday at eleven a Clock in the day was found in bed

led with a Whore. He fell down on his knees, and prayed those who surpris'd him, not to publish his shame: But they had a mind to make some advantage by it, and asked him Money. He gave them 30 *lib.* which he protested was all he had, but he promised them 50 *lib.* more: yet failing in the payment, a Sute followed on it: and in a Bill which I have seen given to *Cromwel*, then Master of the Rolls, the case is related.

But all the stories of this kind served only to disgrace those Abbots or Monks that were so faulty. And the people generally said, these were personal crimes which ought to be punished: but they were no way satisfied with the Justice of the Kings proceedings, against whole Houses for the faults of a few. Therefore another way was thought on, which indeed proved more effectual, both for recovering the people out of the Superstitious fondness they had for their Images and Relicks, and for discovering the secret Impostures that had been long practis'd in these Houses. And this was, to order the Visitors to examine well all the Relicks, and feigned Images, to which Pilgrimages were wont to be made. In this, Doctor *London* did great service. From *Reading* he writes, 'That the chief Relicks of Idolatry in the Nation was there: an Angel with one wing, that brought over the Spears head that pierced our Saviours side. To which he adds a long Inventory of their other Relicks, and says there were as many more as would fill Four Sheets of Paper. He also writes from other places that he had every-where taken down their Images and Trinkets. At *St. Edmundsbury*, as *John ap Rice* informed, they found some of the Coals that Roasted *St. Laurence*, the Parings of *St. Edmunds* Toes, *St. Thomas Becket's* Penknife, and Boots: with as many pieces of the Cross of our Saviour, as would make a large whole Cross. They had also Relicks against Rain, and for hindring weeds to spring. But to pursue this further were endless, the Relicks were so innumerable. And the value which the people had of them may be gathered from this; that a piece of *St. Andrews* finger set in an ounce of silver, was laid to pledge by the House of *Westacre* for 40 *lib.* but the Visitors, when they suppressed that House, did not think fit to redeem it at so high a rate.


Images publicly broken.

For their Images, some of them were brought to *London*, and were there at *St. Paul's* Cross in the sight of all the people, broken; that they might be fully convinced of the juggling Impostures of the Monks. And in particular, the Crucifix of *Boxley* in *Kent*, commonly called *the Rood of Grace*; to which many Pilgrimages had been made, because it was observed sometimes to bow, and to lift it self up, to shake, and to stir head, hands, and feet, to roul the eyes, move the lips, and bend the brows: All which were looked on by the abused multitude, as the effects of a Divine Power. These were now publicly discovered to have been cheats. For the Springs were shewed, by which all these motions were made. Upon which *John Hilsey* then Bishop of *Rocheſter*, made a Sermon, and broke the Rood in pieces. There was also another famous Imposture discovered at *Hales* in *Gloceſterſhire*; where the blood of Christ was shewed in a vial of Chrystal, which the people sometimes saw, but sometimes they could not see it: So they were made believe, that they were

not

not capable of so signal a favour, as long as they were in Mortal sin; and so they continued to make presents, till they bribed Heaven to give them the sight of so Blessed a Relick. This was now discovered to have been the Blood of a Duck, which they renewed every week: and the one side of the Vial, was so thick that there was no seeing through it, but the other was clear and transparent: And it was so placed near the Altar, that one in a secret place behind, could turn either side of it outward. So when they had drained the Pilgrims that came thither, of all they had brought with them, then they afforded them the favour of turning the clear side outward; who upon that went home very well-satisfied with their journey and the expence they had been at. There was brought out of *Wales* a huge Image of wood, called *Darvel Gatheren*, of which one *Elis Price* Visitor of the Diocess of *St. Asaph* gave this account. On the 6th of *April* 1537. 'That the people of the Countrey had 'a great Superstition for it, and many Pilgrimages were made to it: 'so that the day before he wrote, there were reckoned to be above 'five or six hundred Pilgrims there: Some brought Oxen and Cattel, 'and some brought Money; and it was generally believed, that if 'any offered to that Image, he had Power to deliver his Soul from 'Hell. So it was ordered to be brought to *London*, where it served for fuel to burn Fryar *Forrest*. There was an huge Image of our Lady at *Worcester*, that was had in great reverence; which when it was stript of some veils that covered it, was found to be the Statue of a Bishop.

1538.



*Peterine In-
glose.*

Barlow Bishop of *St. Davids* did also give many advertisements of the Superstition of his Countrey, and of the Clergy and Monks of that Diocess, who were guilty of Heathenish Idolatry, gross Impiety, and Ignorance, and of abusing the people with many evident forgeries: about which he said, he had good evidence when it should be called for. But that which drew most Pilgrims and presents in those parts, was an Image of our Lady with a Taper in her hand; which was believed to have burnt nine years, till one forswearing himself upon it, it went out: and was then much Reverenced and Worshipped. He found all about the Cathedral so full of Superstitious conceits, that there was no hope of working on them; therefore he proposed the Translating the Episcopal Seat from *St. Davids* to *Caermerden*; which he pressed by many Arguments, and in several Letters, but with no success. Then many rich Shrines of our Lady of *Walsingham*, of *Ipswich*, and *Illington*, with a great many more, were brought up to *London*, and burnt by *Cromwells* Orders.

But the richest Shrine in *England*, was that of *Thomas Becket*, called *St. Thomas of Canterbury the Martyr*: who being raised up by King *Henry* the 2d, to the Arch-Bishoprick of *Canterbury*, did afterwards give that King much trouble; by opposing his Authority, and exalting the Popes. And though he once consented to the Articles agreed on at *Clarendon*, for bearing down the Papal, and securing the Regal Power; yet he soon after repented, of that only piece of Loyalty, of which he was guilty all the while he was Arch-Bishop. He fled to the Pope, who received him as a Confessor for the dearest Article of the *Roman* Belief: The King and Kingdoms were Excommunicated,

*Thomas Be-
cket's Shrine
broken.*

1538.

cated, and put under an Interdict upon his Account. But afterwards, upon the Intercession of the *French King*, King *Henry* and he were reconciled, and the Interdict was taken off. Yet his unquiet Spirit could take no rest, for he was no sooner at *Canterbury*, than he began to Embroyl the Kingdom again: and was proceeding by Censures against the Arch-Bishop of *Tork*, and some other Bishops, for Crowning the Kings Son in his Absence. Upon the news of that, the King being then in *Normandy*, said, *If he had faithful Servants he would not be so troubled with such a Priest*; whereupon some zealous or officious Courtiers, came over and killed him: For which, as the King was made to undergo a severe penance, so the Monks were not wanting in their ordinary Arts to give out many miraculous stories concerning his Blood. This soon drew a Canonization from *Rome*; and he being a Martyr for the Papacy, was more extolled than all the Apostles or Primitive Saints had ever been. So that for 300 years, he was accounted one of the greatest Saints in Heaven, as may appear from the accounts in the *leger-Books*, of the offerings made to the three greatest Altars in Christs Church in *Canterbury*. The one was to Christ, the other to the Virgin, and the third to *St. Thomas*. In one year there was offered at Christ's Altar, 3 *lib.* 2 *s.* 6 *d.* To the Virgins Altar, 63 *lib.* 5 *s.* 6 *d.* But to *St. Thomas's* Altar 832 *lib.* 12 *s.* 3 *d.* But the next year the odds grew greater; for there was not a penny offered at Christs Altar, and at the Virgins, only 4 *lib.* 15 *Sd.* But at *St. Thomas's* 954 *lib.* 6 *s.* 3 *d.* By such offerings it came, that his Shrine was of inestimable value. There was one Stone offered there by *Lewis* the 7th of *France*, who came over to visit it, in a Pilgrimage, that was believed the Richest in *Europe*. Nor did they think it enough to give him one day in the Calendar the 29th of *December*; but unusual honours were devised, for this Martyr of the liberties of the Church greater than any that had been given to the Martyrs for Christianity. The day of raising his body, or as they called it, of his Translation, being the 7th of *July*, was not only a holy-day, but every 50th year, there was a Jubilee for 15 days together, and Indulgence was granted, to all that came to visit his shrine: as appears from the Record of the sixth Jubilee, after his Translation, *Anno*. 1420; which bears, that there were then about an hundred thousand strangers come to visit his Tomb. The Jubilee began at twelve a clock on the Vigil of the Feast, and lasted fifteen days, by such Arts they drew an incredible deal of wealth to his shrine. The Riches of that, together with his disloyal practices, made the King resolve both to un-shrine and un-Saint him at once. And then his skull, which had been much worshipped, was found an Imposture. For the true skull was lying with the rest of his bones in his grave. The shrine was broken down, and carryed away; the Gold that was about it, filling two Chests, which were so heavy that they were a load to Eight strong men to carry them out of the Church. And his bones were as some say burnt, so it was understood at *Rome*, but others say they were so mixed with other dead bones, that it would have been a Miracle indeed to have distinguished them afterwards. The King also ordered his name to be struck out of the Kalendar, and the office for his Festivity to be dasht out of all Breviaries.

Somers Antiquities of Canterbury.

And

And thus was the Superstition of *England* to Images and Relicks extirpated.

1538.

Yet the King took care to qualifie the distaste which the Articles published the former year had given. And though there was no Parliament in the year 1537. yet there was a Convocation; upon the Conclusion of which, there was Printed an Explanation of the chief points of Religion, Signed by nineteen Bishops, eight Arch-Deacons, and seventeen Doctors of Divinity and Law. In which there was an Exposition of the Creed, the seven Sacraments, the ten Commandments, the Lords Prayer, and the Salutation of the Virgin, with an Account of Justification and Purgatory. But this work was put in a better Form afterwards, where the Reader will find a more particular account of it. When all these Proceedings of the Kings were known at *Rome*, all the Satyrical Penns there were employed to paint him out, as the most Infamous Sacrilegious Tyrant that ever was. They represented him as one that made War with Heaven and the Saints that were there: That committed outrages on the bodies of the Saints, which the Heathenish Romans would have punished severely for any that committed the like on those that were dead, how mean or bad soever they had been. All his proceedings against the Priests or Monks that were Attainted and Executed for high Treason, were represented as the effects of savage and barbarous Cruelty. His suppressing the Monasteries, and devouring what the Devotion of former Ages had Consecrated to God, and his Saints, was called Ravenous and Impious Sacrilege; nor was there any thing omitted that could make him appear to posterity, the blackest Tyrant that ever wore a Crown. They compared him to *Pharaoh*, *Nabuchadonosor*, *Belshazar*, *Nero*, *Domitian*, and *Diocletian*; but chiefly to *Julian* the Apostate. This last Parallel liked them best, and his Learning, his Apostacy, and pretence of Reforming, were all thought copied from *Julian*; only they said his manners were worse. These things were every day Printed at *Rome*, and the Informations that were brought out of *England* were generally addressed to Cardinal *Pool*, whose style was also known in some of them: All which posselt the King with the deepest and most implacable hatred to him that ever he bore to any person, and did provoke him to all these severities that followed on his Kindred and Family.

New Articles about Religion published.

Invectives against the King Printed at Rome.

But the malice of the Court of *Rome* did not stop there. For now the Pope published all these Thunders which he had threatned three years before. The Bull of Deposition is Printed in *Cherubins Bullarum Romanum*, which since many have the confidence to deny matters of fact; though most publickly acted, should be found in the Collection Papers, the substance of it is as follows. 'The Pope being Gods 'Vicar on Earth; and according to *Jeremyes* Prophecy, set over Nations and Kingdoms, to root out and destroy; and having the supream 'power over all the Kings in the whole World; was bound to proceed 'to due correction, when milder courses were ineffectual; therefore 'since King *Henry*, who had been formerly a *Defender of the Faith*; 'had fallen from it; had contrary to an Inhibition made, put away 'his Queen, and married one *Anne Bollein*, and had made Impious 'and hurtful Laws; denying the Pope to be the Supream Head of

Collect. Numb. 9.

The Popes Bulls against the King.

1538. the Church, but assuming that Title to himself; and had required all his Subjects under pain of death to swear it; and had put the Cardinal of *Rochester* to death, because he would not consent to these Heresies; and by all these things had rendered himself unworthy of his Regal Dignity; and had hardened his heart (as *Pharaoh* did) against all the Admonitions of Pope *Clement* the 7th; therefore since these his crimes were so notorious, he in imitation of what the Apostle did to *Elimas* the Magician, proceeds to such Censures as he had deserved; and with the advice of his Cardinals, does first exhort him and all his Complices, to return from their errors, to annull the Acts lately made; and to proceed no farther upon them: which he requires him and them to do, under the pains of Excommunication and Rebellion, and of the Kings losing his Kingdom; whom he required within 90 days, to appear at *Rome*, by himself or Proxy, and his Complices within 60 days, to give an account of their Actions; otherwise he would then proceed to a further sentence against them. And Declares, that if the King and his Complices do not appear, he has fallen from the right to his Crown, and they from the right to their Estates; and when they die, they were to be denied Christian Burial. He puts the whole Kingdom under an Interdict; and declares all the Kings Children by the said *Anne*, and the Children of all his Complices, to be under the same pains, though they be now under age; and Incapacitates them for all honours or employments; and declares all the Subjects or Vassals of the Kings or his Complices, absolved from all Oaths or Obligations to them, and requires them to acknowledg them no more. And declares him and them Infamous, so that they might neither be witnesses nor make Wills. He requires all other persons to have no dealings with him or them, neither by Trading, nor any other way, under the pain of Excommunication; the annulling their Contracts, and the exposing goods so Traded in, to all that should catch them. And that all Clergy-men should within five days after the expiration of the time prefixed, go out of the Kingdom; (leaving only so many Priests as would be necessary for Baptizing Infants, and giving the Sacrament to such as died in Penitence) under the pains of Excommunication and Deprivation. And Charges all Noble-men and others in his Dominions, under the same pains, to rise up in Arms against him, and to drive him out of his Kingdom; and that none should take Arms for him, or any way assist him: and Declares all other Princes absolved from any Confederacies made, or to be made, with him; and earnestly obtests the Emperour and all Kings, and requires other Princes under the former pains, to trade no more with him; and in case of their disobedience he puts their Kingdoms under an Interdict. And requires all Princes and Military persons, in the vertue of Holy Obedience, to make War upon him, and to force him to return to the Obedience of the Apostolick See; and to seize on all Goods, or Merchandizes belonging to the King or his Complices, where-ever they could find them; and that such of his Subjects that were seized on, should be made Slaves. And requires all Bishops, Three days after the time that was set down was elapsed, to intimate this Sentence in all their

' their Churches, with putting out of Candles, and other Ceremonies
 ' that ought to be used, in the most solemn and publick manner that
 ' might be. And all who hindred the Publication of this Sentence, are
 ' put under the same Pains. He ordained this Sentence to be affixed at
 ' *Rome, Tournay, and Dunkirk*; which should stand for a sufficient
 ' publication; and concludes, that if any should endeavour to oppose,
 ' or enervate any of the premises, he should incur the indignati-
 ' on of Almighty God, and the Holy Apostles, *St. Peter and Paul*.
 ' Dated at *Rome* the 30th of *August, 1535*. But the Pope found the
 Princes of Christendom liked the precedent, of using a King in that
 manner, so ill, that he suspended the Execution of this Bull till this time,
 that the suppression of Abbies, and the burning of *Thomas Becket's* Bones
 (for it was so represented at *Rome*, though our writers say they were
 buried;) did so inflame the Pope, that he could forbear no longer;
 and therefore by a new sentence he did all he could to shake him in his
 Throne.

' The Preamble of it was, That as our Saviour had pity on *St. Peter*
 ' after his fall, so it became *St. Peter's* successors to imitate our Saviour
 ' in his Clemency; and that therefore though he having heard of King
 ' *Henry's* crimes, had proceeded to a sentence against him; (Here the
 ' former Bull was recited.) Yet some other Princes who hoped he
 ' might be reclaimed by gentler methods, had interposed for a suspen-
 ' sion of the Sentence: and he being easie to believe, what he so ear-
 ' nestly desired, had upon their Intercession suspended it. But now he
 ' found they had been deceived in their hopes, and that he grew
 ' worse and worse; and had done such dishonour to the Saints, as to
 ' raise *St. Thomas of Canterburies* body, to arraign him of High Trea-
 ' son, and to burn his Body, and Sacrilegiously to rob the Riches that
 ' had been offered to his Shrine, as also to suppress *St. Austins* Abbey
 ' in *Canterbury*; and that having thrust out the Monks, he had put
 ' in wild Beasts into their grounds, having transformed himself into a
 ' Beast. Therefore he takes off the Suspension, and publishes the
 ' Bull, commanding it to be executed: Declaring that the affix-
 ' ing it at *Diepe* or *Bulloign* in *France*, at *St. Andrews* or *Callistren*,
 ' (that is *Callstream*, a Town near the border of *England*;) in *Scotland*
 ' or *Tuam*, or *Artifert* in *Ireland*, or any two of these, should be
 ' a sufficient publication. Dated the 17th of *December, Anno Dom.*
 ' 1538.

No man can read these Bulls, but he must conclude that if the
 Pope be the Infallible and Universal Pastor of the Church, whom all
 are bound to obey, he has a full authority over all Kings, to proceed to the
 highest Censures possible: and since the matters of fact, enumerated
 in the Sentence as the grounds of it, were certainly true; then the Pope
 is either clothed with the powers of Deposing Princes, or if o-
 therwise, he lied to the world when he pretended to it thus, and taught
 false Doctrine, which cannot stand with Infallibility: And the preten-
 ded grounds of the sentence as to matter of fact, being evidently
 true, this must be a just Sentence; and therefore all that acknowledged
 the Infallibility of that See, were bound to obey it, and all the Rebel-
 lions that followed, during the reign of the King or his Children, were
 founded on this sentence, and must be justified by it; otherwise the
 Popes

1538.

Popes Infallibility must fall to the ground. But this was to be said for the Pope, that though he had raised the several branches of this Sentence, higher than any of his Predecessors had ever done; yet as to the main he had very good and Authentick Precedents for what he did from the Depositions of Emperours or Kings; that were made by former Popes for about 500 years together. This I thought needful to be more fully opened, because of the present Circumstances we are now in; since hereby every one that will consider things, must needs see that the belief of the Popes Infallibility does necessarily infer the acknowledgment of their power of deposing Heretical Kings. For it is plain, the Pope did this *ex Cathedra*, and as a Pastor Feeding and Correcting his Flock.

But not content with this he also Wrote to other Princes, inflaming them against the King; Particularly to the Kings of *France*, and *Scotland*. To the last of these he sent a *Breve*; declaring King *Henry* a Heretick, a Schismatick, a manifest Adulterer, a publick Murtherer, a Rebel, and convict of High Treason against him, the Pope his Lord; for which Crimes he had deposed him, and offered his Dominions to him, if he would go and Invade them. And thus the breach between him and the Pope was past reconciling: and at *Rome* it was declared equally meritorious to fight against him, as against the *Turk*. But *Card. Pool* made it more meritorious in his Book. Yet the Thunders of the *Vatican* had now lost their force; so that these had no other effect but to enrage the King more against all such as were suspected to favour their interests, or to hold any correspondence with *Cardinal Pool*. Therefore he first procured a Declaration against the Popes pretentions, to be Signed by all the Bishops of *England*: In which, after they declared against the Popes Ecclesiastical Jurisdiction, upon the grounds formerly touched, they concluded, 'That the People ought to be instructed, that Christ did expressly forbid his Apostles or their Successors to take to themselves the power of the Sword, or the Authority of Kings. And that, if the Bishop of *Rome*, or any other Bishop assumed any such power, he was a Tyrant and Usurper of other mens Rights, and a subverter of the Kingdom of Christ. This was subscribed by 19 Bishops, (all that were then in *England*,) and 25 Doctors of Divinity and Law. It was at some time before *May* 1538. For *Edward Fox* Bishop of *Hereford* who was one that signed it died the 8th of *May* that year. There was no Convocation called by Writ for doing this. For as there is no mention of any such Writ in the Registers, so if it had been done by Convocation, *Cromwell* had signed it first; but his hand not being at it, it is more probable that a meeting of the Clergy was called by the Kings Missive Letters; or that as was once done before; the Paper was drawn at *London*, and sent over the Kingdom to the Episcopal Sees, for the Bishops hands to it.

There is another original Paper extant, Signed at this time by eight Bishops: from which I conjecture those were all that were then about *London*. It was to shew, 'That by the Commission which Christ gave to Church-men, they were only Ministers of his Gospel, to Instruct the people in the purity of the Faith: But that by other places of Scripture, the Authority of Christian Princes over

' all

Leffey, Hist.
Scot.

The Clergy
in *England* de-
clared against
these.

Collect.
Nov. 10.

‘ all their Subjects, as well Bishops and Priests, as others, was also
 ‘ clear. And that the Bishops and Priests have charge of Souls with-
 ‘ in their Cures, Power to administer Sacraments, and to teach the
 ‘ word of God: To the which word of God, Christian Princes ac-
 ‘ knowledg themselves subject; and that in case the Bishops be neg-
 ‘ ligent, it is the Christian Princes Office to see them do their du-
 ty. This, being Signed by *John Hilsey* Bishop of *Rochester*, must be
 after the year 1537. in which he was Consecrated; and *Latimer* and
Shaxton also Signing, it must be before the year 1539. in which they
 resigned. But I believe it was Signed at the same time that the
 other was: And the design of it was to refute those Calumnies
 spread at *Rome*, as if the King had wholly Suppressed all Ecclesiastical
 Offices and denyed them any divine Authority, making them wholly
 dependent on the Civil Power, and Acting by Commission only from
 him. And therefore they explained the limits of both these Powers,
 in so clear and moderate a way, that it must have stoppt the Mouths of
 all Opposers. But whether there was any publick use made of this Pa-
 per, I can by no means discover.

The King did also set forward the Printing of the *English Bible*,
 which was finished this year, at *London*, by *Grafton* the Printer,
 who Printed 1500 of them at his own Charge. This Bible *Crom-*
wel presented to the King, and procured his Warrant, allowing all his
 Subjects in all his Dominions to read it, without controul or hazard.
 For which, the Arch-Bishop wrote *Cromwel* a Letter of most hearty
 thanks, ‘ dated the 13th of *August*. Who did now rejoyce that he
 ‘ saw this day of Reformation, which he concluded was now risen in
 ‘ *England*, since the Light of Gods word did shine over it with-
 ‘ out any Cloud. The Translation had been sent over to *France* to
 be Printed at *Paris*: the workmen in *England* not being judged able
 to do it, as it ought to be. Therefore in the year 1537. it was re-
 commended to *Bonnors* care, who was then Ambassador at *Paris*,
 and was much in *Cromwels* favour, who was setting him up against
Gardiner. He procured the King of *France’s* leave to Print it at *Pa-*
ris, in a large Volume: but upon a complaint made by the *French*
 Clergy, the Press was stoppt, and most of the Copies were seized on
 and publickly burnt: but some Copies were conveyed out of the
 way, and the work-men and forms were brought over to *England*:
 where it was now finished and published. And Injunctions were giv-
 en out in the Kings name, by *Cromwel* to all Incumbents, ‘ to pro-
 ‘ vide one of these Bibles, and set it up publickly in the Church,
 ‘ and not to hinder or discourage the reading of it, but to encourage
 ‘ all persons to peruse it, as being the true lively word of God, which
 ‘ every Christian ought to believe, embrace, and follow, if he expected
 ‘ to be saved. And all were exhorted, not to make contests about
 ‘ the Exposition or sense of any difficult place, but to refer that to
 ‘ men of higher judgment in the Scriptures. Then some other Rules
 ‘ were added, about the Instructing the people in the Principles of
 ‘ Religion, by teaching the Creed, the Lords Prayer, and ten Com-
 ‘ mandments in *English*: And that in every Church there should be
 ‘ a Sermon, made every quarter of an year, at least, to declare to
 ‘ the people the true Gospel of Christ, and to exhort them to the

1538.

The Bible
Printed in
English.New injun-
ctions set out
by the King.Collect.
Numb. 11

‘ works

1538.

works of Charity, Mercy, and Faith: and not to trust in other mens works, or Pilgrimages, to Images, or Relicks, or saying over Beads, which they did not understand; since these things tended to Idolatry and Superstition, which of all offences did most provoke Gods Indignation. They were to take down all Images, which were abused by Pilgrimages, or offerings made to them; and to suffer no Candles to be set before any Image; only there might be Candles before the Cross, and before the Sacrament, and about the Sepulchre: And they were to Instruct the people, that Images served only as the Books of the un-learned, to be remembrances of the Conversations of them whom they represented: but if they made any other use of Images, it was Idolatry: for remedying whereof, as the King had already done in part, so he intended to do more for the abolishing such Images, which might be a great offence to God, and a danger to the Souls of his Subjects. And if any of them had formerly Magnified such Images, or Pilgrimages, to such purposes; They were ordered openly to recant, and acknowledg, that in saying such things they had been led by no ground in Scripture; but were deceived by a vulgar error, which had crept into the Church, through the Avarice of those who had profit by it. They were also to discover all such as were Letters of the reading of Gods word in *English*, or hindred the Execution of these Injunctions. Then followed orders for keeping of Registers in their Parishes, for Reading all the Kings Injunctions once every quarter at least: That none were to alter any of the Holy-days without directions from the King: And all the Eves of the Holy-days formerly abrogated, were declared to be no Fasting-days: The Commemoration of *Thomas Becket* was to be clean omitted: The kneeling for the Avies after Sermon were also forbidden; which were said in hope to obtain the Popes Pardon. And whereas in their Processions they used to say so many Suffrages with an *Ora pro nobis* to the Saints, by which they had not time to say the Suffrages to God himself, they were to teach the people, that it were better to omit the *Ora pro nobis*, and to sing the other Suffrages which were most necessary and most effectual.

These Injunctions struck at three main Points of Popery: containing encouragements to the vulgar, to Read the Scriptures in a known tongue, and putting down all worship of Images, and leaving it free for any Curate to leave out the Suffrages to the Saints. So that they were looked on as a deadly blow to that Religion. But now those of that party did so Artificially comply with the King, that no advantages could be found against any of them for their disobedience. The King was Master at home, and no more to be disobeyed. He had not only broken the Rebellion of his own Subjects, and secured himself by Alliance from the dangers threatned him by the Pope; but all their expectations from the Lady *Mary* were now clouded: For on the 12th of *October* 1537. Queen *Jane* had born him a Son; who was Christned *Edward*; the Arch-Bishop of *Canterbury* being one of his God-Fathers. This very much encouraged all that were for Reformation, and disheartned those who were against it. But the joy for this young Prince was qualified by the Queens death,

Prince Edward born.

two days after; which afflicted the King very much: for of all his Wives, she was the dearest to him. And his grief for that loss is given as the reason, why he continued two years a Widower. But others thought he had not so much tenderness in his Nature, as to be much or long troubled for any thing. Therefore the slowness of his Marrying was ascribed to some reasons of State. But the Bath of the Prince was a great disappointment to all those whose hopes rested on the Lady *Maries* succeeding her Father: Therefore they submitted themselves with more than ordinary Compliance to the King.

Gardiner was as busie as any in declaiming against the Religious Houses, and took occasion in many of his sermons to commend the King for suppressing them: The Arch-Bishop of *York* had recovered himself at Court: And I do not find that he interposed in the Suppression of any of the Religious Houses, except *Hixham*, about which he wrote to *Cromwel*, that it was a great Sanctuary when the *Scots* made Inroads: And so he thought that the continuing of it might be of great use to the King. He added in that Letter, 'that he did 'carefully silence all the Preachers of Novelties. But some of these 'boasted, that they would shortly have Licences from the King, as 'he heard they had already from the Arch-Bishop of *Canterbury*; but 'he desired *Cromwel* to prevent that mischief. This is all that I find of him.

1538.
Great Compliances by the Popish party.

There is a Pardon granted to *Stokelly* Bishop of *London*, on the 3d of *July*, in the 30th year of his Reign being this year, for having Acted by Commission from *Rome*, and sued out Bulls from thence. If these crimes were done before the Separation from *Rome*, they were remitted by the General Pardon. If he took a particular Pardon, it seems strange that it was not enrolled till now. But I am apt to believe it was rather the Omission of a Clerk, than his being guilty of such a Transgression about this time; for I see no cause to think the King would have Pardoned such a Crime in a Bishop in those days. All that Party had now by their compliance and Submission gained so much on the King, that he began to turn more to their Councils, than he had done or late years. *Gardiner* was returned from *France*, where he had been Ambassador for some years: He had been also in the Emperors Court, and there were violent presumptions that he had secretly reconciled himself to the Pope, and entred into a Correspondence with him. For one of the Legates Servants discoursed of it at *Ratisbone*, to one of Sir *Henry Knevets* retinue (who was joyned in the Embassy with *Gardiner*), whom he took to be *Gardiners* Servant, and with whom he had an old acquaintance. The matter was traced, and *Knevets* spoke with the *Italian* that had first let it fall, and was persuaded of the truth of the thing: But *Gardiner* smelling it out, said, That *Italian* upon whose Testimony the whole matter depended, was corrupted to rumour him; and complained of it to the Emperors Chancellor *Granvel*: Upon which *Ludovico* (that was the *Italian* name) was put in Prison. And it seems the King either looked on it as a Contrivance of *Gardiners* enemies, or at least seemed to do so, for he continued still to employ him. Yet on many occasions he expressed great contempt of him, and used him

1538.

Gardiner
 flurs up the
 King ag. with
 their called
*Sacramentari-
 es.*

not as a Councillor, but as a slave. But he was a man of great cunning, and had observed the Kings temper exactly, and knew well to take a fit occasion for moving the King in any thing, and could improve it dextrously. He therefore represented to the King, that nothing would so secure him both at home, and abroad, against all the mischief the Pope was contriving, as to shew great zeal against Hereticks, chiefly the *Sacramentaries*, (by that name they branded all that denied the Corporal presence of Christ in the Eucharist.) And the King being all his life, zealous for the belief of the Corporal presence, was the more easily persuaded to be severe on that Head: And the rather because the Princes of *Germany*, whose friendship was necessary to him, being all *Lutherans*, his proceedings against the *Sacramentaries* would give them no offence.

And *Latimer*
 in particular.

An occasion at that time presented it self as opportunely as they could have wished, one *John Nicolson*, alias *Lambert*, was then questioned by the Arch-Bishop of *Canterbury* for that opinion. He had been Minister of the *English Company* at *Antwerp*; where being acquainted with *Tindal* and *Friith*, he improved that knowledge of Religion, which was first infused in him by *Bilney*: But Chancellor *More* ordered the Merchants to dismiss him; so he came over to *England*, and was taken by some of Arch-Bishop *Warhams* Officers, and many Articles were objected to him. But *Warham* died soon after, and the change of Counsels that followed occasioned his Liberty. So he kept a School at *London*, and hearing Doctor *Taylor*, afterwards Bishop of *Lincoln*, Preach of the presence of Christ in the Sacrament, he came to him upon it, and offered his reasons why he could not believe the Doctrine he had Preached: Which he put in Writing, digesting them into ten Arguments. *Taylor* shewed this to Doctor *Barnes*, who as he was bred among the *Lutherans*, so had not only brought over their opinions, but their temper with him: He thought that nothing would more obstruct the progress of the Reformation than the venting that Doctrine in *England*. Therefore *Taylor* and he carryed the Paper to *Cranmer*, who was at that time also of *Luthers* opinion, which he had drunk in from his friend *Osiander*. *Latimer* was of the same belief. So *Lambert* was brought before them, and they studyed to make him retract his Paper: But all was in vain, for *Lambert* by a fatal resolution appealed to the King.

Who had ap-
 pealed to the
 King.

This *Gardiner* laid hold on, and persuaded the King to proceed solemnly and severely in it. The King was soon prevailed with, and both Interest and Vanity concurred to make him improve this opportunity, for shewing his zeal and Learning. So Letters were written to many of the Nobility and Bishops, to come and see this Tryal; in which the King intended to sit in Person, and to manage some part of the Argument. In *November*, on the day that was prefixed, there was a great appearance in *Westminster-Hall*, of the Bishops, and Clergy, the Nobility, Judges, and the Kings Council; with an incredible number of Spectators. The Kings Guards were all in White, and so was the Cloth of State.

And was pub-
 licly tryed
 at *Westminster*.

When the Prisoner was brought to the Bar. The Tryal was opened by a Speech of Doctor *Dayes*, which was to this effect: 'That this Assembly was not at all convened to dis-
 'pute

‘pute about any Point of Faith; but that the King being Sir *Jeam* ‘Head, intended openly to condemn and confute that man *Heretic* ‘in all their presence. Then the King commanded him to declare his opinion about the Sacrament. To which *Lambert* began his answer with a Preface, acknowledging the Kings great goodness, that he would thus hear the Causes of his Subjects, and commending his great Judgment and Learning. In this the King interrupted him, telling him in Latine, that he came not there to hear his own praises set forth, and therefore commanded him to speak to the matter. This he uttered with a stern Countenance; At which *Lambert* being a little disordered, the King asked him again, whether was Christs body in the Sacrament or not? He answered in the Words of *St. Austine*, *It was his Body in a certain manner.* But the King bade him answer plainly, whether it was Christs Body or not? So he answered, *That it was not his Body.* Upon which the King urged him with the words of Scripture, *This is my Body*; and then he commanded the Arch-Bishop to confute his Opinion, who spoke only to that part of it, which was grounded on the Impossibility of a Bodies being in two places at once. And that he confuted from Christs appearing to *St. Paul*; shewing that though he is always in Heaven, yet he was seen by *St. Paul* in the Air. But *Lambert* affirmed, that he was then only in Heaven; and that *St. Paul* heard a Voice, and saw a Vision, but not the very body of Christ. Upon this they disputed for some time: in which it seems the Bishop of *Winchester* thought *Cramer* argued but faintly, for he interposed in the Argument.

1538.

Arguments
brought a-
gainst him.

Tunstals Arguments run all upon Gods Omnipotency, that it was not to be limited by any appearances of difficulties, which flowed from our want of a right understanding of things; and our Faculties being weak, our notions of Impossibilities were proportioned to these. But *Stokelly* thought he had found out a Demonstration that might put an end to the whole Controversie; for he shewed, that in Nature we see one substance changed into another, and yet the accidents remain. So when Water is boyled, till it evaporates into Air, one substance is changed into another, and moisture that was the accident remains, it being still moist. This (as one of the eye-witnesses relates) was received with great applause, and much joy appeared in the Bishops looks upon it. But whether the Spectators could distinguish well between Laughter for Joy, and a scornful smile, I cannot tell: For certainly this Crotchet must have provoked the latter rather; since it was a Sophism, not to be forgiven any above a Junior Sophister; thus from an accidental conversion, where the Substance was still the same, only altered in its Form and Qualities, (according to the Language of that Philosophy, which was then most in vogue,) to infer a substantial mutation, where one substance was annihilated, and a new one produced in its place. But these arguments it seems disorder’d *Lambert* somewhat; and either the Kings stern looks, the variety of the Disputants, ten, one alter another, engaging with him, or the greatness of the presence, with the length of the action, which continued five hours, put him in some confusion; it is not improbable but they might in the end bring him to be quite silent. This one that was present said, flowed from his being spent and wearied; and that he saw

1538.

He is con-
demned.

And Eurned.

what he said was little considered: but others ascribed it to his being confounded with the arguments that were brought against him. So the general applause of the Hall, gave the victory on the Kings side. When he was thus silent, the King asked him if he was convinced by these arguments, and whether he would live or die? He answered, *That he committed his Soul to God, and submitted his Body to the Kings Clemency.* But the King told him, if he did not recant he must die, for he would not be a Patron of Hereticks; and since he would not do that, the King ordered *Cromwel* to read the Sentence, (which he as the Kings Vice-gerent did,) declaring him an Incurable Heretick, and condemning him to be burnt. Which was soon after executed in *Smithfield*, in a most barbarous manner; for when his Legs and Thighs were burnt to the Stumps, there not being fire enough to consume the rest of him suddenly, two of the Officers raised up his body on their Halberds, he being yet alive, and crying out, *None but Christ, none but Christ*; and then they let him fall down into the Fire, where he was quickly consumed to ashes. He was a learned and good man. His answers to the Articles objected to him by *Warham*, and a Book which in his Imprisonment he wrote for justifying his opinion, which he directed to the King; do shew both great Learning for those times, and a very good Judgment.

This being done, the party that opposed the Reformation, persuaded the King that he had got so much reputation to himself by it, that it would effectually refute all aspersions, which had been cast on him, as if he intended to change the Faith: neither did they forget to set on him in his weak side, and magnifie all that he had said, as if the Oracle had uttered it: By which they said, it appeared he was indeed a Defender of the Faith, and the Supreme Head of the Church. And he had so good a conceit of what was then done, that he intended to pursue these severities further; and therefore soon after he resolved on Summoning a Parliament, partly for confirming what he had done, and compleating what remained to be done further, in the suppression of the Monasteries; and likewise for making a new Law for punishing some Opinions, which were then spreading about the Sacrament, and some other Articles, as will soon appear.

The Popish
party gain
ground at
Court.

Now the Arch-Bishop of *Canterbury's* Interest at Court, suffered a great diminution. His chief friend among the Bishops, was *Fox* Bishop of *Hereford*, who was much esteemed, and employed by the King. He was a Privy-Councillor, and had been employed in a Negotiation with the Princes of *Germany*, to whom he was a very acceptable Minister. They proposed, That the King would receive the *Ausburg* Confession, except in such things as should be altered in it by common Consent, and defend it in a free Council, if any such were called; and that neither of them should acknowledg any Council called by the Pope: That the King should be called the Patron of their League, and they should mutually assist one another, the King giving 100000 Crowns a year towards the defence of the League.

The Bishop of *Winchester* being then in *France*, did much dissuade the King from making a Religious League with them; against which he

he gave some plausible politick reasons, for his Conscience never struggled with a maxim of State. But the King liked most of the propositions; only he would not accept the Title of Defender of their League, till some differences in the Doctrine were agreed. So they were to have sent over *Sturmius* as their Agent; and *Melancthon*, *Bucer*, and *George Draco*, to confer with the Kings Divines. But upon *Queen Ann's* fall this vanished; and though the King entered into a Civil League with them, and had frequently a mind to bring over *M. Lancthon*, for whom he had a great value, yet it never took effect. There were three things in which the *Germans* were more positive than in any other point of Reformation. These were, the Communion in both kinds, the worship in a known Tongue, and an allowance for the marriage of the Clergy. All the people had got these things in their heads; so that it was generally believed, that if the Pope had in time consented to them, the Progress of the Reformation had been much stopped. The express words of the Institution, and the Novelty of the contrary practice, had engaged that Nation very early for Communion in both kinds. Common sense made them all desire to understand what they did and said in the Worship of God; and the lewd and dissolute practices of the unmarried Clergy, were so publick, that they thought the honour of their Families, of which that Nation is extremely sensible, could not be secured, unless the Clergy might have Wives of their own. But at these the King stuck more, than at other things that were more disputable. For in all other points that were material, he had set up the Doctrine of the *Ausburg* Confession; and there was good ground to hope that the Evidence of at least two of these would have brought over the King to a fuller Agreement, and firmer Union with them. But the Bishop of *Hereford's* death gave a great blow to that design. For though that party thought they had his room well filled, when they had got *Bonner* to be his Successor; yet they found afterwards what a fatal mistake they committed, in raising him now to *Hereford*, and translating him within a few months to *London*, vacant by *Stokesleys* death. But during the vacancy of the See of *Hereford*, *Cranmer* held a Visitation in it, where he left some Injunctions (to be found in the Collection) which chiefly related to the encouraging of reading the Scriptures, and giving all due obedience to the Kings Injunctions. For the other Bishops that adhered to *Cranmer*, they were rather clogs than helps to him. *Latimers* simplicity and weakness made him be despised: *Shaxtons* proud and litigious humour drew hatred on him: *Barlow* was not very discreet; and many of the Preachers whom they cherished, whether out of an unbridled forwardness of temper, or true zeal that would not be managed and governed by politick and prudent measures, were flying at many things that were not yet abolished. Many complaints were brought of these to the King. Upon which, Letters were sent to all the Bishops in the Kings name, to take care that as the People should be instructed in the truth, so they should not be unwarily charged with too many novelties; since the publishing these, if it was not tempered with great discretion, would raise much contention, and other inconveniencies that might be of dangerous consequence. But it seems this Caveat did not produce what was designed

1538.

The Kings
correspondence with
the German
Princes.

Bonnors dis-
simulation.

Coll. Numb. 12.

1538.

C. 13.

by it, or at least the opposite party were still bringing in new Complaints: for I have seen an original Letter of *Cromwels* to the Bishop of *Landaffe*, bearing date the 6th of *January*: In which he makes mention of the Kings Letters sent to that purpose, and requires him to look to the Execution of them, both against the violence of the new Preachers, and against those that secretly carried on the pretended authority of the Bishop of *Rome*; otherwise he threatens to proceed against him in an other manner. All these things concurred to lessen *Crammers* interest in the Court; nor had he any firm friend there but *Cromwel*, who was also careful to preserve himself: There was not a Queen now in the Kings bosom to favour their motions. Queen *Jane* had been their friend, though she came in *Anne Bolleyns* room that had supported them most. The King was observed to be much guided by his Wives, as long as they kept their interest with him. Therefore *Cromwel* thought the only way to retrieve a design that was almost lost, was to engage the King in an Alliance with some of the the Princes of *Germany*; from whence he had heard much of the Beauty of the Lady *Anne* of *Cleve*, the Duke of *Cleve's* Sister, whose elder sister was married to the Duke of *Saxony*.

A new Parliament.

But while he was setting this on foot, a Parliament was summoned to meet the 28th of *April*. To which all the Parliamentary Abbots had their Writs. The Abbots of *Westminster*, *St. Albans*, *St. Edmundsbury*, *St. Mary Tork*, *Glaffenbury*, *Glocester*, *Ramsfey*, *Evesham*, *Peterborough*, *Reading*, *Malmesbury*, *Croyland*, *Selby*, *Thorny*, *Winchelcomb*, *Waltham*, *Cirencester*, *Teukesbury*, *Colchester* and *Tavestoke*, sate in it. On the 5th of *May*, the Lord Chancellour acquainted them, that the King being most desirous to have all his Subjects of one mind in Religion; and to quiet all Controversies about it, had commanded him to move to them, that a Committee might be appointed for examining these different opinions, and drawing up Articles for an agreement, which might be reported and considered by the House. To this the Lords agreed, and named for a Committee, *Cromwel* the Vice-gerent, the two Arch-Bishops, the Bishops of *Duresme*, *Bath* and *Wells*, *Ely*, *Banzor*, *Carlisle* and *Worcester*: Who were ordered to go about it with all haste, and were dispenced with for their attendance in the House, till they had ended their business. But they could come to no agreement; for the Arch-Bishop of *Canterbury*, having the Bishops of *Ely* and *Worcester* to second him, and being favoured by *Cromwel*, the other five could carry nothing against them: Nor would either party yield to the other, so that 11 days passed in these debates.

The 6 Articles are proposed.

On the 16th of *May*, the Duke of *Norfolk* told the Lords, That the Committee that was named had made no progress, for they were not of one mind; which some of the Lords had objected, when they were first named. Therefore he offered some Articles to the Lords consideration, that they might be examined by the whole House, and that there might be a perpetual Law made for the observation of them, after the Lords had freely delivered their minds about them. The Articles were.

‘ *First*, Whether in the Eucharist, Christs real Body was present without any Transubstantiation? (so it is in the Journal *absque* ‘ *Transubstantiatione*) it seems so the Corporal Presence had been ‘ established,

‘ established, they would have left the manner of it indefinite.

1539.

‘ *Secondly*, Whether that Sacrament was to be given to the Laity in both kinds?

‘ *Thirdly*, Whether the Vows of Chastity, made either by men or Women, ought to be observed, by the Law of God?

‘ *Fourthly*, Whether by the Law of God private Masses ought to be celebrated?

‘ *Fifthly*, Whether Priests by the Law of God might marry?

‘ *Sixthly*, Whether Auricular Confession were necessary by the Law of God?

Against these the Arch-Bishop of *Canterbury* argued long. For the first, he was then in his opinion a *Lutheran*, so he was not like to say much against it. But certainly he opposed the second much; since there was not any thing for which those with whom he held correspondence were more earnest, and seemed to have greater advantages, both from Christs own words in the Institution, and the constant practice of the Church for 12 ages.

Reasons against them.

For the *Third*, It seemed very hard to suppress so many Monasteries, and set the Religious persons at liberty, and yet bind them up to Chastity. That same Parliament by another Act, absolved them from their vow of Poverty, giving them Power to purchase Lands: now it was not reasonable to bind them up to some parts of their Vow, when they absolved them from the rest. And it was no ways prudent to bind them up from Marriage, since, as long as they continued in that State, they were still capable to re-enter into their Monasteries, when a fair occasion should offer; whereas they upon their Marrying, did effectually lay down all possible pretensions to their former Houses.

For the *Fourth*, The Asserting the Necessity of private Masses, was a plain Condemnation of the Kings proceedings in the Suppression of so many Religious Houses, which were Societies chiefly dedicated to that purpose. For if these Masses did profit the Souls departed, the destroying so many Foundations could not be justified. And for the living, these private Masses were clearly contrary to the first Institution, by which that which was blessed and consecrated was to be distributed: And it was to be a Communion, and so held by the Primitive Church, which admitted none, so much as to see the Celebration of that Sacrament, but those who received it: Laying Censures upon such as were present at the rest of that office, and did not stay and Communicate.

For the *Fifth*, it touched *Cranmer* to the quick, for he was then Married. The Scripture did in no place enjoin the Celibit of the Clergy. On the contrary Scripture speaks of their Wives, and gives the Rules of their living with them. And *St. Paul* in express words condemns all mens leaving their Wives, without exception, saying *That the man hath not Power over his own body but the Wife*. In the Primitive Church, though those that were in orders did not Marry, yet such as were Married before Orders, kept their Wives, of which there were many Instances, and when some moved in the Council of *Nice*, that all that had been Married, when they entred into Orders, should put away their Wives, it was rejected, and ever since the

Greek

1539.

Greek Churches have allowed their Priests to keep their Wives. Nor was it ever commanded in the Western Church, till the Popes began their Usurpation. Therefore the prohibition of it being only grounded on the Papal Constitutions, it was not reasonable to keep it up, since that Authority on which it was built was now overthrown.

What was said concerning Auricular Confession, I cannot so easily recover. For though *Cranmer* argued three days against these Articles, I can only gather the substance of his Arguments from what himself wrote on some of these Heads afterwards. For nothing remains of what passed there but what is conveyed to us in the Journal, which is short and defective.

On the 24th of *May* the Parliament was Prorogued to the 30th, upon what reason it does not appear. It was not to set any of the Bills backward; for it was agreed, that the Bills should continue in the State in which they were then, till their next meeting. When they met again; on the 30th of *May* being *Friday*, the Lord Chancellor intimated to them, that not only the Spiritual Lords, but the King himself, had taken much pains to bring things to an agreement which was effected. Therefore he moved in the Kings name, that a Bill might be brought in for punishing such as offended against these Articles. So the Lords appointed the Arch-Bishop of *Canterbury*, the Bishops of *Ely*, and *St. Davids*, and Doctor *Petre*, a master of Chancery, (afterwards Secretary of State,) to draw one Bill; and the Arch-Bishop of *Tork*, the Bishop of *Duresm*, and *Winchester*, and Doctor *Tregonnel*, another Master of Chancery, to draw another Bill about it; and to have them both ready, and to offer them to the King by Sunday next. But the Bill that was drawn by the Arch-Bishop of *Tork*, and those with him, was best liked: yet it seems the Matter was long contested, for it was not brought to the House before the 7th of *June*; and then the Lord Chancellor offered it, and it was read the first time. On the 9th of *June* it had the second reading, and on the 10th it was engrossed and read the third time. But when it passed, the King desired the Arch-Bishop of *Canterbury* to go out of the House, since he could not give his consent to it; but he humbly excused himself, for he thought he was bound in conscience to stay and vote against it. It was sent down to the House of Commons, where it met with no great opposition; for on the 14th it was agreed to, and sent up again: And on the 28th it had the force of a Law by the Royal Assent.

The Title of it was, an Act for abolishing Diversity of opinions in certain Articles concerning Christian Religion. It is said in the Preamble, that the King, 'considering the blessed effects of union, and the mischiefs of discord, since there were many different opinions, both among the Clergy and Laity, about some points of Religion, had called this Parliament, and a Synod at the same time, for removing these differences, where six Articles were proposed, and long debated by the Clergy: And the King himself had come in person to the Parliament, and Council, and opened many things of high Learning and great knowledg about them, And that he, with the Assent of both Houses of Parliament, had agreed on the following Articles.

An Act pass
for them.

' First

' *First*, That in the Sacrament of the Altar after the Consecration
 ' there remained no Substance of Bread and Wine, but under these
 ' forms, the Natural Body and Blood of Christ were present. *Secondly*,
 ' That Communion in both kinds was not necessary to Salvation to all
 ' persons by the Law of God; but that both the Flesh and Blood of
 ' Christ were together in each of the kinds. *Thirdly*, That Priests
 ' after the Order of Priesthood might not Marry by the Law of God.
 ' *Fourthly*, That vows of Chastity ought to be observed by the Law
 ' of God. *Fifthly*, That the use of private Masses ought to be con-
 ' tinued; which as it was agreeable to Gods Law, so men received
 ' great benefit by them. *Sixthly*, That Auricular Confession was ex-
 ' pedient, and necessary, and ought to be retained in the Church.
 ' The Parliament thanked the King, for the pains he had taken in
 ' these Articles: And Enacted, that if any after the 12th of *July*,
 ' did speak, preach, or write against the first Article, they were to
 ' be judged Hereticks, and to be burnt without any abjuration; and
 ' to forfeit their real and personal Estates to the King. And those
 ' who preached or obstinately disputed against the other Articles,
 ' were to be judged Felons; and to suffer death as Felons, without
 ' benefit of Clergy. And those, who either in word or writing, spoke
 ' against them, were to be Prisoners during the Kings pleasure, and
 ' forfeit their Goods and Chattels to the King, for the first time: And
 ' if they offended so the second time, they were to suffer as Felons.
 ' All the Marriages of Priests are declared void; and if any Priest did
 ' still keep any such Woman, whom he had so Married, and lived
 ' familiarly with her, as with his Wife, he was to be judged a Fel-
 ' lon: And if a Priest lived carnally with any other Woman, he was
 ' upon the first Conviction to forfeit his Benefices, Goods, and Chat-
 ' tels, and to be Imprisoned during the Kings pleasure; and upon the
 ' second Conviction, was to suffer as a Felon. The Women so of-
 ' fending, were also to be punished in the same manner, as the Priests;
 ' and those who contemned, or obtained from Confession, or the Sa-
 ' crament, at the accustomed times, for the first offence were to for-
 ' feit their Goods and Chattels, and be Imprisoned; and for the se-
 ' cond, were to be adjudged of Felony. And for the Execution of
 ' this Act, Commissions were to be issued out to all Arch-Bishops
 ' and Bishops, and their Chancellors and Commissaries, and such o-
 ' thers in the several Shires as the King shall name, to hold their
 ' Sessions quarterly, or oftner; and they were to proceed upon pre-
 ' sentments, and by a Jury. These Commissioners were to swear,
 ' that they should execute their Commission indifferently, without
 ' favour, affection, corruption, or malice. All Ecclesiastical incumbents
 ' were to read this Act in their Churches once a quarter. And in
 ' the end a Proviso was added, concerning vows of Chastity. That
 ' they should not oblige any, except such as had taken them at or
 ' above the age of 21 years; or had not been compelled to take
 ' them.

This Act was received, by all that secretly favoured Popery, with
 great joy; for now they hoped to be revenged on all those who had
 hitherto set forward a Reformation. It very much quieted the Bi-
 gots; who were now persuaded that the King would not set up He-

Which is ve-
 riously cen-
 sured.

1539.

relief, since he passed so severe an Act against it; and it made the total Suppression of Monasteries go the more easily thorough. The Popish Clergy liked all the Act very well, except that severe branch of it against their unchast practices. This was put in by *Cromwell* to make it cut with both edges. (Some of our inconsiderate Writers, who never perused the Statutes, tell us it was done by a different Act of Parliament; but greater faults must be forgiven them who write upon hearsay.) There was but one comfort that the poor Reformers could pick out of the whole Act that they were not left to the Mercy of the Clergy, and their Ecclesiastical Courts, but were to be tryed by a Jury; where they might expect more candid and gentle dealing. Yet the denying them the benefit of Abjuration, was a severity beyond what had ever been put in practise before: So now they began to prepare for new storms and a heavy persecution.

An Act about
the Suppression
of the
Monasteries.

The other chief business of this Parliament was the Suppression of Monasteries. It is said in the Preamble of that Act, 'That divers Abbots, Priors, and other Heads of Religious Houses, had, since the 4th of *February* in the 27th year of the Kings Reign, without constraint, of their own accord, and according to the due course of the Common Law, by sufficient writings of Record, under their Covent-Seals, given up their Houses and all that belonged to them to the King. Therefore all Houses that were since that time suppressed, dissolved, relinquished, forfeited, or given up, are Confirmed to the King and his Successors for ever: And all Monasteries that should thereafter be suppressed, forfeited, or given up, are also Confirmed to the King and his Successors. And all these Houses, with the Rents belonging to them, were to be disposed of by the Court of Augmentations for the Kings profit; excepting only such as were come into the Kings hands by Attaindors of Treason, which belonged to the Exchequer. Reserving to all persons, except the Patrons, Founders, and Donors of such Houses, the same right to any parts of them, or jurisdiction in them, which they could have claimed if that Act had never been made. Then followed many Clauses for Annulling all Deeds and Leafes, made within one year before the Suppression of any Religious House, to the prejudice of it, or different from what had been granted formerly. And all Churches or Chappels, which belonged to these Monasteries, and were formerly exempted from the Visitation or Jurisdiction of their Ordinary, are declared to be within the Jurisdiction of the Bishop, of the Diocess, or of any other that should be appointed by the King.

This Act passed in the House of Peers, without any Protestation made by any of the Abbots, though it appears by the Journal that at the first reading of it, there were eighteen Abbots present, at the second reading twenty, and seventeen at the third reading, and the Abbots of *Glattenbury*, *Colchester*, and *Reading*, were among those who were present; so little reason there is to think they were attained for any open withstanding the Kings proceedings, when they did not protest against this Act, which was so plainly levelled at them. It was soon dispatched by the Commons; and offered to the Royal Assent. By it, no Religious Houses was suppressed, as is generally taken for granted; but only the Surrenders, that either had been, or were to

be made, were Confirmed. The last Proviso for Annulling all Exemptions of Churches and Chappels, had been a great happiness to the Church, if it had not been for that Clause; *That the King might appoint others to visit them*; which in a great degree did enervate it. For many of those who afterwards purchased these Lands with the Impropriated Tithes, got this likewise in their Grants, that they should be the Visitors of the Churches and Chappels formerly exempted: from whence great disorders have since followed in these Churches, which not falling within the Bishops Jurisdiction, are thought not liable to his Censures; so that the Incumbents in them, being under no restraints, have often been scandalous to the Church; and given occasion to those who were disaffected to the Hierarchy, to censure the Prelates, for these offences which they could not punish; since the offenders were thus excepted out of their Jurisdiction. This abuse, which first sprang from the Ancient Exemptions that were Confirmed or Granted by the See of *Rome*, has not yet met with an effectual Remedy.

Upon the whole matter, this Suppression of Abbies was universally censured, and besides the common Exceptions which those that favoured the old Superstition, made, it was questioned whether the Lands that formerly belonged to Religious Houses, ought to have returned to the Founders and Donors by way of *Reverter*, or to have fallen to the Lords of whom the Lands were holden by the way of *Escheat*, or to have come to the Crown. It is true, by the *Roman* Law, or at least by a Judgment of the Senate in *Theodosius's* time, the Endowments of the Heathenish Temples were upon a full debate, whether they should return to the right Heirs, or be Confiscated, in the end adjudged to the *Fisc* or the Emperors Exchequer; upon this reason, that by the will of the Donors, they were totally alienated from them and their Heirs. But in *England* it went otherwise. And when the Order of the Knights-Templers was dissolved, it was then judged in favour of the Lord by *Escheat*. For though the Founders and Donors had totally alienated these Lands from themselves and their Heirs, yet there was no reason from thence to conclude any thing that might wrong the Superior Lord of his Right in the case of an *Escheat*. And this must have held good, if those alienations and Endowments had been absolute without any condition. But the Endowments being generally rather of the Nature of Covenants and Contracts, and made in consideration of so many Masses to be said for their Souls, then it was most just, that, upon a non-performance of the Condition, and when that publick Error and Cheat which the Monks had put upon the World was discovered, the Lands should have returned to the Founders and Patrons and their Heirs and Successors. Nor was there any grounds for the Lords to pretend to them by *Escheat*, especially where their Ancestors had consented to, and confirmed those Endowments. Therefore there was no need of Excluding them by any special Proviso. But for the Founders and Donors, certainly if there had not been a particular Proviso made against them, they might have recovered the Lands which their Ancestors had superstitiously given away; and the Surrenders which Religious Persons made to the Crown, could not have cut off

1537.

their Title. But this Act did that effectually. It is true, many of the greatest of them were of Royal Foundation, and these would have returned to the Crown without Dispute.

Another account about the fixing of the points.

On the 23. of *May*, in this Session of Parliament a Bill was brought in by *Cromwel*, for giving the King Power to Erect new Bishopricks by his Letters Patents. It was read that day for the first, second, and third time; and sent down to the Commons. The Preamble of it was, 'That it was known what slothful and ungodly Life had been led by those who were called Religious. But that these Houses might be converted to better uses; that Gods word might be better set forth, Children brought up in Learning, Clarks nourished in the Universities, and that old decayed Servants might have Livings, poor people might have Alms-Houses to maintain them, Readers of *Greek, Hebrew, and Latin*, might have good Stipend, daily Alms might be Ministred, and Allowance might be made for mending of the High-ways, and Exhibition for Ministers of the Church, for these ends, if the King thought fit to have more Bishopricks or Cathedral Churches erected out of the Rents of these Houses; full Power was given to him to erect, and found them; and to make Rules and Statutes for them, and such Translations of Sees or divisions of them as he thought fit. But on this Act I must add a singular Remark. The Preamble and material parts of it, were drawn by the King himself; and the first draught of it under his hand is yet extant; which shews his extraordinary application and understanding of business. But in the same Paper there is a List of the Sees which he intended to found; of which what was done afterwards came so far short, that I know nothing to which it can be so reasonably imputed, as the declining of *Crammers* Interest at Court; who had proposed the Erecting of new Cathedrals and Sees, with other things mentioned in the Preamble of the Statute, as a great mean for Reforming the Church. The Sees which the King then designed, with the Abbies out of which they were to be Erected, follow, as it is in the Paper under the Kings own hand.

The Kings design about these.

<i>Essex</i>	}	<i>Waltham.</i>	<i>Hartford.</i>	}	<i>St. Albans.</i>
<i>Bedfordshire</i>	}	<i>Dunstable.</i>	<i>Oxford</i>	}	<i>Osney</i>
and	}	<i>Newenham.</i>	and	}	and
<i>Buckinghamshire.</i>	}	<i>Clowstown.</i>	<i>Berkshire.</i>	}	<i>Tame.</i>
<i>Northampton</i>	}	<i>Peterborough.</i>	<i>Middlesex.</i>	}	<i>Westminster.</i>
and	}			}	
<i>Huntington.</i>	}			}	
<i>Leicester</i>	}	<i>Leicester.</i>	<i>Glocestershire</i>	}	<i>St. Peters.</i>
and	}			}	
<i>Rutland.</i>	}			}	
<i>Laucashire</i>)		<i>Fountains</i>	and the Arch-deaconry of <i>Richmond.</i>		
<i>Suffolk</i>)		<i>Edmonds-bury.</i>	<i>Stafford</i>	}	
			and	}	<i>Shrewsbury.</i>
			<i>Salop.</i>	}	
<i>Nottingham</i>	}	<i>Welbeck.</i>		}	<i>Lanceston.</i>
and	}	<i>Wersop.</i>	<i>Cornwall</i>	}	<i>Bedmyne.</i>
<i>Derby.</i>	}	<i>Thurgarton.</i>		}	<i>Wardreth.</i>

Over

Over these is written, *The Bishopricks to be made.* In another corner of the Page he writes as follows.

1539.

‘Places to be altered according to our device, which have Sees in them. *Christ’s-Church* in *Canterbury*, *St. Swithins*, *Ely*, *Duresin*, *Rocheſter*, with a part of *Leeds*, *Worceſter*, and all others having the ſame. Then a little below. *Places to be altered into Colledges and Schools.* *Burton* ſuper *Trent*. More is not written in that Paper. But I wonder much that in this Liſt *Cheſter* was forgotten. Yet it was Erected before any of them. For I have ſeen a Commiſſion under the Privy Seal to the Biſhop of *Cheſter*, to take the Surrender of the Monastery of *Hamond* in *Shropſhire*, bearing date the 24th. of *Auguſt* this year. So it ſeems the See of *Cheſter* was Erected and endowed before the Act paſſed, though there is among the Rolls a Charter for Endowing and founding of it afterwards. *Briſtow* is not mentioned in this Paper, though a See was afterwards Erected there. It was not before the end of the next year that theſe Sees were founded; and there was in that interval ſo great a Change made, both of the Counſels and Miniſters, that no wonder the things now deſigned were never accompliſhed.

Another Act paſſed in this Parliament, concerning the obedience due to the Kings Proclamations. There had been great exceptions made to the Legality of the Kings proceedings, in the Articles about Religion, and other Injunctions publiſhed by his Authority, which were complained of as contrary to Law; ſince by theſe the King had without conſent of Parliament, altered ſome Laws, and had laid Taxes on his Spiritual Subjects. Upon which an Act paſſed, which ſets forth in the Preamble, the contempt and diſobedience of the Kings Proclamations, by ſome who did not conſider what a King by his Royal power might do; which if it continued, would tend to the diſobedience of the Laws of God, and the diſhonour of the Kings Majeſty, (who may full ill bear it.) Conſidering alſo, that many occasions might require ſpeedy Remedies, and that delaying theſe till a Parliament met, might occaſion great prejudices to the Realm; and that the King by his Royal power given of God, might do many things in ſuch caſes; Therefore it is Enacted, That the King for the time being, with advice of his Council, might ſet forth Proclamations with pains and penalties in them, which were to be obeyed as if they were made by an Act of Parliament. But this was not to be ſo extended, that any of the Kings Subjects ſhould ſuffer in their Eſtates, Liberties, or Perſons, by vertue of it: Nor that by any of the Kings Proclamations, Laws or Cuſtoms were to be broken and ſubverted. Then follow ſome Clauſes about the publiſhing of Proclamations, and the way of perſecuting thoſe who contemned and diſobeyed them. It is alſo added, ‘That if any offended againſt them, and in further contempt went out of the Realm, he was to be adjudged a Traitor. This alſo gave power to the Counſellors of the Kings Succeſſor, if he were under age, to ſet forth Proclamations in his Name, which were to be obeyed in the ſame manner with theſe ſet forth by the King himſelf. This Act gave great power to the Judges, ſince there were ſuch Reſtrictions in ſome branches of it, which ſeemed to leſſen the great extent

An Act about
the Kings Pro-
clamations.

1539.

An Act about
Precedence.

of the other parts of it; so that the Expofitors of the Law had much referred to them: upon this Act were the great changes of Religion in the Non-age of *Edward* the 6th grounded.

There is another Act, which but collaterally belongs to Ecclesiastical affairs; and therefore shall be but slightly touched. It is the Act of the Precedency of the Officers of State, by which the Lord Vicegerent has the Precedence of all Persons in the Kingdom next the Royal Family: and on this I must make one Remark, which may seem very improper for one of my profession; especially when it is an animadversion on one of the greatest men that any age has produced, the most Learned Mr. *Selden*. He in his Titles of Honour, says, 'That this Statute was never printed in the Statute-Book, and 'but incorrectly by another, and that therefore he inserts it Literally as 'is in the Record. In which there are two mistakes. For it is Printed in the Statute-Book, that was set out in that Kings Reign, though left out in some latter Statute-Books; and that which he prints, is not exactly according to the Record. For as he prints it, the Bishop of *London* is not named in the precedency; which is not according to the Parliament-Roll, in which the Bishop of *London* has the precedence next the Archbishop of *Tork*; and though this is corrected in a Posthumous edition; yet in that set out by himself, it is wanting: Nor is that Omission among the Errors of the Preis, for though there are many of these gathered to be amended, this is none of them. This I do not take notice of out of any vanity, or humour of Censuring a man so great in all sorts of Learning; but my design is only to let ingenious persons see, that they ought not to take things on trust easily, no not from the greatest Authors.

Some Acts of
Attaindors.

These are all the publick Acts that relate to Religion, which were passed in this Parliament. With these there passed an Act of Attaindor of the Marquess of *Exeter*, and the Lord *Montacute*, with many others, that were either found to have had a great hand in the late Rebellion; or were discovered to hold Correspondence with Cardinal *Pool*, who was then trafficking with Foreign Princes, and projecting a League among them against the King. But of this I shall give a more full account at the end of this Book; being there to open the grounds of all the Attaindors that were passed in these last years of the Kings Reign. There is one remarkable thing that belongs to this Act.

Some were to be attainted in absence; others they had no mind to bring to make their answer, but yet designed to attain them. Such were the Marchioness of *Exeter*, and the Countess of *Sarum*, Mother to Cardinal *Pool*, whom by a gross mistake, *Speed* fancies to have been condemned without Arraignment or Tryal, as *Cromwell* had been by Parliament. For she was now condemned a year before him. About the Justice of doing this, there was some debate; and to clear it, *Cromwell* sent for the Judges, and asked their opinions, Whether a man might be attainted in Parliament without being brought to make his answer? They said it was a dangerous question. That the Parliament ought to be an example to all inferior Courts; and that when any person was charged with a Crime, he, by the common Rule of Justice

Justice and Equity should be heard to plead for himself. But the Parliament being the Supreme Court of the Nation what way soever they proceeded, it must be good in Law; and it could never be questioned, whether the party was brought to answer or not. And thus a very ill president was made, by which the most innocent person in the world might be ruined. And this, as has often been observed in the like cases, fell very soon heavily on the Author of the Counsel, as shall appear.

1539.

When the Parliament was Prorogued, on the 28th of *June*, the King apprehended that the Arch-Bishop of *Canterbury* might be much cast down with the Act for the six Articles, sent for him and told him; That he had heard how much, and with what Learning he had argued against it, and therefore he desired he would put all his arguments in writing, and bring them to him. Next day he sent the Dukes of *Norfolk* and *Suffolk*, and the Lord *Cromwell*, to dine with him. Ordering them to assure him of the Kings constant and unshaken kindness to him, and to encourage him all they could. When they were at Table with him at *Lambeth*, they run out much on his commendation, and acknowledged he had opposed the Act with so much Learning, Gravity and Eloquence; that even those that differed from him were much taken with what he said, and that he needed fear nothing from the King. *Cromwell* saying, that this difference the King put between him, and all his other Councillors; that when complaints were brought of others, the King received them, and tried the truth of them; but he would not so much as hearken to any complaint of the Arch-Bishop. From that he went on to make a Parallel between him and Cardinal *Wolfey*: That the one lost his Friends by his haughtiness and pride, but the other gained on his Enemies by his gentleness and mildness. Upon which the Duke of *Norfolk* said, he might best speak of the Cardinal, for he knew him well, having been his man. This nettled *Cromwell*, who answered, that though he had served him, yet he never liked his manners: and that though the Cardinal had designed, (if his attempt for the Popedom had been successful,) to have made him his Admiral; yet he had resolved not to accept of it, nor to leave his Countrey. To which the Duke of *Norfolk* replied with a deep Oath, *That he Lied*; with other reproachful language. This troubled *Cranmer* extremely, who did all he could to quiet and reconcile them. But now the Enmity between those two great Ministers broke out to that height, that they were never afterwards hearty friends.

The Kings
care of *Cran-*
mer
Antiq. Inst. in
vita Cran.

But *Cranmer* went about that which the King had commanded: and made a Book of the reasons that led him to oppose the six Articles in which the places out of the Scriptures, the Authorities of the ancient Doctors, with the arguments drawn from these, were all digested in a good method. This he commanded his Secretary to write out in a fair hand, that it might be given the King. The Secretary returning with it from *Croydon*, where the Arch-Bishop was then, to *Lambeth*, found the Key of his Chamber was carried away by the Arch-Bishops Almoner: So that he being obliged to go over to *London*, and not daring to trust the Book to any others keeping, carried it with himself; where both he and the Book met with an unlookt-

Cranmer writes
his reasons a-
gainst the six
Articles.

for

1539.

for encounter. Some others that were with him in the Wherry, would needs go to the *Southwark* side, to look on a Bear-baiting that was near the River, where the King was in Person. The Bear broke loose into the River, and the Dogs after her. They that were in the Boat leaped out, and left the poor Secretary alone there. But the Bear got into the Boat, with the Dogs about her, and sunk it. The Secretary apprehending his life was in danger, did not mind his Book, which he lost in the water. But being quickly rescued, and brought to land, he began to look for his Book, and saw it floating in the River. So he desired the Bear-ward to bring it to him; who took it up, but before he would restore it, put it into the hands of a Priest that stood there, to see what it might contain. The Priest reading a little in it found it a Confutation of the six Articles: and told the Bear-ward that whosoever claimed it, would be hanged for his pains. But the Arch-Bishops Secretary thinking to mend the matter, said it was his Lords Book. This made the Bear-ward more intractable, for he was a spiteful Papist, and hated the Arch-Bishop; so that no offers nor entreaties could prevail with him to give it back. Whereupon *Morice*, (that was the Secretaries name,) went and opened the matter to *Cromwell* the next day, *Cromwell* was then going to Court, and he expected to find the Bear-ward there, looking to deliver the Book to some of *Cranmers* Enemies; he therefore ordered *Morice* to go along with him. Where, as they had expected, they found the fellow with the Book about him; upon whom *Cromwell* called, and took the Book out of his hands, threatening him severely for his presumption in meddling with a Privy Councillors Book.

Proceedings
upon that Act.

But though *Cranmer* escaped this hazard, yet in *London* the storm of the late Act was falling heavily on them that were obnoxious. *Shaxton* and *Latimer*, the Bishops of *Salisbury* and *Worcester*, within a week after the Session of Parliament, as it appears, resigned their Bishopricks. For on the 7th of *July* the Chapters of these Churches Petitioned the King for his leave to fill those Sees, they being then vacant by the free Resignation of the former Bishops. Upon which the *Corge d'Elire* for both was granted. Nor was this all, but they being presented as having spoken against the six Articles, were put in Prison, where the one lay till the King died, and the other till a little before his death, as shall be shewn in its proper place. There were also Commissions issued out, for proceeding upon that Statute: and those who were Commissioned for *London*, were all secret favourers of Popery; so they proceeded most severely, and examined many Witnesses against all who were presented: whom they Interrogated not only upon the express words of the Statute, but upon all such collateral or presumptive circumstances, as might entangle them, or conclude them guilty. So that in a very little while 500 persons were put in Prison, and involved in the breach of the Statute. Upon this not only *Cranmer* and *Cromwell*, but the Duke of *Suffolk*, and *Audley* the Chancellor represented to the King how hard it would be, and of what ill consequence, to execute the Law upon so many persons. So the King was prevailed with to pardon them all; and I find no further proceeding upon this Statute till *Cromwell* fell.

But the opposite Party used all the Arts possible to insinuate themselves

selves into the King. And therefore, to shew how far their compli-
 ance would go, *Bonner* took a strange commission from the King, on
 the 12th of *November* this year. It has been certainly Enrolled; but
 it is not there now, so that I judge it was razed in that suppression
 of Records, which was in *Queen Maries* time. But, as men are com-
 monly more careless at home, *Bonner* has left it on Record in his own
 Register. Whether the other Bishops took such Commissions from
 this King, I know not. But I am certain there is none such in *Cran-*
mers Register: and it is not likely, if any such had been taken out by
 him, that ever it would have been razed. The Commission it self
 will be found in the Collection of Papers at the end. The substance
 of it is, 'That since all Jurisdiccions both Ecclesiastical and Civil,
 ' flowed from the King as Supream Head, and he was the foundation
 ' of all power; it became those who exercised it only (*Precario* at the
 ' Kings courtesie, gratefully to acknowledge, that they had it only of
 ' his bounty; and to declare that they would deliver it up again, when
 ' it should please him to call for it. And since the King had consti-
 ' tuted the Lord *Cromwel* his Vice-gerent in Ecclesiastical affairs; yet
 ' because he could not look into all those Matters, therefore the King,
 ' upon *Bonnors* petition, did Empower him in his own stead, to ordain
 ' such as he found worthy, to present and give institution, with all
 ' the other parts of Episcopal Authority, for which he is deely Com-
 ' missionated; and this to last during the Kings pleasure only. And,
 ' all the parts of the Episcopal Function being reckoned up, it con-
 ' cluded with a strict Charge to the Bishop to Ordain none but such
 ' of whose Integrity, good life and learning he had very good affu-
 ' rance. For as the Corruptions of the Christian Doctrine, and of
 ' mens manners, had chiefly proceeded from ill Pastours; so it was
 ' not to be doubted, but good Pastours well-chosen would again reform
 ' the Christian Doctrine, and the Lives of Christians. After he had
 taken this Commission, *Bonner* might have been well called one of the
Kings Bishops. The true reason of this profound Compliance, was,
 That the Popish party apprehended that *Cranmers* great interest with
 the King, was chiefly grounded on some opinions he had, of the Ec-
 clesiastical Officers being as much subject to the Kings power as all o-
 ther Civil Officers were. And this having endeared him so much to
 the King, therefore they resolved to out-do him in that point. But
 there was this difference, that *Cranmer* was once of that opinion, and
 if he followed it at all, it was out of Conscience: but *Bonner*, against
 his Conscience, (if he had any,) complied with it.

1539.

Collect.
Numb. 14.

Now followed the final dissolution of the Abbeys; there are 57
 Surrenders upon Record this year. The originals of about 30 of these
 are yet to be seen. Thirty seven of them were Abbies or Priories,
 and 20 Nunneries. The good House of *Godstow* now fell with the
 rest, though among the last of them. Now the great Parliament Ab-
 bots surrendred apace; as those of *Westminster*, *St. Albans*, *St. Ed-*
mundsbury, *Canterbury*, *St. Mary in York*, *Selby*, *St. Peters in Glocester*,
Cirencester, *Waltham*, *Winchcombe*, *Malmesbury* and *Battel*. Three others
 were attainted; *Glaffenbury*, *Reading*, and *Colchester*. The Deeds of the
 rest are lost. Here it will not be unacceptable to the Reader, to know
 who were the Parliamentary Abbots. There were in all 28, as they

Dissolution
of the great
Abbies.

1539.

were commonly given. Fuller has given a Catalogue of them in three places of this History of *Abbies*; but as every one of these differs from the others; so none of them are according to the Journals of Parliament; The Lord *Herbert* is also mistaken in his account. I shall not rise higher in my enquiry than this Reign, for anciently many more Abbots and Priors sate in Parliament, beside other Clergy that had likewise their Writs; and of whose right to sit in the House of Commons, there was a question moved in *Edward* the sixths Reign, as shall be opened in its proper place. Much less will I presume to determine so great a point in Law, whether they sate in the House of Lords, as being a part of the Ecclesiastical state or as holding their Lands of the King by Baronage? I am only to observe the matter of fact, which is, That in the Journals of Parliament in this Reign, these 28 Abbots had their writs, *Abington, St. Albans, St. Austins Canterbury, Batel, St. Bennets in the Holm, Berdeny, Cirencester, Colchester, Coventry, Croyland, St. Edmundsbury, Evesham, Glassenbury, Gloucester, Hide, Malmesbury, St. Maries in York, Peterborough, Ramsay, Reading, Selby, Shrewsbury, Tavenstock, Teukesbury, Thorney, Waltham, Westminster and Winchelcomb*; to whom also the Prior of *St. Johns* may be added. But besides all these, I find that in the 28 year of this King, the Abbot of *Burton* upon *Trent* sate in Parliament. Generally *Coventry* and *Burton* were held by the same man, as one Bishop held both *Coventry* and *Litchfield*, though two different Bishopricks; but in that year they were held by two different persons, and both had their Writs to that Parliament. The method used in the suppression of these Houses will appear by one compleat Report made, of the Suppression of the Abbey of *Tewksbury*, which out of many I copyed, and is in the Collection. From it the Reader will see, what provision was made for the Abbot, the Prior, the other Officers, and the Monks, and other servants of the House; and what Buildings they ordered to be defaced and what to remain; and how they did estimate the Jewels, Plate, and other Ornaments. But Monasteries were not sufficient to stop the appetite of some that were about the King; for Hospitals were next lookt after. One of these was this year surrendred by *Thomas Thirleby* with two other Priests; he was Master of *St. Thomas* Hospital in *Southwark*, and was designed Bishop of *Westminster*, to which he made his way by that Resignation. He was a learned and modest man, but of so fickle or cowardly a temper, that he turned always with the Stream in every change that was made, till *Queen Elizabeth* came to the Crown; but then, being ashamed of so many turns, he resolved to shew he could once be firm to somewhat.

Collect.
Numb. 5.
c. 7. s.

Some Hospitals
surrendred.

The Abbeyes
sold or given
away.

Now were all the Monasteries of *England* suppressed, and the King had then in his hand the greatest opportunity of making Royal and Noble Foundations, that ever King of *England* had. But whether out of policy to give a general Content to the Gentry, by selling to them at low rates, or out of easiness to his Courtiers, or out of an unmeasured lavishness in his expence, it came far short of what he had given out he would do, and what himself seemed once to have designed. The clear yearly value of all the Suppressed Houses is cast up, in an account then stated to be *viz. 131607. lib. 6. s. 4. d.* as the Rents were

were then rated, but was at least ten times so much in true value. Of which he designed to convert 18000. *lib.* into a Revenue for eighteen Bishopricks and Cathedrals. But of these he only erected six, as shall be afterwards shewn. Great sums were indeed laid out on building and fortifying many Ports, in the Channel. and other parts of *England*, which were raised by the Sale of Abbey-Lands.

At this time many were offering projects for Noble Foundations, on which the King seemed very earnest: But it is very likely that before he was aware of it, he had so out-run himself in his Bounty, that it was not possible for him to bring these to any effect. Yet I shall set down one of the projects, which shews the greatness of his mind that designed it; that is, of Sir *Nicholas Bacon*, who was afterwards one of the wisest Ministers that ever this Nation bred. The King designed to found a House for the Study of the Civil Law, and the purity of the *Latine* and *French* Tongues: So he ordered Sir *Nicholas Bacon*, and two others, *Thomas Denton*, and *Robert Cary*, to make a full project, of the nature, and orders of such a House, who brought it to him in a writing; the original whereof is yet extant. The design of it was, that there should be frequent pleadings, and other exercises in the *Latine* and *French* tongues: and when the Kings Students were brought to some ripeness, they should be sent with his Ambassadors to Foreign parts, and trained up in the knowledge of foreign Affairs; and so the House should be the Nursery for Ambassadors. Some were also to be appointed to write the History of all Embassies, Treaties, and other foreign Transactions: as also of all Arraignments, and publick Tryals at home. But before any of them might write on these Subjects, the Lord Chancellor was to give them an Oath, that they should do it truly, without respect of persons, or any other corrupt affection. This noble Design miscarried. But if it had been well laid and regulated, it is easie to gather what great and publick advantages might have flowed from it. Among which, it is not inconsiderable, that we should have been delivered from a Rabble of ill-Writers of History, who have without due care or enquiry, delivered to us the Transactions of that time so imperfectly, that there is still need of enquiring into Registers and Papers for these matters. Which in such a House had been more certainly and clearly conveyed to posterity, than can be now expected, at such a distance of time; and after such a rasure of Records, and other confusions, in which many of these Papers have been lost. And this help was the more necessary, after the suppression of Religious Houses: in most of which a Chronicle of the times was kept, and still filled up as new Transactions came to their knowledg. It is true, most of these were written by men of weak Judgments, who were more punctual in delivering Fables and Trifles, than in opening observable Transactions. Yet some of them were men of better understandings; and it is like were directed by their Abbots, who being Lords of Parliament, understood affairs well: only an invincible humor of lying, when it might raise the credit of their Religion, or Order, or House, runs through all their Manuscripts.

One thing was very remarkable, which was this year granted, at

1539.
 A Proclama-
 tion on ab. or the
 free use of the
 Scriptures

Colled.
 Barn. 15.

Crammers Intercession. There was nothing could so much recover Reformation, that was declining so fast, as the free use of the Scriptures; and though these had been set up in the Churches a year ago, yet he pressed, and now procured leave, for private persons to buy Bibles, and keep them in their Houses. So this was granted by Letters Patents directed to *Cromwel*, bearing date the 13th of *November*. The substance of which was, 'That the King was desirous to have his Subjects attain the knowledg of Gods word, which could not be effected by any means so well, as by granting them the free and liberal use of the Bible in the *English* tongue; which to avoid dissension, he intended should pass among them only by one Translation. Therefore *Cromwel* was charged to take care, that for the space of five years there should be no Impression of the Bible, or any part of it, but only by such as should be assigned by him. But *Gardiner* opposed this, all he could: and one day, in a Conference before the King, he provoked *Cranmer* to shew any difference between the Authority of the Scriptures, and of the Apostolical Canons, which he pretended were equal to the other writings of the Apostles. Upon which, they disputed for some time. But the King perceived solid Learning tempered with great Modesty in what *Cranmer* said; and nothing but vanity and affectation in *Gardiner's* reasonings. So he took him up sharply, and told him, that *Cranmer* was an old and experienced Captain, and was not to be troubled by fresh-men and Novices.

The King de-
 signs to Marry
Anne of Cleve.

The great matter of the Kings Marriage came on at this time. Many reports were brought the King of the beauty of *Anne of Cleve*, so that he inclined to ally himself with that Family. Both the Emperor, and the King of *France*, had courted him to Matches which they had projected. The Emperor proposed the Dutchess of *Milan*, his kinswoman, and Daughter to the King of *Denmark*. He was then designing to break the League of *Smalcald*, and to make himself master of *Germany*: And therefore he took much pains with the King, to divide him from the Princes there; which was in great part effected by the Statute for the six Articles: Upon which the Ambassadors of the Princes had complained, and said, That whereas the King had been in so fair a way of union with them, he had now broke it off, and made so severe a Law about Communion in one kind, Private Masses, and the Celibate of the Clergy, which differed so much from their Doctrine, that they could entertain no further correspondence with him, if that Law was not mitigated. But *Gardiner* wrought much on the Kings vanity and passions; and told him that it was below his Dignity, and high Learning, to have a Company of dull *Germans* and small Princes, dictate to him in matters of Religion. There was also another thing which he oft made use of, (though it argues somewhere a great Ignorance of the Constitution of the Empire,) That the King could not expect these Princes would ever be for his Supremacy; since if they acknowledged that in him, they must likewise yield to the Emperor. This was a great mistake. For as the Princes of *Germany* never acknowledged the Emperor to have a sovereignty in their Dominions; so they did acknowledg the Diet, in which the Sovereignty of the Empire lies,

to have a Power of making or changing what Laws they pleased about Religion. And in things that were not determined by the Diet, every Prince pretended to it as highly in his own Dominions, as the King could do in *England*. But as untrue as this Allegation was it served *Gardiner's* turn; for the King was sufficiently irritated with it against the Princes, so that there was now a great coldness in their correspondence. Yet the Project of a Match with the Dutchess of *Milan* failing, and these proposed by *France* not being acceptable, *Cromwel* moved the King about an Alliance with the Duke of *Cleve*; who, as he was the Emperors Neighbour in *Flanders*, had also a pretension to the Dutchy of *Guelders*, and his eldest Daughter was Married to the Duke of *Saxony*. So that the King having then some apprehensions of a War with the Emperor, this seemed a very proper Alliance to give him a Diversion.

There had been a Treaty between her Father, and the Duke of *Lorraine*, in order to a match between the Duke of *Lorraine's* Son, and her. But they both being under Age, it went no further than a Contract between their Fathers. *Hans Holbin* having taken her Picture, sent it over to the King. But in that he bestowed the common complement of his Art, somewhat too liberally, on a Lady that was in a way to be Queen. The King liked the Picture, better than the Original, when he had the occasion afterwards to compare them. The Duke of *Saxony*, who was very zealous for the *Ausburg* Confession, finding the King had declined so much from it, dissuaded the Match. But *Cromwel* set it on mightily; expecting a great Support from a Queen of his own making: whose friends being all *Lutherans*, it tended also to bring down the Popish Party at Court, and again to recover the ground they had now lost. Those that had seen the Lady did much commend her beauty, and person. But she could speak no Language but *Dutch*; to which the King was a stranger. Nor was she bred to Musick, with which the King was much taken. So that except her person had charmed him, there was nothing left for her to gain upon him by. After some Months Treaty, one of the Counts Palatine of the *Rhine*, with other Ambassadors from the Duke of *Saxony*, and her Brother the Duke of *Cleves*, (for her Father was lately dead,) came over, and concluded the Match.

In the end of *December*, she was brought over to *England*: And the King, being impatient to see her, went down *Incognito* to *Rocheſter*. But when he had a sight of her, finding none of these charms which he was made believe were in her, he was so extremely surprized, that he not only did not like her, but took an Aversion to her, which he could never after overcome. He swore they had brought over a *Flanders* Mare to him, and was very sorry he had gone so far, but glad it had proceeded no further. And presently he resolved, if it were possible, to break off the matter, and never to yoke himself with her. But his Affairs were not then in such a condition, that he could safely put that affront on the Dukes of *Saxony* and *Cleves* which the sending back of this Lady would have done. For the *Germans*, being of all Nations most sensible of every thing in which the Honour of their Family is touched; he knew they would resent such an injury. And it was not safe for him to Adventure that at such

1539.

Who comes
over to Eng-
land.

But is much
disliked by
the King.

1539.

a time. For the Emperor was then in *Paris*, whither he had gone to an Interview with *Francis*. And his Reception was not only as Magnificent as could be, but there was all the Evidence possible of hearty Friendship and kindness. The King also understood, that between them there was somewhat projected against himself. And now *Francis* that had been as much obliged by him, as possibly one Prince could be by another; was not only forgetful of it, but intended to take advantage from the distractions and discontents of the *English*, to drive them out of *France*, if it were possible. And it is not to be doubted but the Emperor would gladly have embroyled these two Kings, that he might have a better opportunity both to make himself Master of *Germany*; and to force the King of *England* into an Alliance, by which the Lady *Mary* should be Legitimated, and the Princes of *Germany* be left destitute of a Support, which made them Insolent and Intractable. The King apprehended the Conjunction of those two great Princes against himself, which was much set forward by the Pope; and that they would set up the King of *Scotland* against him, who with that foreign Assistance, and the discontents at home, would have made War upon great advantages; especially those in the North of *England*, being ill affected to him: And therefore he judged it necessary for his Affairs not to lose the Princes of *Germany*. Only he resolved, first, to try if any Nullities or Pre-contracts could excuse him fairly at their hands. He returned to *Greenwich* very Melancholy. He much blamed the Earl of *Southampton*, who being sent over to receive her at *Callice*, had written an high Commendation of her Beauty. But he excused himself, that he thought the thing was so far gone, that it was decent to write as he had done. The King lamented his condition in that Marriage; and expressed great trouble, both to the Lord *Ruffel*, Sir *Anthony Brown*, Sir *Anthony Denny*, and others about him. The last of those told him, this was one Advantage that mean persons had over Princes: That great Princes must take such Wives as are brought them, whereas meaner persons go and chuse Wives for themselves. But when the King saw *Cromwel*, he gave his grief a freer vent to him. He, finding the King so much Troubled, would have cast the chief blame on the Earl of *Southampton*, for whom he had no great kindness: And said, when he found her so far short of what reports and Pictures had made her, he should have stayed her at *Callice*, till he had given the King notice of it. But the Earls Commission being only to bring her over; he said, It had been too great a presumption in him, to have interposed in such a manner. And the King was convinced he was in the right. So now, all they had to insist on, was the clearing of that Contract that had passed between her and the Marquess of *Lorraine*: which the Ambassadors, who had been with the King, had undertaken should be fully done, and brought over with her in due form of Law. So after the Lady was brought in great State to *Greenwich*, the Council met, and sent for the Ambassadors of the Duke of *Cleves* that conducted her over; and desired to see what they had brought for clearing the breach of that Contract with the Marquess of *Lorraine*. But they had brought nothing, and made no account of it; saying, that the Contract was in their Minority, when they could give

no consent; and that nothing had followed on it, after they came to be of Age. But this did not satisfy the Kings Council, who said, these were but their words, and they must see better proofs. The Kings Marriage was Annulled with *Anne Boleyn* upon a pre-contract; therefore he must not again run the like hazard. So *Olliger* and *Hogesden*, the Ambassadors from *Cleve*, did by a formal Instrument Protest before *Cromwel*, that in a peace made between their late Master *John Duke of Cleve*, and *Anthony Duke of Lorrain*, one of the conditions was, that this Lady being then under Age, should be given in Marriage to *Francis Son to the Duke of Lorrain*, who was likewise under Age; which Treaty they affirmed they saw and read, But that afterwards *Henry de Groffe* Ambassador of *Charles Duke of Gueldres*, upon whose mediation that peace had been concluded, declared in their hearing, that Espousals were Annulled and of no effect; and that this was Registered in the Chancery of *Cleve*, of which they promised to bring an Authentical Extract within three Months to *England*. Some of the Councillors, who knew the Kings secret dislike of her person, would have insisted more on this. But the Arch-Bishop of *Canterbury*, and the Bishop of *Duresm*, said, if there was no more than that, it could be no just hindrance to the Solemnization of the Marriage. So the King seeing there was no remedy, and being much pressed both by the Ministers of *Cleve*, and by the Lord *Cromwel*, Married her on the 6th of *January*: But expressed so much aversion and dislike of her, that every body about him took notice of it. Next day the Lord *Cromwel* asked him how he liked her then. He told him, *He was not every man*; therefore he would be free with him: He liked her worse than he did. He suspected she was no Maid; and had such ill smells about her, that he loathed her more than ever, and did not believe he should ever consummate the Marriage. This was sad news to *Cromwel*, who knew well how delicate the King was in these matters; and that so great a Misfortune must needs turn very heavy on him, that was the chief Promoter of it. He knew his Enemies would draw great advantages from this; and understood the Kings temper too well, to think his Greatness would last long, if he could not induce the King to like the Queen better. But that was not to be done; for though the King lived five Months with her in that State, and very oft lay in the Bed with her, yet his Aversion rather increased than abated. She seemed not much concerned at it: and, as their Conversation was not great, so she was of an heavy Composition, and was not much displeas'd, to be delivered from a Marriage in which she had so little satisfaction. Yet one thing shews that she wanted not Capacity. For she learned the *English* Language very soon: and before her Marriage was Annulled, she spoke *English* freely, as appears by some of the Depositions.

There was an Instrument brought over from *Cleve*, taken out of the Chancery there; by which it appeared, That *Henry de Groffe*, Ambassador from the Duke of *Gueldres*, had on the 15th of *February* in the year 1535. declared the Nullity of the former Contract, in express words, which are set down in high *Dutch*, but thus put in *Latine*. *Sponsalia illa progressum suum non habitura* (I will not answer for

1539.

1540.

But yet Mar-
ries her.And could
never love her

1542.

for the *Latine*, *ex quo dictus Dux Carolus admodum doleret, & propterea quedam fecisset, & amplius facturus esset.* And *Pallandus*, that was Ambassador from the Duke of *Cleves* in the Duke of *Guelders* Court, wrote to his Master, *Illustrissimum Ducem Gueldriae certo scire prima illa Sponsalia inter Domicellam Annam fore inania & progressum suum non habitura.* When this was shewed the King, his Council found great exceptions to it, upon the Ambiguity of the word *Sponsalia*; it not being expressed, whether they were Espoufals by the words of the present, or of the future tense; and intended to make use of that when there should be a fit opportunity for it.

A Parliament called.

When Cromwell speaks as Lord Vice-gerent.

On the 12th of *April* a Session of Parliament was held. The Journal shews that neither the Abbot of *Westminster*, nor any other Abbot was present. After the Lord Chancellor had opened the reasons for the Kings meeting them at that time, as they related to the Civil Government, *Cromwel* as Lord Vice-gerent spake next in the Kings name; and said, 'There was nothing which the King so much desired, as a firm union among all his Subjects, in which he placed his chief security. He knew there were many Incendiaries, and much Cockle grew up with the Wheat. The rashness and licentiousness of some, and the inveterate Superstition and stiffness of others in the Ancient Corruptions, had raised great dissensions to the sad regret of all good Christians. Some were called Papists, others Hereticks; which bitterness of Spirit seemed the more strange, since now the Holy Scriptures, by the Kings great care of his people, were in all their hands, in a Language which they understood. But these were grossly perverted by both sides, who studied rather to justify their passions out of them, than to direct their belief by them. The King leaned neither to the right nor to the left hand, neither to the one nor the other Party, but set the pure and sincere Doctrine of the Christian Faith only before his eyes: And therefore was now resolved to have this set forth to his Subjects, without any corrupt mixtures; and to have such decent Ceremonies continued, and the true use of them taught, by which all abuses might be cut off, and Disputes about the Exposition of the Scriptures cease, and so all his Subjects might be well instructed in their Faith, and directed in the reverent worship of God; and resolved to punish severely all transgressors, of what sort or side soever they were. The King was resolved, That Christ, That the Gospel of Christ, and the truth should have the victory. And therefore had appointed some Bishops and Divines to draw up an Exposition of those things that were necessary for the Institution of a Christian-man: Who were, the two Arch-Bishops, the Bishop of *London*, *Duresm*, *Winchester*, *Rocheſter*, *Hereford*, and *St. Davids*; and Doctors *Thirleby*, *Robertson*, *Cox*, *Day*, *Oglethorp*, *Redmayn*, *Edgeworth*, *Crayford*, *Symonds*, *Robins*, and *Tresham*. He had also appointed others to examine what Ceremonies should be retained, and what was the true use of them; who were the Bishops of *Bath* and *Wells*, *Ely*, *Sarum*, *Chicheſter*, *Worceſter*, and *Landaff*. The King had also commanded the Judges, and other Justices of the Peace, and persons commissioned for the Execution of the Act formerly passed, to proceed against all transgressors, and punish them according

‘to Law. And he Concluded with an high Commendation of the King, whose due praises, he said, a man of far greater Eloquence than himself was, could not fully set forth. The Lords approved of this Nomination, and ordered that these Committees should sit constantly, on *Mondays, Wednesdays, and Fridays*: and on other days they were to sit in the afternoon. But their Proceedings will require so full a Relation, that I shall first open the other Affairs that passed in this Session, and leave these to the last.

1540.

On the 14th of *April* the King created *Cromwell* Earl of *Essex*; the Male line of the *Bourchiers*, that had carried that Title, being extinguished. This shews that the true Causes of *Cromwell's* fall must be found in some other thing, than his making up the Kings Marriage: who had never thus raised his Title, if he had intended so soon to pull him down.

He is made Earl of *Essex*.

On the 22d of *April*, a Bill was brought in for Suppressing the Knights of *St. John of Jerusalem*. Their first Foundation was to be a Guard to the Pilgrims that went to the Holy Land. For some Ages that was extolled as the highest expression of devotion and reverence to our Saviour, to go and view the places of his abode; and chiefly the places where he was Crucified, Buried, and ascended to Heaven. Upon which, many entred into a Religious Knighthood, who were to defend the Holy Land, and conduct the Pilgrims. Those were of two sorts; The *Knights-Templars* and *Hospitallers*. The former were the greater and richer, but the other were also very considerable. The Popes and their Clergy did every where animate all Princes, and great persons, to undertake expeditions into these parts: Which were very costly and dangerous, and proved fatal to almost all the Princes that made them. Yet the belief of the pains of Purgatory, from which all were delivered by the Popes Power, who went on this Expedition; such as died in it being also reckoned Martyrs; wrought wonderfully on a blind and Superstitious Age. But such as could not go, were persuaded, That if on their death-beds they vowed to go upon their recovery, and left some Lands to maintain a Knight that should go thither and fight against the Infidels, it would do as well. Upon this, great and vast Endowments were made. But there were many Complaints made of the *Templars*, for betraying and robbing the Pilgrims, and other horrid abuses, which may reasonably be believed to have been true; though other Writers of that Age lay the blame rather on the Covetousness of the King of *France*, and the Popes malice to them: Yet in a General Council the whole Order was Condemned, and Suppressed, and such of them as could be taken, were cruelly put to death. The Order of the *Hospitallers* stood, yet did not grow much after that. They were beaten out of the *Holy-Land* by the *Sultans*, and lately out of the Isle of *Rhodes*, and were at this time in *Malta*. Their great Master depended on the Pope and the Emperor: so it was not thought fit, to let a House that was subject to a Forreign Power stand longer. And it seems they would not willingly Surrender up their House, as others had done. Therefore it was necessary to force them out of it by an Act of Parliament; which on the 22d of *April* was read the first time, and on the 26th the 2d time, and on the 29th the third time; by which both

The Suppression of the Knights of *St. John* at *Jerusalem*.

1540.

their House in *England*, and another they had in *Kilmainam* in *Ireland*, were suppressed; great pensions being reserved by the Act to the Priors, a 1000 *lib.* to him of *St. Johns* near *London*, and 500 Marks to the other, with very considerable allowances for the Knights, which in all amounted near to 3000 *lib.* yearly. But on the 14th of *May* the Parliament was Prorogued to the 25th, and a vote passed that their Bills should remain in the State they were in.

Cromwell's fall.

Upon their next meeting, as they were going on in their business, a great Change of Court broke out. For on the 13th of *June*, at the Council Table, the Duke of *Norfolk* in the Kings name challenged the Lord *Cromwell* of High Treason, and Arresting him, sent him Prisoner to the Tower. He had many Enemies among all sorts of persons. The Nobility despised him, and thought it lessened the greatness of their Titles, to see the Son of a Black-Smith raised so many degrees above them. His aspiring to the Order of the Garter was thought inexcusable vanity: and his having so many places heaped on him, as Lord Privy Seal, Lord Chamberlain of *England*, and Lord Vice-gerent, with the Mastership of the Rolls, with which he had but lately parted, drew much envy on him. All the Popish party hated him out of measure. The Suppression of the Abbies was laid wholly at his door: The Attaindors and all other severe proceedings were imputed to his Counsels. He was also thought to be the person that had kept the King and the Emperor at such distance: And therefore the Duke of *Norfolk*, and *Gardiner*, beside private Animosities, hated him on that account. And they did not think it impossible, if he were out of the way, to bring on a Treaty with the Emperor; which they hoped would open the way for one with the Pope. But other more secret reasons wrought his ruine with the King. The fear he was in of a Conjunction between the Emperor and *France* did now abate: For he understood that it went no further than Complements. And though he clearly discovered, having sent over the Duke of *Norfolk* to *Francis*, that he was not to depend much on his friendship; yet at the same time he knew that the Emperor would not yield up the Dutchy of *Milan* to him, upon which his heart was much set. So he saw they could come to no agreement. Therefore he made no great account of the loss of *France*, since he knew the Emperor would willingly make an Alliance with him: The hopes of which made him more indifferent, whether the *German* Princes were pleased with what he did, or not: since he had now attained the end he had proposed to himself in all his Negotiations with them, which was to secure himself from any trouble the Emperor might give him. Therefore *Cromwells* Counsels were now disliked, for he had always enclined the King to favour those Princes against the Emperor. Another secret cause was, that as the King had an unconquerable aversion to his Queen; so he was taken with the Beauty and behaviour of *Mistress Katherine Howard* Daughter to the Lord *Edmond Howard*, a Brother of the Duke of *Norfolks*. And as this designed Match raised the credit of her Uncle, so the ill consequences of the former drew him down who had been the chief Counsellor in it. The King also found his Government was grown uneasy, and therefore judged it was no ill Policy to cast over all that had been done a-

miss

The King in love with *Mistress Katherine Howard*.

mifs, upon a Minister who had great Power with him: and being now in disgrace, all the blame of these things would be taken off from the King, and laid on him, and his Ruine would much appease discontents, and make them more moderate in censuring the King or his Proceedings. It is said that other Particulars were charged on him, which lost him the Kings favour. If this be true, it is like they related to the encouragement he was said to have given to some Reformers, in the opposition they made to the six Articles: Upon the Execution of which the King was now much set. His fall was so secretly carried, that though he had often before looked for it, knowing the Kings uneasie and jealous temper; yet at that time he had no apprehensions of it, till the Storm broke upon him. In his fall he had the common fate of all disgraced Ministers, to be forsaken by his Friends, and insulted over by his Enemies. Only *Cranmer* retained still so much of his former simplicity, that he could never learn these Court Arts. Therefore he wrote to the King about him next day, 'He much magnified his diligence in the Kings service and preservation, and discovering all Plots as soon as they were made: 'That he had always loved the King above all things, and served him with great fidelity and success: That he thought no King of *England* had ever such a Servant; upon that account he had loved him, as one that loved the King above all others. But if he was a Traytor, he was glad it was discovered. But he prayed God earnestly, to send the King such a Chancellor in his stead, who could and would serve him as he had done. This shews both the firmness of *Cranmers* friendship to him, and that he had a great Soul, not turned by the changes of mens fortunes, to like or dislike them, as they stood or declined from their greatness. And had not the Kings kindness for *Cranmer* been deeply rooted, this Letter had ruined him. For he was the most impatient of Contradiction, in such cases, that could be. *Cromwells* ruine was now Decreed, and he who had so fervently complied with the Kings pleasure in procuring some to be Attainted the year before, without being brought to make their answer, fell now under the same severity. For whether it was that his Enemies knew, That if he were brought to the Bar he would so justifie himself that they would find great difficulties in the Process; or whether it was that they blindly resolved to follow that unjustifiable Precedent, of passing over so necessary a Rule to all Courts, of giving the Party accused an hearing; the Bill of Attaindor was brought in to the House of Lords, *Cranmer* being absent that day, as appears by the Journal on the 17th of *June*, and read the first time, and on the 19th was read the second and third time, and sent down to the Commons. By which it appears, how few friends he had in that House, when a Bill of that nature went on so hastily. But it seems he found in the House of Commons somewhat of the same measure, which ten years before he had dealt to the Cardinal, though not with the same success. For his matter stuck ten days there. At length a new Bill of Attaindor was brought up, conceived in the House of Commons, with a Proviso annexed to it. They also sent back the Bill which the Lords sent to them. But it is not clear from the Journals what they meant by those two Bills. It seems they reje-

1540.

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153
 ded the Lords Bill, and yet sent it up with their own, either in respect to the Lords, or that they left it to their choice, which of the two Bills they would offer to the Royal Assent. But though this be an unparliamentary way of proceeding, I know no other sense which the words of the Journal can bear, which I shall set down in the Margent, that the Reader may Judge better concerning it. * And that very day the King assented to it, as appears by the Letter written the next day by *Cromwell* to the King.

*Acta de cr. Cromwelli, & L. de Mystat's, per Communes se nro concepta, & Acta, & simul cum provisione emenda. Quae quidem Billi 1^o, 2^o, & 3^o, lecta est; & provisio eusdem concernens Decanatum Wintonie, & communi omnium Procerum consensu nemine discrepante expedita; & simul cum ea re-
 gis Bulla deinde hanc que parvis missa erat in Dominum Communitum.*

Cromwell
 Attor.

Cromwell
 16.

The Act said, 'That the King having raised *Thomas Cromwell* from a base Degree, to great Dignities and high Trusts, yet he had now by a great number of Witnesses, persons of Honour, found him to be the most Corrupt Traitor, and Deceiver of the King and the Crown, that had ever been known in his whole Reign. He had taken upon him to set at liberty divers persons put in Prison for misprision of Treason, and others that were suspected of it. He had also received several bribes, and for them granted Licenses to carry Money, Corn, Horses, and other things out of the Kingdom, contrary to the Kings Proclamations. He had also given out many Commissions without the Kings knowledge; and being but of a base Birth, had said, *That he was sure of the King*. He had granted many Pass-ports, both to the Kings Subjects and Forreigners for passing the Seas, without search. He being also an Heretick, had dispersed many Erroneous Books among the Kings Subjects, particularly some that were contrary to the Belief of the Sacrament. And when some had informed him of this, and had shewed him these Heresies in Books Printed in *England*, he said, *they were good, and that he found no fault in them*; and said, *It was as Lawful for every Christian man to be the Minister of that Sacrament, as a Priest*. And whereas the King had constituted him Vice-gerent for the Spiritual affairs of the Church, he had under the seal of that Office licensed many that were suspected of Heresie to Preach over the Kingdom; and he had both by word and in writing suggested to several Sheriffs, That it was the Kings pleasure they should discharge many Prisoners, of whom some were Indicted, others apprehended for Heresie. And when many particular complaints were brought to him of detestable Heresies, with the names of the Offenders; he not only defended the Hereticks, but severely checkt the Informers: and vexed some of them by Imprisonment, and other ways. The particulars of all which were too tedious to be recited. And he having entertained many of the Kings Subjects about himself, whom he had infected with Heresie, and imagining he was by force able to defend his Treasons and Heresies; on the last of *March* in the 30th year of the Kings Reign, in the Parish of *St. Peters the Poor* in *London*, when some of them complained to him of the new Preachers, such as *Barnes* and others, he said; *Their Preaching was good*; and said also among other things, *That if the King would turn from it, yet he would not turn: And if the King did turn, and*

all



H. Holben pinxit.

R. White sculpsit.



Natus 1490
 Regis vicarius
 Generalis 1536

Eques Periscelidis
 1537.
 Capite truncatus
 Julij, 18: 1540.

Printed for Richard Chiswell, at the Rose and Crowne in S^t. Pauls Church yard

‘a. et
‘m. et
‘p. et
‘r. et
‘s. et
‘t. et
‘u. et
‘v. et
‘w. et
‘x. et
‘y. et
‘z. et

‘ all his people with him, he would fight in the Field in his own Person,
 ‘ with his Sword in his hand against him, and all others : And then he
 ‘ pulled out his Dagger, and held it up, and said, or else this Dagger
 ‘ thrust me to the heart, if I would not die in that quarrel against them
 ‘ all ; and I trust if I live one year or two, it shall not be in the Kings
 ‘ Power to resist, or lett it, if he would : And swearing a great Oath,
 ‘ said, I would do so indeed. He had also by Oppression and Bribery
 ‘ made a great Estate to himself ; and extorted much Money from
 ‘ the Kings Subjects, and being greatly enriched, had treated the No-
 ‘ bility with much contempt. And on the last of *January* in the 31st
 ‘ year of the Kings Reign, in the Parish of *St. Martins* in the Fields ;
 ‘ when some had put him in mind to what the King had raised him ;
 ‘ he said, *If the Lords would handle him so, he would give them such a*
 ‘ *Break-fast as was never made in England, and that the proudest of them*
 ‘ *should know it.* For all which Treasons, and Heresies, he was At-
 ‘ tainted to suffer the pains of death, for Heresie and Treason, as
 ‘ should please the King, and to forfeit all his Estate and Goods to the
 ‘ Kings use, that he had on the last of *March* in the 31st year of the
 ‘ Kings Reign, or since that time. There was added to this Bill, a
 ‘ Proviso ; That this should not be hurtful to the Bishop of *Bath* and
 ‘ *Wells*, and to the Dean and Chapter of *Wells* ; with whom, it seems,
 he had made some exchanges of Lands.

1540.

From these particulars the Reader will clearly see, why he was
 not brought to make his answer, most of them relating to Orders
 and Directions he had given, for which it is very probable he had the
 Kings Warrant. And for the matter of Heresie, it has appeared how far
 the King had proceeded towards a Reformation, so that what he did that
 way, was most likely done by the Kings Order : But the King now
 falling from these things, it was thought they intended to spite him
 by such an Attaindor ; that he might not discover the secret Or-
 ders or Directions given him for his own Justification. For the par-
 ticulars of Bribery and Extortion, they being mentioned in general
 expressions, seem only cast into the heap to defame him. But for
 those Treasonable words, it was generally thought that they were
 a Contrivance of his Enemies : since it seemed a thing very extrava-
 gant, for a Favourite in the height of his Greatness to talk so rudely. And
 if he had been guilty of it, *Bedlam* was thought a fitter place for his
 Restraint than the *Tower*. Nor was it judged likely that he having
 such great and watchful Enemies at Court, any such discourses could
 have lain so long secret : Or if they had come to the Kings know-
 ledge, he was not a Prince of such a temper as to have forgiven, much
 less employed and advanced a man after such discourses. And to think
 that during these fifteen months, after the words were said to have
 been spoken, none would have had the zeal for the King, or the
 malice to *Cromwell*, as to repeat them, were things that could not
 be believed. The formality of drawing his Dagger made it the more
 suspected ; for this was to affix an overt-Act to these words, which
 in the opinion of many Lawyers was necessary to make words Treas-
 onable. But as if these words had not been ill enough, some writ-
 ters since have made them worse ; as if he had said, *He would thrust*
his Dagger in the Kings heart : About which *Fuller* hath made another

Censures past
upon it.

Story

154.

The King
designs a di-
vorce from
his Queen.

story to excuse these words, as if they had not been meant of the King, but of another. But all that is founded on a mistake, which, if he had looked in the Record, he had corrected.

Cromwells Fall was the first step towards the Kings Divorce. For on the 24th of *June* he sent his Queen to *Richmond*, pretending the Countrey air would agree better with her. But on the 6th of *July* a motion was made, and assented to in the House of Lords, that they should make an Address to the King, desiring him to suffer his Marriage with the Queen to be tryed. Upon which, the Lord Chancellor, the Arch-Bishop of *Canterbury*, the Dukes of *Norfolk* and *Suffolk*, the Earl of *Southampton*, and the Bishop of *Duresm*, were sent down to the Commons; to represent the matter to them, and to desire their concurrence in the Address. To which they agreed, and ordered twenty of their number to go along with the Peers. So the whole House of Lords with these Commoners, went to the King; and told him they had a matter of great consequence to propose to him, but it was of that Importance that they first begged his leave to move it. That being obtained, they desired the King would order a Tryal to be made, of the validity of his Marriage. To which the King consented, and made a deep Protestation as in the presence of God, that he should conceal nothing that related to it, and all its circumstances; And that there was nothing that he held dearer than the Glory of God, the good of the Commonwealth, and the declaration of Truth. So a Commission was issued out to the Convocation to try it.

It's referred
to the Convo-
cation.

On the 7th of *July* it was brought before the Convocation, of which the Reader will see a fuller account in the Collection at the end than is needful to be brought in here. The case was opened by the Bishop of *Winchester*, and a Committee was appointed to consider it; and they deputed the Bishop of *Duresm*, and *Winchester*, and *Thirleby*, and *Richard Leighton* Dean of *Tork*, to examine the Witnesses that day. And the next day they received the Kings own Deposition; with a long Declaration of the whole matter, under *Cromwells* hand in a Letter to the King; and the Depositions of most of the Privy Councillors, of the Earl of *Southampton*, the Lord *Russel* then Admiral, of Sir *Anthony Brown*, Sir *Anthony Denny*, Doctor *Chambers*, and Doctor *Butts*, the Kings Physicians, and of some Ladies that had talked with the Queen. All which amounted to this; that the King expected that the Pre-contract with the Marquess of *Lorrain*, should have been more fully cleared. That the King always disliked her, and Married her full fore against his heart; and since that time he had never consummated the Marriage. So the substance of the whole evidence being considered, it amounted to these three particulars. *First*, That there had been a Contract between the Marquess of *Lorrain* and the Queen, which was not sufficiently cleared: for it did not yet appear whether these Espousals were made by the Parties themselves, or in the words of the present tense. Then it was said, That the King having Married her against his will, he had not given a pure, inward, and compleat consent: And since a mans Act is only what is inward, extorted or forced promises do not bind. And *Thirdly*, That he had never consummated the Marriage. To which was added the great interest the whole Nation had in the Kings having more issue, which they saw he could

Collect.
Numb. 17.
Collect.
Numb. 18.

Reasons pre-
tended for it.

could never have by the Queen. This was furiously driven on by the Popish Party. And *Cranmer*, whether overcome with these arguments, or rather with fear, for he knew it was contrived to send him quickly after *Cromwell*, consented with the rest. So that the whole Convocation without one disagreeing Vote, Judged the Marriage null, and of no force: and that both the King, and the Lady, were free from the bond of it.

1540.

Convocation
agree to it.
Collect.
Numb. 19.

This was the greatest piece of Compliance that ever the King had from the Clergy. For as they all knew there was nothing of weight in that præcontract; so they laid down a most pernicious Precedent, for invalidating all publick Treaties and Agreements: since if one of the Parties being unwilling to it, so that his consent were not inward, he was not bound by it, there was no safety among men more. For no man can know whether another consents inwardly: And when a man does any thing with great aversion, to infer from thence, that he does not inwardly consent, may furnish every one with an excuse, to break loose from all engagements: For he may pretend he did it unwillingly, and get his friends to declare that he privately signified that to them. And for that argument, which was taken from the want of Consummation; they had forgotten what was pleaded on the Kings behalf ten years before, That consent without Consummation, made a Marriage compleat; by which they concluded, that though Prince *Arthur* had not Consummated his Marriage with Queen *Katherine*; yet his consent did so compleat it, that the King could not afterwards lawfully marry her. But as the King was resolved on any terms to be rid of this Queen; so the Clergy were also resolved not to incur his displeasure: In which they rather sought for reasons to give some colour to their Sentence, than pass their judgment upon the strength of them. This only can be said for their excuse, that these were as just and weighty reasons, as used to be admitted by the Court of *Rome* for a Divorce; and most of them being Canonists, and knowing how many Precedents there were to be found for such Divorces, they thought they might do it as well as the Popes had formerly done.

It is censured.

On the 9th of *July*, Sentence was given: Which was signed by both Houses of Convocation; and had the two Arch-Bishops Seals put to it; of which whole Tryal the Record does yet remain, having escaped the Fate of the other Books of Convocation. The Original depositions are also yet extant.

Only I shall add here a reflection upon *Cromwells* misfortune, which may justly abate the loftiness of haughty men. The day after he was attainted, being required to send to the King a full account under his hand of the business of his Marriage; which account he sent, as will be found in the Collection; he Concludes it with these abject words: 'I a most woful Prisoner, ready to take the death, when it shall please God and your Majesty: and yet the frail flesh inciteth me continually to call to your Grace for Mercy, and Grace for mine offences. And thus Christ save, preserve, and keep you. Written at the *Tower* this *Wednesday* the last of *June*, with the heavy heart, and trembling hand, of your Highness most heavy, and most miserable Prisoner, and poor slave, *Thomas Cromwell*.

Collect.
Numb. 17.

And

154

‘And a little below that, *Most Gracious Prince, I cry for Mercy, Mercy, Mercy.*

Report made
to the Parl.

On the 10th of *July* the Arch-Bishop of *Canterbury* reported to the House of Lords, That the Convocation had judged the Marriage Null, both by the Law of God, and the Law of the Land. The Bishop of *Winchester* delivered the Judgment in Writing; which being read, he enlarged on all the reasons of it. This satisfied the Lords, and they sent down *Cranmer* and him to the Commons, to give them the same account. Next day the King sent the Lord Chancellor, the Duke of *Norfolk*, the Earl of *Southampton*, and the Bishop of *Winchester*, to let the Queen know what was done: who was not at all troubled at it, and seemed not ill pleased. They told her, that the King would by Letters Patents Declare her his Adopted Sister, and give her precedence before all the Ladies of *England*, next his Queen and Daughters: and assign her an Estate of 3000 *lib.* a year; and that she had her choice either to live in *England*, or to return home again. She accepted the offer, and under her hand declared her consent and approbation of the Sentence; and chose to live still in *England*, where she was in great honour, rather than return under that disgrace to her own Country. She was also desired to write to her Brother, and let him know, that she approved of what was done in her matter, and that the King used her as a Father, or a Brother; and therefore to desire him and her other friends not to take this matter ill, or lessen their friendship to the King. She had no mind to do that, but said, it would be time enough when her Brother wrote to her, to send him such an answer. But it was answered, That much depended on the first Impressions that are received of any matter. She in conclusion said, she should obey the King in every thing he desired her to do. So she wrote the Letter as they desired it; and the day following, being the 12th of *July*, the Bill was brought into the House, for annulling the Marriage, which went easily through both Houses.

The Queen
consents to it.

Collect.
Numb. 20.

An Act about
the Incontinence of
Priests.

On the 16th of *July*, a Bill was brought in, for moderating the Statute of the six Articles in the Clauses that related to the Marriage of the Priests, or their Incontinency with other Women. On the 17th, it was agreed by the whole House without a contradictory vote, and sent down to the Commons; who on the 21th, sent it up again. By it the pains of Death were turned to forfeitures of their Goods and Chattels, and the Rents of their Ecclesiastical Promotions, to the King.

Another about
Religion.

On the 20th of *July* a Bill was brought in concerning a Declaration of the Christian Religion, and was then read the first, 2d, and 3d, time, and passed without any opposition, and sent down to the Commons, who agreeing to it, sent it up again the next day. ‘It contained, that the King as Supream Head of the Church, was taking much pains for an Union among all his Subjects in matters of Religion: and for preventing the further progress of Heresie, had appointed many of the Bishops and the most learned Divines, to declare the principal Articles of the Christian Belief, with the Ceremonies, and way of Gods service to be observed. That therefore a thing of that weight might not be rashly done, or hasted through, in this Session of Parliament;

liament; but be done with that care which was requisite; The e-
 fore it was Enacted, that whatsoever was determined by the Arch-B-
 shops, Bishops, and the other Divines, now Commissioned for
 that effect, or by any others appointed by the King, or by the whole
 Clergy of *England*, and published by the Kings Authority concern-
 ing the Christian Faith, or the Ceremonies of the Church, should
 be believed and obeyed by all the Kings Subjects; as well as if
 the particulars so set forth had been enumerated in this Act,
 any Custom or Law to the Contrary notwithstanding. To
 this a strange Proviso was added, which destroyed the former
 Clause; That nothing should be done or determined by the Au-
 thority of this Act, which was contrary to the Laws and Statutes
 of the Kingdom. But whether this Proviso was added by the House
 of Commons, or originally put into the Bill, does not appear. It was
 more likely it was put in at the first by the Kings Council: for these
 contradictory Clauses raised the Prerogative higher, and left it in the
 Judges power to determine which of the two should be followed; by
 which all Ecclesiastical matters were to be brought under Tryals at
 Common Law: for it was one of the great designs, both of the Ministers
 and Lawyers at this time, to bring all Ecclesiastical Matters to the
 Cognizance of the Secular Judge.

But another Bill passed, which seems a little odd, concerning the
 circumstances of that time. 'That whereas many Marriages had been
 annulled in the time of Popery, upon the pretence of Precontracts,
 or other degrees of kindred, than those that were prohibited by the
 Law of God: Therefore, after a Marriage was consummated, no
 pretence of any precontract, or any degrees of kindred or alliance,
 but those mentioned in the Law of God, should be brought or made
 use of, to annull it; since these things had been oft pretended,
 only to dissolve a Marriage, when the parties grew weary of each o-
 ther, which was contrary to Gods Law. Therefore it was Enacted that
 no pretence of precontract, not consummated, should be made use
 of to annull a Marriage duly solemnized, and consummated; and
 that no degrees of kindred, not mentioned by the Law of God, should
 be pleaded to annull a Marriage. This Act gave great occasion of
 censuring the Kings former proceedings against Queen *Ann Boleyn*,
 since that which was now condemned had been the pretence for
 dissolving his Marriage with her. Others thought the King did it on
 design to remove that Impediment out of the way of the Lady *Eli-
 zabeth's* succeeding to the Crown; since that judgment upon which
 she was Illegitimated, was now indirectly censured: And that other
 branch of the Act, for taking away all prohibitions of Marriages,
 within any degrees but those forbidden in Scripture, was to make way
 for the Kings Marriage with *Katherine Howard*, who was Cousin Ger-
 man to Queen *Anne Boleyn*; for that was one of the prohibited de-
 grees by the Canon Law.

The Province of *Canterbury* offered a Subsidy of four shillings in the
 pound, of all Ecclesiastical preferments, to be payed in two years, and
 that in acknowledgment of the great liberty they enjoyed by being
 delivered from the Usurpations of the Bishops of *Rome*; and in recom-
 pence of the great charges the King had been at, and was still to

Subsidies
 granted by
 the Clergy.

reat, in building Havens, Bullwarks, and other Forts, for the defence of his Coasts, and the security of his Subjects. This was confirmed in Parliament. But that did not satisfy the King; who had husbanded the money that came in by the sale of Abby Lands, so ill, that now he wanted money, and was forced to ask a subsidy for his Marriage of the Parliament: this was obtained with great difficulty. For it was said, That if the King was already in want, after so vast an income, especially being engaged in no War, there would be no end of his necessities; nor could it be possible for them to supply them. But it was answered, that the King had laid out a great Treasure in fortifying the Coast: and though he was then in no visible War, yet the charge he was at in keeping up the War beyond Sea, was equal to the expence of a War; and much more to the advantage of his people, who were kept in peace and plenty. This obtained a Tenth, and four 15ths. After the passing of all these Bills, and many other that concerned the publick, with several other Bills of Attaindor, for some that favoured the Popes Interests, or Corresponded with Cardinal Pool; which shall be mentioned in another place, the King sent in a General Pardon, with the Ordinary Exceptions; and in particular, excepted Cromwel, the Countess of Sarum, with many others, then in prison; Some of them were put in for opposing the Kings Supremacy, and others for transgressing the Statute of the six Articles; On the 24th of July the Parliament was dissolved.

154

And Laity.

Cromwells Death.

And now Cromwell, who had been six weeks a Prisoner, was brought to his Execution. He had used all the endeavours he could for his own preservation. Once he wrote to the King in such melting terms, that he made the Letter to be thrice read, and seemed touched with it. But the charms of Katharine Howard, and the endeavours of the Duke of Norfolk and the Bishop of Winchester at length prevailed. So a Warrant was sent to cut off his Head, on the 28th of July at Tower-hill. When he was brought to the Scaffold, his kindness to his Son made him very cautious in what he said; he declined the purging of himself, but said, he was by Law condemned to die, and thanked God for bringing him to that death, for his offences. He acknowledged his Sins against God, and his offences against his Prince, who had raised him from a base degree. He declared that he died in the Catholick Faith, not doubting of any Article of Faith, or of any Sacrament of the Church: and denied that he had been a Supporter of those who delivered ill opinions: He confessed he had been seduced, but now died in the Catholick Faith, and desired them to pray for the King, and for the Prince, and for himself: and then prayed very fervently for the remission of his past sins, and admittance into Eternal Glory: and having given the Sign, the Executioner cut off his Head very barbarously.

His Character.

Thus fell that great Minister, that was raised meerly upon the strength of his natural parts. For as his Extraction was mean, so his Education was low: All the learning he had, was, that he had got the new-Testament in Latine by heart. His great wisdom, and dexterity in business, raised him up through several steps, till he was become as great as a Subject could be. He carried his greatness with wonder-

wonderful temper and moderation; and fell under the weight of popular *Odium*, rather than Guilt. The disorders in the Suppression of Abbeys were generally charged on him. Yet when he fell, no Bribery, nor cheating of the King, could be fastned on him; though such things come out in swarms on a disgraced Favourite, when there is any ground for them. By what he spoke at his death, he left it much doubted of what Religion he dyed. But it is certain he was a *Lutheran*. The term *Catholick-Faith* used by him in his last speech seemed to make it doubtful, but that was then used in *England*, in its true sense, in Opposition to the Novelties of the See of *Rome*, as will afterwards appear, on another occasion. So that his profession of the *Catholick-Faith* was strangely perverted, when some from thence Concluded that he dyed in the Communion of the Church of *Rome*. But his praying in *English*, and that only to God through Christ, without any of these tricks that were used when those of that Church died, shewed he was none of theirs. With him the Office of the Kings Vice-gerent in Ecclesiastical affairs died, as it rose first in his person: and as all the Clergy opposed the setting up a new Officer, whose Interest should oblige him to oppose a Reconciliation with *Rome*, so it seems none were fond to succeed in an Office, that proved so fatal to him that had first carryed it. The King was said to have lamented his death, after it was too late; but the fall of the new Queen, that followed not long after, and the miseries which fell also on the Duke of *Norfolk*, and his Family, some years after, were looked on as the Scourges of Heaven, for their cruel prosecution of this unfortunate Minister.

With his fall, the progress of the Reformation, which had been by his endeavours so far advanced, was quite stopt. For all that *Cranmer* could do after this, was to keep the ground they had gained. But he could never advance much further. And indeed every one expected to see him go next. For, as one *Gostwick* Knight for *Bedfordshire*, had named him in the House of Commons, as the Sup-
Designs against Cranmer.

porter and Promoter of all the Heresie that was in *England*; so the Popish party reckoned they had but half done their work, by destroying *Cromwell*; and that it was not finished till *Cranmer* followed him. Therefore all possible endeavours were used to make discoveries of the Encouragement, which, as was believed he gave to the Preachers of the condemned Doctrines. And it is very probable, that had not the Incontinence of *Katherine Howard* (whom the King declared Queen on the 8th of *August*;) broken out not long after, he had been Sacrificed the next Session of Parliament.

But now I return to my proper business, to give an account of Church-matters for this year; with which these great Changes in Court had so great a Relation, that the Reader will excuse the digression about them:

Upon *Cromwells* fall, *Gardiner*, and those that followed him, made no doubt but they should quickly recover what they had lost of late years. So their greatest attempt was upon the Translation of the Scriptures. The Convocation Books (as I have been forced often to lament,) are lost; so that here I cannot stir, but as *Fuller* leads me: who assures the World that he Copied out of the Records with his

1540.

own Pen what he published. And yet I doubt he has mistaken himself in the year; and that which he calls the Convocation of this year, was the Convocation of the year 1542. For he tells us that their 7th Session was the 10th of *March*. Now in this year the Convocation did not sit down till the 13th of *April*, but that year it sate all *March*. So likewise he tells us of the Bishops of *Westminster*, *Glocester*, and *Peterborough*, bearing a share in this Convocation: whereas these were not Consecrated before Winter, and could not sit as Bishops in this Synod. And besides, *Thirleby* sate at this time in the lower House; as was formerly shewn in the Process about *Ann* of *Cleves* Marriage. So that their attempt against the new Testament belongs to the year 1542.

A Commis-
sion sits about
Religion.

But they were now much better employed, though not in the way of Convocation. For a select number of them sate by vertue of a Commission from the King confirmed in Parliament. Their first work was to draw up a Declaration of the Christian Doctrine, for the necessary erudition of a Christian man. They thought that to speak of Faith in general, ought naturally to go before an Exposition of the Christian Belief: and therefore with that they began.

An Explana-
tion of Faith.

The Church of *Rome*, that designed to keep her Children in ignorance, had made no great account of Faith: which they generally taught, consisted chiefly in an Implicite Believing whatever the Church proposed; without any explicite knowledg of particulars. So that a Christian Faith, as they had explained it, was a Submission to the Church. The Reformers finding that this was the Spring of all their other errors, and that which gave them colour and Authority; did on the other hand set up the strength of their whole Cause on an Explicite believing the truth of the Scriptures, because of the Authority of God, who had revealed them. And said, that as the great Subject of the Apostles Preaching, was *Faith*, so that which they every-where taught, was to read and believe the Scriptures. Upon which followed nice Disputing, what was that saving Faith by which the Scriptures say *we are Justified*. They could not say it was barely crediting the Divine Revelation, since in that sense the Devils believed. Therefore they generally placed it, at first, in their being assured that they should be saved by Christ dying for them. In which, their design was to make Holiness and all other graces necessary requisites in the Composition of Faith; though they would not make them formally parts of it. For since Christs death has its full vertue and effect upon none but those who are regenerate, and live according to his Gospel; none could be assured that he should be saved by Christs death, till he first found in himself these necessary qualifications which are delivered in the Gospel. Having once settled on this phrase, their followers would needs defend it, but really made it worse by their Explanations. The Church of *Rome* thought they had them at great advantages in it, and called them *Solifdians*, and said they were against good works: though whatever unwary expressions some of them threw out, they always declared good works indispensably necessary to Salvation. But they differed from the Church of *Rome*, in two things that were material: There was also a third, but there the difference was more in the manner of expression. The

one

one was, what were good works. The Church of *Rome* had generally delivered, that works which did an immediate honour to God or his Saints, were more valuable, than works done to other men: and that the honour they did to Saints in their Images, and Relicks, and to God in his Priests, that were dedicated to him, were the highest pieces of Holiness: as having the best Objects. This was the foundation of all that Trade, which brought in both Riches and Glory to their Church. On the other hand, the Reformers taught that justice and mercy, with other good works done in obedience to Gods Commandments, were only necessary. And for these things so much magnified at *Rome*, they acknowledged there ought to be a decent splendor in the worship of God: and good provision to be made for the encouragement of those who dedicated themselves to his Service in the Church: and that what was beyond these, was the effect of Ignorance and Superstition. The other main difference was about the Merit of good works: which the Friars had raised so high, that people were come to think they bought and sold with Almighty God, for Heaven, and all other his blessings. This the Reformers judged was the height of Arrogance: And therefore taught that good works were indeed absolutely necessary to Salvation: but that the purchase of Heaven was only by the Death and Intercession of Jesus Christ. With these material differences they joyned another that consisted more in words. Whether Obedience was an essential part of Faith. The Reformers said it certainly accompanied and followed Faith: but thought not fit to make it an Ingredient in the nature of Faith. These things had been now much convassed in disputes: And it was thought by many, that men of ill lives made no good use of some of the Expressions of the Reformers, that separated Faith from good works, and came to persuade themselves, that if they could but attain to a firm assurance, That they should be saved by Christ, all would be well with them. Therefore now when they went about to state the true Notion of Faith, *Cranmer* commanded Doctor *Redmayn*, who was esteemed the most learned and judicious Divine of that time, to write a short Treatise on these Heads: which he did with that solidity and clearness, that it will sufficiently justify any advantageous Character that can be given of the Author; and according to the Conclusions of that Treatise they laid down the nature of Faith, thus: That it stands in two several senses in Scripture, 'The one is the persuasion
'of the truths, both of natural and revealed Religion, wrought in
'the mind by Gods holy Spirit: And the other is such a belief as be-
'gets a submission to the will of God, and hath Hope, Love, and
'Obedience to Gods Commandments joyned to it: which was *Abra-
'ham's* Faith, and that which according to *St. Paul* wrought by Cha-
'rity, and was so much commended in the Epistle to the *Hebrews*.
'That this was the Faith which in Baptism is professed, from which
'Christians are called the *Faithful*: And in those Scriptures where it
'is said, That we are justified by Faith, they declared, we may not
'think that we be justified by Faith, as it is a separate vertue from
'Hope and Charity, Fear of God, and Repentance; but by it is meant
'Faith, neither only, nor alone, but with the foresaid vertues coup-
'led together; containing (as is aforesaid) the obedience to the
'whole

1540.

‘whole Doctrine and Religion of Christ. But for the Definition of
 ‘Faith, which some propoted, as if it were a certainty that one was
 ‘Predestinated, they found nothing of it, either in the Scriptures,
 ‘or the Doctors, and thought that could not be known: for though
 ‘God never failed in his Promises to men, yet such was the frailty of
 ‘men, that they often failed in their promises to God, and so did for-
 ‘feit their right to the promises, which are all made upon conditions
 ‘that depend on us.

Cranmer's O-
 pinion about
 it.

Upon this occasion I shall digress a little, to show with what care
 Cranmer considered so weighty a point. Among his other Papers, I
 find a Collection of a great many places out of the Scripture, concern-
 ing Justification by Faith, together with a vast number of Quotations,
 out of *Origen, Basil, Jerome, Theodoret, Ambrose, Austin, Prosper, Chry-
 sostom, Gennadius, Beda, Hesychius, Theophylact, and Oecumenius*; to-
 gether with many later writers, such as *Anselm, Bernard, Peter Lom-
 bard, Hugo Cardinalis, Lyranus, and Bruno*; in which the sense of those
 Authors in this Point did appear; all drawn out with his own hand.
 To this is added another Collection of many places of the Fathers,
 in which they speak of the *merit of good works*: and at the end of the
 whole Collection he writes these words, ‘This Proposition that we
 ‘justified by Christ only, and not by our good works; is a very true
 ‘and necessary Doctrine of *St. Pauls*, and the other Apostles, taught
 ‘by them, to set forth thereby the Glory of Christ, and the Mercy of
 ‘God through Christ. And after some further discourse to the same
 purpose, he concludes, although all that be justified must of necessi-
 ‘ty have Charity, as well as Faith; yet neither Faith nor Charity
 ‘be the worthiness nor merits of our Justification: but that is to be
 ‘ascribed only to our Saviour Christ: who was offered upon the cross
 ‘for our sins, and rose again for our Justification. This I set down to
 let the World see that *Cranmer* was not at all concerned in those ni-
 ceties, which have been so much enquired into since that time, about
 the instrumentality of Faith, in Justification; all that he then consid-
 ered, being that the glory of it might be ascribed only to the Death
 and Intercession of Jesus Christ.

They ex-
 plain the A-
 postles Creed.

After this was thus laid down, there followed an Explanation of the
 Apostles Creed; full of excellent matters; being a large Paraphrase
 on every Article of the Creed, with such serious and practical Inferen-
 ces, that I must acknowledg, after all the practical Books we have
 had, I find great Edification in reading that over and over again. The
 Style is strong, nervous, and well-fitted for the weakest capacities.
 There is nothing in this that is controverted between the Papists and
 the Reformers; except the Definition of *the Holy Catholick Church*,
 which they give thus. *That it comprehends all Assemblies of men over
 the whole World, that receive the Faith of Christ: who ought to hold an
 unity of Love, and Brotherly agreement together, by which they become
 members of the Catholick Church.* Upon which a long excursion is made,
 to shew the injustice and unreasonableness of the plea of the Church
 of *Rome*; who place the unity of the Catholick Church, in a sub-
 mission to the Bishop of their City; without any ground from Scrip-
 ture, or the Ancient writers.

From that they proceeded to Examine the seven Sacraments: And here fell in stiff debates, which remain in some Authentick Writings, that give a great light to their proceedings. The method which they followed was this. First, the whole business they were to consider, was divided into so many heads; which were proposed as Queries, and these were given out to so many Bishops and Divines: and at a prefixed time every one brought his opinion in writing, upon all the Queries. So concerning the seven Sacraments, the Queries were given out to the two Arch-Bishops, the Bishop of *London*, *Rochester* and *Carlisle*, (though the last was not in the Commission,) And to the Bishops of *Duresm*, *Hereford*, and *St. Davids*. For though the Bishop of *Winchester*, was in this Commission, yet he did nothing in this particular; but I Imagine that he was gone out of Town, and that the Bishop of *Carlisle* was appointed to supply his absence. The Queries were also given to Doctor *Thirleby*, then Bishop Elect of *Westminster*, to Doctor *Robertson*, *Day*, *Redmayn*, *Cox*, *Leighton*, (though not in the Commission) *Symmonds*, *Tresham*, *Coren*, (though not in the Commission,) *Edgeworth*, *Oglethorp*, *Crayford*, *Wilson*, and *Robins*. When their answers were given in, two were appointed to compare them, and draw an Extract of the particulars, in which they agreed or disagreed: which the one did in *Latine*, and the other in *English*; only those who compared them, it seems, doing it for the Arch-Bishop of *Canterbury*, took no notice of his Opinions in the Extract they made. And of these, the Original answers of the two Arch-Bishops, the Bishops of *London*, *Rochester*, and *Carlisle*, and these Doctors, *Day*, *Robertson*, *Redmayn*, *Cox*, *Leighton*, *Symmonds*, *Tresham*, *Coren*, *Edgeworth*, and *Oglethorp*, are yet extant. But the Papers given in by the Bishops of *Duresm*, *Hereford*, and *St. Davids*, and the Elect of *Westminster*, and Doctors, *Crayford*, *Wilson*, and *Robins*, though they are mentioned in the Extracts made out of them, yet are lost. This the Reader will find in the Collection; which, though it be somewhat large, yet I thought such pieces were of too great Importance, not to be communicated to the World; since it is perhaps as great an Evidence of the ripeness of their proceedings, as can be shewed in any Church, or any Age of it. And though other Papers of this sort do not occur in this Kings Reign; yet I have reason to conclude from this Instance, that they proceeded with the same maturity in the rest of their deliberations. In which I am the more confirmed, because I find another instance like this, in the Reformation that was further carried on in the succeeding Reign of *Edward* the 6th; of many Bishops and Divines giving in their opinions under their hands, upon some heads then examined and changed. In *Cranmers* Paper some singular opinions of his about the nature of Ecclesiastical Offices will be found; but as they are delivered by him with all possible modesty, so they were not established as the Doctrine of the Church, but laid aside as particular conceits of his own, and it seems that afterwards he changed his opinion. For he Subscribed the Book that was soon after set out; which is directly contrary to those opinions set down in these Papers. *Cranmer* was for reducing these Sacraments to two, but the Popish party was then prevalent, so the old number of seven was agreed to.

1540

The seven Sacraments.

With great maturity.

Collect.
Numb. 21.

1540.

Baptism was explained in the same manner that had been done three years before, in the Articles then set out: only the matter of Original Sin was more enlarged on.

Secondly, Penance was formally placed in the absolution of the Priest; which by the former Articles was only declared a thing desirable, and not to be contemned if it might be had; yet all merit of good works was rejected, though they were declared necessary: and sinners were taught to depend wholly on the Sufferings of Christ; with other good directions about Repentance.

Thirdly, In the Explanation of the Eucharist, Transubstantiation was fully asserted: as also the Concomitancy of the Blood with the Flesh; so that Communion in both kinds was not necessary. The use of hearing Mass, though one did not Communicate, was also asserted. To which were added very good Rules about the disposition of mind that ought to accompany this Sacrament.

Fourthly Matrimony was said to be Instituted of God, and Sanctified by Christ: The degrees in the *Mosaical* Law were declared obligatory, and none else: and the Bond of Marriage was declared not separable on any account.

Fifthly, Orders were to be administered in the Church, according to the New-Testament: but the particular forms, of Nominating, Electing, Presenting, or Appointing Ecclesiastical Ministers, was left to the Laws of every Countrey, to be made by the assent of the Prince. The Office of Church-men was to Preach, Administer the Sacraments, to bind and loose, and to pray for the whole Flock: But they must execute these, with such limitation as was allowed by the Laws of every Kingdom. The Scripture, they said, made express mention only of the two Orders of Priests and Deacons. To these the Primitive Church had added some Interior degrees, which were also not to be contemned. But no Bishop had any Authority over other Bishops by the Law of God. Upon which followed a long Digression, contuting the pretensions of the Bishops of *Rome*; with an Explanation of the Kings Authority in Ecclesiastical matters; which was before hand set down in another place, to shew what they understood by the Kings being *Supream Head of the Church*.

Sixthly, Confirmation was said to have been used in the Primitive Church, in Imitation of the Apostles; who by laying on their hands conferred the Holy-Ghost; in an extraordinary manner. And therefore was of great advantage, but not necessary to Salvation.

Seventhly, Extream-unction was said to have been derived from the practice of the Apostles, mentioned by *St. James*, for the health both of Body, and Soul: and though the sick person was not always recovered of his bodily sickness by it, yet remission of sins was obtained by it; and that which God knew to be best for our bodily condition, to whose will we ought always to submit. But this Sacrament was only fruitful to those who by penance were restored to the State of Grace.

Then followed an Explanation of the Ten Commandements, which contains many good rules of Morality, drawn from every one of them. The 2d Commandment *Gardiner* had a mind to have shortned, and to cast into the first. *Cranmer* was for setting it down as it was in the

the Law of *Moses*. But a temper was found: it was placed as a Distinct Commandment, but not at full length; the words, *For I the Lord thy God*, &c. being left out, and only those that go before being set down. In the Explanation of this Commandment, Images were said to be profitable for putting us in mind of the great Blessings we have received by our Saviour, and of the vertues and holiness of the Saints, by which we were to be stirred up to imitate them: So that they were not to be despised, though we be forbidden to do any godly honour to them. And therefore the Superstition of preferring one Image to another, as if they had any special vertue in them, or the adorning them richly, and making Vows and Pilgrimages to them, is condemned; yet the Censing of Images, and Kneeling before them, are not condemned: but the people must be taught, that these things were not to be done to the Image it self, but to God and his honour. To the third Commandment, they reduced the Invocation of Gods name for his Gifts. And they condemned the Invocation of Saints, when such things were prayed for from them, which were only given by God. This was the giving his Glory to Creatures: yet to pray to Saints as Intercessors is declared lawful, and according to the Doctrine of the Catholick Church. Upon the 4th Commandment a Rest from labour every 7th day is said to be Ceremonial, and such as only obliged *Jews*: but the Spiritual signification of Rest among Christians, was to abstain from Sin, and other Carnal pleasures. But besides that, we were also bound by this Precept sometimes to cease from labour, that we may serve and worship God both in publick and private: And that on the days appointed for this purpose, people ought to examine their lives, the past week, and set to amendment, and give themselves to prayer, reading, and meditation. Yet in cases of necessity, such as saving their Corn, or Cattel, men ought not superstitiously to think that it is a Sin to work on that day; but to do their work without scruple. Then follow very profitable Expositions of the other Commandments, with many grave and weighty admonitions concerning the duties by them enjoyned; and against those sins which are too Common in all Ages.

After that, an Explanation of the Lords Prayer was added. In the preface to which, it is said, that it is meet and requisite that the unlearned people should make their Prayers in their Mother-Tongue; whereby they may be the more stirred to Devotion, and to mind the things they prayed for. Then followed an Exposition of the Angels Salutation of the Blessed Virgin: In which, the whole History of the Incarnation of Christ was opened, and the *Ave Maria* explained; which Hymn was chiefly to be used, in Commemoration of Christs Incarnation, and likewise to set forth the praises of the Blessed Virgin. The next Article is about Free-will, which they say must be in man, otherwise all Precepts and Exhortations are to no purpose. They defined it *a power of the will, joyned with Reason, whereby a reasonable creature, without constraint, in things of reason, discerneth and willetb good and evil; but chooseth good by the assistance of Gods grace and evil of it self.* This was perfect in the State of Innocency, but is much impaired by *Adams Fall*, and now by an especial grace (offered to all men, but enjoyed only by those who by their free-will do accept the same,)

1540.

The Lords
Prayer.The *Ave*
Maria

Free-will.

1540.

it was restored, that with great watchfulness we may serve God acceptably. And as many places of Scriptures shew, That free-will is still in man, so there be many others which shew that the grace of God is necessary, that doth both prevent us, and assist us, both to begin, and perform every good work. Therefore all men ought most gratefully to receive and follow the motions of the Holy Ghost, and to beg Gods grace with earnest devotion, and a stedfast Faith: which he will grant to all that so ask it, both because he is naturally good, and he has promised to grant our desires. For he is not the author of Sin, nor the Cause of mans Damnation; but this men draw on themselves, who by vice have corrupted these Natures which God made good. Therefore all Preachers were warned so to moderate themselves in this high point, that they neither should so preach the Grace of God as to take away Free-will, nor so extol Free-will, as injury might be done to the Grace of God. ◦

Justification.

After this they handled Justification. Having stated the miseries of man by nature, and the guilt of Sin, with the unspeakable goodness of God in sending Christ to redeem us by his death, who was the Mediator between God and man; They next shew how men are made partakers of the blessings which he hath procured. Justification is the making of us righteous before God, whereby we are reconciled to him, and made heirs of Eternal life: that by his Grace we may walk in his ways, and be reputed just and righteous in the day of Judgment, and so attain Everlasting Happiness. God is the chief cause of our Justification: yet man prevented by Grace is by his free-consent and obedience a worker toward the attaining his own Justification. For though it is only procur'd through the merits of Christs death, yet every one must do many things to attain a right and claim to that which, though it was offered to all, yet was applied but to a few. We must have a stedfast Faith, true Repentance, real purposes of amendment; committing Sin no more, but serving God all our lives; which if we fall from, we must recover it, by Penance, Fasting, Alms, Prayer, with other good works, and a firm Faith, going forward in mortification and obedience to the Laws of God: It being certain that men might fall away from their Justification. All curious reasonings about Predestination were to be set apart; there being no certainty to be had of our Election, but by feeling the motions of Gods Spirit in us, by a good and virtuous life, and persevering in it to the end. Therefore it was to be taught, that as on the one hand we are to be justified freely by the free Grace of God, so on the other hand, when it is said *We are justified by Faith*, it must be understood of such a Faith, in which the fear of God, Repentance, Hope, and Charity, be included, all which must be joyned together in our Justification: and though these be imperfect, yet God accepteth of them freely thorough Christ.

Good Works.

Next, good works were explained, which were said to be absolutely necessary to Salvation. But these were not only outward corporal works, but inward Spiritual works, as the Love and Fear of God, Patience, Humility, and the like. Nor were they Superstitions, and mens Inventions, such as those in which Monks and Friars exercised themselves: nor only moral works done by the power of Nature.

ral reason: but the works of Charity, flowing from a pure heart, a good Conscience, and Faith unfeigned; which were meritorious towards the attaining of Everlasting life. Other works were of an Inferior sort; such as Fasting, Almdeeds, and other fruits of Penance. And the merit of good works is reconciled with the freedom of Gods mercies to us, since all our works are done by his Grace; so that we have no cause of boasting, but must ascribe all to the Grace and goodness of God. The last Chapter is about Prayers for Souls departed, which is the same that was formerly set out in the Articles three years before.

And this was finished and set forth this year, with a Preface written by those of the Clergy who had been employed in it: declaring with what care they had examined the Scriptures, and the ancient Doctors, out of whom they had faithfully gathered this Exposition of the Christian Faith. To this the King added another Preface some years after, declaring that although he had cast out the darkness, by setting forth the Scriptures to his people, which had produced very good effects; yet, as hypocrisie and Superstition were purged away, so a Spirit of presumption, dissention, and carnal liberty was breaking in. For repressing which he had by the advice of his Clergy, set forth a Declaration of the true knowledg of God, for directing all mens belief and practice; which both Houses of Parliament had seen, and liked very well. So that he verily trusted it contained a true and sufficient Doctrine, for the attaining everlasting life. Therefore he required all his people, to read and print in their hearts, the Doctrine of this Book. He also willed them to remember, that as there were some Teachers, whose Office it was to instruct the people; so the rest ought to be taught, and to those it was not necessary to read the Scriptures: and that therefore he had restrained it from a great many, esteeming it sufficient for such to hear the Doctrine of the Scriptures taught by their Preachers, which they should lay up in their hearts, and practise in their lives. Lastly, he desired all his Subjects to pray to God to grant them the Spirit of Humility, that they might read and carry in their hearts the Doctrine set forth in this Book. But though I have joynd the account of this Preface, to the Extract here made of the Bishops Book, yet it was not prefixed to it, till above two years after the other was set out.

When this was published, both parties found cause in it both to be glad and sorrowful. The Reformers rejoiced to see the Doctrine of the Gospel thus opened more and more; for they concluded that Ignorance and prejudices, being the chief supports of the Errours they complained of; the instructing people in Divine Matters, even though some particulars displeas'd them, yet would awaken and work upon an inquisitive humour that was then a-stirring; and they did not doubt but their Doctrines were so clear, that inquiries into Religion would do their business. They were also glad to see the Morals of Christianity so well cleared, which they hoped would dispose people to a better taste of Divine matters; since they had observed that purity of Soul does mightily prepare people for sound opinions. Most of the Superstitious conceits and practices, which had for some ages em-

1540.



All this set forth in a Book,

And published by the Kings Authority.

It is variously censured.

1540.

based the Christian Faith, were now removed; and the great fundamental of Christianity, the Covenant between God and man in Christ, with the conditions of it, was plainly and sincerely declared. There was also another principle laid down, that was big with a further Reformation: for every National Church was declared a compleat Body within it self, with power to reform heresies, correct abuses, and do every thing else that was necessary for keeping it self pure, or governing its members. By which there was a fair way opened for a full discussion of things afterwards, when a fitter opportunity should be offered. But on the other hand, the Popish party thought they had gained much. The seven Sacraments were again asserted, so that here much ground was recovered, and they hoped more would follow. There were many things laid down, to which they knew the Reformers would never consent. So that they, who were resolved to comply with every thing that the King had a mind to, were pretty safe. But the others, who followed their persuasions and consciences were brought into many snares; and the Popish party was confident that their absolute Compliance, which was joynd with all possible submission and flattery, would gain the King at length: and the stiffness of others, who would not give that difference to the Kings judgment and pleasure, would so alienate him from them, that he would in the end abandon them; for with the Kings years his uneasiness and peevishness grew mightily on him.

The dissolution of the Kings Marriage with *Anne of Cleves*, had so offended the Princes of *Germany*, that though upon the Ladies account, they made no publick noise of it; yet there was little more intercourse between the King and them, especially *Cromwel* failing, that had always carried on the correspondence with them. And as this intercourse went off, so a secret Treaty was set on foot between the King and the Emperor: yet it came not to a Conclusion till two years after.

The other Bishops that were appointed to examine the Rites and Ceremonies of the Church, drew up a Rubrick and *Rationale* of them: which I do not find was printed, but a very Authentical M S. of a great part of it is extant. The alterations they made were inconsiderable, and so slight, that there was no need of reprinting, either the Missalls, Breviaries, or other Offices; for a few rasures of these Collects in which the Pope was prayed for, of *Thomas Becket's* Office, and the Offices of other Saints, whose days were by the Kings Injunctions no more to be observed, with some other Deletions, made, that the old Books did still serve. For whether it was, that the Change of the Mafs-Books, and other publick Offices, would have been too great a Charge to the Nation; or whether they thought it would have possessed the people with an opinion that the Religion was altered, since the Books of the ancient worship were changed; which remaining the same, they might be the more easily persuaded, that the Religion was still the same; there was no new impression of the Breviaries, Missalls, and other Rituals, during this Kings Reign. Yet in *Queen Maries* time they took care that Posterity should not know how much was dashed out or changed. For as all Parishes were required to furnish themselves with new compleat Books of the Of-

Corrections
of the Mafs-
Book and o-
ther Offices.
E: M S S.
D D. Scilling-
fect.

fices;

fices; so the dashed Books were every-where brought in, and destroyed. But it is likely that most of those Scandalous Hymns and Prayers, which are addressed to Saints in the same style, in which good Christians worship God, were all struck out; because they were now condemned, as appears from the Extract of the other Book set out by the Bishops.

But as they went on in these things, the Popish party, whose Counsels were laid very close, and managed with great dexterity, chiefly by the Duke of *Norfolk* and *Gardiner*, pursued the ruine of those whom they called Hereticks: knowing well that if the King was once set against them, and they provoked against the Government, he would be not only alienated from them, but forced, for securing himself against them, to gain the hearts of his other Subjects by a Conjunction with the Emperor, and by his means with the Pope. The first on whom this design took effect, were Doctor *Barnes*, Mr. *Gerrard*, and Mr. *Ferome*, all Priests; who had been among the earliest Converts to *Luther's* Doctrine. *Barnes* had in a Sermon at *Cambridg*, during the Cardinals greatness, reflected on the Pomp and State in which he lived, so plainly, that every body understood of whom he meant. So he was carried up to *London*; but by the interposition of *Gardiner* and *Fox*, who were his friends, he was saved at that time, having abjured some opinions that were objected to him. But other accusations being afterwards brought against him, he was again Imprisoned, and it was believed that he would have been burnt. But he made his escape and went to *Germany*, where he gave himself to the study of the Scriptures and Divinity. In which he became so considerable, that not only the *German* Divines, but their Princes, took great notice of him: and the King of *Denmark* sending over Ambassadors to the King, he was sent with them; though perhaps *Fox* was ill informed, when he says he was one of them. *Fox* Bishop of *Hereford*, being at *Smalcald* in the year 1536. sent him over to *England*; where he was received and kindly entertained by *Cromwel*, and well used by the King. And by his means the correspondence with the *Germans* was chiefly kept up. For he was often sent over to the Courts of the several Princes. But in particular, he had the misfortune to be first employed in the project of the Kings Marriage with the Lady *Anne* of *Cleves*; for that giving the King so little satisfaction, all who were the main promoters of it fell in disgrace upon it.

But other things concurred to destroy *Barnes*. In Lent this year *Bonner* had appointed him and *Gerrard*, and *Ferome*, turns in the Course of Sermons at *St. Pauls* Cross: they being in favour with *Cromwel*, on whom *Bonner* depended wholly. But *Gardiner* sent *Bonner* word, that he intended himself to preach on Sunday at *St. Pauls* Cross: and in his Sermon he treated of Justification, and other points, with many reflections on the *Lutherans*. *Barnes*, when it came to his Turn, made use of the same Text, but preached contrary Doctrine; not without some unhandsome reflections on *Gardiners* person; and he played on his name, alluding to a *Gardiners* setting ill Plants in a Garden. The other two preached the same Doctrine, but made no reflections on any person. *Gardiner* seemed to bear it with a great appearance of neglect

1540.

A Persecution
of Protestants.Of *Barnes*;
and others.

1540.

neglect and indifferency. But his friends complained to the King of the unsufferable insolencies of these Preachers, who did not spare so great a Prelate, especially he being a Privy Councillor. So *Barnes* was questioned for it, and commanded to go and give the Bishop of *Winchester* satisfaction. And the Bishop carried the matter with a great shew of moderation, and acted outwardly in it, as became his Function: though it was believed the matter stuck deeper in his heart, which the effects that followed seemed to demonstrate. The King concerned himself in the matter, and did argue with *Barnes* about the points in difference. But whether he was truly convinced, or overcome rather with the fear of the King than with the force of his reasonings; he and his two Friends, *William Jerome*, and *Tho. Gerrard*, signed a paper, (which will be found in the Collection,) in which he acknowledged, 'That having been brought before the King, for 'things preached by him; His Highness, being assisted by some of the 'Clergy, had so disputed with him, that he was convinced of his rashness and oversight: and promised to abstain from such indiscretions 'for the future, and to submit to any orders the King should give for 'what was past.

Collect.
Numb. 22.

'The Articles were. *First*, That though we are Redeemed only 'by the death of Christ, in which we participate by Faith and Baptism; yet by not following the Commandments of Christ we 'lose the benefits of it, which we cannot recover but by Penance.

'*Secondly*, That God is not the Author of Sin, or evil, which he 'only permits.

'*Thirdly*, That we ought to reconcile our selves to our neighbours, 'and forgive, before we can be forgiven.

'*Fourthly*, That good works, done sincerely according to the Scriptures, are profitable and helpful to Salvation.

'*Fifthly*, That Laws made by Christian Rulers ought to be obeyed by their Subjects, for conscience sake: and that whosoever breaks 'them breaks Gods Commandments.

It's not likely that *Barnes* could say any thing directly contrary to these Articles: though having brought much of *Luthers* heat over with him, he might have said some things that sounded ill upon these heads. There were other points in difference between *Gardiner* and him, about Justification; but it seems the King thought these were of so subtle a nature, that no Article of Faith was controverted in them: and therefore left the Bishop and him to agree these among themselves, which they in a great measure did. So the King commanded *Barnes* and his friend to preach at the *Spittle* in the *Easter*-week, and openly to recant what they had formerly said. And *Barnes* was in particular to ask the Bishop of *Winchester's* pardon, which he did: and *Gardiner* being twice desired by him, to give some sign that he forgave him, did lift up his Finger. But in their Sermons, it was said they justified in one part what they recanted in another. Of which complaints being brought to the King, he, without hearing them sent them all to the *Tower*. And *Cromwel's* interest at Court was then declining so fast, that either he could not protect them, or else would not prejudice himself by interposing in a matter which gave the King

so great offence. They lay in the Tower till the Parliament met, and then they were attainted of Heresie, without ever being brought to make their answer. And it seems for the Extraordinariness of the thing, they resolved to mix attaindors for things that were very different from one Another. For four others were by the same Act attainted of Treason, who were *Gregory Buttolph*, *Adam Damplic*, *Edmund Brindholme*, and *Clement Philpot*, for assisting *Reginald Iool*, adhering to the Bishop of *Rome*, denying the King to be the Supreme Head on earth of the Church of *England*, and designing to surprize the Town of *Callice*. One *Derby Gunnings* was also attainted of Treason for assisting one *Fitz-Gerald* a Traitor in *Ireland*. And after all these, *Barnes*, *Gerrard*, and *Jerome*, are attainted of Heresie, being, as the Act says, ‘Detestable Hereticks, who had conspired together to set forth many Heresies, and taking themselves to be men of learning, had expounded the Scriptures; perverting them to their Heresies, the number of which was too long to be repeated; that having formerly abjured, they were now incorrigible Hereticks: and so were condemned to be burned, or suffer any other death; as should please the King. And two days after *Cromwel’s* death, being the 30th of *July*, They were brought to *Smithfield*, where in their Execution there was as odd a mixture, as had been in their Attaindors. For *Abel*, *Fetherston*, and *Powel*, that were attainted by another Act of the same Parliament, for owning the Popes Supremacy, and denying the Kings, were carried to the place of Execution, and coupled with the other three. So that one of each was put into a Hurdle, and carried together, which every body condemned as an Extravagant affectation of the shew of Impartial Justice.

When they were brought to the Stake, *Barnes* spake thus to the People. ‘Since he was to be burned as an Heretick, he would declare what opinions he held. So he enlarged on all the Articles of the Creed, to shew he believed them all. He expressed a particular abhorrence of an opinion which some Anabaptists held, That the Blessed Virgin was as a Saffron Bagg; (by which indecent *Simile* they meant that our Saviour took no substance of her.) He explained his opinion of Good works, that they must of necessity be done, since without them none should ever enter into the Kingdom of God. They were commanded of God, to shew forth our profession by them: but he believed, as they were not pure nor perfect, so they did not avail to our Justification, nor merit any thing at the hands of God; for that was to be ascribed to the Merits of the Death and Passion of Christ. He professed great Reverence to the Blessed Virgin and Saints. But said, he saw no warrant in Scriptures for praying to them: nor was it certain whether they prayed for us or not; but if the Saints did pray for those on Earth, he trusted within half an hour to be praying for them all. Then he asked the Sheriff if he had any Articles against them, for which they were condemned: who answered he had none. He next asked the people, if they knew wherefore he died, or if they had been led into any Errours by his Preaching; but none made answer. Then he said, he heard he was condemned to die by an Act of Parliament; and it seemed it was for Heresie, since they were to be burnt. He prayed God to forgive those

1540.

Who were
condemned in
Parliament.

Their Speeches at the Stake.

1540.

those who had been the occasions of it. And in particular, for the Bishop of *Winchester*, if he had sought or procured his death, he prayed God heartily to forgive him, as Christ forgave his Murtherers. He prayed earnestly for the King, and the Prince; and exhorted the people to pray for them. He said, some had reported that he had been a Preacher of Sedition and Disobedience: But he declared to the people, that they were bound by the Law of God, to obey their Kings Laws with all humility, not only for fear, but for Conscience; adding, that if the King commanded any thing against Gods Law, though it were in their Power to resist him, yet they might not do it. Then he desired the Sheriff to carry five requests from him to the King.

‘*First*, That since he had taken the Abbey-Lands into his hands, for which he did not blame him, (as the Sheriff fancied he was about to do, and thereupon stopped him,) but was glad that Superstition was taken away; and that the King was then a compleat King, obeyed by all his Subjects, which had been done through the Preaching of them, and such wretches as they were: yet he wished the King would bestow these goods, or some of them, to the comfort of his poor Subjects who had great need of them.

‘*Secondly*, That Marriage might be had in greater esteem, and that men might not upon light pretences cast off their Wives; and that those who were unmarried, might not be suffered to live in Whoredom.

Thirdly, That Abominable Swearers might be punished.

‘*Fourthly*, That since the King had begun to set forth Christian Religion, he would go forward in it, and make an end: for though he had done a great deal, yet many things remained to be done, and he wished that the King might not be deceived with false Teachers.

The fifth desire he said he had forgot.

Then he begged that they all would forgive him, if at any time he had said or done evil unadvisedly: and so turned about, and prepared himself for his death.

Jerome spake next, and declared his Faith upon every Article of the Creed; and said that he believed all that was in the Holy Scriptures. He also prayed for the King, and the Prince. And concluded with a very Pathetical Exhortation to mutual love and Charity; that they would propose to themselves the pattern of Christs wonderful Love, through whom only he hoped to be saved; and desired all their Prayers for himself and his Brethren. Then *Gerrard* declared his Faith, and said, That if through ignorance or negligence, he had taught any error, he was sorry for it; and asked God pardon and them, whom he had thereby offended. But he protested, that according to his Learning and Knowledg, he had always set forth the honour of God, and the obedience of the Kings Laws. Then they all prayed for the pardon of their Sins, and constancy and patience in their sufferings: And so they embraced and kissed one another, and then the Executioners tyed them to the Stake, and set fire to them.

Their death did rather encourage than dishearten their followers: who seeing such an extraordinary measure of patience in them, were the more confirmed in their resolutions of suffering for a good conscience,

science, and for his name, who did not forsake his Servants in their cruel Agonies. One difference between their Sall-rings, and the other three who were hanged for asserting the Popes Supremacy, was remarkable; that though the others demeaned themselves towards him with the most uncharitable and spiteful malice that was possible, so that their own Historian says, That their being carried with them to their Execution was bitterer to them than death itself; yet they declared their hearty forgiving of their Enemies, and of *Gardiner* in particular, who was generally looked on as the person that procured their death: which Imputation stuck fast to him, though by a Printed Apology he studied to clear himself of any other concernment in it, than by giving his vote for the Act of their Attaindor.

Now *Bonner* began to shew his nature. Hitherto he had acted another part. For being most extremely desirous of Preterment, he had so complied with *Cromwell* and *Cranmer*, that they had great confidence in him; and he being a blustering and forward man, they thought he might do the Reformation good service, and therefore he was advanced to high by their means. But as soon as ever *Cromwell* fell, the very next day he shewed his Ingratitude, and how nimbly he turned with the Wind. For *Grafton* the Printer, whom *Cromwell* favoured much for his Printing the Bible, and who was by that means very familiar with *Bonner*, meeting him, said, he was very sorry for the news he heard of *Cromwells* being sent to the Tower. *Bonner* answered, It had been good he had been dispatcht long ago. So the other shrunk away, perceiving the change that was in him. And some days after that, *Grafton* being brought before the Council, for some Verses which he was believed to have Printed in commendation of *Cromwell*, *Bonner* informed the Council of what *Grafton* had said to him upon *Cromwells* being Arrested, to make the other Charge seem the more probable. Yet *Audley* the Chancellor was *Graftons* friend, and brought him off. But *Bonner* gave the City of *London* quickly cause to apprehend the utmost severities from him. For many were indicted by his procurement. Yet the King was loth to give too many Instances of Cruelty, in this declination of his Age, and therefore by an order from the *Star-Chamber* they were discharged. But upon what motives I cannot fancy, he pickt out an Instance, which, if the deeper stains of his following life had not dasht all particular spots, had been sufficient to have blemisht him for ever. There was one *Richard Mekins* a Boy not above fifteen years of Age, and both Illiterate and very Ignorant, who had said somewhat against the corporal presence of Christs Body in the Sacrament, and in Commendation of Doctor *Barnes*. Upon this he was Indicted. The words were proved by two Witnesses, and a day was appointed for the Juries to bring in their verdict. The day being come, the Grand Jury was called for, then the Fore-man said, they had found nothing. This put *Bonner* in a fury, and he charged them with Perjury: But they said they could find nothing, for the Witnesses did not agree. The one deposed, That he had said the Sacrament was nothing but a Ceremony: and the other, That it was nothing but a Signification. But *Bonner* still persisted and told them, that he had said, *That Barnes dyed Holy*. But they could not find these words to be against the Sta-

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ture. Upon which *Bonner* cursed, and was in a great rage, and caused them to go aside again: So they being overawed, returned and found the Indictment. Then sat the Jury upon life and death, who found him Guilty: and he was adjudged to be burnt. But when he was brought to the Stake, he was taught to speak much good of *Bonner*, and to condemn all Hereticks, and *Barnes* in particular, saying he had learned Heresie of him. Thus the Boy was made to dye with a lie in his mouth. For *Barnes* held not that opinion of the Sacraments being only a Ceremony or Signification, but was a zealous *Lutheran*: which appeared very signally on many occasions, chiefly in *Lamberts* case. Three others were also burned at *Salisbury* upon the same Statute, one of whom was a Priest. Two also were burned at *Lincoln* in one day. Besides, a great number of persons were brought in trouble, and kept long in Prison upon the Statute of the six Articles. But more blood I find not spilt at this time.

In the end of this year were the new Bishopricks founded. For in *December* was the Abbey of *Westminster* converted into a Bishops See, and a Deanry and twelve Prebends, with the Officers for a Cathedral and a Quire. And in the year following on the 4th. of *August*, the King erected out of the Monastery of *St. Werburgh* at *Chester*, a Bishoprick, a Deanry, and six Prebends. In *September*, out of the Monastery at *St. Peters* at *Glocester* the King endowed a Bishoprick, a Deanry, and six prebendaries. And in the same month, the Abbey of *Peterborough* was converted to a Bishops seat, a Deanry, and six Prebendaries. And to lay this whole matter together, two years after this, the Abbey of *Osney* in *Oxford* was converted into a Bishoprick, a Deanry, and six Prebends. And the Monastery of *St. Austins* in *Bristol* was changed into the same use. There are many other Grants also in the Rolls, both to the Bishops, and Deans, and Chapters, of these Sees. But these Foundations will be better understood, by their Charters: of which, since the Bishoprick of *Westminster* is least known, because long ago suppressed, I have chosen to set down the Charter of that See; which the Reader will find in the Collection: And they running all in the same style, one may serve for the rest. The Substance of the Preamble is, 'That the King being moved by the Grace of God, and intending nothing more than that true Religion, and the sincere worship of God, should not be abolished, but rather restored to the Primitive sincerity, and reformed from these abuses with which the profession and the lives of the Monks had so long and so lamentably corrupted Religion; had, as far as human Infirmary could foresee, designed that the word of God might be sincerely Preached, the Sacraments purely administered, good Order kept up, the Youth well Instructed, and old people relieved, with other publick Alms-deeds. And therefore the King Erected and Endowed these Sees. The day after these several Grants, there followed a Writ to the Arch-Bishop, containing, that the King had appointed such a person to be Bishop of that See, Requiring him to Consecrate and Ordain him in due form. Then the Priorities at most Cathedrals, such as *Canterbury*, *Winchester*, *Duresm*, *Worcester*, *Carlisle*, *Rechester*, and *Ely*, were also converted into Deanries, and Colledges of Prebends, with many other Officers, and

an allowance of Charity to be yearly distributed to the poor.

But as all this came far short of what the King had once intended, so *Crammers* Design was quite disappointed. For he had projected that in every Cathedral there should be provision made for Readers of Divinity, and of *Greek*, and *Hebrew*, and a great number of Students to be both exercised in the daily worship of God, and trained up in Study and Devotion; whom the Bishop might transplant out of this Nursery, into all the parts of his Diocess. And thus every Bishop should have had a Colledge of Clergy-men under his eye, to be preferred according to their merit: he saw great disorders among some Prebendaries, and in a long Letter, the Original of which I have seen, he expressed his regret that these Endowments went in such a Channel. Yet now his Power was not great at Court, and the other party run down all his motions. But these who observed things narrowly, judged that a good mixture of Prebendaries, and of young Clerks bred up about Cathedrals, under the Bishops eye, and the Conduct and Direction of the Dean and Prebendaries, had been one of the greatest Blessings that could have befallen the Church: Which not being sufficiently provided of Houses for the Forming of the minds and manners of those who are to be received into Orders, has since felt the ill effects of it very sensibly. Against this, *Crammer* had projected a Noble Remedy, had not the Popish Party then at Court, who very well apprehended the advantages such Nurseries would have given to the Reformation, born down this Proposition, and turned all the Kings Bounty and Foundations another way.

These new Foundations gave some credit to the Kings proceedings, and made the Suppression of Chanteries and Chappels go on more smoothly. But those of the *Roman* party beyond Sea, censured this, as they had done all the rest of the Kings Actings. They said, it was but a slight Restitution of a small part of the Goods, of which he had robbed the Church. And they complained of the Kings encroaching on the Spiritual Jurisdiction of the Church, by dismembring Diocesses, and removing Churches from one Jurisdiction to another. To this it was answered, that the necessities which their practices put on the King, both to fortifie his Coast and Dominions, to send Money beyond Sea for keeping the War at a distance from himself, and to secure his quiet at home, by easie grants of these Lands, made him that he could not do all that he intended. And for the Division of Diocesses, many things were brought from the *Roman* Law, to shew, That the Division of the Ecclesiastical Jurisdiction, whether of Patriarchs, Primates, Metropolitans, or Bishops, was Regulated by the Emperors; of which the Ancient Councils always approved. And in *England*, when the Bishoprick of *Lincoln* being judged of too great an Extent, the Bishoprick of *Ely* was taken out of it, it was done only by the King, with the consent of his Clergy and Nobles. Pope *Nicolas* indeed officiously intruded himself into that matter, by sending afterwards a Confirmation of that which was done. But that was one of the great Arts of the Papacy, to offer Confirmations of things that were done without the Popes. For these being easily received by them, that thought of nothing more than to give the better countenance to their own Acts, the

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Crammer's
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These Founda-
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By which afterwards founded a Right on these Confirmations. The very receiving of them was pretended to be an acknowledgment of a Right in the Pope. And the matter was so artificially managed, that Princes were noozed into some approbation of such a pretence, before they were aware of it. And then the Authority of the Canon-Law prevailing, Maxims were laid down in it, by which the most tacite and inconsiderate Acts of Princes, were construed to such senses, as still advanced the greatness of the Papal pretensions.

This business of the new Foundations being thus settled the matters of the Church were now put in a method: and the Bishops Book was the standard of Religion. So that whosoever was not agreeable to that, was judged Heretical, whether it leaned to the one side, or the other. But it seems that the King by some secret Order had chained up the party, which was going on in the Execution of the Statute of the six Articles, that they should not proceed capitally.

The State of
the Court at
this time.

Thus matters went this year, and with this, the Series of the History of the Reformation, made by this King, ends: for it was now digested and formed into a Body. What followed was not in a Thread, but now and then some remarkable things were done: sometimes in favour of the one, and sometimes of the other party. For after *Cromwell* fell, the King did not go on so steadily in any thing as he had done formerly. *Cromwell* had an Ascendant over him, which after Cardinal *Wolseys* fall none besides himself ever had. They knew how to manage the Kings uneasie and imperious humor: But now none had such a Power over him. The Duke of *Norfolk* was rich and brave, and made his Court well, but had not so great a Genius; so that the King did rather trust and fear, than esteem him. *Gardiner* was only a Tool, and being of an abject Spirit, was employed, but not at all revered by the King. *Cranmer* retained always his candor and simplicity, and was a great Prelate; but neither a good Courtier, nor a States-man. And the King esteemed him more for his vertues, than for his dexterity and cunning in business. So that now the King was left wholly to himself; and being extream humorous and impatient, there were more errors committed in the last years of his Government, than had been for his whole Reign before. *France* forsook him, *Scotland* made War upon him, which might have been fatal to him, if their King had not died in the beginning of it, leaving an Infant Princess, but a few days old, behind him. And though the Emperor made peace with him, yet it was but an hollow agreement. Of all which I shall give but slender hints, in the rest of this Book; and rather open some few particulars, than pursue a Continued Narration, since the matter of my Work fails me.

The Book in
which is set up
in the Church-
Collect.
2. Cor. 1. 14.

In *May* the 33d year of the Kings Reign, a new Impression of the Bible was finished, and the King by Proclamation, 'Required all Curates and Parishioners of every Town and Parish, to provide themselves a Copy of it before All-Hallowtide: under the penalty of forfeiting forty Shillings a month, after that, till they had done. He declared that he set it forth, to the end that his people might by Reading it, perceive the Power, Wisdom, and Goodness of God: Observe his Commandments, obey the Laws, and their Prince, and
'live

live in Godly Charity among themselves. But that the King did not thereby intend that his Subjects should presume to expound, or take arguments from Scripture; nor disturb Divine Service, by reading it, when Mass was Celebrating: but should read it meekly, humbly, and reverently, for their Instruction, Edification, and Amendment. There was also care taken so to Regulate the Prices of the Bibles, that there should be no exacting on the Subjects in the Sale of them. And *Bonner* seeing the Kings mind was set on this, ordered six of these great Bibles to be set up in several places of *St. Pauls*: that all persons who could read, might at all times have free access to them. And upon the Pillars to which these Bibles were chained, an Exhortation was set up, admonishing all that came thither to read; That they should lay aside vain-glory, hypocrisy, and all other corrupt affections, and bring with them, Discretion, good Intentions, Charity, Reverence, and a quiet behaviour: for the Edification of their own Souls; but not to draw multitudes about them, nor to make Expositions of what they read, nor to read aloud, nor make noise in time of Divine Service, nor enter into Disputes concerning it. But people came generally to hear the Scriptures read, and such as could read, and had clear voices, came often thither with great Crowds about them. And many set their Children to School, that they might carry them with them to *St. Pauls*, and hear them read the Scriptures. Nor could the people be hindered from entering into disputes about some places: for who could hear the words of the Institution of the Sacrament, *Drink ye all of it*, or *St. Pauls* Discourse against worship in an unknown Tongue, and not from thence be led to consider, that the people were deprived of the Cup, which by Christs express Command was to be drank by all; and that they were kept in a worship, to which the unlearned could not say, *Amen*, since they understood not what was said, either in the Collects or Hymns? So the King had many Complaints brought him, of the Abuses that were said to have risen from the Liberty given the people to read the Scriptures. Upon which, *Bonner*, no doubt having obtained the Kings leave, set up a new Advertisement; in which he complained of these Abuses, in the reading the Bible: for which he threatened the people, that he would remove these Bibles out of the Church, if they continued as they did, to abuse so high a favour. Yet these Complaints produced no further severity at this time. But by them the Popish party afterwards obtained what they desired. This Summer the King turned the Monastery of *Burton* upon *Trent*, into a Collegiat Church for a Dean and four Prebends: and the Monastery of *Thornton* in *Lincolnshire* into another, for a Dean and four Prebends. In this year *Cranmer* took it into Consideration, to what excess the Tables of the Bishops had risen, whereby those Revenues that ought to have been applied to better purposes, were wasted on great Entertainment which though they passed under the decent name of Hospitality, yet were in themselves both too high and expensive, and proved great hindrances to Church-mens Charity, in more necessary and profitable Instances. He therefore set out an Order, for Regulating that Expence: by which, an Arch-Bishops Table was not to exceed six dishes of meat, and four of * Banquet; a Bishops, five dishes of meat, and three

134

Coll. 3.
Numb. 25.1541.
Antiq. Brit.
in Reg. Poib.A Rule about
Church-mens
house-keeping.* *Dallan*

Table of Banquet; a Deans or Arch-Deacons Table was not to exceed six dishes, and two of Banquet; and other Clergy-men might be served only with two dishes. But he that gives us the account of this, laments that this Regulation took no effect. And complains that the people expecting generally such splendid House-keeping from the Dignified Clergy, and not considering how short their Revenues are, of what they were anciently: they out of a weak Compliance with the Multitude have disabled themselves of keeping Hospitality, as our Saviour ordered it, not for the Rich, but the Poor; not to mention the other ill effects that follow too sumptuous a Table.

In the end of this year, the Tragical fall of the Queen put a stop to all other proceedings. The King had invited his Nephew the King of *Scotland*, to meet him at *Tork*, who was resolved to come thither. The King intended to gain upon him all he could, and to engage him to follow the Copy he had set him, in Extirpating the Popes Supremacy, and Suppressing Abbeys, and to establish a firm agreement in all other things. The Clergy of *Scotland* feared the ill effects of that Interview, especially their King being a Prince of most extraordinary parts, who, had he not blemished his Government with being so extremely addicted to his pleasures, was the Greatest Prince that Nation had for several Ages. He was a great Patron of Learning, and Executor of Justice: he used in Person and *Incognito*, to go over his Kingdom, and see how Justice was every where done. He had no very good opinion of the Religious Orders, and had encouraged *Buckinam* to write a severe and witty Libel against the *Franciscan* Friars. So that they were very apprehensive that he might have been wrought on by his Uncle. Therefore they used all their endeavours to divert his Journey. But the *French* King, that had him fast engaged to his Interests, falling then off from the King, wrought more on him. So instead of meeting the King at *Tork*, where magnificent preparations were made for his Reception, he sent his Excuse; which provoked his Uncle, and gave occasion to a breach that followed not long after.

An account
of the state of
Scotland.

But here I shall crave the Readers leave to give a full representation of the state of Religion at this time in *Scotland*, and of the footing the Reformation had got there: Its neighbourhood to *England*, and the union of these Kingdoms, first in the same Religion, and since under the same Princes, together with the intercourse that was both in this and the next Reign, between these Nations, seem not only to justify this Digression, but rather challenge it as a part of the History, without which it should be defective. And it may be the rather expected from one, who had his Birth and Education in that Kingdom.

The begin-
nings of Learn-
ing there.

The Correspondence between that Crown and *France* was the cause that what Learning they had, came from *Paris*: where our Kings generally kept some Schollars, and from that great Nursery they were brought over, and set in the Universities of *Scotland* to propagate Learning there. From the year 1412, in which *Wardlaw* Arch-Bishop of *St. Andrews* first founded that University, Learning had made such a progress, that more Colledges were soon after founded in that City. Universities were also founded both at *Glasgow*, and *Aberdeen*, which

which have since furnished that Nation with many eminent Scholars in all professions. But at the time that Learning came into *Scotland*, the knowledge of true Religion also followed it: and in that same Arch-Bishops time, one *John Resby*, an *English* man, a follower of *Wickliff's* Opinions, was charged with Heresie. Forty Articles were objected to him, of which two are only mentioned. The one was, that *The Pope is not Christs Vicar*. The other was, that *he was not to be esteemed a Pope, if he was a man of wicked life*. For maintaining these, he was burnt *Anno 1407*. Twenty four years after that, one *Paul Crawley* came out of *Germany*, and being a *Bobemian* and an *Hussite*, was infusing his Doctrine into some at *St. Andrews*, which being discovered, he was judged an obstinate Heretick, and burnt there, *Anno 1432*. And to encourage people to prosecute such persons, *Pozo*, who had discovered him, was rewarded with the Abbey of *Melrofs* soon after.

1541.

And of the Reformation.

Arch Bishop S. Andrew.

Lefly.

It does not appear that those Doctrines, which were called *Lollardies* in *England*, had gained many followers in *Scotland*, till near the end of that Century. But then it was found that they were much spread over the Western parts: which being in the neighbourhood of *England*, those who were persecuted there, might perhaps fly into *Scotland*, and spread their Doctrine in that Kingdom. Several persons of Quality were then charged with these Articles, and brought to the Arch-Bishops of *Glasgows* Courts. But they answered him with such confidence, that he thought fit to discharge them; with an admonition to take heed of new Doctrines, and to content themselves with the Faith of the Church.

Sposwood.

At this time the Clergy in *Scotland* were both very ignorant and dissolute in their manners. The Secular Clergy minded nothing but their Tithes, and did either hire some Friars to Preach, or some poor Priests to sing Masses to them at their Churches. The Abbots had possessed themselves of the best seats, and the greatest wealth of the Nation: and by a profuse Superstition, almost the one half of the Kingdom fell into the hands of the Churchmen. The Bishops looked more after the affairs of the State, than the concerns of the Church; and were resolved to maintain by their cruelty, what their Predecessors had acquired by fraud and impostures. And as *Lefly* himself confesses, there was no pains taken to instruct the people in the principles of Religion; nor were the Children at all Catechised, but left in ignorance: and the ill lives of the Clergy, who were both covetous and lewd, disposed the people to favour those that preached for a Reformation. The first that suffered in this Age was *Patrick Hamilton*, a person of very noble blood: his Father was Brother to the Earl of *Arran*, and his Mother Sister to the Duke of *Albany*; so nearly was he on both sides related to the King. He was provided of the Abbey of *Fern* in his youth; and being designed for greater preferments, he was sent to travel: but as he went thorough *Germany*, he contracted a friendship with *Luther*, *Melancton*, and others of their Persuasion; by whose means he was instructed in the points about which they differed from the Church of *Rome*. He returned to *Scotland*, that he might communicate that knowledge to others with which himself was so happily enlightned. And little considering, either the hindrance of his further Preferment, or the other dangers that might be in his way,

The Clergy were torn in rent and cruel.

Patrick Hamilton's sufferings.

way,

way, he spared not to lay open the Corruptions of the *Roman* Church, and to shew the Errors that had crept into the Christian Religion. He was a man both of great learning, and of a sweet and charming conversation, and came to be followed and esteemed by all sorts of people.

The Clergy being enraged at this, invited him to *St. Andrews*, that there might be Conferences held with him, about those points which he condemned. And one Friar *Campbel*, Prior of the *Dominicans*, who had the reputation of a Learned man, was appointed to treat with him. They had many Conferences together, and the Prior seemed to be convinced in most points; and acknowledged there were many things in the Church that required Reformation. But all this while he was betraying him; So that when the Abbot looked for no such thing, he was in the night time made Prisoner, and carried to the Arch-Bishops Castle. There several Articles were objected to him, all out Original Sin, Free-will, Justification, Good Works, Priestly Absolution, Auricular Confession, Purgatory, and the Popes being Antichrist. Some of these he positively adhered to, the others he thought were disputable points; yet he said he would not condemn them, except he saw better reasons than any he had yet heard. The matter was referred to twelve Divines of the University, of whom Friar *Campzel* was one. And within a day or two they censured all his Tenets as Heretical, and contrary to the Faith of the Church. On the first of *March* Judgment was given upon him, by *Beaton* Arch-Bishop of *St. Andrews*, with whom sat the Arch-Bishop of *Glasgow*, the Bishop of *Dunkeld*, *Briehen* and *Dunblan*, five *Abbots*, and many of the inferior Clergy. They also made the whole University, old and young, sign it. He was declared an obstinate Heretick, and delivered to the Secular Power.

The King had at that time gone a Pilgrimage to *Ross*, and the Clergy fearing lest nearness of blood, with the Intercessions which might be made for him, should snatch this prey out of their hands, proceeded that same day to his Execution. So in the afternoon he was brought to the Stake before *St. Salvators* Colledge. He stripped himself of his Garments, and gave them to his man; and said, *he had no more to leave him, but the example of his death. That he prayed him to keep in mind. For though it was bitter and painful in mans Judgment, yet it was the entrance to Everlasting life, which none could inherit that denied Christ before such a Congregation.* Then was he tied to a Stake, and a great deal of fewel was heaped about him: which he seemed not to fear, but continued lifting up his eyes to Heaven, and recommending his Soul to God. When the train of Powder was kindled, it did not take hold of the Fewel, but only scorched his hand, and the side of his face. This occasioned some delay, till more Powder was brought from the Castle; during which time the Friars were very troublesome, and called to him to turn, and pray to our Lady, and say *Salve Regina*. None was more officious than Friar *Campbel*. The Abbot wished him often to let him alone, and give him no more trouble. But the Friar continuing to importune him; he said to him, *Wicked man, thou knowest that I am not an Heretick, and that it is the truth of God for which I now suffer. So much thou didst confess to me in private: and there-*

thereupon I appeal thee to answer before the Judgment Seat of Christ. By this time more powder was brought and the fire was kindled. He cried out with a loud voice, *How long, O Lord, shall darkness oppress this Realm? how long wilt thou suffer this Tyranny of Men?* And died repeating these words, *Lord Jesus receive my Spirit.* The patience and constancy he expressed in his sufferings, made the Spectators generally conclude that he was a true Martyr of Christ: in which they were the more confirmed, by Frier *Campbells* falling into great despair soon after, who from that turned frantic, and died within a year.

On this I have insisted the more fully, because it was indeed the beginning of the Reformation in *Scotland*; and raised there an humour of inquiring into points of Religion, which did always prove fatal to the Church of *Rome*. In the University it fell many were wrought on, and particulary one *Seaton* a Dominican Frier who was the Kings Confessor. He being appointed to preach the next Lent at St. *Andrews*, insisted much on these points: 'That the Law of God was the 'only Rule of Righteousness, that Sin was only committed when 'Gods Law was violated, that no man could satisfie for Sin, and that 'pardon was to be obtained by unleigned repentance and true faith. But he never mentioned Purgatory, Pilgrimages, Merits nor prayers to Saints; which used to be the Subjects on which the Friers insisted most on these occasions. Being gone from St. *Andrews*, he heard that another Frier of his own Order had refuted these Doctrines. So he returned, and confirmed them in another Sermon; in which he also made some reflections on Bishops that were not *Teachers*, calling them *Dumb-Dogs*. For this he was carried before the Arch-Bishop; but he defended himself, saying that he had only in St. *Pauls* words said a *Bishop should teach*, and in *Esaias* words, that such as did not teach were *Dumb-Dogs*: but having said this in the general, he did not apply it to any Bishop in particular. The Arch-Bishop was vexed at this answer, yet resolved to let him alone till he should be brought into disgrace with the King. And that was soon done, for the King being a licentious Prince, and Frier *Seaton* having often reprov'd him boldly for it, he grew weary of him. The Clergy perceiving this, were resolved to fall upon him. So he withdrew to *Berwick*, but wrote to the King, that if he would hear him make his defence, he would return and justifie all that he had taught. He taxed the cruelty of the Clergy, and desired the King would restrain their Tyranny, and consider that he was obliged to protect his Subjects from their severity and malice. But receiving no satisfactory answer, he lived in *England*, where he was entertain'd by the Duke of *Suffolk* as his Chaplain. Not long after this on *Forrest*, a simple *Benedictin* Monk was accused for having said that *Patrick Hamilton had died a Martyr*: yet since there was no sufficient proof to convict him; a Frier one *Walter Laigne* was sent to confess him to whom in Confession he acknowledged, he thought *Hamilton* was a good man, and that the Articles for which he was condemned, might be defended. This being revealed by the Frier, was taken for good evidence. So the poor man was condemned to be burnt as an Heretick. As he was led out to his Execution, he said, *Fie on falshood, fie on Friers, revvellers of Confession; Let never man*

1541.

The Kings
Confessor fa-
vours the Re-
formation.

Forrest's
accusation.

1531.

mult them after me: they are despisers of God, and deceivers of men. When they were considering in what place to burn him, a simple man that attended the Arch-bishop, advised to burn him in some low Cellar; for said he, *the smock of Mr. Patrick Hamilton has infected all those on whom it flows.*

Soon after this, Abbot *Hamiltons* Brother and Sister were brought into the Bishops Courts: but the King, who favoured this Brother, perswaded him to absent himself. His Sister and six others being brought before the Bishop of *Refs*, who was deputed by the Arch-Bishop to proceed against them, the King himself dealt with the Woman to a fine, which she and the other six did. Two others were more resolute, The one was *Normand Gowrlay*, who was charged with denying the Popes Authority in *Scotland*, and saying there was no Purgatory: The other was *David Straiton*. He was charged with the same Opinions. They also alledged that he had denied that Tithes were due to Church-men: and that when the Vicar came to take the Tith out of some Fish-bots that belonged to him, he alledged the Tith was to be taken where the stock grew, and therefore ordered the tenth fish be cast into the Sea, and bade the Vicar to seek them there. They were both judged obstinate Hereticks, and burnt at one Stake the 27th of *August*, 1534. Upon this persecution some others who were cited to appear fled into *England*. Those were *Alexander Aleiss*, *John Fife*, *John Mackbee*, and one *Mackdowgall*. The first of these was received by *Cromwel* into his Family, and grew into great favour with King *Henry*, and was commonly called his Scholar; of whom see what was said Page 214. But after *Cromwels* death, he took *Fife* with him, and they went into *Saxony*, and were both Professors in *Leipsick*. *Mackbee* was at first entertained by *Shaxton* Bishop of *Salisbury*; but he went afterwards into *Denmark*, where he was known by the name of Doctor *Micabeus*, and was Chaplain to King *Christian* the second.

But all these violent proceedings were not effectual enough to quench that light which was then shining there. Many by searching the Scriptures came to the knowledg of the Truth: and the noise of what was then doing in *England*, awakned others to make further enquiries into matters of Religion. Pope *Clement* the 7th apprehending that King *Henry* might prevail on his Nephew to follow his example, wrote Letters full of earnest exhortations to him to continue in the Catholick Faith. Upon which King *James* called a Parliament, and there in the presence of the Popes Nuncio, declared his zeal for that Faith and the Apostolick See. The Parliament also concurred with him in it; and made acts against Hereticks, and for maintaining the Popes authority. That same Pope did afterwards send to desire him to assist him in making war against the King of *England*; for he was resolved to divide that Kingdom among those who would assist him in driving out King *Henry*. But the firm peace at that time between the King of *England* and the *French* King, kept him quiet from any trouble, which otherwise the King of *Scotland* might have given him. Yet King *Henry* sent the Bishop of *St. Davids*, with the Duke of *Norfolks* Brother, Lord *William Howard* to him, so unexpectedly, that they came to him at *Sterlin* before he had heard of their
being

Another
1531.The progress
of the Reformation.

1531.

being sent. The Bishop brought with him some of the Books that had been writ for the justifying King *Henry's* proceeding; and desired that King would impartially examine them. But he put them into the hands of some about him that were addicted to the interests of *Rome*, who without ever reading them, told him they were full of pestilent Doctrine and Heresie.

The secret business they came for, was, to perswade that King to concur with his Uncle, and to agree an Interview between them: and they offered him in their Masters name the Lady *Mary* in Marriage and that he should be made Duke of *York*, and * Lord Lieutenant of all *England*. But the Clergy diverted him from it, and perswaded him rather to go on in his design of a match with *France*. And their Councils did so prevail, that he resolved to go in person, and fetch a Queen from thence. On the first of *January* 1537. he was married to *Magdalen*, daughter to *Francis* the First. But she being then gone far in a Consumption, died soon after he had brought her home, on the 2^dth of *May*. She was much lamented by all persons, the Clergy only excepted: for she had been bred in the Queen of *Navarres* Court, and so they apprehended she might incline the King to a Reformation. But he had seen another Lady in *France*, *Mary* of *Guise*, whom he then liked so well; that after his Queens death, he sent Cardinal *Beaton* into *France* to treat for a match with her. This gave the Clergy as much joy as the former marriage had raised fear; for no Family in *Christendom* was more devoted to the interests of the Papacy than that was. And now the King though he had freed thoughts himself, yet was so engaged to the pretended old Religion, that he became a violent persecutor of all who differed from it.

The King grew very expensive, he indulged himself much in his pleasures; he built four noble Palaces, which considering that Kingdom and that Age, were very extraordinary Buildings; he had also many natural Children, All which things concurred to make him very desirous of Money. There were two different parties in the Court. The Nobility on the one hand represented to him, the great wealth that the Abbots had gathered; and that if he would do as his Uncle had done, he would thereby raise his Revenue to the triple of what it was, and provide plentifully for his Children. The Clergy on the other hand assured him, that if he would set up a strict inquisition of Hereticks, he would discover so many men of Estates that were guilty, that by their Forfeitures he might raise about an hundred thousand Crowns a year: And for his Children, the easiest way of providing for them, was to give them good Abbies and Priors. This they thought would engage both the King and his Sons to maintain their Rights more steadily, if their own Interests were interwoven with them. they also perswaded the King that if he maintained the established Religion, it would give him a good interest in *England*, and make him be set up by forreign Princes as the head of the League, which the Pope and the Emperor were then projecting against King *Henry*. These Counsels being seconded by his Queen, who was a wise and good Lady, but wonderfully zealous for the Papacy, did so prevail with him, that as he made four of his Children Abbots of Priors, so he gave way to the persecuting humor of

1541.

Lect. 10.

* Reign An-
glic Vicarius.The King
wholly guided
by the Clergy.

1541.

his Priests: and give Sir *James Hamilton* (a natural Brother of the Earl of *Arrans*, in whom the Clergy put much confidence, a Commission to proceed against all that were suspected of Heresie. In the year 1539. many were cited to appear before a meeting of the Bishops at *Edinburgh*. Of those, nine abjured, many were banished and five were burnt. *Forrester*, a Gentleman, *Simpson*, a Secular Priest; *Hillore*, and *Beverage*, two Friars; and *Forrest*, a Canon Regular; were burnt on the *Castle-hill* of *Edinburgh*. The last of these was a zealous constant Preacher, which was a rare thing in those days. His Diocesan, the Bishop of *Dunkeld* sent for him, and rebuked him for it; and bid him, *When he found a good Epistle, or good Gospel, that made for the liberties of the Holy Church, to preach on that, and let the rest alone.* The good man answered; *he had read both the Old Testament, and the New, and never found an ill Epistle, or ill Gospel in any of them.* The Bishop replied, *that he thanked God he had lived well these many years, and never knew either the Old or New: he contented himself with his Portwise, and his Pontifical; and if the other would trouble himself with these fantasies, he would repent it when he could not help it.* *Forrest* said, *He was resolved to do what he conceived was his duty, whatever might be the danger of it.* By this it appears how deliberately the Clergy at that time delivered themselves up to Ignorance and Superstition.

Two other
Martyrs.

In the same year *Russel*, a *Franciscan* Frier, and one *Kennedy*, a young man of 18 years of age, were brought before the Arch-Bishop of *Glasgow*. That Bishop was a learned and moderate man, and was much against these cruel proceedings: he was also in great credit with the King, having been his Tutor. Yet he was forced by the threatnings of his Brethren, to go on with the persecution. So those two, *Russel*, and *Kennedy*, being brought before him, *Kennedy*, that was young and fearful, had resolved to submit and abjure. But being brought to the Bar, and encouraged by *Russel's* discourses, he felt so high a measure of courage and joy in his heart, that he fell down on his knees, and broke forth in these words; 'Wonderful, O God, is thy love and mercy towards me a miserable wretch: for now, when I would have denied thee, and thy Son my Saviour, thou hast by thine own hand pulled me back from the bottom of Hell, and given me most Heavenly comfort, which hath removed the ungodly fear that before oppressed my mind. Now I despise death, do what you please, I thank God I am ready. There followed a long dispute between the Frier and the Divines that sat with the Arch-Bishop: but when he perceived they would hear nothing, and answered him only with revilings and jeers, he gave it over and concluded in these words; This is your hour and power of darkness: now you sit as Judges, and we stand wrongfully condemned; but the day cometh which will shew our innocence, and you shall see your own blindness to your everlasting confusion; Go on, and fulfil the measure of your iniquity. This put the Arch-Bishop in great confusion, so that he said to those about him, that these rigorous executions did hurt the cause of the Church more than could well be thought of; and he declared that his opinion was, that their lives should be spared, and some other course taken with them. But those that sat with him said, if he took a course different from what the other Prelates had taken, he was not the Churches friend.

friend. This, with other threatening expressions, prevailed so far on his fears, that he gave Judgment. So they were burnt; but at their death they expressed so much constancy and joy, that the people were much wrought on by their behaviour. *Ruffel* encouraged *Kennedy*, his partner in sufferings, in these words: 'Fear not, Brother, for he is more mighty that is in us, than he that is in the world; the pain which we shall suffer is short, and light; but our joy and consolation shall never have an end. Death cannot destroy us, for it is destroyed already by him, for whose sake we suffer. Therefore let us strive to enter in by the same strait way, which our Saviour hath taken before us. With the blood of such Martyrs was the field of that Church sown, which did quickly rise up in a plentiful harvest.

Among those that were at this time in hazard, *George Buchanan* was one. The Clergy were resolved to be revenged on him for the sharpness of the Poems he had written against them. And the King had so absolutely left all men to their mercy, that he had died with the rest, if he had not made his escape out of Prison: Then he went beyond Sea, and lived 20 years in that Exile, and was forced to teach a School most part of the time; yet the greatness of his mind was not oppressed with that mean employment. In his writings there appears, not only all the beauty and graces of the Latine Tongue, but a vigor of mind and quickness of thought, far beyond *Bembo*, or the other *Italians*, who at that time affected to revive the purity of the *Roman* Style. It was but a feeble imitation of *Tully* in them; but his stile is so natural and nervous; and his reflections on things are so solid, (besides his immortal Poems, in which he shews how well he could imitate all the *Roman* Poets, in their several ways of writing, that he who compares them, will be often tempted to prefer the Copy to the Original,) that he is justly reckoned the greatest and best of our modern Authors. This was the state of affairs at this time in *Scotland*. And so I shall leave this digression, on which if I have stayed too long, my kindness to my native Countrey must be my excuse; and now I return to the affairs of *England*.

The King went his progress with his fair and beloved Queen, and when he came to *York*, he issued out a Proclamation, 'That all who had been aggrieved for want of Justice, by any whom he had formerly employed, should come to him, and his Council for redress. This was done to cast all past miscarriages on *Cromwel*, and to put the people in hopes of better times. But upon his return to *London*, he met with a new affliction. He was so much taken with his Queen, that on All-Saints day, when he received the Sacrament, he openly gave God thanks for the good life he led, and trusted still to lead with her: and desired his Ghostly Father to joyn with him in the same Thanksgiving to God. But this joy lasted not long: for the next day, the Arch-Bishop of *Canterbury* came to him, and gave him a doleful account of the Queens ill Life, as it had been brought him by one *John Lassels*: Who, when the King was in his Progress, had told him that his Sister, who had been an old Servant. of the Duke of *Norfolks*, under whose care the Queen was brought up, said to him, that the Queen was lewd, and that one *Francis Deirham* had enjoyed her often; as also one *Munock*; with other foul circumstances, not to be fit related. The Arch-Bishop communicated it to the Lord Chancellor, and the other Privy

1541.

Privy Councillors that were at *London*. They agreed, that the Arch-Bishop should open it to the King. But he not knowing how to do it in Discourse, set it down in writing, and put it in the Kings hands. When the King read it, he seemed much perplexed; but loved the Queen so tenderly, that he looked on it as a Forgery. And now the Arch-Bishop was in extream danger, for if full evidence had not been brought, it had been certainly turned on him to his ruine. The King imparted it to some other Councillors, and told them, that he could not believe it, yet he would try it out, but with all possible secrecy. So the Lord Privy-Seal was sent to *London*, to examine *Lassels*, who stood to what he had informed. Then he sent the same Lord into *Suffex*, where *Lassels* Siller lived, to try if she would justify what her Brother had reported in her name. And she owning it, he ordered *Deirham* and *Blannack* to be arrested upon some other pretences; But they being examined, not only confessed what was informed, but revealed some other circumstances that shewed the Queen had laid aside all sense of Modesty, as well as the fear of a Discovery; three several women having been witnesses to these her lewd practices. The report of that struck the King into a most profound Pensiveness, and he burst out into tears, and lamented his misfortune. The Arch-Bishop of *Canterbury* and some other Counsellors, were sent to examine the Queen. She at first denied every thing, but when she perceived it was already known, she confessed all, and set it under her hand. There were also evident presumptions that she had intended to continue that Course of Life for: as she had got *Deirham* into her service, so she had brought one of the Women, who had been formerly privy to their familiarities, to serve about her Bed-chamber. One *Culpeper* was also charged upon vehement suspicion: For when the King was at *Lincoln*, by the Lady *Rockfords* means, he was brought into the Queens Chamber at 11 a clock in the night, and stayed there till four the next morning. The Queen also gave him a Gold Chain, and a rich Cap. He being examined confessed the Crime; for which, both *Deirham*, and he suffered. Others were also Endited of misprision of Treason, and condemned to perpetual Imprisonment. But this occasioned a new Parliament to be Summoned.

And confessed by her
and others.

1542.

On the 16th of *January* the Parliament met: to which, the Bishops of *Westminster*, *Chester*, *Peterborough*, and *Glocester*, had their Writs. The Lord *Cromwel* also had his Writ, though I do not find by any Record that he was restored in Blood. On the 28th of *January*, the Lord Chancellor moved the House of Lords, to consider the case the King was in, by the Queens ill carriage: and that there might be no ground of suspicion or complaint, he proposed that some of their number should be sent to examine the Queen. Whereupon the Arch-Bishop of *Canterbury*, the Duke of *Suffolk*, the Earl of *Southampton* and the Bishop of *Westminster*, were sent to her. How much She Confessed to them, is not very clear, neither by the Journal, nor the Act of Parliament; which only says, that she confessed, without mentioning the particulars. Upon this, the processes of those that had been formerly attained, being also brought as an Evidence, the Act passed in both Houses, In it they Petitioned the King,

A new Parliament called.

‘ *First*, Not to be troubled at the matter, since that might be a mean to shorten his Life.

‘ *Secondly*, To pardon every thing that had been spoken against the Queen.

‘ *Thirdly*, That the Queen and her Complices might be attainted of High Treason, for her taking *Deirbant* into her service; and another Woman into her Chamber, who had known their former ill Life; by which it appeared what she intended to do: and then admitting *Culpeper*, to be so long with Her, in a vile place so many hours in the night. therefore it is desired, that she and they, with the Bawd, the Lady *Rockford*, may be Attainted of Treason; and that the Queen and the Lady *Rockford* should suffer the pains of Death.

‘ *Fourthly*, That the King would not trouble himself to give his assent to this Act in his own person, but grant it by his Letters Patents under his hand and Great Seal.

‘ *Fifthly*, That the Dutchess Dowager of *Norfolk*, Countess of *Bridgewater*, the Lord *William Howard* and his Lady, the four other men, and five women, who were already Attainted by the Course of Common Law, (except the Dutchess of *Norfolk*, and the Countess of *Bridgewater*,) that knew the Queens vicious Life, and had concealed it, should be all Attainted of Misprision of Treason.

‘ It was also Enacted, that whosoever knew any thing of the Incontinence of the Queen, (for the time being,) should reveal it with all possible speed under the pains of Treason. And that if the King or his Successors should intend to marry any Woman, whom they took to be a pure and clean Maid; if she, not being so, did not declare the same to the King, it should be High Treason; and all who knew it, and did not reveal it, were guilty of Misprision of Treason. And if the Queen, or the Princes Wife, should procure any by Messages, or words, to know her carnally; or any other by Messages or words should sollicite them; they, their Councillors, and Attorneys, are to be adjudged high Traitors.

This Act being assented to by the Kings Letters Patents, the Queen, and the Lady *Rockford*. were beheaded on *Tower-Hill* the 12th of *Feburary*. The Queen confessed the miscarriages of her former life, before the King married her. But stood absolutely to her denial, as to any thing after that: and protested to *Dr. White* afterwards Bishop of *Winchester*, That she took God and his Angels to be her Witnesses, upon the Salvation of her Soul, that she was guiltless of that Act of defiling her Sovereigns bed, for which she was condemned. Yet the Lasciviousness of her former Life, made people incline to believe any ill thing that could be reported of her. But for the Lady *Rockford*, every body observed Gods Justice on her; who had the chief hand, both in Queen *Anne Boleyns*, and her own Husbands death: and it now appearing so evidently what sort of Woman she was, it tended much to raise their Reputations again, in whose Fall, her spite, and other Artifices had so great a hand. She had been a Lady of the Bed-Chamber to the last four Queens: But now it was found how unworthy she was of that Trust.

15.42.

The Act about the Queen.

Censures past upon it.

It was thought extream cruelty to be so severe to the Queens kin-
 dom, for not discovering her former ill life. Since the making such a
 discovery had been inconsistent with the Rules of Justice or Decency.
 The old Dutches of *Norfolk*, being her Grandmother, had bred her of
 a child: and it was said, for her to have gone, and told the King.
 That she was a Whore, when he intended to marry her, as it was an
 unheard-of thing, so the not-doing of it could not have drawn so se-
 vere a punishment, from any but a Prince of that Kings temper. But the
 King pardoned her, and most of the rest; tho some continued in Pri-
 son after the rest were discharged.

But for the other part of this Act, obliging a Woman to reveal her
 own former Incontinence; if the King intended to marry her, (which
 by a mistake the Lord *Herbert* sayes was passed in another Act, tak-
 ing it from *Hall*, and not looking into the Record: It was thought a
 piece of grievous Tyranny; since if a King, especially one of so imperious
 a temper, as this was, should design such an honour to any of his
 Subjects, who had sinned in their former life; they must either de-
 tame themselves, by publishing so disgraceful a secret, or run the ha-
 zard of being afterwards attainted of Treason. Upon this, those that
 took an indiscreet liberty to rally that Sex unjustly and severely, said
 the King could induce none that was reputed a Maid to Marry him:
 so that not so much choice, as necessity, put him on Marrying a Wi-
 dow about two years after this. But this part of the Act was alter-
 wards repealed in the first Parliament of King *Edward* the 6th.

There passed another Act in this Parliament, that made way for the
 dissolution of Colledges, Hospitals, and other Foundations of that na-
 ture. The Courtiers had been practising with the Presidents and Go-
 vernors of some of these, to make Resignations of them to the King;
 which were conceived in the same stile that most of the surrenders of
 Monasteries did run in. Eight of these were all really procured, which
 are enrolled. But they could not make any great progress, because
 it was provided by the Local Statutes of most of them, that no Pre-
 sident, or any other Fellows could make any such Deed, without the
 Consent of all the Fellows in the House; and this could not be so easi-
 ly obtained. Therefore all such Statutes were annulled, and none
 were any more to be sworn to the observation of them.

In the Convocation that sat at that time, which as was formerly
 observed, *Fuller* mistakes for the Convocation in the 31st year of this
 King; the Translation of the Bible was brought under examination,
 and many of the Bishops were appointed to peruse it. For it seems
 complaints were brought against it. It was certainly the greatest eye-
 fore of the Popish party: and that which they knew would most effe-
 ctually beat down all their projects. But there was no opposing it di-
 rectly, for the King was fully resolved to go through with it. There-
 fore the way they took, was once to load the Translation then set out,
 with as many faults as they could; and so to get it first condemned,
 and then to promise a new one: in the making and publishing of
 which, it would be easie to breed many delays. But *Gardiner* had
 another singular conceit: He fancied there were many words in the
 New Testament, of such Majesty, that they were not to be Transla-
 ted; but must stand in the English Bible as they were in the Latin.

A hundred

At
 the dissolution of

The Kings
 decision to re-
 peal the Eng-
 lish Bible.

A hundred of these he put into a Writing, which was read in Convocation. His design in this was visible; That if a Translation must be made, it should be so daubed all through with *Latin* words, that the people should not understand it much the better for its being in *English*. A taste of this the Reader may have by the first twenty of them; *Ecclesia, Penitentia, Pontifex, Ancilla, Contritus, Oloransta, Justitia, Justificatio, Idiota, Elementa, Baptizare, Martyr, Adorare, Sandalium, Simplex, Tetrarcha, Sacramentum, Simulachrum, Gloria*. The design he had of keeping some of these, particularly the last five one, is plain enough; that the People might not discover that visible opposition, which was between the Scriptures, and the *Roman* Church in the matter of Images. This could not be better palliated, than by disguising these places, with words that the People understood not. How this was received *Fuller* has not told us. But it seems *Cramer* found, that the Bishops were resolved, either to condemn the Translation of the Bible, or to proceed so slowly in it, that it should come to nothing. Therefore he moved the King to refer the perusing of it to the two Universities. The Bishops took this very ill, when *Cramer* intimated it to them in the Kings name; and objected that the Learning of the Universities was much decayed of late, and that the two Houses of Convocation were the more proper Judges of that, where the Learning of the Land was chiefly gathered together. But the Arch-Bishop said he would stick close to the Kings pleasure, and that the Universities should examine it. Upon which, all the Bishops of his Province, except *Ely* and *St. Davids*, protested against it; and soon after the Convocation was dissolved.

Not long after this, I find, *Bonner* made some Injunctions for his Clergy; which have a strain in them, so far different from the rest of his Life, that it's more probable they were drawn by another Pen, and imposed on *Bonner* by an Order from the King. They were set out in the 34th year of the Kings Reign; but the time of the year is not express. The Reader will find them in the Collection at their full length. The Substance of them is,

Bonnors Injunctions.

Coll. Numb. 26.

- ' *First*, That all should observe the Kings Injunctions.
- ' *Secondly*, That every Clergy-man should read and study a Chapter of the Bible every day, with the exposition of the Gloss, or some approved Doctor; which having once studied, they should retain it in their memories, and be ready to give an account of it, to him, or any whom he should appoint.
- ' *Thirdly*, That they should study the Book set forth by the Bishops, of the Institution of a Christian man.
- ' *Fourthly*, That such as did not reside in their Benefices, should bring their Curates to him, or his Officers, to be tried.
- ' *Fifthly*, That they should often exhort their Parishioners to make no private contracts of Marriage.
- ' *Sixthly*, That they should Marry none who were Married before, till they were sufficiently assured that the former Husband or Wife were dead.
- ' *Seventhly*, That they should instruct the Children of their several Parishes; and teach them to read *English*, that they might know how to believe, and pray, and live according to the Will of God.

Thirdly, That they should reconcile all that were in Enmity, and in that be a good Example to others.

Fourthly, That none should receive the Communion, who did not Confess to their own Curates.

Fifthly, That none should be suffered to go to Taverns, or Ale-Houses, and use unlawful Games on Sundays, or Holy-days, in time of Divine Service.

Sixthly, That twice every quarter, they should declare the seven deadly sins, and the Ten Commandments.

Seventhly, That no Priest should go but in his Habit.

Eighthly, That no Priest should be admitted to say Mass, without shewing his Letters of Orders to the Bishop or his Officers.

Ninthly, That they should instruct the people to beware of Blasphemy, or Swearing by any part of Christs Body; and to abstain from Sco'ring and Slandering, Adultery, Fornication, Gluttony or Drunkenness; and that they should present at the next Visitation, those who were guilty of these sins.

Tenthly, That no Priest should use unlawful Games, or go to Ale-houses or Taverns, but upon an urgent necessity.

Eleventhly, No Plays or Enterludes to be acted in the Churches.

Twelfthly, That there should be no Sermons Preached, that had been made within these two hundred or three hundred years. But when they Preached, they should explain the whole Gospel and Epistle for the day, according to the mind of some good Doctor allowed by the Church of *England*: and chiefly to insist on these places that might stir up the people to good works, and to prayer; and to explain the use of the Ceremonies of the Church. That there should be no railing in Sermons; but the Preacher should calmly and discreetly set forth the excellencies of Vertue, and the vileness of Sin; and should also explain the Prayers for that day, that so the People might pray with one heart; and should teach them the use of the Sacraments, particularly of the Mass; but should avoid the reciting of Fables, or Stories for which no good Writer could be vouched; and that when the Sermon was ended, the Preacher should in few words resume the substance of it.

Thirteenthly, That none be suffered to Preach under the degree of a Bishop, who had not obtained a License, either from the King, or him their Ordinary.

These Injunctions, especially when they are considered at their full length, will give great light into the temper of men at that time: and particularly inform us of the design and method of Preaching, as it was then set forward. Concerning which the Reader will not be ill pleased to receive some information. In the time of Popery there had been few Sermons but in Lent: for their discourses on the Holy-days, were rather Panegyricks on the Saint, or the vain magnifying of some of their Reliques, which were laid up in such or such places. In Lent there was a more solemn and serious way of Preaching; and the Friars, who chiefly maintained their credit by their performances at that time, used all the force of their skill and industry to raise the People into heats, by passionate and affecting discourses. Yet these generally tended to raise the value of some of the Laws of the Church, such as

Abstinence

Abstinence at that time, Confession, with other Corporal Severities; or some of the little devices, that both inflamed a blind Devotion, and drew Money; such as Indulgences, Pilgrimages, or the enriching the Shrines, and Reliques of the Saints. But there was not that pains taken to inform the People of the hatefulnes of Vice, and the excellency of Holines, or of the wonderful love of Christ, by which men might be engaged to acknowledge and obey him. And the design of their Sermons was rather to raise a present heat, which they knew afterwards how to manage, than to work a real Reformation on their Hearers. They had also intermixt with all Divine Truths so many Fables, that they were become very extravagant; and that alloy had so embased the whole, that there was great need of a good discerning, to deliver People from those prejudices, which these mixtures brought upon the whole Christian Doctrine. Therefore the Reformers studied with all possible care, to instruct the People in the Fundamentals of Christianity, with which they had been so little acquainted. From hence it came, that the People ran after those New Preachers with wonderful zeal. It is true, there seem to be very foul and indiscreet reflections on the other Party, in some of their Sermons. But if any have applied themselves much to observe what sort of men, the Friars, and the rest of the Popish Clergy were at that time; they shall find great excuses for those heats. And as our Saviour laid open the Hypocrisies and Impostures of the Scribes and Pharisees, in a style which such corruptions extorted; so there was great cause given to treat them very roughly: though it is not to be denied, but those Preachers had some mixtures of their own resentments, for the cruelties and ill usage which they received from them. But now that the Reformation made a greater progress, much pains was taken to send eminent Preachers over the Nation: not confining them to particular charges, but sending them with the Kings Licence, up and down to many places. Many of these Licences are enrolled, and it is likely that many were granted that were not so carefully preserved. But provision was also made for peoples daily Instruction: and because in that ignorant time, there could not be found a sufficient number of good Preachers, and in a time of so much juggling, they would not trust the Instruction of the people to every one; Therefore none was to Preach except he had gotten a particular Licence for it, from the King, or his Diocesan. But to qualifie this, a Book of Homilies was Printed: in which the Gospels and Epistles of all the Sundays, and Holidays of the year were set down, with an Homily to every one of these, which is a plain and practical Paraphrase on those parcels of Scripture. To these are added many serious exhortations, and some short explanations of the most obvious difficulties, that shew the Compiler of them was a man both of good judgment and learning. To these were also added, Sermons upon several occasions; as for Weddings, Christnings, and Funerals; and these were to be read to the people by such as were not Licensed to Preach. But those who were Licensed to Preach, being oft accused for their Sermons, and Complaints being made to the King by hot men on both sides; they came generally to write and read their Sermons. From thence the reading of Sermons grew into a practice in this Church: in which, if there was not that heat, and fire, which the

1542.

1542.

They had shewed in their Declamations, so that the passions of the Hearers were not so much wrought on by it; yet it has produced the greatest Treasure of weighty, grave and solid Sermons, that ever the Church of God had; which does in a great measure compensate that tedious flatness to vulgar ears, that is in the delivery of them.

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The Injunctions take notice of another thing, which the sincerity of an Historian obliges me to give an account of, tho it was indeed the greatest blemish of that time. These were the Stage-plays and Enterludes, that were then generally acted, and often in Churches. They were representations of the corruptions of the Monks, and some other seats of the Popish Clergy. The Poems were ill contrived, and worse expressed; if there lies not some hidden wit in these Ballads, (for verses they were not,) which at this distance is lost. But from the representing the immoralities and disorders of the Clergy, they proceeded to set the Pageantry of their Worship. This took with the people much, who being provoked by the miscarriages and cruelties of some of the Clergy, were not ill pleased to see them and their Religion exposed to publick scorn. The Clergy complained much of this; and said it was an introduction to Atheism, and all sort of Irreligion. For if once they began to mock sacred things, no stop could be put to that petulant humour. The grave and learned sort of Reformers disliked and condemned these courses, as not suitable to the *genius* of true Religion: but the political men of that party, made great use of them, encouraging them all they could; for they said, Contempt being the most operative and lasting affection of the mind, nothing would more effectually drive out many of those Abuses, which yet remained, than to expose them to the contempt and scorn of the people.

War between
England and
Scotland.

In the end of this year a War broke out between *England* and *Scotland*, set on by the instigation of the *French King*; who was also beginning to be an uneasy Neighbour to those of the *English* Pale about *Callice*. The King set out a long Declaration, in which he very largely laid out the pretensions the Crown of *England* had, to an Homage from the Kings of *Scotland*. In this I am no fit person to interpose; the matter being disputed by the learned men of both Nations. The *Scots* said it was only for some Lands their Kings had in *England*, that they did Homage: as the Kings of *England* did for *Normandy* and *Guienne*, to the Kings of *France*. But the *English* Writers cited many Records, to shew that the Homage was done for the Crown of *Scotland*. To this the *Scots* replied, that in the Invasion of *Edward* the First, he had carried away all their ancient Records; so these being lost, they could only appeal to the Chronicles that lay up and down the Nation in their Monasteries: That all these affirmed the contrary, and that they were a free Kingdom; till *Edward* the First taking advantage of their disputes about the Succession to their Crown, upon the death of *Alexander* the Third, got some of the Competitors to lay down their pretensions at his feet, and to promise Homage: That this was also performed by *John Balliol*, whom he preferred to the Crown of *Scotland*; but by these means he lost the hearts of the Nation, and it was said, that this Act of Homage could not give away the Rights of a free Crown and People. And they said, that whatsoever submissions had been made since that time, they were only extorted by force; as
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the effects of Victory and Conquest but gave no good right, nor just Title. To all this the *English* Writers answered, That these submissions by their Records, (which were the solemn Instruments of a Nation, that ought never to be called in question,) were sometimes freely made; and not by their Kings only, but by the consent of their States. In this uncertainty I must leave it with the Reader.

1572.

But after the King had opened this Pretension, 'he complained of 'the disorders committed by the *Scots*; of the unkind returns he had 'met with from their King for his care of him, while he was an 'Infant; taking no advantage of the confusions in which that King- 'dom then was, but on the contrary, protecting the Crown and qui- 'eting the Kingdom. But that of late many depredations and acts of 'hostility had been committed by the *Scots*: and though some Trea- 'ties had been begun, they were managed with so much shuffling and 'inconstancy, that the King must now try it by a War. Yet he concluded his Declaration ambiguously, neither keeping up nor laying down his Pretensions to that Crown: but expressing them in such a manner, that which way soever the success of the War turned, he might be bound up to nothing, by what he now declared.

But whatsoever justice might be in the Kings Title, or Quarrel, his Sword was much the sharper. He ordered the Duke of *Norfolk* to march into *Scotland*, about the end of *October*, with an Army of 20000 men. *Hall* tells us, they burnt many Towns, and names them. But these were only single Houses, or little Villages; and the best Town he names is *Kelfo*, which is a little open Market-Town. Soon after they returned back into *England*; whether after they had spoiled the Neighbouring Country, they felt the inconveniencies of the season of the year, or whether hearing the *Scots* were gathering, they had no mind to go too far, I cannot determine; for the Writers of both Nations disagree, as to the reason of their speedy return. But any that knows the Country they spoiled, and where they stopt, must conclude that either they had secret Orders only to make an Inroad, and destroy some places that lay along the River of *Tweed*, and upon the Border, which done, without driving the Breach too far, to retire back; or they must have had apprehensions of the *Scottish* Armies coming to lie in these Moors and Hills of *Sautrey*, or *Lammer-Moor*, which they were to pass if they had gone farther: and there were about 10000 men brought thither, but he that commanded them was much blamed for doing nothing; his excuse was that his number did not equal theirs. About the end of *November*, the Lord *Muxwell* brought an Army of 15000 men together, with a Train of Artillery of 24 pieces of Ordnance. And since the Duke of *Norfolk* had retired towards *Berwick*, they resolved to enter *England* on the Western side by *Solway Frith*. The King went thither himself, but fatally left the Army, and yet was not many miles from them when they were defeated. The truth of it was, that King, who had hitherto raised the greatest expectation, was about that time disturbed in his fancy, thinking that he saw apparitions, particularly of one, whom it was said, he had unjustly put to death; so that he could not rest, nor be at quiet. But as his leaving the Army was ill advised, so his giving a Commission to *Oliver Sinclair*, that was his *Minion*, to command in Chief, did extremely disgust the Nobility

Duke of Norfolk
made inroad
into Scotland.

1572. Nobility. They loved not to be commanded by any but their King, and were already weary of the insolence of that Favourite, who being but of ordinary birth, was despised by them; so that they were beginning to separate. And when they were upon that occasion in great disorder, a small body of *English*, not above 500 Horse appeared. But they apprehending it was the Duke of *Norfolks* Army, refused to fight, and fell in confusion. Many Prisoners were taken, the chief of whom were, the Earls of *Glencairn*, and *Cassillis*, the Lords *Maxwell*, *Sommerzell*, *Oliphant*, *Gray*, and *Oliver Sinclair*; and about 200 Gentlemen and 800 Souldiers; and all the Ordnance and Baggage was also taken. The news of this being brought to the King of *Scotland*, increased his former disorders: and some few days after, he died, leaving an infant Daughter, but newly born, to succeed him.

Many Prisoners taken.

The Lords that were taken Prisoners, were brought to *London*, where after they had been charged in Council, how unkindly they had used the King, they were put in the keeping of some of the greatest quality about Court. But the Earl of *Cassillis* had the best luck of them all. For being sent to *Lambeth*, where he was a Prisoner upon his parole, *Cranmer* studied to free him from the darkness and fetters of Popery; in which he was so successful, that the other was afterwards a great Promoter of the Reformation in *Scotland*. The *Scots* had been hitherto possessed with most extraordinary prejudices against the Changes that had been made in *England*: which concurring with the ancient Animosities between the two Nations, had raised a wonderful ill opinion of the Kings proceedings. And though the Bishop of *St. Davids* (*Barlow*) had been sent into *Scotland* with the Book of the *Institution of a Christian Man*, to clear these ill impressions; yet his endeavours were unsuccessful. The Pope, at the instance of the *French King*, and to make that Kingdom sure, made *David Beaton*, Arch-Bishop of *St. Andrews*, a Cardinal; which gave him great Authority in the Kingdom: so he with the rest of the Clergy diverted the King from any correspondence with *England*, and assured him of Victory if he would make War on such an Heretical Prince. The Clergy also offered the King 50000 Crowns a year, towards a War with *England*; and possessed all the Nation with very ill thoughts of the Court and Clergy there. But the Lords that were now Prisoners, (chiefly the Earl of *Cassillis*, who was best instructed by his Religious Host;) conceived a better opinion of the Reformation; and carried home with them those seeds of knowledge, which produced afterwards a very fruitful Harvest. On all these things I have dwelt the longer, that it might appear, whence the inclination of the *Scottish* Nobility to Reform, did take its first rise, though there was afterwards in the Methods by which it was advanced, too great a mixture of the heat and forwardness that is natural to the Genius of that Country.

When the news of the King of *Scotlands* death, and of the young Queens birth that succeeded him, came to the Court, the King thought this a very favourable conjuncture to unite and settle the whole Island. But that unfortunate Princess was not born under such happy Stars, though she was Mother to him, in whom this long-desired Union took effect. The Lords that were then Prisoners began the motion;

motion; and that being told the King, he called for them to *Hampton-Court*, in the Christmas-time; and said now an opportunity was put in their hands, to quiet all troubles that had been between these two Crowns, by the Marriage of the Prince of *Wales* to their young Queen: In which he desired their assistance, and gave them their Liberty, they leaving hostages for the performance of what was then offered by them. They all promised their Concurrence, and seemed much taken with the greatness of the *English* Court, which the King always kept up, not without affectation: they also said, they thought God was better served there than in their own Countrey. So on New-years-day they took their Journey toward *Scotland*; but the sequel of this will appear afterwards.

A Parliament was summoned to meet the two and twentieth of *January*, which sate to the 12th of *May*. So the Session begun in the 34th and ended in the 35th year of the Kings Reign; from whence it is called in the Records, the Parliament of the 34th and 35th year. Here both the Temporality and Spirituality gave great Subsidies to the King, of six Shillings in the Pound, to be paid in three years. They set forth in their Preambles, 'The expence the King had been at, in his War with *Scotland*, and for his other great and urgent occasions, by which was meant a War with *France*, which broke out the following Summer. But with these, there passed other two Acts of great importance to Religion. The Title of the first was, *An Act for the advancement of True Religion, and abolishment of the contrary*. The King was now entred upon a War; so it seemed reasonable to qualifie the severity of the late Acts about Religion, that all might be quiet at home. *Cranmer* moved it first; and was faintly seconded by the Bishops of *Worcester*, *Hereford*, *Chichester*, and *Rochester*, who had promised to stick to him in it. At this time a League was almost finished between the King and the Emperor, which did again raise the Spirits of the Popish Faction. They had been much cast down ever since the last Queens fall. But now that the Emperor was like to have an Interest in *English* Councils, they took heart again; and *Gardiner* opposed the Arch-Bishops motion with all possible earnestness. And that whole Faction fell so upon it, that the timorous Bishops not only forsook *Cranmer*, but *Heath* of *Rochester*, and *Skip* of *Hereford*, were very earnest with him to stay for a better opportunity: But he generously preferred his Conscience to those arts of Policy, which he would never practise; and said, he would push it as far as it would go. So he pled the King, and the other Lords so earnestly, that at length the Bill passed, though clogg'd with many Proviso's, and very much short of what he had designed.

'The Preamble set forth, that there being many dissensions about Religion, the Scriptures, which the King had put into the hands of his People, were abused by many seditious persons, in their Sermons, Books, Plays, Ritelines, and Songs: from which great Inconveniencies were like to arise. For preventing these, it was necessary to establish a Form of sincere Doctrine, conformable to that which was taught by the Apostles. Therefore all the Books of the Old and New Testament, of *Tindals* Translation (which is called *Crafty*, *False*, and *Untrue*;) are forbidden to be kept or used, in the Kings Dominions:

1542.

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1543.

A new Parliament.

Cranmer promotes a Reformation.

An Act about it.

1547.

'nions: with all other Books, contrary to the Doctrine set forth in  
 'the year 1540. with Punishments and Fines, and Imprisonment up-  
 'on such as sold or kept such Books. But Bibles that were not of  
 'Tindals Translation were still to be kept, only the Annotations, or  
 'Preambles, that were in any of them, were to be cut out, or dashed;  
 'and the Kings Proclamations, and Injunctions, with the Primmers  
 'and other Books Printed in *English*, for the instruction of the peo-  
 'ple before the year 1540, were still to be in force: and among these,  
 'Chaucers Books are by name mentioned. No Books were to be Prin-  
 'ted about Religion, without the Kings Allowance. In no Plays, nor  
 'Enterludes, they might make any Expositions of Scripture; but only  
 'reproach Vice, and set forth virtue in them. None might read the  
 'Scripture in any open Assembly, or expound it; but he who was Li-  
 'censed by the King or his Ordinary; with a Proviso, that the Chan-  
 'cellors in Parliament, Judges, Recorders, or any others, who were  
 'wont in publick occasions to make Speeches, and commonly took a  
 'place of Scripture for their Text, might still do as they had done  
 'formerly. Every Noble-man, or Gentle-man, might cause the  
 'Bible to be read to him, in or about his House, quietly and without  
 'disturbance. Every Merchant that was a Houholder, might also  
 'read it. But no Woman, nor Artificers, Apprentices, Journey men,  
 'Serving-men, under the degree of Yeomen; nor no Husbandmen,  
 'or Labourers, might read it. Yet every Noble Woman, or Gentle-  
 'woman, might read it for her self: and so might all other persons,  
 'but those who were excepted. Every person might read and teach  
 'in their Houses the Book set out in the year 1540. with the Psalter,  
 'Primmer, Paternoster, the Ave, and the Creed in *English*. All Spi-  
 'ritual persons, who preached or taught contrary to the Doctrine set  
 'forth in that Book, were to be admitted, for the first conviction, to  
 'renounce their errors; for the second to abjure, and carry a Faggot;  
 'which if they refused to do, or fell into a third offence, they were to  
 'be burnt. But the Laity, for the third offence, were only to forfeit  
 'their Goods and Chattels, and be liable to perpetual Imprisonment.  
 'But these offences were to be objected to them, within a year after  
 'they were committed. And whereas before, the Party accused was  
 'not allowed to bring Witnesses for his own Purgation; this was now  
 'granted him. But to this a severe Proviso was added, which seem-  
 'ed to overthrow all the former favour; that the Act of the six  
 'Articles was still in the same force, in which it was before the making  
 'of this Act. Yet that was moderated by the next Proviso; That the  
 'King might at any time hereafter at his pleasure change this Act or  
 'any Provision in it.

This last Proviso was made stronger by another Act, made for the  
 due execution of Proclamations, in pursuance of a former Act to the  
 same effect, of which mention was made in the 31st year of the Kings  
 Reign. By that former Act there was so great a number of Officers  
 of State, and of the Kings Household, of Judges, and other persons, to  
 sit on these Trials, that those not being easily brought together, the  
 Act had never taken any effect. Therefore it was now appointed,  
 that nine Counsellors should be a sufficient number for these Trials.  
 At the passing of that Act the Lord *Montjoy* protested against it, which

is the single Instance of a Protestation against any publick Bill, through this Kings whole Reign.

1542.

The Act about Religion, freed the Subjects from the fears under which they were before. For now the Laity were delivered from the hazard of burning; and the Spirituality were not in danger, but upon the third Conviction. They might also bring their own witnesses, which was a great favour to them. Yet that high power which was given the King, of altering the Act or any parts of it, made, that they were not absolutely secured from their fears, of which some instances afterwards appeared. But as this Act was some mitigation of former severities, so it brought the Reformers to depend wholly on the Kings Mercy, for their Lives: since he could now chain up, or let loose, the Act of the six Articles upon them, at his pleasure.

Soon after the end of this Parliament, a League was sworn between the King and the Emperor, on Trinity Sunday; Offensive and Defensive, for *England, Calais*, and the places about it, and for all *Flanders*; with many other particulars, to be found in the Treaty set down at large by the Lord *Herbert*. There is no mention made of the Legitimation of the Lady *Mary*; but it seems it was promised, that she should be declared next in the Succession of the Crown, to Prince *Edward*, if the King had no other Children; which was done in the next Parliament, without any reflections on her Birth; and the Emperor was content to accept of that, there being no other terms to be obtained. The Popish party, who had set up their rest on bringing the King and Emperor to a League, and putting the Lady *Mary* into the Succession, no doubt prest the Emperor much to accept of this: which we may reasonably believe was vigorously driven on by *Bonner*, who was sent to *Spain*, an Ambassador for concluding this Peace; by which also the Emperor gained much; for having engaged the Crowns of *England*, and *France* in a War, and drawn off the King of *England* from his League with the Princes of *Germany*, he was now at more leisure to prosecute his designs in *Germany*.

A League between the King and Emperor.

But the negotiation in *Scotland* succeeded not to the Kings mind, though at first there were very good appearances. The Cardinal, by forging a Will for the dead King, got himself and some of his party to be put into the Government. But the Earl of *Arran* (*Hamilton*), being the nearest in blood to the young Queen, and being generally beloved for his Probity, was invited to assume the Government: which he managed with great moderation, and an universal applause. He summoned a Parliament which confirmed him in his Power, during the Minority of the Queen. The King sent Sir *Ralph Sadler* to him, to agree the Marriage, and to desire him to send the young Queen into *England*. And if private ends wrought much on him, *Sadler* was empowered to offer another Marriage of the Kings second Daughter, the Lady *Elizabeth*, to his son. The Earl of *Arran* was himself inclinable to Reformation, and very much hated the Cardinal. So he was easily brought to consent to a Treaty for the Match, which was concluded in *August*. By which the young Queen was to be bred in *Scotland*, till she was ten years of age: but the King might send a Nobleman, and his Wife, with other persons, not exceeding 20, to wait on her. And for performance of this, six Noblemen were to be sent from *Scotland* for hostages. The Earl of *Arran* being then Governor, kept the Cardinal

A Treaty for a match with the Queen of *Scotland*.

under restraint till this Treaty was Concluded: But he, corrupting his keepers made his escape, and joyning with the Queen Mother, they made a strong faction against the Governor; all the Clergy joyned with the Cardinal to oppose the Match with *England*, since they looked for ruine if it succeeded. The Queen, being a sister of *Guise*, and bred in the *French* Court, was wholly for their Interests; and all that had been obliged by that Court, or depended on it, were quickly drawn into the Party. It was also said to every body, that it was much more the Interest of *Scotland* to match with *France*, than with *England*. If they were united to *France*, they might expect an easie Government. For the *French* being at such distance from them, and knowing how easily they might throw themselves into the Arms of *England*, would certainly rule them gently, and avoid giving them great Provocations. But if they were united to *England*, they had no remedy, but must look for an heavier yoke to be laid on them. This meeting with the rooted Antipathy, that by a long continuance of War, was grown up among them to a savage hatred of the *English* Nation; and being inflamed by the considerations of Religion, raised an universal dislike of the Match with *England*, in the greatest part of the whole Nation; only a few men of greater Probity, who were weary of the depredations and Wars in the Borders, and had a liking to the Reformation of the Church, were still for it.

The French party prevails.

The *French* Court struck in vigorously with their Party in *Scotland*, and sent over the Earl of *Lenox*; who, as he was next in blood to the Crown, after the Earl of *Arran*, so was of the same family of the *Stewarts*, which had endeared him to the late King. He was to lead the Queens party against the *Hamiltons*. Yet they employed another Tool, which was *John Hamilton*, base Brother to the Governor, who was afterwards Arch-Bishop of *St. Andrews*. He had great power over his Brother, who being then not above four and twenty years of age, and having been the only lawful Son of his Father in his old age, was never bred abroad: and so understood not the Policies and arts of Courts, and was easily abused by his base Brother. He assured him, that if he went about to destroy Religion, by matching the Queen to an Heretical Prince, they would depose him from his Government, and declare him Illegitimate. There could be indeed nothing clearer than his Fathers Divorce from his first Wife. For it had been formerly proved, that she had been married to the Lord *Testers* Son, before he married her, who claimed her as his Wife; upon which, her Marriage with the Earl of *Arran* was declared Null in the year 1507. And it was ten years after, that the Earl of *Arran* did Marry the Governors Mother: Of which things the Original Instruments are yet extant. Yet it was now said that that Precontract with the Lord *Testers* Son was but a forgery, to dissolve that Marriage: and if the Earl of *Lenox*, who was next to the Crown, in case the Earl of *Arran* was Illegitimated, should by the assistance of *France* procure a review of that Process from *Rome*, and obtain a Revocation of that Sentence, by which his Fathers first Marriage was annulled; then it was plain that the second marriage, with the issue by it, would be of no force. All this wrought on the Governor much, and at length drew him off from the Match with *England*, and brought him over to the *French* Interests.



Interests. Which being effected, there was no further use of the Earl of *Lennox*; so he finding himself neglected, by the Queen, and the Cardinal, and abandoned by the Crown of *France*, fled into *England*: where he was very kindly received by the King, who gave him in marriage his Niece, Lady *Margaret Dowglafs*, whom the Queen of *Scotland* had born to the Earl of *Angus*, her second Husband. From which Marriage issued the Lord *Darnly* Father to King *James*.

1543.

When the Lords of the *French* Faction had carried things to their mind in *Scotland*, it was next considered, what they should do to redeem the Hostages whom the Lords, who were Prisoners in *England*, had left behind them. And for this, no other Remedy could be found, but to let them take their hazard; and leave them to the King of *England's* mercy: To this they all agreed, only the Earl of *Cassilis* had too much Honour and Vertue to do so mean a thing. Therefore, after he had done all he could for maintaining the Treaty about the Match, he went into *England*, and offered himself again to be a Prisoner. But as generous actions are a reward to themselves, so they often meet with that entertainment which they deserve. And upon this occasion, the King was not wanting to express a very great value for that Lord. He called him another *Regulus*, but used him as such. For he both gave him his Liberty. and made him noble Prefect, and sent him and his Hostages back, being resolved to have a severer reparation for the injury done him. All which I have opened more fully, because this will give a great light to the affairs of that Kingdom, which will be found in the Reigns of the succeeding Princes, to have a great intermixture with the affairs of this Kingdom. Nor are they justly represented by any who write of these times; and having seen some Original Papers relating to *Scotland* at that time, I have done it upon more certain information.

The King of *England* made War next upon *France*: The grounds of this War are recited by the Lord *Herbert*. One of these is proper for me to repeat; 'That the *French* King had not deserted the Bishop of *Rome*, and consented to a Reformation, as he had once Promised. 'The rest related to other things, such as the seizing our Ships; 'The detaining the yearly Pension due to the King; The Fortifying *Ardres* to the prejudice of the *English* pale; The revealing the Kings secrets to the Emperor; The having given, first his Daughter, and then the Duke of *Guises* Sister, in Marriage, to his Enemy, the King of *Scotland*; and his confederating himself with the Turk. And 'Satisfaction not being given in these particulars a War is declared.

A War w  
France.

In *July* the King married *Katherine Parre*, who had been formerly married to *Nevil* Lord *Latimer*. She was a secret Favourer of the Reformation; yet could not divert a storm, which at this time fell on some in *Windsor*. For that being a place to which the King did oft retire, it was thought fit to make some examples there. And now the League with the Emperor, gave the Popish Faction a greater interest in the Kings Councils. There was at this time a Society at *Windsor*, that favoured the Reformation. *Anthony Person* a Priest, *Robert Testwood*, and *John Marbeck* Singing Men, and *Henry Filmer* of the Town of *Windsor*, were the chief of them. But those were much

A new per-  
secution of  
Protestants.

1543.

favoured by Sir *Philip Hobby* and his Lady, and several others of the Kings Family. During *Cromwells* power none questioned them; but after his fall they were looked on with an ill eye. Doctor *London*, who had by the most servile Flatteries insinuated himself into *Cromwel*, and was much employed in the suppression of Monasteries, and expressed a particular zeal in removing all Images and Relicks which had been abused to Superstition, did now, upon *Cromwells* fall, apply himself to *Gardiner*, by whose means he was made a Prebendary there. And to shew how dextrously he could make his Court both ways, or to make compensation for what he had formerly done, he took care to gather a whole Book of Informations, against these in *Windsor*, who favoured the *New Learning*, (which was the modest phrase by which they termed the Reformation.) He carried this Book to *Gardiner*, who moved the King in Council, that a Commission might be granted for searching suspected Houses at *Windsor*, in which it was Informed there were many Books against the six Articles. The King granted the Warrant for the Town, but not for the Castle. So those before named, were seized on, and some of these Books were found in their houses. Dr. *Hains*, Dean of *Exceter*, and Prebendary of *Windsor*, being informed against, was also put in Prison; so was likewise Sir *Philip Hobby*. But there were likewise some Papers of Notes on the Bible, and of a Concordance in *English*, found in *Marbecks* house, written with his own hand: and he being an Illiterate man, they did not doubt but these were other mens works, which he was writing out. So they began with him, and hoped to draw discoveries from him. He was frequently examined, but would tell nothing that might do hurt to any other person. But being Examined, who wrote these Notes, he said they were his own: for he read all the Books he could light on, and wrote out what every man had written on any place of Scripture. And for his Concordance, he told them, that being a poor man, he could not buy one of the Bibles, when they came first out in *English*, but set himself to write one out: by which another perceiving his Industry, suggested to him, that he would do well to write a Concordance in *English*; but he said, he knew not what that was: so the other person explaining it to him, he got a *Latin* Concordance, and an *English* Bible; and having learned a little *Latin*, when he was young, he, by comparing the *English* with the *Latin*, had drawn out a Concordance, which he had brought to the Letter L. This seemed so extravagant a thing to *Gardiner*, and the other Bishops that examined him, that they could by no means believe it. But he desired they would draw out any words of the letter M. and give him the *Latin* Concordance, with the *English* Bible, and after a little time they should see whether he had not done the rest. So the Trial was made, and in a days time he had drawn out three sheets of Paper, upon those words that were given him. This both satisfied, and astonished the Bishops, wondering at the Ingeniousness and diligence of so poor a man. It was much talked of, and being told the King, he said, *Marbeck employed his time better than those that examined him*. For the others, they were kept in Prison at *London*, till the 24th of *July*, that the King gave orders to try them at *Windsor*.

*Marbeck's*  
great ingeni-  
ousness.

There

There was a Court held there, on the 27th of July, where *Capon* Bishop of *Sarum*, and *Franklin* Dean of *Windsor*, and *Fachel* Parson of *Reading*, and three of the Judges, sate on those four men. They were Endited for some words spoken against the Mass. *Marbeck* only for writing out an Epistle of *Calvins* against it; which, he said, he copied before the Act of the six Articles was made. The Jury was not called out of the Town, for they would not trust it to them, but out of the Farms of the Chappel. They were all four guilty, and so condemned to be burnt, which was Executed on three of them the next day: only *Marbeck* was recommended to the Bishop of *Winchesters* care, to procure his Pardon, which was obtained. The other three expressed great composure of mind in their Sufferings, and died with much Christian Resolution and Patience; forgiving their persecutors, and committing themselves to the Mercies of God through *Jesus Christ*.

1543.  
Three at  
Windsor.

But in their Tryal, *Doctor London*, and *Symonds*, a Lawyer and an Informer, had studied to fish out accusations against many of the Kings Servants, as *Sir Phillip Hobby*, and *Sir Thomas Cardine*, with their Ladies, and several others who had favoured those men. With these Informations, *Okam*, that had been the Clerk of the Court, was sent to *Gardiner*: But one of the Queens servants who had discovered the design, was before him at Court. Upon the advertisement which he had brought, *Okam* was seized on at his coming to Court, and all his Papers were examined; in which they discovered a Conspiracy against those Gentlemen, with other Plots, that gave the King great Offence; but the particulars are not mentioned. So *Doctor London* and *Simmonds* were sent for, and examined upon this discovery. But they, not knowing that their Letters were intercepted, denied there was any such Plot; and being put to their Oaths, swore it. Then their own hand-writing was produced against them. Upon which, they being thus Perjured, were ordered to be carried on Horseback, with their faces to the Horse tails, and Papers on their Foreheads, for their perjury; and then to be set in the Pillory, both in *Windsor*, *Reading*, and *Newbury*, where the King was at that time. This was accordingly executed on them; but sunk so deep in *Doctor Londons* heart, that he died soon after. From all this it will appear what sort of men the Persecutors at that time were.

Their Persecutors are perjured.

But this was a small part of what *Gardiner* had Projected: For he looked on these, as persons unworthy of his displeasure. *Cranmer* was chiefly aimed at by him. And therefore all that party were still insuing it into the Kings mind, that it was great Injustice to prosecute poor men with so much severity, and let the chief Supporter of Heresie stand in so eminent a degree, and in such favour about him. At length the King, to discover the bottom of their designs, seemed to give ear to their accusations, and desired to hear what particulars could be objected against him. This gave them great encouragement; for till that time, the King would let nothing be said against *Cranmer*. So they concluded he would be quickly ruined, since the King had opened his ear to their Informations. Therefore many particulars were quickly laid together, and put into the Kings hands; who a little after that, going to divert himself on the River, order-

A Conspiracy against *Cranmer*.

1543.

Antiq. Lit.

ed his Bargemen to Row towards *Lambeth*; which being perceived by some of the Arch-Bishops Servants, they acquainted him with it, who hasted down to his stairs to do his duty to the King. When the King saw him, he called him into the Barge; and they being alone, the King lamented the growth of Heresie, and the dissensions and confusions that were like to follow upon it; and said, he intended to find out the chief Encourager and Favourer of these Heresies, and make him an Example to the rest. And he asked the Arch-Bishops opinion about it. Who answered him, That it was a good resolution; but entreated the King to consider well what Heresie was, and not to condemn those as Hereticks, who stood for the Word of God, against humane Inventions. But after some discourse, the King told him he was the man, who, as he was informed, was the chief Encourager of Heresie; and then gave him the Articles that were brought against him, and his Chaplains, both by some Prebendaries of *Canterbury*, and the Justices of Peace in *Kent*. When he read them, he kneeled down, and desired the King would put the matter to a Tryal. He acknowledged he was still of the same mind he was of, when he opposed the Six Articles; but that he had done nothing against them. Then the King asked him about his Wife. He frankly confessed he had a Wife; but said, That he had sent her to *Germany*, upon the passing the Act against Priests having Wives. His candor and simplicity wrought so on the King, that he discovered to him the whole Plot that was laid against him; and said, That instead of bringing him to any Tryal about it, he would have him try it out, and proceed against those his Accusers. But he excused himself, and said it would not be decent for him to sit Judge in his own Cause. But the King said to him, he was resolved none other should Judge it, but those he should name. So he named his Chancellor, and his Register; to whom the King added another: And a Commission being given them, they went into *Kent*, and sate three weeks to find out the first Contrivers of this Accusation. And now every one disowned it, since they saw he was still firmly rooted in the Kings esteem and favour. But it being observed, that the Commissioners proceeded faintly, *Cranmers* friends moved that some man of Courage and Authority, might be sent thither to canvass this Accusation more carefully. So Doctor *Lee* Dean of *Tork*, was brought up about *All-hallowtide*, and sent into *Kent*. And he, who had been well acquainted with the Arts of discovering secrets, when he was one of the visitors of the Abbeyes, managed it more vigorously. He ordered a search to be made of all suspected persons; among whose Papers, Letters were found, both from the Bishop of *Winchester*, and Doctor *London*, and some of those whom *Cranmer* had treated with the greatest freedom and kindness, in which the whole Plot against him was discovered. But it was now near the Session of Parliament: and the King was satisfied with the discovery, but thought it not fit to make much noise of it. And he received no addresses from the Arch-Bishop to prosecute it further: who was so noted for his Clemency, and following our Saviours Rule, of *Doing good for evil*, that it was commonly said, The way to get his favour, was to do him an injury. These were the only Instances in which he expressed

His Christian  
temper of  
mind.

fed

fed his resentments. Two of the Conspirators against him, had been persons signally obliged by him: The one was the Bishop Suffragan of *Dover*; the other was a Civilian, whom he had employed much in his business. But all the notice he took of it, was to shew them their Letters, and to admonish them to be more faithful and honest for the future. Upon which he freely forgave them, and carried it so to them afterwards, as if he had absolutely forgotten what they had contrived against him. And a person of Quality coming to him about that time, to obtain his favour and assistance in a Sute, in which he was to move the King, he went about it, and had almost procured it: but the King calling to mind, that he had been one of his secret accusers, asked him whether he took him for his friend; he answered that he did so. Then the King said, the other was a Knave, and was his mortal Enemy; and bid him, when he should see him next, call him a Knave to his Face. *Crammer* answered, that such Language did not become a Bishop. But the King suddenly commanded him to do it; yet his modesty was such, that he could not obey so harsh a Command. And so he passed the matter over. When these things came to be known, all persons, that were not unjustly prejudiced against him, acknowledged that his behaviour was futable to the Example and Doctrine of the meek and lowly Saviour of the World: And very well became so great a Bishop, and such a Reformer of the Christian Religion; who in those sublime and extraordinary Instances practised that which he taught others to do. The year in which this fell out is not express'd by those who have recorded it; but by the concurring circumstances, I judge it likeliest to have been done this year.

Soon after this, the Parliament met, that was Summoned to meet the 14th of *January*, in the 35th year of the Kings Reign; in which the Act of the Succession of the Crown passed. Which contains, 'That the King being now to pass the Seas, to make War upon his Ancient Enemy the *French King*, and being desirous to settle the Succession to the Crown; It is Enacted that in default of Heirs of Prince *Edwards* body, or of Heirs by the Kings present Marriage, the Crown shall go to the Lady *Mary*, the Kings Eldest Daughter: and in default of Heirs of her body, or if she do not observe such limitations or conditions as shall be declared by the Kings Letters Patents under his great Seal, or by his last Will under his hand, it shall next fall to the Lady *Elizabeth*, and her heirs; or if she have none, or shall not keep the conditions declared by the King, it shall fall to any other that shall be declared by the Kings Letters Patents, or his last Will Signed with his hand. There was also an Oath devised, instead of those formerly sworn, both against the Popes Supremacy, and for maintaining the Succession in all points according to this Act: which whosoever refused to take, was to be adjudged a Traytor; and whosoever should, either in words, or by writing, say any thing contrary to this Act, or to the peril and slander of the Kings heirs, limited in the Act, was to be adjudged a Traytor. This was done, no doubt, upon a secret Article of the Treaty with the Emperor; and did put new lie into the Popish party, all whose hopes depended on the Lady *Mary*. But

15.

1544.

A new Parliament.

An Act of the Succession.

how

1522. how much this lessened the Prerogative, and the Right of Succession will be easily discerned; the King in this affecting an unusual extent of his own Power, though with the diminution of the Rights of his Successors.

There was another Bill about the qualifying of the Act of the six Articles, that was sent divers times from the one house to the other. It was brought to the Lords the 1st of *March*, and read the first time; and stuck till the 4th, when it was read the second time; on the 5th it was read the third time, and passed, and was sent down to the Commons, with words to be put in, or put out of it. On the 6th, the Commons sent it up with some alterations: And on the 8th, the Lords sent it down again to the Commons: where it lay till the 17th, and then it was sent up with their agreement. And the Kings Assent was given by his Letters Patents on the 29th of *March*. The Preamble was, 'That whereas untrue accusations, and presentments, might be maliciously contrived against the Kings Subjects, and kept secret till a time were espied to have them by malice convicted: Therefore it was Enacted, That none should be Endited, but upon a presentment by the Oaths of twelve men, to at least, three of the Commissioners appointed by the King: and that none should be Imprisoned, but upon an Enditement, except by a special Warrant from the King; and that all Presentments should be made within one year after the Offences were committed; and if words were uttered in a Sermon, contrary to the Statute, they must be complained of within forty days, unless a just cause were given why it could not be so soon: Admitting also the parties Endited to all such Challenges as they might have in any other case of Felony. This Act has clearly a Relation to the Conspiracies mentioned the former year, both against the Arch-Bishop, and some of the Kings Servants.

Another Act passed, continuing some former Acts for revising the Canon-Law, and for drawing up such a body of Ecclesiastical Laws, as should have Authority in *England*. This *Cranmer* pressed often with great vehemence; and to shew the necessity of it, drew out a short Extract of some passages in the Canon-Law, (which the Reader will find in the Collection,) to shew how undecent a thing it was, to let a Volume, in which such Laws were, be studied or considered any longer in *England*. Therefore he was earnest to have such a Collection of Ecclesiastical Laws made, as might regulate the Spiritual Courts. But it was found more for the greatness of the Prerogative, and the Authority of the Civil Courts, to keep that undetermined; so he could never obtain his desire during this Kings Reign.

Another Act passed in this Parliament for the remission of a Loan of Money, which the King had raised. This is almost copied out of an Act to the same effect, that passed in the twenty first year of the Kings Reign: with this addition, That by this Act, those who had got payment, either in whole, or in part, of the Sums so lent the King, were to repay it back to the Exchequer. All business being finished, and a general pardon passed, with the ordinary exceptions of some Crimes, among which, Heresie is one, the Parliament was

Prorogued

Act against  
C. of 1200.

Collect.  
March. 27.

Prorogued on the 29th of *March*, to the 4th of *November*.

1544.

The King had now a War both with *France* and *Scotland* upon him. And therefore to prepare for it, he both enhanced the value of Money, and embas'd it: for which, he that writes his vindication gives this for the reason; That the Coin being generally embas'd all over *Europe*, he was forced to do it, lest otherwise all the Money should have gone out of the Kingdom. He resolv'd to begin the War with *Scotland*, and sent an Army by Sea thither, under the command of the Earl of *Hartford*, (afterwards Duke of *Somerset*;) who landing at *Grantham*, a little above *Leith*, burnt, and spoiled, *Leith*, and *Edenburgh*; in which they found more riches than they thought could possibly have been there; and they went through the Countrey, burning and spoiling it every-where, till they came to *Berwick*. But they did too much if they intended to gain the hearts of that people, and too little if they intended to subdue them. For as they besieged not the Castle of *Edenburgh*, which would have cost them more time, and trouble; so they did not fortifie *Leith*, nor leave a Garrison in it, which was such an inexcusable Omission, that it seems their Counsels were very weak and ill laid. For *Leith* being fortified, and a Fleet kept going between it and *Berwick* or *Tinmouth*, the Trade of the Kingdom must have been quite stopt, *Edenburgh* ruined, the Intercourſe between *France* and them cut off, and the whole Kingdom forced to submit to the King. But the spoils this Army made, had no other effect, but to enrage the Kingdom, and unite them so entirely to the *French* Interests; that when the Earl of *Lennox* was sent down by the King, to the Western parts of *Scotland*, where his Power lay, he could get none to follow him. And the Governor of *Dunbritton* Castle, though his own Lieutenant, would not deliver that Castle to him, when he understood he was to put it in the King of *Englands* hands, but drove him out; others say, he fled away of himself, else he had been taken Prisoner.

The War  
gainst *Scot-*  
*land* success

The King was now to cross the Seas: but, before he went, he studied to settle the matters of Religion, so that both Parties might have some content. *Audley* the Chancellor dying, he made the Lord *Wriothesley*, that had been Secretary, and was of the Popish Party, Lord Chancellor; but made Sir *William Petre*, that was *Cranmers* great friend, Secretary of State. He also committed the Government of the Kingdom in his absence, to the Queen, to whom he joyned the Arch-Bishop of *Canterbury*, the Lord Chancellor, the Earl of *Hartford*, and Secretary *Petre*. And if there was need of any Force to be raised, he appointed the Earl of *Hartford* his Lieutenant; under whose Government the Reformers needed not fear any thing. But he did another Act, that did wonderfully please that whole Party, which was, the Translating of the Prayers, for the Processions, and Litanies, into the *English* tongue. This was sent to the Arch-Bishop of *Canterbury* on the 11th of *June*, with an Order that it should be used over all his Province, as the Reader will find in the Collection. This was not only very acceptable to that Party, because of the thing it self; but it gave them hope, that the King was again opening his ears to motions for Reformation, to which they had been shut now about six years: And therefore they looked that more things of

Coll. 3.  
March. 23.



1545.

that nature would quickly follow. And as these Prayers were now set out in *English*, so they doubted not, but there being the same reason to put all the other Offices in the vulgar tongue, they would prevail for that too.

Bulloign taken.

Things being thus settled at home, the King having sent his Forces over before him, crossed the Seas, with much pomp, the Sails of his Ship being of Cloath of Gold. He Landed at *Calais* the 14th of *July*. The Emperor pressed his marching straight to *Paris*. But he thought it of more importance to take *Bulloign*, and after two months Siege, it was surrendered to him; into which he made his Entry with great Triumph on the 18th of *September*. But the Emperor having thus engaged those two Crowns in a War; and designing, while they should fight it out, to make himself Master of *Germany*, concluded a Treaty with the *French* King the very next day, being the 19th of *September*; which is set down at large by the Lord *Herbert*. On the 30th of *September*; the King returned into *England*: in *October* following *Bulloign* was very near lost by a surprize, but the Garrison put themselves in order, and beat back the *French*. Several Inroads were made into *Scotland*, but not with the same success, that the former Expedition had. For the *Scots*, animated with supplies sent from *France*, and inflamed with a desire of revenge, resumed their wonted courage, and beat back the *English* with considerable loss.

1545.

Next year the *French* King resolving to recover *Bulloign*, and to take *Calais*, that so he might drive the *English* out of *France*, intended first to make himself Master of the Sea. And he set out a great Fleet of an hundred and fifty greater Ships, and sixty lesser ones, besides many Gallies brought from the Streights. The King set out about an hundred Ships. On both sides these were only Merchant Ships that were hired for this War. But after the *French* Fleet had looked on *England*, and attempted to Land with ill success, both in the Isle of *Wight*, and in *Suffex*, and had engaged in a Sea-fight for some hours; they returned back without any considerable action: Nor did they any thing at Land. But the Kings Fleet went to *Normandy*, where they made a descent, and burnt the Countrey. So that this year was likewise glorious to the King. The Emperor had now done what he long designed: And therefore being courted by both Crowns, he undertook a Mediation, that under the Colour of Mediating a peace, he might the more effectually keep up the War.

The German Princes mediate a peace.

The Princes of *Germany* saw what mischief was designed against them. The Council of *Trent* was now opened, and was condemning their Doctrine. A League was also concluded between the Pope and the Emperor, for procuring Obedience to their Canons and Decrees: And an Army was raised. The Emperor was also setting on foot old quarrels with some of the Princes: A firm Peace was concluded with the *Turk*. So that if the Crowns of *England* and *France* were not brought to an Agreement, they were undone. They sent Ambassadors to both Courts to mediate a Peace. With them *Cranmer* joyned his endeavours, but he had not a *Cromwel* in the Court, to manage the Kings temper; who was so provoked with the ill Treatment he had received from *France*, that he would not come to an Agreement:

nor would he restore *Bullain*, without which the *French* would hear of no Peace. *Cranmer* had at this time almost prevailed with the King to make some further steps in a Reformation. But *Guider*, who was then Ambassadour in the Emperors Court, being advertised of it, wrote to the King; That the Emperor would certainly joyn with *France* against him, if he made any further Innovation in Religion. This diverted the King from it; and in *August* this year the only great Friend that *Cranmer* had in the Court died, *Charles* Duke of *Suffolk*, who had long continued in the height of favor; which was always kept up, not only by an agreement of humours between the King and him, but by the constant success which followed him in all his exploits. He was a Favourer of the Reformation, as far as could consist with his interest at Court, which he never endangered upon any account.

Now *Cranmer* was left alone, without friend or support. Yet he had gained one great Preferment in the Church, to a man of his own mind. The Arch-Bishoprick of *Tork* falling void by *Lee's* death, *Robert Holgate*, that was Bishop of *Landaff*, was promoted to that See in *January*; *Kitchin* being made Bishop of *Landaff*, who turned with every Change that was made under the three succeeding Princes. The Arch-Bishop of *Tork* set about the Reforming of things in his Province, which had layn in great confusion all his Predecessors time: So on the third of *March* he took out a Licence from the King for making a Metropolitanical Visitation. *Bell*, that was Bishop of *Worcester* had resigned his Bishoprick the former year, (the reason of which is not set down.) The Bishop of *Rocheſter*, *Heath*, was Translated to that See: and *Henry Holbeach*, that favoured the Reformation, was made Bishop of *Rocheſter*. And upon the Translation of *Sampson*, from *Chicheſter* to *Coventry* and *Litchfield*, *Day* that was a Moderate man, and inclinable to Reformation, was made Bishop of that See. So that now *Cranmer* had a greater Party among the Bishops than at any time before.

But though there were no great Transactions about Religion in *England* this year, there were very remarkable things done in *Scotland*, though of a different nature; which were the burning of *Wisbart*, and some months after that, the killing of Cardinal *Beaton*; the account of both which, will not (I hope) be Ingrateful to the Reader.

Mr. *George Wisbart* was descended of a Noble Family; he went to finish his studies in the University of *Cambridge*, where he was to well instructed in the Principles of true Religion, that returning to *Scotland*, Anno 1544. He Preached over the Countrey, against the Corruptions which did then so generally prevail. He stayed most at *Dundee*, which was the chief Town in these parts. But the Cardinal offended at this, sent a threatening Message to the Magistrates; upon which one of them, as *Wisbart* ended one of his Sermons, was so obsequious as to forbid him to Preach any more among them, or give them any further trouble: to whom he answered, 'That God knew he had no design to trouble them, but for them to reject the Messengers of God, was not the way to escape trouble; when he was gone, God would send Messengers of another sort among them

1545.

Church preferments given to Reformers.

Wisbart's sermons in Scotland.

Spotswood.

1575  
 them. He had to the hazard of his Life, Preached the word of Salvation to them, and they had now rejected him: but if it was long well with them, he was not led by the Spirit of Truth; and if unlooked for trouble fell on them, he bade them remember this was the Cause of it, and turn to God by Repentance. From thence he went to the western parts, where he was also much followed. But the Arch-Bishop of *Glasgow*, giving order, that he should not be admitted to Preach in Churches, he Preached often in the fields: and when in some places his followers would have forced the Churches, he checked them and said, it was the word of Peace, that he Preached, and therefore no blood should be shed about it. But after he had stayed a month there, he heard that there was a great Plague in *Dundee*, which broke out the fourth day after he had left it: upon which, he presently returned thither and Preached oft to them, standing over one of the Gates, having taken care that the Infected persons should stand without, and those that were clean within the Gate. He continued among them and took care to supply the poor, and to visit the sick, and do all the Offices of a faithful Pastor in that extremity. Once as he ended his Sermon, a Priest coming to have killed him, was taken with the weapon in his hand, but when the people were rushing furiously on him, *Wishart* got him in his Arms and saved him from their rage, for he said he had done no harm, only they saw what they might look for. He became a little after this more then ordinary serious and apprehensive of his end: he was seen sometimes to rise in the night, and spend the greatest part of it in Prayer; and he often warned his hearers, that his Sufferings were at hand, but that few should suffer after him, and that the Light of true Religion should be spread over the whole Land. He went to a great many places, where his Sermons were well received, and came last to *Lothian*, where he found a greater neglect of the Gospel, than in other parts, for which he threatned them, *That Strangers should chase them from their dwellings and possess them*. He was Lodged in a Gentleman of Qualities house *Cockburn* of *Ormeiston*, when in the night the house was beset by some horsemen, who were sent by the Cardinals means to take him. The Earl of *Bothwell* that had the chief jurisdiction in the County, was with them, who promising that no hurt should be done him, he caused the Gate to be opened, saying, *The Blessed will of God be done*. When he presented himself to the Earl of *Bothwell*, he desired to be proceeded with according to Law, for he said, he feared less to die openly, than to be Murdered in secret. The Earl promised upon his honour, that no harm should be done him: and for some time seemed resolved, to have made his words good, but the Queen Mother and Cardinal in end prevailed with him, to put *Wishart* in their hands, and they sent him to *St. Andrews*, where it was agreed to make a Sacrifice of him. Upon this the Cardinal called a meeting of the Bishops to *St. Andrews* against the 27th of *February*, to destroy him with the more Ceremony, but the Arch-Bishop of *Glasgow* moved, that there should be a Warrant procured from the Lord Governor for their proceedings. To this the Cardinal consented, thinking the Governour was then so linked to their Interests, that he would deny them nothing: but the Governour

Governour bearing in his heart a secret love to Religion, and being plainly dealt with by a Noble Gentleman of his name *Hamilton* of *Preston*, who laid before him the just and terrible Judgment of God he might look for, if he suffered poor Innocents to be so Murdered at the appetite of the Clergy; sent the Cardinal word not to proceed till he himself came, and that he would not consent to his death, till the cause was well examined; and that if the Cardinal proceeded against him, his blood should be required at his hands. But the Cardinal resolved to go on at his peril, for he apprehended, if he delayed it, their might be either a Legal or a violent rescue made: so he ordered a mock Citation of *Wishart* to appear; who being brought the next day to the Abbey-Church, the Process was opened with a Sermon, in which the Preacher delivered a great deal of good Doctrine concerning the Scriptures, being the only Touchstone by which Heresie was to be tryed. After Sermon, the Prisoner was brought to the Bar: he first fell down on his knees, and after a short Prayer, he stood up and gave a long account of his Sermons, That he had Preached nothing, but what was contained in the ten Commandments, the Apostles Creed, and the Lords Prayer; but was interrupted with reproachful words, and required to answer plainly to the Articles objected to him. Upon which he appealed to an indifferent Judge: he desired to be tryed by the word of God and before my Lord Governour, whose Prisoner he was: but the Indictment being read, he confessing and offering to justify, most of the Articles objected against him, was judged an obstinate Heretick, and condemned to be burnt. All the next night he spent in Prayer: In the Morning, two Friars came to Confess him, but he said, he would have nothing to do with them, yet if he could, he would gladly speak with the Learned man, that Preached the day before. So he being sent to him, after much Conference he asked him, if he would receive the Sacrament? *Wishart* answered, he would most gladly do it, if he might have it as Christ had instituted it, under both kinds; but the Cardinal would not suffer the Sacrament to be given him. And so breakfast being brought, he discoursed to those that were present, of the death of Christ, and the ends of the Sacrament, and then having blessed and consecrated the Elements, he took the Sacrament himself, and gave it to those that were with him. That being done, he would taste no other thing, but retired to his Devotion. Two hours after the Executioners came, and put on him a Coat of black Linning, full of bags of Powder, and carried him out to the place of Execution, which was before the Cardinals Castle. He spake a little to the people, desiring them not to be offended at the good word of God, for the sufferings that followed it, it was the true Gospel of Christ that he had Preached, and for which with a most glad heart and mind he now offered up his Life. The Cardinal was set in state in a great Window of his Castle, looking on this sad Spectacle. When *Wishart* was tyed to the Stake, he cried aloud, *O Saviour of the World have Mercy upon me! Father of Heaven I recommend my Spirit into thy Holy hands.* So the Executioners kindled the fire, but one perceiving after some time, that he was yet alive, encouraged him to call still on God, to whom he answered, 'The flame hath scorched my body, yet hath it not daunted my  
' Spirit

1545.

\* Spirit, but he who from yonder high place (looking up to the Cardinal) beholdeth us with such pride, shall within few days lie in the same as ignominiously as now he is seen proudly to rest himself. The executioner drawing the Cord that was about his neck straiter, stopt his breath so, that he could speak no more, and his body was soon consumed by the fire. Thus died this eminent servant and witness of Christ, on whose Sufferings I have enlarged the more, because they proved so fatal to the interests of the Popish Clergy, for not any one thing hastned forward the Reformation more than this did, and since he had both his Education and Ordination in *England*, a full account of him seems no impertinent Digression.

The Clergy rejoiced much at his death, and thought (according to the constant Maxime of all Persecutors) that they should live more at ease, now when *Wishart* was out of the way. They magnified the Cardinal for proceeding so vigorously, without, or rather against the Governors Orders: But the people did universally look on him as a Martyr, and believed an extraordinary measure of Gods Spirit had rested on him, since besides great innocency and purity of Life. his predictions came so oft to pass, that he was believed a Prophet as well as a Saint: And the Reformation was now so much opened by his Preaching, and that was so confirmed by his death that the Nation was generally possessed with the love of it. The Nobility were mightily offended with the Cardinal, and said *Wisharts* death was no less than Murder, since the Clergy without a Warrant from the Secular Power, could dispose of no mans Life: So it came universally to be said, that he now deserved to die by the Law, yet since he was too great for a Legal Tryal, the Kingdom being under the feeble Government of a Regency, it was fit private persons should undertake it; and it was given out, that the killing an Usurper, was always esteemed a commendable Action, and so in that state of things, they thought secret practices might be justified. This agreeing so much with the temper of some in that Nation, who had too much of the heat and forwardness of their Countrey, a few Gentlemen of Quality, who had been ill used by the Cardinal, conspired his death. He was become generally hateful to the whole Nation, and the Marriage of his Bastard Daughter to the Earl of *Cranfords* eldest Son, enraged the Nobility the more against him; and his carriage towards them all was insolent and provoking. These offended Gentlemen came to *St. Andrews* the 29th of *May*, and the next Morning, they and their attendants, being but twelve in all, first attempted the Gate of his Castle, which they found open, and made it sure; and though they were no fewer than an hundred reckoned to be within the Castle, yet they knowing the passages of the House, went with very little noise, to the Servants Chambers, and turned them almost all out of doors; and having thus made the Castle sure, they went to the Cardinals door: He who till then was fast asleep, suspecting nothing, perceived at last by their rudeness, that they were not his friends. and made his door fast against them. So they sent for fire to set to it, upon which he treated with them, and upon assurance of Life he opened the door: but they rushing in, did most cruelly and treacherously Murder him. A Tumult was raised in the Town, and many of his friends came to rescue

rescue him, but the Conspirators carryed the dead Body and exposted it to their view. in the same Window out of which he had not long before lookt on, when *Wishart* was burnt, which had been universally censured as a most indecent thing in a Church-man, to delight in such a Spectacle. But those who condemned this Action, yet acknowledged Gods Justice in so exemplary a punishment, and reflecting on *Wisharts* last words, were the more confirmed in the opinion they had of his Sanctity. This Fact was differently censured; some justified it and said, it was only the killing of a mighty Robber, others that were glad he was out of the way, yet condemned the manner of it, as treacherous and inhumane. And though some of the Preachers did afterwards fly to that Castle as a Sanctuary, yet none of them, were either Actors or Consenters to it: it is true they did generally extenuate it, yet I do not find that any of them justified it. The exemplary and signal ends of almost all the Conspirators, scarce any of them dying an ordinary death, made all people the more inclined to condemn it. The day after the Cardinal was killed, about 140 came into the Castle and prepared for a Siege. The House was well furnished in all things necessary, and it lying so near the Sea, they expected help from King *Henry*, to whom they sent a Messenger for his Assistance, and declared for him. So a Siege following, they were so well supplied from *England*, that after five months the Governor was glad to treat with them, apprehending much the footing the *English* might have, if those within being driven to extremities, should receive a Garrison from King *Henry*: They had the Governor also more at their mercy, for as the Cardinal had taken his Eldest Son into his house, under the pretence of educating him, but really as his Fathers Hostage, designing likewise to instill in him a violent hatred of the new Preachers; so the Conspirators finding him in the Castle, kept him still to help them to better terms. A Treaty being agreed on, they demanded their pardon for what they had done, together with an Absolution to be procured from *Rome*, for the killing of the Cardinal; and that the Castle and the Governors Son, should remain in their hands, till the Absolution was brought over. Some of the Preachers apprehending the Clergy might revenge the Cardinals death on them, were forced to fly into the Castle; but one of them *John Rough* (who was afterwards burnt in *England* in Queen *Maries* time) being so offended at the licentiousness of the Soldiers that were in the Castle, who were a reproach to that which they pretended to favour, left them, and went away in one of the ships, that brought Provisions out of *England*. When the Absolution came from *Rome*, they excepted to it, for some words in it, that called the killing of the Cardinal *Crimen irremissibile*, an unpardonable crime; by which they said the Absolution gave them no security, since it was null, if the fact could not be pardoned. The truth was, they were encouraged from *England*, so they refused to stand to the Capitulation, and rejected the Absolution. But some ships and Souldiers being sent from *France*, the Castle was besieged at Land, and shut up also by Sea, and which was worst of all a Plague broke out within it, of which many died. Upon this no help coming suddenly from *England*, they were forced to deliver up the place or

1545.

no better terms, than that their Lives should be spared but they were to be Banisht *Scotland*, and never to return to it. The Castle was demolished according to the Canon Law, that appoints all places where any Cardinal is killed to be razed. This was not compleated this year, and not till two years after, only I thought it best to joyn the whole matter together and set it down all at once.

In *November* following a New Parliament was held: where toward the expence of the Kings Wars, the Convocation of the Province of *Canterbury* granted a continuation of the former Subsidy of six shillings in the pound, to be payed in two years. But for the Temporality, a Subsidy was demanded from them of another kind: There were in the Kingdom severall Colledges, Chappels Chanteries, Hospitals, and Fraternities, consisting of Secular Priests, who enjoyed Pensions for saying Mass for the Souls of those who had endowed them. Now the Belief of Purgatory being left indifferent, by the Doctrin set out by the Bishops, and the Trade of redeeming souls being condemned; it was thought needless to keep up so many Endowments to no purpose. Those Priests were also generally ill-affected to the Kings proceedings, since their Trade was so much lessened by them. Therefore many of them had been dealt with to make resignation: And four and twenty of them had surrendered to the King. It was found also, that many of the Founders of these Houses had taken them into their own hands, and that the Master, Wardens, and Governors of them had made agreements for them, and given Leases of them: Therefore now a Subsidy being demanded, all these were given to the King by Act of Parliament; which also confirmed the Deeds that any had made to the King: Empowering him in any time of his life to issue out Commissions for seizing on these Foundations, and taking them into his own possession: which being so seized on, should belong to the King and his successors forever. They also granted another Subsidy for the War. When all their business was done, the King came to the House, and made a long Speech, of which I cannot sufficiently wonder that no Entry is made in the Journals of the House of Lords; Yet it is not to be doubted but he made it, for it was published by *Hall* soon after.

When the Speaker of the House of Commons had presented the Bills, with a Speech full of respect and complement, as is usual upon these occasions; The King answered, 'Thanking them for the Subsidie, and the Bill about the Colledges and Chanteries; and assured them that he should take care, both for supplying the Ministers, for encouraging Learning, and relieving the Poor; and they should quickly perceive that in these things their expectations should be answered, beyond what they either wished or desired. And after he had expressed his affection to them, and the assurance he had of their duty and fidelity to him, he advised them to amend one thing; which was, that in stead of Charity and Concord, Discord and Division ruled every where. He cited *St. Pauls* words, *That Charity was gentle, and not envious, nor proud.* But when one called another Heretick, and the other called him Papist, and Pharisee, were these the signs of Charity? The fault of this he charged chiefly on the Fathers and Teachers of the Spirituality, who preached one against another, without Charity

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Chanteries giv-  
en to the  
King.The Kings  
speech to the  
House.



‘Charity or Discretion; some being too stout in their old *Sampfimus*,  
 ‘others too busie and curious in their new *Sampfimus*; and few Prea-  
 ‘ched the Word of God truly and sincerely. And how could the poor  
 ‘people live in concord, when they sowed debate among them? There-  
 ‘fore he exhorted them to set forth Gods Word, by true Preaching,  
 ‘and giving a good Example; or else he, as Gods Vicar, and high Mi-  
 ‘nister, would see these Enormities corrected, which if he did not  
 ‘do, he was an unprofitable Servant and an untrue Officer. He next  
 ‘reproved them of the Temporality, who railed at their Bishops and  
 ‘Priests: whereas if they had any thing to lay to their charge, they  
 ‘ought to declare it to the King or his Council, and not take up-  
 ‘on them to judge such high points. For tho they had the Scriptures  
 ‘given them in their Mother-Tongue, yet that was only to in-  
 ‘form their own consciences, and instruct their Children and Fami-  
 ‘lies; but not to dispute, nor from thence to rail against Priests,  
 ‘and Preachers, as some vain persons did. He was sorry that such a  
 ‘Jewel, as the Word of God, was so ill used; that Rithmes and Songs  
 ‘were taken out of it: but much more sorry that men followed it fo  
 ‘litle; for Charity was never fainter, a godly life never less appeared,  
 ‘and God was never less revered and worshipped. Therefore he  
 ‘exhorted them to live as Brethren in Charity together, to love, dread,  
 ‘and serve God; and then the love and union between Him and them  
 ‘should never be dissolved. And so exhorting them to look to the  
 Execution of the Laws which themselves had desired, he gave his  
 ‘Royal Assent to the Bills, and dismissed the Parliament.

The King gave at this time a Commission to the Bishops of *West-*  
*minster*, *Worcester*, and *Chichester*, and the Chancellor of the Court of  
 Augmentation, Sir *Edward North*, containing, ‘That whereas the King  
 ‘had founded many Cathedrals, in which he had given large allow-  
 ‘ances, both to be distributed to the poor, and to be laid out for the  
 ‘mending of High-ways; To *Canterbury* 100 pounds for the Poor,  
 ‘and 40 pounds for the High-ways: To *Rocheſter* 20 pounds for the  
 ‘Poor, and 20 pounds for the High-ways: To *Westminster*, 100 pounds  
 ‘for the Poor, and 40 pounds for the High-ways: To *Wincheſter* 100  
 ‘Marks for the Poor, and 50 for the High-ways: To *Bristol*, *Gloceſter*,  
 ‘*Cheſter*, *Burton upon Trent*, *Thornton*, *Peterborough*, and *Ely*, 20 pounds  
 ‘a piece for the Poor, and as much for the High-ways: To *Worceſter*  
 ‘40 pounds for the Poor, and 40 pounds for the High-ways: To *Du-*  
 ‘*reſm* 100 Marks for the Poor, and 40 pounds for the High-ways:  
 ‘And to *Carlile* 15 pounds for the poor, and as much for the High-  
 ‘ways: In all about 550 pounds a year to the Poor, and about 400  
 ‘pounds a year for the High-ways: They were to enquire how this  
 ‘Money was distributed; and, if they saw cause, they might order it  
 ‘to be applied to any other use which they should judge more charita-  
 ‘ble and convenient. But what followed upon this, does not appear by  
 the Records.

After the Parliament was dissolved, the Universities made their ap-  
 plications to the King, that they might not be included within the  
 general words in the Act of Dissolution, of Colledges and Fraterni-  
 ties. And Dr. *Cox* Tutor to the Prince, wrote to Secretary *Paget*, to  
 ‘represent to the King the great want of Schools, Preachers, and

The King  
 confirms the  
 Rights of the  
 Universities.

‘Houses for Orphans; that Beggery would drive the Clergy to Flat-  
 ‘tery, Superstition, and the old Idolatry: There were ravenous  
 ‘Wolves about the King, that would devour Universities, Cathedrals,  
 ‘and Chantries, and a thousand times as much. Posterity would  
 ‘wonder at such things: Therefore he desired the Universities might  
 ‘be secured from their Spoils. But the King did quickly free them from  
 these fears.

Now I enter into the last year of this Kings Reign. The War in  
*France* was managed with doubtful success: yet the losses were greater  
 on the *English* side. And the Forces being commanded by the Earl  
 of *Surrey*, who was brave, but unsuccessful, he was not only blamed  
 but recalled, and the Earl of *Hertford* sent to Command in his room.  
 But he being a man of an high Spirit, and disdainning the Earl of *Hert-*  
*ford*, who was now preferred before him, let fall some words of high  
 resentment, and bitter contempt, which not long after wrought his  
 ruine. The King was now alone in the War, which was very charge-  
 able to him; and observing the Progress that the Council of *Trent* was  
 making, where Cardinal *Pole* being one of the Legates, he had reason  
 to look for some severe Decree to be made against himself; since none  
 of the Hereticks of *Germany* were so much hated by the Court of *Rome*,  
 as he was: Therefore he listened to the Counsels of peace. And tho  
 he was not old, yet he felt such decays in his strength, that being ex-  
 tremely corpulent, he had no reason to think he could live very long:  
 Therefore that he might not leave his young Son involved in a War of  
 such consequence, Peace was concluded in *June*; which was much to  
 the Kings honour, though the taking and keeping of *Bulloign*, (which  
 by this Peace the King was to keep for eight years,) cost him above  
 1,300,000 pounds.

Peace with  
*France*.

A new design  
 of Reforma-  
 tion.

Upon the peace, the *French* Admiral *Annebault* came over to *Eng-*  
*land*. And now again a Resolution of going on with a Reformation  
 was set on foot: for it was agreed between the King and the Admiral,  
 That in both Kingdoms, the Mass should be changed into a Commu-  
 nion; and *Cranmer* was Ordered to draw a Form of it. They also re-  
 solved to press the Emperor to do the like in his Dominions, other-  
 wise to make War upon him. But how this Project failed, does not  
 appear. The Animosities which the former War had raised between  
 the two Kings, were converted into a firm Friendship: which grew so  
 strong on *Francis's* part, that he never was seen glad at any thing, after  
 he had the news of the Kings death.

As yet A-  
 Part II.

But now one of the Kings angry fits took him at the Reformers, so  
 that there was a new prosecution of them. *Nicholas Shaxton*, that was  
 Bishop of *Salisbury*, had been long a Prisoner: but this year, he had  
 said in his Imprisonment, in the Counter in *Bread-street*, That *Christs*  
*natural Body was not in the Sacrament, but that it was a Sign and Memo-*  
*rial of his Body that was crucified for us.* Upon this he was indicted,  
 and condemned to be burnt. But the King sent the Bishops of *London*,  
 and *Worcester*, to deal with him to recant; which on the 9th of *Jul-*  
*y* he did, acknowledging, ‘That that year he had fallen in his old  
 ‘age in the Heresie of the Sacramentaries. But that he was now con-  
 ‘vinced of that error, by their endeavours whom the King had sent  
 ‘to him. And therefore he thanked the King for delivering him, both  
 from

‘from Temporal and Eternal fire : and subscribed a Paper of Articles, which will be found in the Collection. Upon this, he had his pardon and discharge sent him the 13 of *July*, and soon after preached the Sermon at the burning of *Anne Askew*; and wrote a Book in defence of the Articles he had subscribed. What became of him all *Edward* the 6th's time, I cannot tell : But I find, he was a cruel prosecutor and Burner of Protestants, in *Queen Maries* days. Yet it seems those to whom he went over, did not consider him much, for they never raised him higher than to be Bishop Suffragan of *Ely*. Others were also Endicted upon the same Statute, who got off by recantation, and were pardoned. But *Anne Askews* Trial had a more bloody Conclusion.

She was nobly descended, and educated beyond what was ordinary in that age to those of her Sex. But she was unfortunately Married, to one *Kyme*, who being a violent Papist, drave her out of his House, when he found she favoured the Reformation. So she came to *London*, where information being given of some words, that she had spoken against the Corporal presence in the Sacrament, she was put in Prison: upon which, great applications were made by many of her friends, to have her let out upon Bail. The Bishop of *London* examined her, and after much pains, she was brought to set her hand to a Recantation, by which she acknowledged, ‘That the Natural Body of Christ was present in the Sacrament, after the Consecration ; whether the Priest were a good or an ill man : and that, whether it was presently consumed, or reserved in the *Pix*, it was the true Body of Christ. Yet she added to Her subscription, that she believed all things according to the Catholic Faith, and not otherwise. With this the Bishop was not satisfied ; but after much ado, and many importunate addresses, she was Bailed in the end of *March* this year. But not long after that, she was again apprehended, and examined before the Kings Council then at *Greenwich*, where she seemed very indifferent what they did with her. She answered them in general words, upon which they could fix nothing, and made some sharp reparties upon the Bishop of *Winchester*. Some liked the wit and freedom of her discourse, but others thought she was too forward. From thence she was sent to *Newgate*, where she wrote some devotions, and Letters, that shew her to have been a woman of most extraordinary parts. She wrote to the King, ‘That as to the Lords Supper, she believed as much as Christ had said in it, and as much, as the Catholic Church from him did Teach. Upon *Shaxtons* Recantation they sent him to her to prevail with her. But she in stead of yielding to him, charged his Inconstancy home upon him. She had been oft at Court, and was much favoured by many great Ladies there ; and it was believed the Queen had shewed kindness to her. So the Lord Chancellor examined her of what Favour or Encouragement she had from any in the Court, particularly from the Dutchess of *Suffolk*, the Countess of *Hertford*, and some other Ladies. But he could draw nothing from her, save that one in Livery had brought her some Money, which he said came from two Ladies in the Court. But they resolved to extort further Confessions from her. And therefore carried her to the *Tower*, they caused her to be laid on the Rack, and gave her a taste of it. Yet she confessed nothing. That she was racked is very certain, for I find it in an Original Journal of the Transactions in the Tower, written by *An-*

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The troubles  
of *Anne Askew*.

1546.

*thony Anthony*; But *Fox* adds a passage that seems scarce credible, the thing is so extraordinary, and so unlike the Character of the Lord Chancellor, who though he was fiercely zealous for the old Superstition, yet was otherwise a great person: it is, that he commanded the Lieutenant of the *Tower* to stretch her more; but he refused to do it, and being further prest told him plainly he would not do it. The other threatened him, but to no purpose; so the Lord Chancellor throwing off his Gown, drew the Rack so severely, that he almost tore her Body asunder: yet could draw nothing from her, for she endured it with unusual Patience and Courage. When the King heard this, he blamed the Lord Chancellor for his Cruelty, and excused the Lieutenant of the *Tower*. *Fox* does not vouch any Warrant for this, so that though I have set it down, yet I give no entire credit to it: if it was true, it shews the strange influence of that Religion, and that it corrupts the Noblest natures; yet the poor Gentlewomans being Rackt, wrought no pity in the King towards her, for he left her to be proceeded against according to the Sentence: she was carried to the Stake in *Smithfield* a little after that in a Chair, not being able to stand through the Torments of the Rack. There were brought with her at the same time, one *Nicolas Belenim* a Priest, *John Adams* a Taylor, and *John Lassels* one of the Kings Servants, (it is likely he was the same person that had discovered *Queen Katherine Howard's* incontinency, for which, all the Popish Party, to be sure, bore him no good will.) They were all convicted upon the Statute of the Six Articles, for denying the Corporal presence of Christ in the Sacrament. When they were brought thither, *Shaxton*, to compleat his Apostasie, made a Sermon of the Sacrament, and inveighed against their Errors. That being ended, they were tied to the Stake; and then the Lord Chancellor sent and offered them their pardon, which was ready passed under the Seal, if they would recant. But they loved not their lives so well, as to redeem them by the loss of a good Conscience; and therefore encouraging one another to suffer patiently for the Testimony of the truth: so they endured to the last, and were made Sacrifices by fire unto God. There were also two in *Suffolk*, and one in *Norfolk*, burnt on the same account a little before this.

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p. 67.

But that party at Court having incensed the King much against those Hereticks, resolved to drive it further; and to work the ruine, both of the Arch-Bishop of *Canterbury*, and of the Queen: Concluding, that if these attempts were successful, they should carry every thing else. They therefore renewed their Complaints of the Arch-Bishop of *Canterbury*; and told the King, That though there were evident proofs ready to be brought against him, yet because of his Greatness, and the Kings Carriage upon the former Complaints, none durst appear against him. But if he were once put in the *Towrr*, that men might hope to be heard, they undertook to bring full and clear Evidences of his being a Heretick. So the King consented, That he should be the next day called before the Council, and sent to the *Tower*, if they saw cause for it. And now they concluded him ruined. But in the night, the King sent Sir *Anthony Denny* to *Lambeth*, to bring the Arch-Bishop to speak with him. And when he came, the King told him what Informations had been brought against him,

and

and how far he had yielded to them, that he should be sent to the *Tower* next day : And therefore desired to hear from himself what he had to say upon it. *Cranmer* thanked him, that he had not left him in the dark, to be surpris'd in a matter that concern'd him so nearly. He acknowledg'd the Equity of the Kings proceedings ; and all that he desired, was, That he might be brought to make his answer : And that since he was to be Questioned for some of his Opinions, Judges might be assign'd who understood those matters. The King heard this with astonishment, wondering to see a man so little concern'd in his own preservation. 'But pleasantly told him, he was a 'Fool that look'd to his own safety so little. For did he think that 'if he were once put in Prison, abundance of false witnesses would 'not be suborn'd to ruine him. Therefore since he did not take care 'of himself, he would look to it. And so he order'd him to appear next day before the Council, upon their Summons ; and when things were object'd to him, to say, that since he was a Privy Councillor, he desired they would use him, as they would look to be us'd in the like case : And therefore to move that his Accusers might be brought face to face, and things be a little better consider'd before he was sent to the *Tower*. And if they refus'd to grant that, then he was to appeal personally to the King, (who intended to be absent that day,) and in token of it, should shew them the Kings Seal-Ring which he wore on his finger, and was well known to them all. So the King, giving him his Ring, sent him privately home again. Next Morning a Messenger of the Council came early, and Summoned him to appear that day before the Council. So he went over, but was long kept waiting in the Lobby, before he was call'd in. At this unusual sight many were astonish'd. But Doctor *Buts* the Kings Physician, that lov'd *Cranmer*, and presum'd more on a diseas'd King than others durst do, went and told the King what a strange thing he had seen : 'The Primate of all *England* waiting at the Council-'door, among the foot-men and Servants. So the King sent them word, that he should be presently brought in ; which being done, they said, That there were many Informations against him, that all the Heresies that were in *England* came from him and his Chaplains. To which he answer'd as the King had directed him. But they insisting on what was before project'd, he said he was sorry to be thus us'd, by those with whom he had sat so long at that Board, so that he must appeal from them to the King : And with that took out the Kings Ring, and shew'd it. This put them in a wonderful confusion, but they all rose up and went to the King ; who checkt them 'severely for using the Arch-Bishop so unhandsoinely. He said, he 'thought he had a wiser Council, than now he found they were. 'He protest'd by the Faith he owed to God, laying his hand on his 'Brest, That if a Prince could be oblig'd by his Subject, he was 'by the Arch-Bishop, and that he took him to be the most faithful 'Subject he had, and the person to whom he was most beholdng. The Duke of *Norfolk* made a trifling excuse, and said, They meant no harm to the Arch-Bishop, but only to vindicate his Innocency by such a Tryal, which would have freed him from the aspersions that were cast on him. But the King answer'd, he would not suffer men

1546.

The Kings  
great care of  
him.

that

1547.

Another proof  
of the same.Another de-  
sign against  
the Queen.

that were so dear to him, to be handled in that fashion. He knew the Factions that were among them, and the malice that some of them bore to others; which he would either extinguish or punish very speedily. So he commanded them all to be Reconciled to *Cranmer*: Which was done with the outward Ceremony of taking him by the hand; and was most real on his part, though the other party did not so easily lay down the hatred they bore him. This I place at this time; though *Parker*, who related it, names no year nor time in which it was done; but he leads us very near it, by saying, it was after the Duke of *Suffolks* death; and this being the only time after that, in which the King was in an ill humor against the Reformers, I conclude it fell out at this time.

That Party finding it was in vain to push at *Cranmer* any more, did never again endeavour it. Yet one Design failing, they set on another against the Queen. She was a great favourer of the Reformers, and had frequently Sermons in her Privy-Chamber, by some of those Preachers; which were not secretly carried; but became generally known: When it came to the Kings ears, he took no notice of it. And the Queen carried her self, in all other things, not only with an exact conduct, but with that wonderful care about the Kings person, which became a Wife that was raised by him to so great an honour, that he was much taken with her: So that none durst adventure on making any complaints against her. Yet the Kings distempers encreasing, and his peevishness growing with them, he became more uneasie; and whereas she had frequently used to talk to him of Religion, and defended the Opinion of the Reformers, in which he would sometimes pleasantly maintain the Argument; now, becoming more impatient, he took it ill at her hands. And she had sometimes in the heat of discourse gone very far. So one night, after she had left him, the King being displeas'd, vented it to the Bishop of *Winchester* that stood by: And he craftily and maliciously struck in with the Kings anger, and said all that he could devise against the Queen, to drive his resentments higher: and took in the Lord Chancellor into the design to assist him. They filled the Kings head with many stories of his Queen, and some of her Ladies: and said, They had favour'd *Anne Askev*, and had Heretical Books amongst them; and he persuaded the King, that they were Traitors as well as Hereticks. The matter went so far, that Articles were drawn against her, which the King Signed; for without that, it was not safe for any to Impeach the Queen. But the Lord Chancellor putting up that Paper carelessly it dropt from him: And being taken up by one of the Queens Party, was carried to her. Whether the King had really design'd her ruine, or not, is differently represented by the Writers who lived near that time. But she seeing his hand to such a Paper, had reason to conclude her self lost. Yet by advice of one of her Friends, she went to see the King, who received her kindly, set on a Discourse about Religion. But she answered, that women, by their first Creation, were made subject to men; and they being made after the Image of God, as the Women were after their Image, ought to instruct their Wives; who were to learn of them: and she much more, was to be taught by his Majesty, who was a Prince of such excel-

lent

lent Learning, and Wisdom. *Not so by St. Mary, said the King, you are become a Doctor, able to Instruct us, and not to be Instructed by us.* To which she answered, That it seemed he had much mistaken the freedom she had taken to argue with him, since she did it partly to engage him in discourse, and so put over the time, and make him forget his pain; and partly to receive Instructions from him, by which she had profited much. *And is it even so?* Said the King, *then we are friends again.* So he embraced her with great affection, and sent her away with very tender assurances of his constant Love to her. But the next day had been appointed for carrying her, and some of her Ladies, to the *Tower*. The day being fair, the King went to take a little air in the Garden, and sent for her to bear him company. As they were together, the Lord Chancellor came in, having about forty of the Guard with him, to have arrested the Queen. But the King stepped aside to him, and after a little discourse, he was heard to call him *Knave, Fool, and Beast*, and he bade him get him out of his Sight. The Innocent Queen who understood not that her danger was so near, studied to mitigate the Kings displeasure, and interceded for the Lord Chancellor. But the King told her, she had no reason to plead for him.

So this design miscarried, which as it absolutely disheartned the Papists, so it did totally alienate the King from them; and in particular from the Bishop of *Winchester*, whose sight he could never after this endure. But he made an humble Submission to the King, which though it preserved him from further punishment, yet could not restore him to the Kings favour. But the Duke of *Norfolk*, and his Son the Earl of *Surrey*, fell under a deeper Misfortune. The Duke of *Norfolk* had been long Lord Treasurer of *England*: He had done great services to the Crown on many signal Occasions, and success had always accompanied him. His Son the Earl of *Surrey* was also a brave and noble person, Witty and Learned to an high degree, but did not command Armies with such Success. He was much provoked at the Earl of *Hertfords* being sent over to *France* in his room, and upon that had said, *That within a little while they should smart for it*; with some other expressions that favoured of Revenge, and a dislike of the King, and a hatred of the Counsellors. The Duke of *Norfolk* had endeavoured to ally himself to the Earl of *Hertford*, and to his Brother Sir *Thomas Seimour*, perceiving how much they were in the Kings favour, and how great an Interest they were like to have under the succeeding Prince. And therefore would have engaged his Son, being then a Widower, to Marry that Earls Daughter: And pressed his Daughter, the Dutches of *Richmond*, Widow to the Kings Natural Son, to Marry Sir *Thomas Seimour*. But though the Earl of *Surrey* advised his Sister to the Marriage projected for her, yet he would not consent to that designed for himself, nor did the Proposition about his Sister take effect. The *Seimours*, could not but see the Enmity the Earl of *Surrey* bore them, and they might well be jealous of the Greatness of that Family; which was not only too big for a Subject of it self, but was raised so high by the dependence of the whole Popish Party, both at home and abroad, that they were like to be very dangerous Competitors for the chief Government of Affairs,

1546.

The causes of  
the Duke of  
*Norfolk*, dis-  
grace.



1546.

sairs, if the King were once out of the way; whose disease was now growing so fast upon him, that he could not live many weeks. Nor is it unlikely that they persuaded the King, that if the Earl of *Surrey* should Marry the Lady *Moby*, it might embroil his Sons Government, and perhaps ruine him. And it was suggested, That he had some such high project in his thoughts, both by his continuing unmarried, and by his using the Arms of *Edward* the Confessor, which of late he had given in his Coat, without a Diminution. But to compleat the Duke of *Norfolks* ruine, his Dutcheffs who had complained of his using her ill, and had been separated from him about four years, turned Informer against him. His Son and Daughter were also in ill terms together. So the Sister Informed all that she could against her Brother. And one Mrs. *Holland*, for whom the Duke was believed to have an unlawful affection, discovered all she knew; but all amounted to no more, than some passionate Expressions of the Son, and some Complaints of the Father, who thought he was not beloved by the King, and his Councillors, and that he was ill used, in not being trusted with the secret of affairs. And all persons being encouraged to bring Informations against them, Sir *Richard Southwell* charged the Earl of *Surrey* in some points that were of a higher nature: which the Earl denied, and desired to be admitted, according to the Martial Law, to fight in his shirt with *Southwell*. But that not being granted, he and his Father were committed to the *Tower*. That which was most insisted on, was, their giving the Arms of *Edward* the Confessor which were only to be given by the Kings of *England*. This the Earl of *Surrey* justified, and said, they gave their Arms, according to the opinion of the Kings Heralds. But all excuses availed nothing, for his Father and he were designed to be destroyed, upon reasons of State; for which, some colours were to be found out.

1547.

The Earl of  
*Surrey* Executed.

The Earl of *Surrey* being but a Commoner, was brought to his Tryal at *Guildhall*; and put upon an Inquest of Commoners consisting of nine Knights and three Esquires, by whom he was found guilty of Treason, and had Sentence of death passed upon him, which was executed on the 19th of *January* at *Tower-Hill*. It was generally condemned, as an Act of high injustice and severity, which loaded the *Seimours* with a popular *Odium* that they could never overcome. He was much pitied, being a man of great parts and high courage, with many other Noble Qualities.

The Dutches  
surrendered to  
the King.

But the King who never hated nor ruined any body by halves, resolved to compleat the misfortunes of that Family, by the Attaindor of the Father. And as all his Eminent Services were now forgotten, so the Submissions he made, could not allay a displeasure, that was only to be satisfied with his Life and Fortune. He wrote to the King, protesting his Innocency: 'That he had never a thought  
'to his prejudice, and could not imagine what could be laid to his  
'Charge: He had spent his whole Life in his Service, and did not  
'know that ever he had offended any person; or that any were dis-  
'pleased with him, except for prosecuting the breakers of the Act  
'about the Sacrament of the Altar. But in that, and in every thing  
'else, as he had been always obedient to the Kings Laws, so he was  
'resolved still to obey any Laws he should make. He desired he might  
be

‘be examined with his Accusers face to face, before the King, or  
 ‘at least before his Council; and if it did not appear that he was  
 ‘wrongfully accused, let him be punished as he deserved. In Con-  
 ‘clusion he begged the King would have pity on him, and restore  
 ‘him to his favour; taking all his Lands, or Good from him, or as  
 ‘much of them, as he pleased. Yet all this had no effect on the  
 ‘King. So he was desired to make a more formal Submission; which  
 ‘he did on the 12th of *January* under his hand, ten Privy Councillors  
 ‘being Witnesses. In it he confessed, ‘First his discovering the  
 ‘Secrets of the Kings Council. *Secondly*, his concealing his Sons Treas-  
 ‘son, in using to give the Arms of *St. Edward* the Confessor, which  
 ‘did only belong to the King, and to which his Son had no Right.  
 ‘*Thirdly*, That he had ever since his Fathers death, born in the first  
 ‘quarter of his Arms, the Arms of *England*: with a difference of the  
 ‘Labells of Silver, that are the proper Arms of the Prince; which was  
 ‘done in prejudice of the King and the Prince: and gave occasion  
 ‘for disturbing or interrupting the Succession to the Crown of the  
 ‘Realm. This he acknowledged was High Treason, he confessed he  
 ‘deserved to be attainted of High Treason; and humbly begged the  
 ‘Kings Mercy and Compassion. He yielded to all this, hoping by  
 ‘such a Submission and Compliance to have overcome the Kings dis-  
 ‘pleasure. But his expectations failed him.

1547.

A Parliament was called, the reason whereof was pretended to be  
 the Coronation of the Prince of *Wales*. But it was thought the true  
 cause of calling it, was, to Attaint the Duke of *Norfolk*: for which  
 they had not colour enough, to do it in a Tryal by his Peers. There-  
 fore an Attaindor by Act of Parliament was thought the better way.  
 So it was moved, that the King intending to Crown his Son, Prince  
 of *Wales*, desired they would go on with all possible haste in the  
 Attaindor of the Duke of *Norfolk*; that so these Places which he held  
 by Patent, might be disposed of by the King to such as he thought  
 fit, who should Assist at the Coronation. And upon this slight pre-  
 tence, since a better could not be found; The Bill of Attaindor was  
 read the first time on the 18th of *January*: And on the 19th and 20th  
 it was read the second and third time. And so passed in the House  
 of Lords: and was sent down to the Commons. Who on the 24th  
 sent it up also passed. On the 27th the Lords were ordered to be in  
 their Robes, That the Royal assent might be given to it: which the  
 Lord Chancellor, with some others joyned in Commission, did give  
 by vertue of the Kings Letters Patents. And it had been executed  
 the next Morning, if the Kings death had not prevented it. Upon  
 what grounds this Attaindor was founded, I can only give this Ac-  
 count from the 34th Act of the first Parliament of *Queen Mary*; in  
 which this Act is declared null and void, by the Common Law of  
 the Land; for I cannot find the Act it self upon Record. In the Act  
 of Repeal it is said, ‘That there was no special matter in the Act of  
 ‘Attaindor, but only general words of Treasons and Conspiracies;  
 ‘and that out of their care of the preservation of the King and the  
 ‘Prince, they passed it. But the Act of Repeal says also, That the  
 ‘only thing with which he was charged, was, For bearing of Arms,  
 ‘which he and his Ancestors had born, both within and without the  
 ‘Kingdom:

The Parlia-  
ment meets.The Duke of  
*Norfolk* At-  
tainted.

1547.  
 Kingdom: both in the Kings presence, and in the sight of his Progenitors: which they might Lawfully bear and give, as by good and substantial matter of Record it did appear. It is also added, That the King dyed after the date of the Commission, That the King only empowered them to give his Assent, but did not give it himself: And that it did not appear by any Record, that they gave it. That the King did not Sign the Commission with his own hand, his Stamp being only set to it, and that not to the upper, but the nether part of it, contrary to the Kings custom. All these particulars, though cleared afterwards, I mention now, because they give light to this matter.

His death prevented by the Kings.  
 As soon as the Act was passed, a Warrant was sent to the Lieutenant of the *Tower*, to cut off his head the next Morning; but the King dying in the night, the Lieutenant could do nothing on that Warrant. And it seems it was not thought advisable, to begin the new Kings Reign with such an Odious Execution. And thus the Duke of *Norfolk* escaped very narrowly. Both Parties descanted on this differently. The Consciencious Papists said, it was Gods just Judgment on him, (who had in all things followed the Kings pleasure, oftentimes against his own Conscience;) That he should smart under that Power, which himself had helped so considerably to make it be raised so high. The Protestants could not but observe an hand of God, in measuring out such a hard measure to him, that was so heavy on all those poor people that were questioned for Heresie. But *Cranmers* carriage in this matter was suitable to the other parts of his Life, for he withdrew to *Croydon*, and would not so much as be present in Parliament, when so unjust an Act was passed, and his absence at this time was the more considerable, since the King was so dangerously ill, that it must be concluded it could be no slight Cause that made him withdraw at such a time. But the Duke of *Norfolk* had been his constant Enemy, therefore he would not so much as be near the publick Councils, when so strange an Act was passing. But at the same time the Bishop of *Winchester* was officiously hanging on in the Court: and though he was forbid to come to Council, yet always when the Councillors went into the Kings Bed-Chamber, he went with them to the door, to make the World believe he was still one of the number, and staying at the door till the rest came out, he returned with them. But he was absolutely lost in the Kings Opinion.

There is but one other step of Forreign business in this Reign; which was an Embassy sent over by the Duke of *Saxony*, to let the King know of the League between the Pope and the Emperor, for the Extirpation of Heresie: And that the Emperor was making War on him, and the other Princes, in pursuance of that League. Therefore he desired the Kings Assistance. But at the same time, the Emperor did by his Agents every-where disown, that the War was made upon a Religious Account: And said it was only to maintain the Rights of the Empire; which those Princes had affronted. So the King answered, that as soon as it did appear to him, that Religion was the cause of the War, he would Assist them. But that which made this so involved, was, That though at *Rome* the Pope declared it was a Holy War, and ordered Prayers and Processions to be made,  
 for

The Emperors designs against the Protestants.

for Succes; yet the Emperor in all his Declarations took no notice of Religion: He had also divided the Protestant Party, so that some of them joynd with him, and others were Neutrals. And when in *Germany* it self this matter was so little understood, it was easie to abuse Strangers by giving them a wrong Account of it.

1547.

The Kings  
sickness.

The King was overgrown with corpulency and fatness, so that he became more and more unweildy. He could not go up or down stairs, but as he was raised up, or let down by an Engine. And an old sore in his Leg became very uneasie to him; so that all the humors in his Body sinking down into his Leg, he was much pained; and became exceeding froward and intractable, to which his inexcusable severity to the Duke of *Norfolk* and his Son may be in a great measure imputed. His Servants durst scarce speak to him, to put him in mind of his approaching end. And an Act of Parliament which was made for the security of the Kings Life, had some words in it against the Foretelling of his death; which made every one afraid to speake to him of it: lest he in his angry and imperious humors should have Ordered them to be Endicted upon that Statute. But he felt nature declining apace, and so made the Will and he had left behind him at his last going into *France*, be written over again; with this only difference, That *Gardiner* Bishop of *Winchester*, whom he had appointed one of the Executors of his Will, that of the Councillors to his Son, till he came of Age, was now left out: Of which when Sir *Anthony Brown* put the King in mind, apprehending it was only an Omission, he answered, That he knew *Gardiners* temper well enough, and though he could Govern him, yet none of them would be able to do it; and that he would give them much trouble. And when *Brown* at another time repeated the motion to the King: he told him, if he spake more of that, he would strike him out of his Will too. The Will was said to be Signed the 30th of *December*. It is Printed at large by *Fuller*; and the most Material parts of it by *Heylin*. So I need say little of it, only the most signal Clause in it, was, That he excluded the Line of *Scotland* out of the Succession, and preferred the two Daughters of the *French* Queen by *Charles Brandon* to them. And this leads me to discover several things concerning this Will, which have been hitherto unknown. I draw them from a Letter written to Sir *William Cecil*, then Secretary of State to Queen *Elizabeth*, (afterwards Lord *Burleigh*), by *William Maitland* of *Leithingtoun* Secretary of State to the Queen of *Scotland*. This *Maitland* was accounted a man of the greatest parts of any in his Nation at that time; though his Treachery in turning over to the Party that was against the Queen, very much blemished his other Qualities: but he expiated his fault by a real Repentance; which appeared in his returning to his duty, and losing all afterwards in her quarrel. His Letter will be found in the *Collection*. The Substance and design of it is, to clear the Right his Mistress had to the Crown of *England*: in case the Queen should die without Heirs of her Body. Therein after he had answered other Objections, he comes to this of the Will. To it he says. 'That according to the Act of Parliament, the Kings Will was to be Signed with his own hand; but 'this Will was only Signed by the Stamp. Then the King never Or-

Collec.  
Numb. 30.  
His letter  
will a Forgery.

1547.

‘dered the Stamp to be put to it: He had been oft desired to Sign  
 ‘it, but had always put it off; but when they saw his death approach-  
 ‘ing, one *William Clark* servant to *Thomas Hennage* put the Stamp  
 ‘to it, and some Gentlemen that were waiting without, were cal-  
 ‘led in to Sign it as Witnesses. For this he appeal’d to the depo-  
 ‘sition of the Lord *Paget*, and desired the Marquess of *Winchester*,  
 ‘and *Northampton*, the Earl of *Pembroke*, Sir *William Petre*, Sir *Henry*  
 ‘*Nevil*, Sir *Maurice Berklev*, Sir *Anthony Denny*, Doctor *Buts*, and  
 ‘some others, might be examined; and that their Depositions might  
 ‘be entred in the Chancery. He also appealed to the Original Will,  
 ‘by which it would appear, That it was not Signed, but only Stamp-  
 ‘ed; and that not being according to the Act of Parliament, which  
 ‘in such extraordinary things must be strictly taken, the Will was of  
 no force. Thus it appears, what vulgar Errors pass upon the World.  
 And though for seventy five years, the *Scottish* Race has enjoyed the  
 Crown of *England*, and after so long a possession it is very superfluous  
 to clear a Title which is universally acknowledged; yet the Reader  
 will not be ill pleased to see how ill-grounded that pretence was,  
 which some managed very seditiously during the Reign of Queen *E-*  
*lizabeth*, for excluding that Line.

But as this Will was not signed by the King, other Grants were  
 certainly made by him on his death-bed: one was to the City of  
*London*, of 500 Marks a year for endowing an Hospital which was  
 called *Christs Hospital*; and he order’d the Church of the *Franciscans*  
 a little within *Newgate* to be opened, which he gave to the Hospital. This  
 was done the 3d of *January*. Another was of *Trinity Colledg* in  
*Cambridg* one of the Noblest Foundations in Christendom. He contin-  
 ued in a decay till the 27 of the moneth; and then many signs of  
 his approaching end appearing, few would adventure on so unwelcom  
 a thing as to put him in mind of his change then imminent: but Sir  
*Anthony Denny* had the honesty and courage to do it, and desired him  
 to prepare for death, and remember his former life, and to call on  
 for mercy through Jesus Christ. Upon which the King expressed  
 his grief for the Sins of his past Life, yet he said he trusted in the  
 mercies of Christ, which were greater than they were. Then *Denny*  
 asked him if any Churchman should be sent for; and he said, if any,  
 it should be Arch-Bishop *Cranmer*: and after he had rested a little,  
 finding his Spirits decay apace, he ordered him to be sent for to *Croy-*  
*don*, where he was then. But before he could come, the King was speech-  
 less. So *Cranmer* desired him to give some sign of his dying in the Faith  
 of Christ, upon which he squeezed his hand, and soon after died; af-  
 ter he had Reigned 37 years, and 9 months, in the six and fiftieth year  
 of his age. His death was kept up three dayes, for the Journals of  
 the House of Lords shew, that they continued reading Bills, and go-  
 ing on in business till the 31st. and no sooner did the Lord Chan-  
 cellor signify to them that the King was dead, and that the Parlia-  
 ment was thereby dissolved. It is certain the Parliament had no be-  
 ing after the Kings breath was out; so their sitting till the 31st shews,  
 that the Kings death was not generally known all those three dayes. The  
 reasons of concealing it so long might either be, that they were con-  
 sidering what to do with the Duke of *Norfolk*, or that the *Seymours*

were

were laying their matters, so as to be secure in the Government before they published the Kings Death. I shall not adventure on adding any further Character of him, to that which is done with so much Wit and Judgment by the Lord *Herbert*, but shall refer the Reader wholly to him: only adding an account of the blackest part of it, the Attaindors that passed the last 13 years of his life: which are comprehended within this Book, of which I have cast over the Relation to the Conclusion of it.

1547.

In the latter part of his Reign, there were many things that seem great severities, especially as they are represented by the Writers of the *Roman* party; whose relations are not a little strengthened by the faint excuses and the mistaken accounts, that most of the Protestant Historians have made. The King was naturally impetuous and could not bear provocation; the times were very ticklish; his Subjects were generally addicted to the old Superstition, especially in the Northern parts; the Monks and Friars were both numerous and wealthy; the Pope was his implacable Enemy, the Emperor was a formidable Prince, and being then Master of all the *Netherlands*, had many advantages for the War he designed against *England*. Cardinal *Pole* his kinsman, was going over all the Courts of Christendom, to persuade a League against *England*; as being a thing of greater necessity and merit than a War against the *Turk*. This being without the least aggravation, the state of affairs at that time, it must be confessed he was fore put to it. A Superstition that was so blind and headstrong, and Enemies that were both so powerful, so spiteful, and so industrious, made rigour necessary: nor is any general of an Army more concerned to deal severely with Spies and Intelligencers, than he was to proceed against all the Popes adherents, or such as kept a correspondence with *Pole*. He had observed in History, that upon much less provocation than himself had given, not only several Emperors and foreign Princes had been dispossessed of their Dominions; but two of his own Ancestors *Henry* the 2d and King *John* had been driven to great extremities, and forced to unusual and most indecent submissions by the means of the Popes and their Clergy.

An account of the Kings severities against the Popish Party.

The Popes power over the Clergy was so absolute, and their dependence and obedience to him was so implicate; and the Popish Clergy had so great an interest in the superstitious multitude, whose consciences they governed, that nothing but a stronger passion could either tame the Clergy, or quiet the People. If there had been the least hope of impunity; the last part of his Reign would have been one continued Rebellion; therefore to prevent a more profuse effusion of blood, it seemed necessary to execute Laws severely in some particular instances.

There is one calumny that runs in a thread through all the Historians of the Popish side, which not a few of our own have ignorantly taken up, That many were put to death for not swearing the Kings Supremacy. It is an impudent falsehood; for not so much as one person suffered on that account; nor was their any Law for any such Oath before the Parliament in the 28th year of the Kings Reign, when the unsufferable Bull of Pope *Paul* the 3d, engaged him to look a little more to his own safety. Then indeed in the Oath for maintain-

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1547.

Some Carthusians executed for denying the Kings du-pri-macy.

ing the succession of the Crown, the Subjects were required under the pains of Treason, to swear that the King was supream head of the Church of *England* but that was not mentioned in the former Oath that was made in the 25th, and enacted in the 26 year of his Reign. It cannot but be confessed, that to enact under pain of death that none should deny the Kings Titles, and to proceed upon that against offenders, is a very different thing, from forcing them to swear the King to be the Supream Head of the Church.

The first instance of these Capital proceedings was in *Easter-Term*, in the begining of the 27th year of his reign. Three Priors, and a Monk, of the *Carthusian* Order, were then endited of Treason, for saying, that the King was not Supream head under Christ of the Church of *England*. These were *John Houghton* Prior of the *Charter-house* near *London*, *Augustin Webster* Prior of *Axholme*, *Robert Laurence* Prior of *Bevoll*, and *Richard Reynolds* a Monk of *Sion*: this last was esteemed a learned man, for that time, and that Order. They were tried in *Westminster-Hall* by a Commission of *Oyer and Terminer*: they pleaded not guilty, but the Jury found them guilty, and judgment was given that they should suffer as Traitors. The Record mentions no other particulars; but the writers of the Popish side make a splendid recital of the courage and constancy they expressed both in their Tryal, and at their Death. it was no difficult thing for men so used to the Legend, and the making of fine stories for Saints and Martyrs of their Orders, to dress up their Narratives with much pomp. But as their pleading *Not Guilty* to the Endictment, shews no extraordinary resolution, so the account that is given by them of one *Hall* a Secular Priest that died with them, is so false, that their is good reason to suspect all. He is said to have suffered on the same account; but the Record of his Attaindor gives a very different relation of it.

And *Hall* a Priest for conspiring against the King.

He, and *Robert Feron*, were endited at the same time for having said many spiteful and Treasonable things, as that the King was a Tyrant, an Heretick, a Robber, and an Adulterer; that they hoped he should die such a death as King *John*, and *Richard* the 3d died; that they looked when those in *Ireland* and *Wales* should invade *England*; and they were assured that three parts of four in *England* would be against the King: they also said that they should never live merily till the King and the Rulers were plucked by the Pates, and brought to the Pot, and that it would never be well with the Church till that was done. *Hall* had not only said this, but had also written it to *Feron* the 10th of *March* that year. When they were brought to the Bar, they at first pleaded Not Guilty; but full proof being brought, they themselves confessed the Enditement, before the Jury went aside, and put themselves on the Kings mercy: upon which, this being an imagining and contriving both War against the King, and the Kings death, judgment was given as in cases of Treason: but no mention being made of *Ferons* death, it seems he had his pardon. *Hall* suffered with the four *Carthusians* who were hanged in their habits.

Three other Monks Executed.

They proceeded no further in *Easter-Term*: but in *Trinity-Term* there was another Commission of *Oyer and Terminer*, by which *Humphrey Middlemore*, *William Exmew*, and *Sebastian Nudigate*, three Monks of the



the *Charter-house* near *London*, were Endited o. Treason, for having said on the 25 of *May*, 'that they neither could nor would consent to be obedient to the Kings Highness as true lawful and obedient Subjects; to take him to be Supream Head on Earth of the Church of *England*. They all pleaded *Not-Guilty*, but were found Guilty by the Jury; and Judgment was given. When they were condemned, they desired that they might receive the body of Christ before their death. But as Judge *Speiman* writ the Court would not grant it, since that was never done in such cases but by Order from the King. Two days after that, they were Executed. Two other Monks of that same Order, *John Rochester*, and *James Wolver*, suffered on the same account at *York* in *May* this year. Ten other *Carthusian* Monks were shut up within their Cells; where nine of them dyed, the tenth was hanged in the beginning of *August*. Concerning those persons I find this said in some Original Letters, that they had brought over into *England*, and vented in it, some Books that were written beyond Sea, against the Kings Marriage, and his other proceedings, which being found in their house, they were pressed to peruse the Books that were written for the King, but obstinately refused to do it; they had also been involved in the business of the Maid of *Kent*, for which, though all the Complices in it, except those who suffered for it, were pardoned by Act of Parliament, yet such as had been concerned in it, were still under jealousy: and it is no wonder that upon new provocations they met with the uttermost rigor of the Law.

These Tryals made way for two others that were more Signal: of the Bishop of *Rochester*, and Sir *Thomas More*. The first of these had been a Prisoner above a year, and was very severely used: he complained in his Letters to *Cromwell*, that he had neither Cloaths, nor Fire, being then about fourscore. This was understood at *Rome*, and upon it, Pope *Clement*, by an officious kindness to him, or rather in spite to King *Henry*, declared him a Cardinal, and sent him a Red-hat. When the King knew this, he sent to Examine him about it; but he protested he had used no endeavours to procure it, and valued it so little, that if the Hat were lying at his feet, he would not take it up. It never came nearer him than *Picardy*: yet this did precipitate his ruine. But if he had kept his opinion of the Kings Supremacy to himself, they could not have proceeded further. He would not do that, but did upon several occasions speak against it, so he was brought to his Tryal on the 17th of *June*. The Lord Chancellor, the Duke of *Suffolk*, and some other Lords, together with the Judges, sate upon him by a Commission of *Oyer and Terminer*. He pleaded *Not-Guilty*, but being found Guilty, Judgment was passed on him to die as a Traitor; but he was by a Warrant from the King, beheaded. Upon the 22d of *June*, being the day of his Execution, he dressed himself with more than ordinary care; and when his man took notice of it, he told him, he was to be that day a Bridegroom. As he was led to the place of Execution, being stopt in the way by the croud, he opened his New Testament, and prayed to this purpose; that, as that Book had been his companion and chief comfort in his imprisonment, so then some place might turn up to him, that might

*Fishers Tryal and death.*

1547.

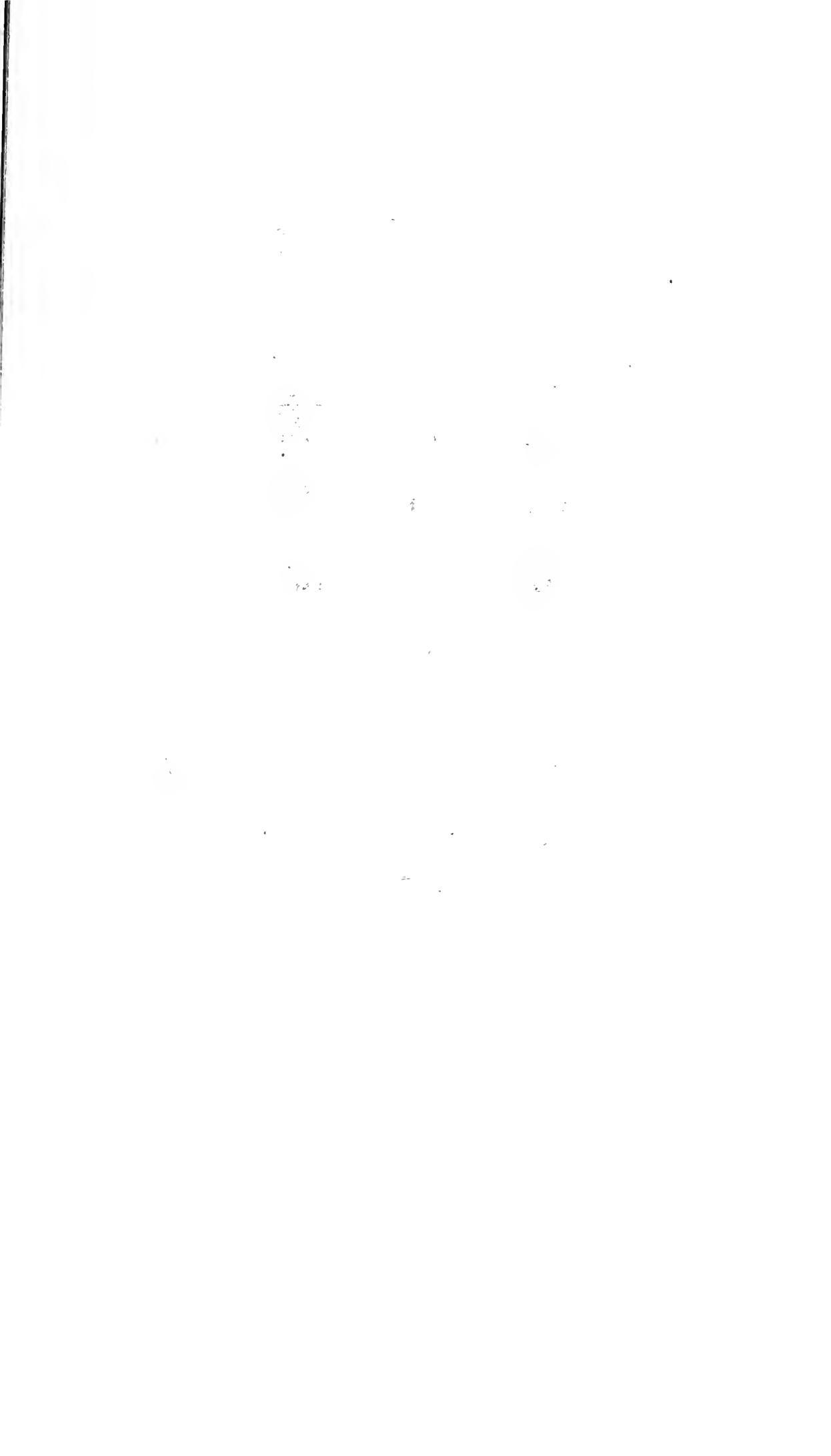
comfort him in his last passage: This being said, he opened the Book at a venture, in which these words of *St. Johns* Gospel turned up: *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* So he shut the Book with much satisfaction, and all the way was repeating and meditating on them. When he came to the Scaffold he pronounced the *Te Deum*, and after some other devotions his head was cut off.

His Character.

Thus died *John Fisher* Bishop of *Rocheſter*, in the 80th year of his Age. He was a Learned and devout man, but much addicted to the superstitions in which he had been bred up: And that led him to great severities against all that opposed them. He had been for many years Confessor to the Kings Grand-Mother, the Countess of *Richmond*; and it was believed that he persuaded her to those Noble designs for the advancement of Learning, of Founding two Colledges in *Cambridge*, *St. Johns*, and *Christs Colledge*, and Divinity Professors in both Universities. And in acknowledgment of this, he was chosen Chancellor of the University of *Cambridge*. *Henry* the 7th gave him the Bilhoprick of *Rocheſter*, which he, following the rule of the Primitive Church, would never change for a better; he used to say his Church was his Wife, and he would never part with her, because she was poor. He continued in great favour with the King, till the business of the Divorce was set on foot; and then he adhered so firmly to the Queens cause, and the Popes Supremacy, that he was carried by that, headlong into great Errors; as appears by the business of the Maid of *Kent*: Many thought the King ought to have proceeded against him rather upon that, which was a point of State, than upon the Supremacy, which was matter of Conscience. But the King was resolved to let all his Subjects see, there was no Mercy to be expected by any that denied his being Supream head of the Church; and therefore made him and *More*, two Examples for terrifying the rest. This being much censured beyond Sea, *Gardiner*, that was never wanting in the most servile compliances, wrote a vindication of the Kings proceedings. The Lord *Herbert* had it in his hands, and tells us it was written in elegant *Latin*, but that he thought it too long, and others judged it was too vehement, to be inserted in his History.

More's Tryal and death.

On the 1st of *July*, Sir *Thomas More* was brought to his Tryal. The special matter in his Endictment, is, that on the 7th of *May* preceding, before *Cromwell*, *Bedyll*, and some others that were pressing him concerning the Kings Supremacy, he said he would not meddle with any such matter: and was fully resolved to serve God, and think upon his passion, and his own passage out of this World. He had also sent diverse messages by one *George Gold* to *Fisher* to encourage him in his obstinacy; and said, the Act of Parliament is like a Sword with two edges, for if a man answer one way, it will confound his Soul, and if he answer another way, it will confound his Body. He had said the same thing on the third of *June*, in the hearing of the Lord Chancellor, the Duke of *Norfolk*; and others; and that he would not be the occasion of the shortning his own Life. And when *Rich* the Kings Sollicitor came to deal with him further about it, but protested that he came not with any Authority to examine him, they





*H. H. Braun pinxit*

*R. White sculpsit*

*Natus 1482  
Angliae. Can:  
cellarius  
1529*



*Capite trunc:  
catus An. 1535  
July 6.<sup>to</sup>*

*Printed for Ric: Chiswell, at the Rose, and Crowne, in S<sup>t</sup>. Pauls Church-yard.*

they discoursed the matter fully; *Rich* pressed him, 'that since the Parliament had Enacted that the King was Supream Head, the Subjects ought to agree to it, and said *Rich*, what if the Parliament should declare me King, would you not acknowledge me? I would, said *More*, *Quia* (as it is in the Indictment) *Rex per Parliamentum fieri potest, & per Parliamentum deprivari*; but *More* turned the Argument on *Rich*, and said, what if the Parliament made an Act that God was not God; *Rich* acknowledged it could not bind: but replied to *More*, that since he would acknowledge him King, if he were made so by Act of Parliament, why would he not acknowledge the King Supream Head, since it was enacted by Parliament? To that *More* answered, that the Parliament had power to make a King, and the people were bound to acknowledge him, whom they made; but for the Supremacy, though the Parliament had enacted it, yet those in forreign parts had never assented to it. This was carried by *Rich* to the King, and all these particulars were laid together, and judged to amount to a denial of the Supremacy. Judge *Spelman* writ, that *More* being on his Tryal, pleaded strongly against the Statute that made it Treason to deny the Supremacy, and argued that the King could not be Supream Head of the Church: When he was brought to the Bar, he pleaded not Guilty, but being found Guilty, judgment was given against him as a Traitor. He received it with that equal temper of mind, which he had shewed in both conditions of Life, and then set himself wholly to prepare for death; he expressed great contempt of the World, and that he was weary of Life, and longed for death; which was so little terrible to him, that his ordinary facetiousness remained with him even on the Scaffold. It was censured by many as light and undecent; but others said, that way having been so natural to him on all other occasions, it was not at all effected; but shewed that death did no way discompose him, and could not so much as put him out of his ordinary humour. Yet his rallying every thing on the Scaffold, was thought to have more of the Stoick than the Christian in it. After some time spent in secret devotions, he was beheaded on the 6th of July.

Thus did Sir *Thomas More* end his days, in the 53d year of his age. He was a man of rare vertues, and excellent parts: In his youth he had freer thoughts of things, as appears by his *Utopia*, and his Letters to *Erasmus*; but afterwards he became superstitiously devoted to the interests and passions of the Popish Clergy: and as he served them when he was in Authority, even to assist them in all their cruelties; so he employed his pen in the same cause, both in writing against all the new opinions in general, and in particular against *Tindal*, *Frieth*, and *Barnes*, as also an unknown Writer, who seemed of neither party, but reprovved the corruptions of the Clergy, and condemned their cruel proceedings. *More* was no Divine at all, and it is plain to any that reads his writings, that he knew nothing of Antiquity; beyond the quotations he found in the Canon-Law, and in the Master of the sentences: (only he had read some of *St. Austins* treatises,) for upon all points of Controversie, he quotes only what he found in these Collections; nor was he at all conversant in the critical learning upon the Scriptures; but his peculiar excellency in writing, was, that he had a

1547.

His Character.

157  
 natural ease expression, and presented all the opinions of Popery with their fair side to the Reader, disguising or concealing the black side of them with great Art; and was no less dextrous in exposing all the ill consequences that could follow on the Doctrine of the Reformers: and had upon all occasions great store of pleasant tales, which he applied wittily to his purpose. And in this consists the great strength of his Writings, which were designed rather for the Rable, than for Learned men. But for justice, contempt of money, humility, and a true generosity of mind, he was an example to the Age in which he lived.

But there is one thing unjustly added to the praise of these two great men, or rather feigned, on design to lessen the Kings honour; that *Tilker* and he penned the Book which the King wrote against *Luther*. This *Sanders* first published, and *Bellarmin* and others since have taken it up upon his Authority. Strangers may be pardoned such errors, but they are inexcusable in an *English* man. For in *Mores* printed works there is a Letter written by him out of the *Tower* to *Cromwell*, in which he gives an account of his behaviour concerning the Kings Divorce and Supremacy: among other particulars one is, 'that when the King shewed him his Book against *Luther*, in which he had asserted the Popes Primacy to be of Divine right, *More* desired him to leave it out; since as there had been many contests between Popes and other Princes, so there might fall in some between the Pope and the King; therefore he thought it was not fit for the King to publish any thing, which might be afterwards made use of against himself: and advised him either to leave out that point, or to touch it very tenderly; but the King would not follow his counsel, being perhaps so fond of what he had writ, that he would rather run himself upon a great inconvenience, than leave out any thing that he fancied so well written. This shews that *More* knew that Book was written by the Kings own pen; and either *Sanders* never read this, or maliciously concealed it, lest it should discover his foul dealing.

These Executions so terrified all people, that there were no further provocations given: and all persons either took the Oaths, or did so dextrously conceal their opinions, that till the Rebellions of *Lincolnshire*, and the North, broke out, none suffered after this upon a publick account. But when these were quieted, then the King resolved to make the chief Authors and Leaders of those Commotions publick examples to the rest. The Duke of *Norfolk* proceeded against many of them by Martial Law, there were also Tryals at Common Law of a great many more that were taken Prisoners, and sent up to *London*. The Lords *Darcy* and *Huffie* were tryed by their Peers, the Marquess of *Excester* sitting *Steward*. And a Commission of *Oyer* and *Terminer* being issued out for the Tryal of the rest, Sir *Robert Constable*, Sir *John Bulmer* and his Lady, Sir *Francis Pigot*, Sir *Stephen Hamilton*, and Sir *Thomas Piercy*, and *Ask*, that had been their Captain; with the Abbots of *Whalley*, *Ferweux*, *Bridlington*, *Lenton*, *Woburn*, and *Kingstead*, and *Mackrall* the Monk that first raised the *Lincolnshire* Rebellion, with sixteen more were Indicted of High Treason, for the late Rebellions. And after all the steps of the Rebellion were reckoned up, it is added

Attendants  
 after the Re-  
 bellion was  
 quieted.

ded in the Indictment, that they had met together on the 17th of *January*, and consulted how to renew it, and prosecute it farther, being encouraged by the new Risings that were then in the North; by which they had forfeited all the favour, to which they could have pretended, by vertue of the Indemnity that was granted in the end of *December*, and of the pardons which they had taken out. They were all found Guilty, and had judgment as in cases of Treason; divers of them were carried down into *Lincolnshire*, and *Torkshire*, and executed in the places where their Treasons were committed; but most of them suffered at *London*, and among others the Lady *Bulmer*, (whom others call Sir *John Bulmers Harlot*) was burnt for it in *Smithfield*.

1537.

1537.

The only censure that passed on this, was, that advantages were taken on too slight grounds to break the Kings Indemnity and pardon: since it does not appear, that after their pardon they did any thing more than meet and consult. But the Kingdom was so shaken with that Rebellion, that if it had not been for the great conduct of the Duke of *Norfolk*, the King had by all appearance lost his Crown. And it will not seem strange that a King, (especially so tempered as this was,) had a mind to strike terror into the rest of his Subjects, by some signal Examples, and to put out of the way the chief Leaders of that Design: nor was it to be wondered at, that the Abbots and other Clergy-men who had been so active in that Commotion, were severely handled. It was by their means that the discontents were chiefly fomented; they had taken all the Oaths that were enjoyned them, and yet continued to be still practising against the State; which, as it was highly contrary to the peaceable Doctrines of the Christian Religion, so it was in a special manner contrary to the Rules which they professed; that obliged them to forsake the World, and to follow a Religious and Spiritual course of Life.

Censure: upon it.

The next Example of Justice was a year after this, of one *Forrest* an *Observant* Frier; he had been, as *Sanders* said, Confessor to *Queen Katharine*, but it seems departed from her interests; for he insinuated himself so into the King, that he recovered his good Opinion. Being an ignorant and lewd man, he was accounted by the better sort of that House, to which he belonged in *Greenwich*, a Reproach to their Order, (concerning this, I have seen a large account in an Original Letter written by a Brother of the same House.) Having regained the Kings good Opinion, he put all those who had favoured the Divorce under great fears, for he proceeded cruelly against them. And one *Rainscroft*, being suspected to have given secret Intelligence of what was done among them, was shut up, and so hardly used that he dyed in their hands, which was (as that Letter relates) done by Frier *Forrests* means. This Frier was found to have denyed the Kings Supremacy: for though he himself had sworn it, yet he had infused it into many in Confession, that the King was not the Supreme Head of the Church. Being questioned for these practices, which were so contrary to the Oath that he had taken, he answered, that he took that Oath with his outward man, but his inward man had never consented to it. Being brought to his Tryal, and accused of several Heretical opinions that he held, he submitted him-

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158. tell to the Church. Upon this he had more freedom allowed him in the Prison; but some coming to him diverted him from the Submission he had offered; so that when the Paper of Abjuration was brought him, he refused to set his hand to it: upon which he was judged an Obdurate Heretick. The Records of these proceedings are lost, but the Books of that time say, that he denied the Gospel; it is like it was upon that pretence, that without the determination of the Church it had no Authority, upon which, several writers of the Roman Communion have said unbecoming and scandalous things of the holy Scriptures. He was brought to *Smithfield*, where were present the Lords of the Council, to offer him his pardon if he would abjure. *Latimer* made a Sermon against his errors, and studied to persuade him to recant; but he continued in his former opinions, so he was put to death in a most severe manner. He was hanged in a chain about his middle, and the great Image that was brought out of *Wales*, was broken to pieces, and served for fuel to burn him. He shewed great unquietness of mind, and ended his Life in an ungodly manner, as *Hall* says, who adds this Character of him, 'that he had little knowledge of God and his sincere truth, and less trust in him at his ending.

The proceedings against Cardinal Pole's friends.

In Winter that year a correspondence was discovered with Cardinal *Pole*, who was barefaced in his Treasonable designs against the King. His Brother Sir *Geoffrey Pole* discovered the whole Plot. For which the Marquess of *Exceter*, (that was the Kings Cousin-german by his Mother, who was *Edward* the 4ths Daughter.) the Lord *Montacute*, the Cardinals Brother, Sir *Geoffrey Pole*, and Sir *Edward Nevill*, were sent to the *Tower* in the beginning of *November*. They were accused for having maintained a correspondence with the Cardinal, and for expressing an hatred of the King, with a dislike of his proceedings, and a readiness to rise upon any good opportunity that might offer it self.

The special matter brought against the Lord *Montacute*, and the Marquess of *Exceter*, who were tried by their Peers on the 2d and 3d of *December*, in the 30th year of this Reign, is, 'that whereas Cardinal *Pole*, and others, had cast off their Allegiance to the King, 'and gone and submitted themselves to the Pope the Kings mortal 'Enemy, the Lord *Montacute* did on the 24th of *July* in the 28th year 'of the Kings Reign, a few months before the Rebellion broke out, say 'that he liked well the proceedings of his Brother the Cardinal, but 'did not like the proceedings of the Realm; and said, I trust to see a 'change of this World; I trust to have a fair day upon those Knaves 'that rule about the King; and I trust to see a merry World one day. Words to the same purpose were also charged on the Marquess: the Lord *Montacute* further said, 'I would I were over the Sea with my 'Brother, for this World will one day come to stripes: it must needs 'so come to pass, and I fear we shall lack nothing so much as honest 'men: he also said, he had dreamed that the King was dead, and 'though he was not yet dead, he would die suddenly; one day his 'Leg will kill him, and then we shall have jolly stirring; saying 'also, that he had never loved him from his childhood, and that Cardinal *Wolsey* would have been an honest man, if he had had an honest

‘next Master. And the King having said to the Lords he would leave  
 ‘them one day, having some apprehensions he might shortly die, that  
 ‘Lord said, if he will serve us so, we shall be happily rid; a time  
 ‘will come, I fear we shall not tarry the time, we shall do well e-  
 ‘nough. He had also said, he was sorry the Lord *Abergavenny* was  
 ‘dead, for he could have made ten thousand men; and for his part  
 ‘he would go and live in the West, where the Marquess of *Exeter*  
 ‘was strong: and had also said upon the breaking of the Northern  
 ‘Rebellion, that the Lord *Darcy* played the fool, for he went to pluck  
 ‘away the Council, but he should have begun with the head first,  
 ‘but I bethrew him for leaving off so soon. These were the Words  
 charged on those Lords, as clear discoveries of their Treasonable de-  
 signs; and that they knew of the Rebellion that brake out, and only  
 intended to have kept it off to a fitter opportunity: they were also  
 accused of Correspondence with Cardinal *Pole*, that was the Kings  
 declared Enemy. Upon these points the Lords pleaded *not Guilty*,  
 but were found Guilty by their Peers, and so Judgment was given.

1538.

On the 4th of *December* were Indicted Sir *Geofrey Pole*, for holding  
 Correspondence with his Brother the Cardinal, and saying that he  
 approved of his proceedings, but not of the Kings; Sir *Edward Nevill*,  
 Brother to the Lord *Abergavenny*, for saying, the King was a  
 Beast, and worse than a Beast; *George Crofts*, Chancellor of the Ca-  
 thedral of *Chichester*, for saying, *the King was not, but the Pope was,*  
*Supream head of the Church*; and *John Collins*, for saying, *the King*  
*would hang in Hell one day for the plucking down of Abbeyes*: All those,  
 Sir *Edward Nevill* only excepted, pleaded *Guilty*, and so they were  
 condemned; but Sir *Geofrey Pole* was the only person of the number  
 that was not Executed, for he had discovered the matter. At the  
 same time also, Cardinal *Pole*, *Michael Throgmorton* Gentleman, *John*  
*Hilliard* and *Thomas Goldwell* Clerks, and *William Peyto* a Franciscan  
 of the Observance, were Attainted in Absence; because they had cast  
 off their duty to the King, and had subjected themselves to the Bi-  
 shop of *Rome*, *Pole* being made Cardinal by him; and for writing  
 Treasonable Letters, and sending them into *England*. On the 4th of  
*February* following, Sir *Nicholas Carew*, that was both Master of the  
 Horse, and Knight of the Garter, was Arraigned for being an adhe-  
 rent to the Marquess of *Exeter*, and having spoke of his Attaindor  
 as unjust and cruel, he was also Attainted and Executed upon the 3d  
 of *March*. When he was brought to the Scaffold, he openly acknow-  
 ledged the errors and superstition in which he had formerly lived;  
 and blessed God for his Imprisonment, ‘for he then began to relish  
 ‘the Life and sweetness of Gods holy Word, which was brought him  
 ‘by his Keeper, one *Phillips*, who followed the Reformation, and  
 ‘had formerly suffered for it.

After these Executions, followed the Parliament in the year 1539,  
 in which not only these Attaindors that were already passed were  
 confirmed, but new ones of a strange and unheard-of nature were  
 Enacted. It is a blemish never to be washed off, and which cannot  
 be enough condemned, and was a breach of the most sacred and un-  
 alterable Rules of Justice, which is capable of no excuse; it was the  
 Attainting of some persons, whom they held in custody, without  
 bringing

1539.  
 Some Attain-  
 dors without  
 hearing the  
 parties.

bringing them to a Tryal. Concerning which, I shall add what the great Lord Chief Justice *Cook* writes, 'although I question not the Power of the Parliament, for without question the Attaindor stands of force in Law, yet this I say of the manner of proceeding, *Auferat Oblivio, si potest, si non utrumque silentium tegat.* For the more high and absolute the Jurisdiction of the Court is, the more just and honourable it ought to be in the proceedings, and to give Example of Justice to inferior Courts. The chief of these were the Marchioness of *Exceter* and the Countess of *Sarum*. The special matter charged on the former, is, her confederating her self to Sir *Nicholas Carew* in his Treasons; to which is added, 'that she had committed divers other abominable Treasons. The latter is said to have confederated her self with her Son the Cardinal, with other aggravating words. It does not appear by the Journal that any Witnesses were examined; only that day that the Bills were read the third time in the House of Lords, *Cromwell* shewed them a Coat of white silk, which the Lord Admiral had found among the Countess of *Sarums* Cloaths, in which the Arms of *England* were wrought on the one side, and the Standard that was carried before the Rebels was on the other side. This was brought as an evidence that she approved of the Rebellion. Three *Irish* Priests were also Attainted for carrying Letters out of *Ireland*, to the Pope and Cardinal *Pole*, as also Sir *Adrian Fortescue* for endeavouring to raise Rebellion, *Thomas Dingley* a Knight of *St. John of Jerusalem*, and *Robert Granceter* Merchant, for going to several Forreign Princes, and persuading them to make War upon the King, and assist the Lords *Darcy* and *Hussie* in the Rebellion they had raised. Two Gentlemen, a Dominican Frier, and a Yeoman, were by the same Act Attainted, for saying that, *that venomous Serpent the Bishop of Rome was Supream Head of the Church of England.* Another Gentleman, two Priests, and a Yeoman are Attainted for Treason in general, no particular crime being specified. Thus sixteen persons were in this manner Attainted, and if there was any Examination of Witnesses for convicting them, it was either in the Star-Chamber, or before the Privy Council; for there is no mention of any evidence that was brought in the Journals: There was also much haste made in the passing this Bill: it being brought in the 10th of *May*, was read that day for the first, and second time, and the 11th of *May* for the third time. The Commons kept it five days before they sent it back, and added some more to those that were in the Bill at first; but how many were named in the Bill Originally, and how many were afterwards added, cannot be known. *Fortescue* and *Dingley* suffered the 10th of *July*. As for the Countess of *Sarum*, the Lord *Herbert* saw in a Record, that Bulls from the Pope were found in her House, 'that she kept correspondence with her Son, and that she forbade her Tenants to have the new Testament in *English*, or any other of the Books that had been published by the Kings Authority. She was then about seventy years of Age, but shewed by the answers she made, that she had a vigorous and masculine mind. She was kept two years Prisoner in the *Tower*, after the Act had passed, the King by that reprieve designing to oblige her Son to a better behaviour; but upon a fresh provocation by a new Rebellion in the North, she was beheaded,

headed, and in her, the name and line of *Plantagenet* determined. The Marchioness of *Excester* died a natural death. In *November* this year were the Abbots of *Reading*, *Glassenbury* and *Colchester* Attainted of Treason, of which mention was made formerly:

1517.

In the Parliament that fate in the year 1540 they went on to follow that strange precedent, which they had made the former year. By the 56th Act *Giles Heron* was Attainted of Treason, no special matter being mentioned.


By the 57th Act, *Richard Fetherstoun*, *Thomas Abell*, and *Edward Powel* Priests, and *William Horn* a Yeoman were Attainted, for denying the Kings Supremacy, and adhering to the Bishop of *Rome*: by the same Act the Wife of one *Tirrell* Esq; was Attainted, for refusing her duty of Allegiance, and denying Prince *Edward* to be Prince and Heir of the Crown; and one *Laurence Cook* of *Doncaster* was also Attainted for contriving the Kings death.

By the 58th Act, *Gregory Buttolph*, *Adam Damply*, and *Edward Brindeholm* Clerks, and *Clement Philpot* Gentleman, were Attainted, for adhering to the Bishop of *Rome*, for corresponding with Cardinal *Pole*, and endeavouring to surprize the Town of *Callais*: By the same Act *Barnes*, *Gerrard*, and *Ferome*, were Attainted, of whose sufferings an account has been already given.

By the 59th Act, *William Bird* a Priest, and Chaplain to the Lord *Hungerford* was attainted, for having said to one that was going to Assist the King against the Rebels in the North, 'I am sorry thou goest, seest thou not how the King plucketh down Images and Abbies every day? And if the King go thither himself, he will never come home again, nor any of them all which go with him, and in truth if were pity he should ever come home again; and at another time upon ones saying, O good Lord, I ween all the World will be Hereticks in a little time: *Bird* said, Dost thou marvel at that? I tell thee it is no marvel, for the great Master of all is an Heretick, and such a one as there is not his like in the World.

By the same Act the Lord *Hungerford* was likewise Attainted. 'The Crimes specified are, that he knowing *Bird* to be a Traitor, did entertain him in his house as his Chaplain; that he ordered another of his Chaplains, Sir *Hugh Wood*, and one Dr. *Maudlin* to use Conjuring, that they might know how long the King should live, and whether he should be victorious over his Enemies or not; and that these three years last past he had frequently committed the detestable Sin of Sodomy with several of his Servants: All these were Attainted by that Parliament. The Lord *Hungerford* was Executed the same day with *Cromwell*; he dyed in such disorder that some thought he was frenetick, for he called often to the Executioner to dispatch him, and said he was weary of Life, and longed to be dead, which seemed strange in a man that had so little cause to hope in his death. For *Powel*, *Fetherstoun*, and *Abell*, they suffered the same day with *Barnes* and his friends, as hath been already shewn.

This year *Sampson* Bishop of *Chichester*, and one Doctor *Wilson* were put in the *Tower*, upon suspicion of correspondence with the Pope. But upon their submission they had their pardon and liberty. In the year 1541, five Priests and ten secular persons, some of them being Gentlemen

1540.  tlemen of Quality, were raising a new Rebellion in *Torkshire*; which was suppressed in time, and the Promoters of it being apprehended, were Attainted and Executed, and this occasioned the death of the Countess of *Sarum*, after the Execution of the Sentence had been delayed almost two years.

The last instance of the Kings severity was in the year 1543, in which one *Gardiner* that was the Bishop of *Winchesters* Kinsman and Secretary, and three other Priests, were tryed, for denying the Kings Supremacy, and soon after executed. But what special matter was laid to their charge, cannot be known, for the Record of their Attaindor is lost.

The Conclusion.

These were the proceedings of this King against those that adhered to the interests of *Rome*: in which, though there is great ground for just censure, for as the Laws were rigorous, so the Execution of them was raised to the highest that the Law could admit; yet there is nothing in them to justify all the clamours, which that party have raised against King *Henry*, and by which they pursue his memory to this day; and are far short, both in number and degrees, of the cruelties of Queen *Maries* Reign, which yet they endeavour all that is possible to extenuate or deny.

To Conclude, we have now gone through the Reign of King *Henry* the 8th, who is rather to be reckoned among the *Great* than the *Good* Princes. He exercised so much severity on men of both persuasions, that the writers of both sides have laid open his faults, and taxed his cruelty. But as neither of them were much obliged to him, so none have taken so much care to set forth his good qualities, as his Enemies have done to enlarge on his Vices: I do not deny that he is to be numbred among the *ill* Princes, yet I cannot rank him with the *worst*.

*The End of the third Book and of the first Part.*

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A D-

## ADDENDA.

*After some of the sheets of this History were wrought off, I met with Manuscripts of great Authority, out of which I have Collected several particulars, that give a clear light to the proceedings in those times, which since they came too late to my knowledg to be put in their proper places, I shall here add them with references to the places to which they belong.*

*Ad Page 202. line 13.*

**T**Here it is said, that the Earl of *Wiltshire* Father to Queen *Anne Boleyn* was one of the Peers that Judged her.

In this I too Implicitly followed Doctor *Heylin*, he seeming to write with more than ordinary care for the Vindication of that Queen, and with such assurance, as if he had seen the Records concerning her, so that I took this upon trust from him. The reason of it was, that in the search I made of Attaindors, I did not find the Record of her Tryal; so I concluded, that either it was destroyed by Order during her Daughters Reign, or was accidentally lost since that time: And thus having no Record to direct me, I too easily followed the Printed Books in that particular. But after that part of this History was wrought off, I by chance met with it in another place where it was mislaid; and there I discovered the error I had committed. The Earl of *Wiltshire* was not one of her Judges; these by whom she was tryed were the Duke of *Suffolk*, the Marquis of *Exceter*, the Earls of *Arundell*, *Oxford*, *Northumberland*, *Westmoreland*, *Derby*, *Worcester*, *Rutland*, *Sussex*, and *Huntington*, and the Lords *Audley*, *Delaware*, *Mountague*, *Morley*, *Dacres*, *Cobham*, *Maltravers*, *Powis*, *Mounteagle*, *Clinton*, *Sands*, *Windfor*, *Wentworth*, *Burgh*, and *Mordant*: in all twenty six, and not twenty Eight as I reckoned them upon a Vulgar Error. The Record mentions one particular concerning the Earl of *Northumberland*, that he was taken with a sudden fit of sickness, and was forced to leave the Court before the Lord *Rockford* was Tryed. This might have been only Casual: but since he was once in Love with the Queen, and had designed to Marry her (see Page 44) it is no wonder if so sad a change in her Condition, did raise an unusual disorder in him.

When I had discovered the mistake I had made, as I resolved to publish this free Confession of it; so I set my self not without some Indignation to examine upon what Authority Doctor *Heylin* had led me into it. I could find no Author that went before him in it, but *Sanders*; the chief design of whole writing, was to defame Queen *Elizabeth*, and to blast her Title to the Crown. To that end it was no ill piece of his skill, to persuade the World of her Mothers lewdness, to say, that her own Father was convinced of it, and condemn-

ed her for it. And Doctor *Heylin* took this, as he has done many other things, too easily upon *Sanders* Testimony.

*Ad Page 217. line 37.*

Collect.  
Addenda  
Numb. 1.

The Articles of Religion of which an abstract is there set down, are indeed published by *Fuller*: but he saw not the Original, with all the Subscriptions to it; which I have had in my hands, and therefore I have put it in the Collection with three other Papers, which were soon after offered to the King by *Cranmer*.

Collect.  
Addenda  
Numb. 2.

The one is in the form of fifteen queries, concerning some abuses by which the people had been deceived; as namely, by these Doctrines, that without Contrition sinners may be reconciled to God; that it is in the Power of the Priest, to pardon or not to pardon sin at his pleasure; and that Gods pardon cannot be attained without Priestly Absolution. Also he complained that the people trusted to outward Ceremonies; and their Curates for their own gain, encouraged them in it. It was observed that the opinion of Clergy-mens being exempted from the secular Judge was ill grounded; that Bishops did ordain without due care and Tryal: that the Dignified Clergy misapplied their Revenues, did not follow their first Institution, and did not reside upon their Benefices.

Collect.  
Addenda  
Numb. 3.

And in fine he moves that the four Sacraments, which had been left undetermined by the former Articles, might be examined: the outward signs and actions, the promises made upon them, and the efficacy that was in them being well considered.

The second Paper consists of two Resolutions; made concerning Confirmation by the Arch-Bishop of *Canterbury*, and *Stokeſly* Bishop of *London* (by which I perceive the way of examining matters by giving out of questions to Bishops and Divines was sooner practised, than when I first took notice of it page 286.) there are several other Papers concerning Confirmation, but these are only Subscribed: and the rest do generally follow these two Prelates who were then the heads of two different parties. The Arch-Bishop went on this ground, that all things were to be tryed by the Scripture; but *Stokeſly* and almost the whole Clergy, were for receiving the Tradition of the Church, as not much inferior to the Scriptures, which he asserts in his Subscription.

Collect.  
Addenda  
Numb. 4.

The third Paper was offered to the King by *Cranmer*, to persuade him to proceed to a further Reformation: that things might be long and well considered before they were determined, that nothing might be declared a part of Gods faith, without good proofs from Scripture: the departing from which rule had been the occasion of all the Errors that had been in the Church: that now men would not be led as they had been, but would examine matters: that many things were now acknowledged to be truths, such as the unlawfulness of the Popes Usurped Power, for which many had formerly suffered death. Whereupon he desires that some points might be Examined by Scripture, as, whether there is a Purgatory, whether departed Souls ought to be Invoked, whether Tradition ought to be believed; whether there be any satisfaction besides the satisfaction of Christ; whether free will  
may



may dispose it self to grace, and whether Images ought to be Kissed, or used to any other end, but as representations of a piece of History? In all these he desired the King would suspend his Judgment: and in particular, that he would not determin against the Lawfulness of the Marriage of the Clergy, but would for some time silence both parties. He also proposed that this point might by order from the King, be examined in the Universities before indifferent Judges: that all the Arguments against it, might be given to the Defendants twelve days before the publick disputation; and he offered, that if those who should defend the Lawfulness of Priests Marriage, were in the Opinion of indifferent Judges overcome, they should willingly suffer death for it; but if otherwise, all they desired was, that in that point the King might leave them in the liberty to which the Word of God left them.

*Ad Page 249. line 18.*

I have seen a much fuller Paper concerning Orders and Ecclesiastical functions (which the Reader will find in the Collection signed by *Cromwell*, the two Arch-Bishops and eleven Bishops, and twenty Divines and Canonists, Declaring that the Power of the Keys and other Church-functions is formally distinct from the Power of the Sword. That this Power is not absolute, but to be limited by the Rules that are in the Scripture; and is ordained only for the edification and good of the Church: that this Power ought to be still preserved, since it was given by Christ as the mean of reconciling sinners to God. Orders were also declared a Sacrament, since they consisted of an outward action instituted by Christ, and an inward grace conferred with them: But that all Inferiour Orders, *Janitors*, *Lectors*, &c. were brought into the Church to beautifie and adorn it, and were taken from the Temple of the *Jews*: And that in the New Testament there is no mention made but of Deacons or Ministers, and Priests or Bishops: nor is there belonging to Orders any other Ceremony mentioned in the Scripture, but Prayer and Imposition of hands. This was signed either in the year 1537, or 1538, since it is Subscribed both by *John Hilsey* Bishop of *Rockester*, and *Edward Fox* Bishop of *Hereford*, for the one was consecrated in 1537, and the other dyed in *May* 1538.

On this Paper I will add two remarks, the one is, that after this I do never find the Inferiour Degrees under a Deacon mentioned in this Church; so it seems at this time they were laid aside. They were first set up in the Church about the end of the second, or the beginning of the third Century, in the middle of which we find both *Cornelius* Bishop of *Rome*, and *St. Cyprian* mentioning them as Orders that were then established; and it seems they were designed as previous steps to the Sacred functions, that none might be Ordained to these, but such as had been long before separated from a secular state of Life, and had given good proofs of themselves in these lower degrees. But it turned in the Church of *Rome* to be only a matter of form; and many took the first Tonsure, that they might be exempted from the Secular Power, and be qualified for Commendams, and some other Worldly advantages to which these lower Orders were sufficient, by those Rules which the Canonists had brought in.

Another thing is, that both in this Writing and in the Necessary Fruition of a Christian man, Bishops and Priests are spoken of as one and the same Office. In the Ancient Church they knew none of these Subtilties which were found out in the latter Ages. It was then thought enough that a Bishop was to be dedicated to his function by a new Imposition of hands, and that several Offices could not be performed without Bishops, such as Ordination, Confirmation, &c. but they did not refine in these matters, so much as to enquire, whether Bishops and Priests differed in Order and Office or only in degree. But after the Schoolmen fell to examine matters of Divinity with Logical and Unintelligible niceties, and the Canonists began to Comment upon the rules of the Ancient Church, they studied to make Bishops and Priests seem very near one another, so that the difference was but small. They did it with different designs. The Schoolmen having set up the grand Mystery of Transubstantiation, were to exalt the Priestly Office as much as was possible: for the turning the Host into God was so great an action, that they reckoned there could be no Office higher than that which qualified a man to so mighty a Performance: therefore as they changed the form of Ordination from what it was Anciently believed to consist in, to a delivering of the Sacred Vessels, and held that a Priest had his Orders by that rite, and not by the Imposition of hands; so they raised their Order or Office so high as to make it equal with the Order of a Bishop: But as they designed to extol the Order of Priesthood, so the Canonists had as great a mind to depress the Episcopal Order. They generally wrote for preferment, and the way to it was to exalt the Papacy. Nothing could do that so effectually as to bring down the Power of Bishops. This only could justify the Exemptions of the Monks and Friars, the Popes setting up Legantine Courts, and receiving at first Appeals, and then Original causes before them; together with many other Encroachments on their Jurisdiction: All which were unlawful, if the Bishops had by Divine right, Jurisdiction in their Diocesses: Therefore it was necessary to lay them as low as could be, and to make them think that the Power they held, was rather as Delegates of the Apostolick See, than by a Commission from Christ or his Apostles: So that they looked on the declaring Episcopal Authority to be of Divine right, as a blow that would be fatal to the Court of *Rome*; and therefore they did after this at *Trent* use all possible endeavours to hinder any such Decision. It having been then the Common style of that Age to reckon Bishops and Priests as the same Office, it is no wonder if at this time the Clergy of this Church, the greatest part of them being still leavened with the old superstition, and the rest of them not having enough of spare-time to examine lesser matters, retained still the former phrases in this particular.

On this I have insisted the more, that it may appear how little they have considered things, who are so far carried with their zeal against the established Government of this Church, as to make much use of some passages of the Schoolmen and Canonists that deny them to be distinct Offices; for these are the very dregs of Popery, the one raising the Priests higher for the sake of Transubstantiation, the other pulling the Bishops lower for the sake of the Popes Supremacy, and  
by

by such means bringing them almost to an equality. So partial are some men to their particular conceits, that they make use of the most mischievous Topicks when they can serve their turn, not considering how much further these Arguments will run if they ever admit them.

*Ad Page 255. line 28.*

The Princes of *Germany* did always press the King to enter into a Religious League with them: the first League that was made in the year 1536 was conceived in general terms, against the Pope as the Common Enemy, and for setting up true Religion according to the Gospel: But they did afterwards send over Ambassadors to treat about particulars; and they having presented a Memorial of these, there were Conferences appointed between them and some Bishops and Divines of this Church. I find no Divines was sent over hither but *Frederick Miconius* Minister of *Gotha*, by whom *Melanthon*, who could not be spared out of *Germany*, sent several Letters to the King; the fullest and longest of them will be found in the Collection. It is all to this purpose, to persuade the King to go on vigorously in the Reforming of Abuses, according to the word of God. The King sent over the particulars which they proposed in order to a perfect agreement, to *Gardiner* who was then at *Paris*: Upon which he sent back his Opinion touching them all; the Original of which, under his own hand I have seen, but it relates so much to the other Paper that was sent him, which I never saw, that without it his meaning can hardly be understood, and therefore I have not put it in the Collection. The main thing in it, at which it chiefly drives, is to press the King to finish first a Civil League with them, and to leave those particulars concerning Religion to be afterwards treated of. The King followed his advice so far as to write to the *German* Princes to that effect. But when the King declared his resolution to have the six Articles established, all that favoured the Reformation were much alarmed at it, and pressed their friends in *Germany* to interpose with the King for preventing it. I have seen an Original Letter of *Hains* Dean of *Exeter*, in which he laments the sad effects that would follow on that Act, which was then preparing; that all the Corruptions in the Church rose from the establishing some points without clear proofs from Scripture: he wished the *Germans* would consider of it, for if the King and Parliament should make such a Law, this was a President for the Emperor to make the like in the Diet of the Empire. Neither were the *German* Ambassadors backward in doing their friends in *England* all the service they could: for after they had held several conferences with these that were appointed by the King to treat with them; they finding they could not prevail with them, wrote a long and Learned Letter to the King, against the taking away the Chalice in the Sacrament, and against private Masses and the Celibate of the Clergy, with some other abuses which the Reader will find in the Collection, as it is Copied from the Original which I have seen. To this I have added the Answer which the King wrote to it: He employed *Tonstall* Bishop of *Duresm* to draw it, for I have seen a rude draught of a great part of it written with his hand. By

Collect.  
Addenda  
Numb. 6.

Collect.  
Addenda  
Numb. 7.

Collect.  
Addenda  
Numb. 8.

both

both these compared together, every indifferent Reader will clearly see the force and simplicity of the Arguments on the one hand, and the art and shuffling that was used on the other side. As soon as the Act was past, notwithstanding all their endeavours to the contrary, they in an Audience before the King, represented the great concern their Masters would have, when the King on whom they had relied so much, as the Defender of the faith, should proceed with the severity expressed in that Act, against those that agreed with them in Doctrine, and pressed the King earnestly to put a stop to the Execution of it. The King promised he would see to it, and that though he judged the Act necessary to restrain the Insolence of some of his Subjects; yet it should not be Executed but upon great provocation: he also proposed the renewing a Civil League with them, without mentioning matters of Religion. To this the Princes made answer, that the League as it was at first projected, was chiefly upon a design of Religion, and therefore without a common consent of all that were in their League, they could not alter it: they lamented this passing of the late Act, but writ their thanks to the King for stopping the Execution of it, and warn'd him that some of his Bishops, who set him on to these courses, were in their hearts still for all the old Abuses, and for the Popes Supremacy, and were pressing on the King to be severe against his best Subjects, that they might thereby bring on a design which they could not hope to effect any other way: they advised the King to beware of such Counsels. They also proposed that there might be a Conference agreed on between such Divines as the King would name, and such as they should depute, to meet either in *Guedres, Hamburgh, Bremen*, or any other place that should be appointed by the King, to examine the Lawfulness of private Masses, of denying the Chalice, and the Prohibiting the Marriage of the Clergy. On these things they continued treating till the Divorce of *Anne of Cleve* and *Cromwells* fall, after which I find little Correspondence between the King and them.

*Ad Page 256. line 4.*

Collect.  
Addenda  
Numb. 9.

When I mentioned the Kings Letters, directing the Bishops how to proceed in a Reformation, I had not seen them, but I have since seen an Original of them subscribed by the Kings hand. In these he challenged the Clergy as guilty of great Indiscretions: that the late Rebellion had been occasioned by them; therefore he required the Bishops to take care, that the Articles formerly published should be exactly obeyed; and to go over their Diocesses in person, and preach Obedience to the Laws, and the good ends of those Ceremonies that were then retained, that the people might neither despise them, nor put too much trust in them: and to silence all disputes and contentions concerning things indifferent; and to signify to the Kings Council, if there were any Priests in their Diocesses that were Married, and yet did discharge any part of the Priestly Office. All which, will be better understood by the Letter it self, that I have put into the Collection.

*Ad*

*Ad Page 258. line 8.*

I do there acknowledg that I knew not what Arguments were used against the necessity of Auricular Confession: But I have made since that time, a Considerable discovery in this particular, from an Original Letter written all with the Kings own hand to *Tonstall*; by which it appears, there had been comerences in the House, and that the Arch-Bishop of *Tork*, the Bishop of *Winchester* and *Durresm* had pleaded much for it, as necessary by a Divine Institution, and that both the King and the Arch-Bishop of *Canterbury* had maintained, that though it was good and profitable, yet it was not necessary by any precept of the Gospel: and that though the Bishops brought several texts out of Scripture and Ancient Doctors, yet these were so clearly answered by the King, and the Arch-Bishop, that the whole House was satisfied with it: Yet *Tonstall* drew up in a writing all the reasons he had made use of in that debate, and brought them to the King, which will be found in the Collection, with the Annotations and reflections which the King wrote on the Margent, with his own hand, taken from the Original; together with the Kings Letter written in answer to them: By this it will appear that the King did set himself much to study points of Divinity, and examined matters with a scrupulous exactness. The issue of the debate was, that though the Popish party endeavoured to have got Auricular Confession declared to be Comanded by Christ, as a part of the Sacrament of Penance: yet the King overruled that, so it was enacted that Auricular Confession *was necessary and expedient to be retained in the Church of God*. These debates were in the House of Lords, which appears not only by the Kings Letter, that speaks of the *House*, but by the Act of Parliament in the Preamble of which it is said, that the King had come himself to the Parliament, and had opened several points of high Learning to them.

Collect.  
Addenda  
Numb. 10.

Collect.  
Addenda  
Numb. 11.

*Ad Page 262. line 23.*

There I mention the Kings diligence in drawing an Act of Parliament with his own hand; but since that was Printed, I have seen many other Acts and Papers, if not Originally Penned by the King, yet so much altered by his Corrections, that in some sort they may be esteemed his draughts. There are two draughts of the Act of the six Articles, both corrected in many places by the King, and in some of these the Correction is three lines long. There is another Act concerning Precontracts of Marriage, likewise Corrected very much by his Pen. Many draughts of Proclamations, particularly these about the use of the Bible in *English* are yet extant interlined and altered with his Pen. There is a large Paper written by *Tonstall*, of arguments for Purgatory, with Copious Animadversions on it, likewise written by the King; which shew that then he did not believe there was a Purgatory. I have also seen the draught of that part of the Necessary Erudition for a Christian man, which explains the Creed, full of Corrections with

Collect.  
Addenda  
Numb. 12.

with the Kings own Pen; as also the Queries concerning the Sacraments mentioned page 289. with large Annotations written with his hand on the Margent, likewise an Extract all written with his own hand of passages out of the Fathers against the Marriage of the Clergy: and to conclude there is a Paper with which the Collection ends, containing the true Notion of the Catholick Church, which has large Emendations added with the Kings hand, those I have set by themselves on the Margent of the Paper.

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**T A B L E**  
 OF THE  
**C O N T E N T S**  
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**H I S T O R Y.**

BOOK I.

A Summary View of King *Henry* the Eighth's Reign, till the Procefs of his Divorce was begun, in which the State of *England*, chiefly as it related to *Religion*, is opened.

|                                                                                 |                                                                                      |
|---------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| <b>K</b> ING <i>Henry's</i> Succession to the Crown, pag. 1                     | <i>His</i> Preferments, p. 8                                                         |
| He proceeds against <i>Dudley</i> and <i>Empson</i> , ibid.                     | <i>The</i> Character of the <i>Dukes</i> of <i>Norfolk</i> and <i>Suffolk</i> , p. 9 |
| He holds a Parliament, p. 2                                                     | <i>Cardinal</i> <i>Wolsey</i> against Parliaments, ibid.                             |
| <i>His</i> great Expence, ibid.                                                 | <i>The</i> Kings breeding in Learning, ibid.                                         |
| <i>Affairs</i> beyond Sea, p. 3                                                 | He is flattered by <i>Scollars</i> , p. 11                                           |
| <i>A</i> Peace and Match with <i>France</i> , ibid.                             | <i>The</i> Kings Prerogative in Ecclesiastical affairs, ibid.                        |
| He offers his Daughter to the <i>Dolphin</i> , ib.                              | It was still kept up by him, p. 12                                                   |
| <i>The</i> King of <i>Spain</i> chosen Emperor, ibid.                           | <i>A</i> contest concerning Immunities, ibid.                                        |
| He comes to <i>England</i> , p. 4                                               | <i>A</i> Publick debate about them, p. 13                                            |
| <i>A</i> second War with <i>France</i> , ibid.                                  | <i>Hunne</i> Murdered in Prison, p. 14                                               |
| Upon <i>Leo</i> the 10th's death, <i>Hadrian</i> chosen Pope, ibid.             | <i>The</i> Proceedings upon that, p. 15                                              |
| He dies and <i>Clement</i> the 7th succeeds, ib.                                | <i>The</i> King much courted by Popes, p. 18                                         |
| <i>Charles</i> the 5th at <i>Windfor</i> contracted to the Kings Daughter, p. 5 | And declared Defender of the Faith, p. 19                                            |
| But breaks his Faith, ibid.                                                     | <i>The</i> Cardinal absolute in <i>England</i> , ibid.                               |
| <i>The</i> <i>Clementine</i> League, ibid.                                      | He designed to Reform the Clergy, ibid.                                              |
| <i>Rome</i> taken and sacked, p. 6                                              | And to Suppress Monasteries, p. 20                                                   |
| <i>The</i> Pope is made a Prisoner, ibid.                                       | <i>The</i> several kinds of Convocations, ibid.                                      |
| <i>The</i> Kings success against <i>Scotland</i> , ibid.                        | <i>The</i> Clergy grant a Subsidy to the King, p. 21                                 |
| <i>A</i> Faction in his Counsels, p. 7                                          | Of the State of Monasteries, ibid.                                                   |
| <i>Cardinal</i> <i>Wolseys</i> rising, ibid.                                    | <i>The</i> Cardinal founds two Colledges, p. 22                                      |
|                                                                                 | (L 2) The                                                                            |



|                                                         |       |                                                         |       |
|---------------------------------------------------------|-------|---------------------------------------------------------|-------|
| <i>The first beginning of Reformation in England,</i>   | p. 23 | <i>The Progress of Luthers Doctrine,</i>                | p. 30 |
| <i>The Cruelties of the Church of Rome,</i>             | ibid. | <i>His Books were Translated into English,</i>          | p. 31 |
| <i>The Laws made in England against Hereticks,</i>      | p. 25 | <i>The King wrote against him,</i>                      | ibid. |
| <i>Under Richard the 2d,</i>                            | ibid. | <i>He replied,</i>                                      | ibid. |
| <i>Under Henry the 4th,</i>                             | ibid. | <i>Endeavours to suppress the New Testament,</i>        | p. 32 |
| <i>And Henry the 5th,</i>                               | p. 26 | <i>Sir Thomas More writes against Luther,</i>           | ibid. |
| <i>Heresie declared by the Kings Judges,</i>            | p. 27 | <i>Bilney and others proceeded against for Heresie,</i> | ibid. |
| <i>Warhams proceeding against Hereticks,</i>            | ib.   |                                                         |       |
| <i>The Bishop of London's proceedings against them,</i> | p. 29 |                                                         |       |

## BOOK II.

Of the Proceſs of Divorce between King *Henry* and Queen *Katherine*, and of what passed from the 19th to the 25th year of his Reign, in which he was declared Supreme Head of the Church of *England*.

|                                                              |       |
|--------------------------------------------------------------|-------|
| <b>T</b> <i>He beginning of the Sute of Divorce,</i>         | p. 34 |
| <i>Prince Arthur Married the Infanta,</i>                    | ibid. |
| <i>And died soon after,</i>                                  | p. 35 |
| <i>A Marriage proposed between Henry and her,</i>            | ibid. |
| <i>It is allowed by the Pope,</i>                            | ibid. |
| <i>Henry Protested against it,</i>                           | p. 36 |
| <i>His Father dissuaded it,</i>                              | ibid. |
| <i>Being come to the Crown he Marries her,</i>               | ibid. |
| <i>She bore some Children, but only the Lady Mary lived,</i> | ibid. |
| <i>Several Matches proposed for her,</i>                     | p. 37 |
| <i>The Kings Marriage is questioned by Foreigners,</i>       | ibid. |

Anno 1527.

|                                                       |       |
|-------------------------------------------------------|-------|
| <b>H</b> <i>e himself has Scruples concerning it,</i> | ibid. |
| <i>The Grounds of these,</i>                          | p. 38 |
| <i>All his Bishops except Fisher condemn it,</i>      | ibid. |
| <i>The reasons of State against it,</i>               | p. 39 |
| <i>Wolsey goes into France,</i>                       | ibid. |
| <i>The Kings fears and hopes,</i>                     | ibid. |
| <i>Arguments against the Bull,</i>                    | p. 40 |
| <i>Calumnies cast on Anne Boleyn,</i>                 | p. 41 |
| <i>They are false and ill-contrived,</i>              | p. 42 |
| <i>Her Birth and Education,</i>                       | p. 43 |
| <i>She was contracted to the Lord Piercy,</i>         | p. 44 |
| <i>The Divorce moved for at Rome,</i>                 | ibid. |
| <i>The first Dispatch concerning it,</i>              | ibid. |

Anno 1528.

|                                                                          |       |
|--------------------------------------------------------------------------|-------|
| <b>T</b> <i>he Pope granted it,</i>                                      | p. 47 |
| <i>And gave a Bull of dispensation,</i>                                  | p. 48 |
| <i>The Popes crafts and policy,</i>                                      | ibid. |
| <i>A subtle method proposed by the Pope,</i>                             | p. 49 |
| <i>Staphileus sent from England,</i>                                     | p. 50 |
| <i>The Cardinals Letters to the Pope,</i>                                | p. 51 |
| <i>A fuller Bull is desired by the King,</i>                             | ibid. |
| <i>Gardiner and Fox are sent to Rome,</i>                                | p. 52 |
| <i>The Bull desired by them,</i>                                         | ibid. |
| <i>Wolsey's earnestness to procure it,</i>                               | p. 53 |
| <i>Campegio declared Legate,</i>                                         | p. 54 |
| <i>He delays his Journey,</i>                                            | ibid. |
| <i>The Pope grants the Decretal Bull,</i>                                | p. 55 |
| <i>Two Letters from Anne Boleyn to Wolsey,</i>                           | ibid. |
| <i>Wolsey desires the Bull may be seen by some of the Kings Council,</i> | p. 56 |
| <i>The Emperor opposes the Kings business,</i>                           | p. 57 |
| <i>A Breve is found in Spain,</i>                                        | ibid. |
| <i>It was thought to be forged,</i>                                      | ibid. |
| <i>Campegio comes to England,</i>                                        | p. 58 |
| <i>And lets the King see the Bull,</i>                                   | ibid. |
| <i>But refuses to shew it to others,</i>                                 | ibid. |
| <i>Wolsey moves the Pope that some might see it,</i>                     | ibid. |
| <i>But in vain,</i>                                                      | p. 59 |
| <i>Campana is sent by the Pope to Eng.</i>                               | p. 60 |
| <i>The King offers the Pope a Guard,</i>                                 | ibid. |
| <i>The Pope inclines to the Emperor,</i>                                 | ibid. |
| <i>Threatnings used to him,</i>                                          | p. 61 |

Anno

Anno 1529.

**H**erepents the sending over a Bull, ib.  
 But feeds the King with Promises, p. 62  
 The Popes sickness, p. 63  
 Wolsey aspires to the Papacy, ibid.  
 Instruction for promoting him, p. 64  
 New motions for the Divorce, p. 65  
 The Pope Relapses dangerously, ibid.  
 A new Dispatch to Rome, p. 66  
 Wolfseys Bulls for the Bishoprick of Winton, p. 67  
 The Emperor Protests against the Legates, ibid.  
 Yet the Pope promises not to recall it, ibid.  
 The Legates write to the Pope, p. 68  
 Campegio led an ill life, p. 69  
 The Emperor moves for an Avocation, ibid.  
 The Popes Dissimulation, p. 70  
 Great contests about the Avocation, ibid.  
 The Legates begin the Process, p. 72  
 A severe charge against the Queen, ibid.  
 The King and Queen appear in Court, ibid.  
 The Queens speech, p. 73  
 The King declares his scruples, ibid.  
 The Queen Appeals to the Pope, p. 74  
 Articles framed and witnesses examined, ibid.  
 An Avocation prest at Rome, ibid.  
 The Pope joyns with the Emperor, p. 75  
 Yet is in great perplexities, ibid.  
 The Avocation is granted, p. 76  
 The Proceedings of the Legates, ibid.  
 Campegio adjourns the Court, p. 77  
 Which gave great offence, ibid.  
 Wolfseys danger, ibid.  
 Anne Boleyn returns to Court, p. 78  
 Cranmers Opinion about the Divorce, p. 79  
 Approved by the King, p. 80  
 Cardinal Wolsey's fall, ibid.  
 The meanness of his temper, p. 81  
 He is Attached of Treason, ibid.  
 He dies: his Character, p. 82  
 A Parliament called, ibid.  
 Complaints against the Clergy, p. 83  
 The Kings debts are discharged, ibid.  
 The Pope and the Emperor unite, p. 84  
 The Womens peace, ibid.

Anno 1530.

**T**he Emperor is Crowned at Bononia, ibid.  
 The Universities consulted in the Kings suit of Divorce, p. 85  
 The answers from Oxford and Cambridge, p. 86  
 D. Crook Employed in Venice, p. 87  
 Mamy in Italy wrote for the Divorce, p. 88

*It was opposed by the Pope and the Emperor,* p. 89  
*No Money given by the Kings Agents,* ib.  
*Great rewards given by the Emperor,* p. 90  
*It is determined for the King at Bononia, Padua, Ferrara and Orleance.* p. 91  
*At Paris Bourges and Tholose,* p. 92  
*The Opinions of some Reformers,* ibid.  
*And of the Lutherans,* p. 94  
*The King will not appear at Rome,* ibid.  
*Cranmer offers to defend the Divorce,* p. 95  
*The Clergy Nobility and Gentry write to the Pope for the Divorce,* ibid.  
*The Popes answer to them,* p. 96  
*A Proclamation against Bulls,* ibid.  
*Books written for the Divorce,* p. 97  
*Reason out of the Old and New Testament,* ibid.  
*The Authorities of Popes and Councils,* p. 98  
*And the Greek and Latine Fathers,* p. 99  
*And Canonists,* p. 100  
*Marriage is Compleat by Consent,* ibid.  
*Violent Presumptions of the Consummation of the former Marriage,* ibid.  
*The Popes Dispensation of no force.* p. 101  
*Bishops are not to obey his Decrees,* p. 102  
*The Authority of Tradition,* ibid.  
*The Reasons against the Divorce,* p. 103  
*Answers made to these,* p. 104  
*The Queen is intractable,* p. 105

Anno 1531.

**A** Session of Parliament, ibid.  
 The Clergy found in a Premunire, p. 106  
 The Prerogatives of the Kings of England in Ecclesiastical affairs, ibid.  
 The Encroachments of Popes, ibid.  
 Statutes made against them, p. 107  
 The Popes endeavoured to have those repealed, p. 109  
 But with no effect, p. 111  
 The Clergy excused themselves, p. 112  
 Yet they submit and acknowledge the King Supream head of the Church, ibid.  
 The King Pardons them, p. 113  
 And with some difficulty the Laity, ibid.  
 One Attainted for Poysoning, ibid.  
 The King leaves the Queen, p. 114  
 A disorder among the Clergy, ibid.  
 The Pope turns to the French, p. 115  
 And offers his Niece to the Duke of Orleans, ibid.  
 The Turk invades the Empire, p. 116

Anno 1532.

**T**he Parliament complains of the Spiritual Courts, ibid.  
 They reject a Bill concerning Wards, p. 117  
 (Lz) Au

|                                                   |        |                                                   |        |
|---------------------------------------------------|--------|---------------------------------------------------|--------|
| <i>An Act against Annates,</i>                    | ibid.  | <i>The Supremacy explained,</i>                   | p. 142 |
| <i>The Pope writes to the King,</i>               | p. 118 | <i>Pains taken to satisfy Fisher,</i>             | p. 143 |
| <i>The Kings answer,</i>                          | ibid.  |                                                   |        |
| <i>Sir Edward Car sent to Rome,</i>               | p. 119 | Anno 1534                                         |        |
| <i>His Negotiation there,</i>                     | p. 120 | <b>A</b> <i>Session of Parliament,</i>            | ibid.  |
| <i>He compels the Cardinal of Ravenna,</i>        | ib.    | <i>An Act for taking away the Popes</i>           |        |
| <i>The Process against the King at Rome.</i>      | p. 121 | <i>Power,</i>                                     | p. 144 |
| <i>A Bull for new Bishopricks,</i>                | ibid.  | <i>About the Succession to the Crown,</i>         | p. 145 |
| <i>The Pope desires the King would submit to</i>  |        | <i>For punishing Heriticks,</i>                   | p. 147 |
| <i>him,</i>                                       | p. 122 | <i>The Submission of the Clergy,</i>              | ibid.  |
| <i>A new Session of Parliament,</i>               | ibid.  | <i>About the Election of Bishops,</i>             | p. 148 |
| <i>A Subsidy is voted,</i>                        | p. 123 | <i>And the Maid of Kent,</i>                      | p. 149 |
| <i>The Oaths the Clergy swore to the Pope and</i> |        | <i>The Insolence of some Friars,</i>              | p. 151 |
| <i>to the King,</i>                               | ibid.  | <i>The Nuns speech at her death,</i>              | p. 152 |
| <i>Chancellor More delivers up his Office,</i>    | p. 124 | <i>Fisher is dealt with Gently,</i>               | p. 153 |
| <i>The King meets with the French King,</i>       | ib.    | <i>The Oath for the Succession taken by many,</i> | p. 154 |
| <i>Eliot sent to Rome,</i>                        | p. 125 | <i>More and Fisher refuse it,</i>                 | p. 155 |
| <i>The King Marries Anne Boleyn,</i>              | p. 126 | <i>And are proceeded against,</i>                 | p. 156 |
| <i>New Overtures for the Divorce,</i>             | ibid.  | <i>Another Session of Parliament,</i>             | p. 157 |
| Anno 1533.                                        |        | <i>The Kings Supremacy is Enacted,</i>            | ibid.  |
| <b>A</b> <i>Session of Parliament,</i>            | ibid.  | <i>An Act for Suffragan Bishops,</i>              | ibid.  |
| <i>An Act against Appeals to Rome,</i>            | ibid.  | <i>A Subsidie is granted,</i>                     | p. 158 |
| <i>Arch-Bishop Warham dies,</i>                   | p. 127 | <i>More and Fisher are Attainted,</i>             | ibid.  |
| <i>Cranmer succeeds him,</i>                      | ibid.  | <i>The Progress of the Reformation,</i>           | p. 159 |
| <i>His Bulls from Rome,</i>                       | p. 128 | <i>Tindal and others at Antwerp send over</i>     |        |
| <i>His Ceneration,</i>                            | ibid.  | <i>Books and the New Testament,</i>               | ibid.  |
| <i>The Judgment of the Convocation concern-</i>   |        | <i>The Supplication of the Beggars,</i>           | p. 160 |
| <i>ing the Divorce,</i>                           | p. 129 | <i>More answers and Frith replies,</i>            | p. 161 |
| <i>Endeavours to make the Queen Submit,</i>       | p. 130 | <i>Cruel proceeding against Reformers,</i>        | p. 162 |
| <i>But in vain,</i>                               | ibid.  | <i>Bilney's Sufferings,</i>                       | p. 163 |
| <i>Cranmer gives Judgment,</i>                    | p. 131 | <i>The Sufferings of Byfield,</i>                 | p. 164 |
| <i>Censures that pass upon it,</i>                | ibid.  | <i>And Bainham,</i>                               | p. 165 |
| <i>The Pope united to the French King,</i>        | p. 133 | <i>Articles abjured by some,</i>                  | ibid.  |
| <i>A Sentence against the Kings proceedings,</i>  | ibid.  | <i>Tracy's Testament,</i>                         | p. 166 |
| <i>Queen Elizabeth is born,</i>                   | p. 134 | <i>Frith's Sufferings,</i>                        | p. 167 |
| <i>An Enteriew between the Pope and the</i>       |        | <i>His arguments against the Corporal pre-</i>    |        |
| <i>French King,</i>                               | ibid.  | <i>sence in the Sacrament,</i>                    | ibid.  |
| <i>The King submits to the Pope,</i>              | ibid.  | <i>His Opinion of the Sacrament and Purga-</i>    |        |
| <i>The Imperialists oppose the agreement,</i>     | p. 135 | <i>tory for which he was condemned,</i>           | p. 169 |
| <i>And procure a definitive Sentence,</i>         | p. 136 | <i>His Constancy at his death,</i>                | p. 170 |
| <i>The King resolves to abolish the Popes Po-</i> |        | <i>A stop put to Cruel proceedings,</i>           | p. 171 |
| <i>wer in England,</i>                            | ibid.  | <i>The Queen favoured the Reformers,</i>          | ibid.  |
| <i>It was long disputed,</i>                      | ibid.  | <i>Cranmer Promoted it,</i>                       | ibid.  |
| <i>Arguments Against it from Scripture,</i>       | p. 137 | <i>And was Assisted by Cromwel,</i>               | p. 172 |
| <i>and the Primitive Church,</i>                  | p. 138 | <i>A strong party against it,</i>                 | ibid.  |
| <i>Arguments for the Kings Supremacy,</i>         | p. 140 | <i>Reasons used against it,</i>                   | ibid.  |
| <i>From Scripture and the Laws of England,</i>    | p. 141 | <i>And for it,</i>                                | p. 173 |
|                                                   |        | <i>The Judgment of some Bishops concerning</i>    |        |
|                                                   |        | <i>a General Council,</i>                         | p. 174 |
|                                                   |        | <i>A speech of Cranmers of it,</i>                | ibid.  |

## BOOK III.

Of the other Transactions about Religion and Reformation, during the rest of the Reign of King *Henry the 8th.*

Anno 1535.

**T**He rest of the Kings Reign was troublesome, p. 179  
 By the practices of the Clergy, p. 180  
 Which provoked the King much, ibid.  
 The Bishops swear the Kings Supremacy, p. 181  
 The Franciscans only refuse it, p. 182  
 A Visitation of Monasteries, ibid.  
 The Instructions of the Visitors, p. 184  
 Injunctions sent by them, p. 185  
 The State of the Monasteries in England and their Exemptions p. 186  
 They were deserted, but again set up by King Edgar, p. 187  
 Arts used by the Monks, ibid.  
 They were generally corrupt, p. 188  
 And so grew the Friars, p. 189  
 The Kings other reasons for suppressing Monasteries, ibid.  
 Cranmers design it, p. 190  
 The Proceedings of the Visitors, ibid.  
 Some Houses resigned to the King, p. 191

Anno 1536.

**Q**ueen Katherine dies, ibid.  
 A Session of Parliament in which the lesser Monasteries were suppressed, p. 193  
 The reasons for doing it, ibid.  
 The Translation of the Bible in English designed, p. 194  
 The reasons for it, ibid.  
 The opposition made to it, p. 195  
 Queen Anns fall driven on by the Popish party, p. 196  
 The King became jealous, p. 197  
 She is put in the Tower, p. 198  
 She confessed some Indiscreet words, p. 199  
 Cranmers Letters concerning her, p. 200  
 She is brought to a Tryal, p. 201  
 And Condemned, p. 202  
 And also Divorced, p. 203  
 She prepares for Death, p. 204  
 The Lieutenant of the Tower's Letters about her, ibid.  
 Her Execution, p. 205  
 The Censures made on this, ibid.

Lady Mary is reconciled to her Father and makes a full Submission, p. 207  
 Lady Elizabeth is well used by the King, p. 208  
 A Letter of hers to the Queen, p. 209  
 A new Parliament is called, ibid.  
 An Act of the Succession, p. 210  
 The Pope endeavours a reconciliation, p. 211  
 But in vain, ibid.  
 The proceedings of the Convocation, p. 213  
 Articles agreed on about Religion, p. 215  
 Published by the Kings Authority, p. 217  
 But variously censured, p. 218  
 The Convocation declared against the Council Summned by the Pope, p. 219  
 The King publishes his reasons against it, p. 220  
 Cardinal Pool writes against the King, ib.  
 Many Books are written for the King, p. 221  
 Instructions for the dissolution of Monasteries, p. 222  
 Great discontents among all sorts, p. 223  
 Endeavours to qualifie these, ibid.  
 The people were disposed to Rebel, p. 224  
 The Kings Injunctions about Religion, p. 225

They were much censured, p. 226  
 A Rising in Lincoln-shire, p. 227  
 Their Demands and the Kings answer, ibid.  
 It was quieted by the Duke of Suffolk, p. 228  
 A great Rebellion in the North, ibid.  
 The Duke of Norfolk was sent against them, p. 230  
 They advance to Doncaster, ibid.  
 Their Demands, p. 231  
 The Kings Answer to them, p. 232

Anno 1537.

**T**he Rebellion is quieted, p. 233  
 New risings soon dispersed, p. 234  
 The chief Rebels Executed, ibid.  
 A New Visitation of Monasteries, p. 235  
 Some great Abbots resign, ibid.  
 Confession of horrid crimes are made, p. 237  
 Some

- Some are Attainted, p. 238  
 And their Abbies Suppressed, p. 240  
 The Superstition and Cheats of those Houses discovered, p. 242
- Anno 1538.
- Some Images publicly broken, ibid.  
 Thomas Becket's shrine broken, p. 243  
 New Injunctions about Religion, p. 245  
 Invectives against the King at Rome, ibid.  
 The Popes Bulls against the King, ibid.  
 The Clergy in England declared against these, p. 248  
 The Bible is Printed in English, p. 249  
 New Injunctions, ibid.  
 Prince Edward is born, p. 250  
 The Compliance of the Popish party, p. 251  
 Lambert appealed to the King, p. 252  
 And is publicly tryed, ibid.  
 Many Arguments brought against him, p. 253  
 He is condemned and burnt, p. 254  
 The Popish party gain ground, ibid.  
 A Treaty with the German-Princes, p. 255  
 Bonners dissimulation, ibid.
- Anno 1539.
- Parliament is called, p. 256  
 The six Articles are proposed, ibid.  
 Arguments against them, p. 257  
 An Act passed for them, p. 258  
 Which is variously censured, p. 259  
 An Act about the Suppression of all Monasteries, p. 260  
 Another for erecting New Bishopricks, p. 262  
 The Kings design about these, ibid.  
 An Act for Obedience to the Kings Proclamations, p. 263  
 An Act concerning Precedence p. 264  
 Some Acts of Attaindor, ibid.  
 The Kings care of Cranmer, p. 265  
 Who wrote against the six Articles, ibid.  
 Proceedings upon that Act, p. 266  
 Bonners Commission for holding his Bishoprick of the King, p. 267  
 The total Dissolution of Abbies, ibid.  
 Which were sold or given away, p. 268  
 A Project of a seminary for Ministers of State, p. 269  
 A Proclamation for the use of the Bible, p. 270  
 The King designs to Marry Anne of Cleve, ibid.  
 Who comes over, but is disliked by the King, p. 271
- Anno 1540
- But he Marries her, yet could never love her, p. 273  
 A Parliament is called, p. 274
- Where Cromwel speaks as Lord Vice-gent, ibid.  
 The Suppression of the Knights of St. John of Jerusalem, p. 275  
 Cromwells fall, p. 276  
 The King is in love with Katherine Howard, ibid.  
 Cranmers friendship to Cromwel, p. 277  
 Cromwells Attaindor, p. 278  
 Censures past upon it, p. 279  
 The Kings Divorce is proposed, p. 280  
 And referred to the Convocation, ibid.  
 Reasons pretended for it, ibid.  
 The Convocation agree to it, p. 281  
 Which was much censured, ibid.  
 It is Confirmed in Parliament, p. 282  
 The Queen consents to it, ibid.  
 An Act about the Incontinence of Priests, ibid.  
 Another Act about Religion, ibid.  
 Another concerning Precontracts, p. 283  
 Subsidies granted by Clergy and Laity, ibid.  
 Cromwell's Death, p. 284  
 His Character, ibid.  
 Designs against Cranmer, p. 285  
 Some Bishops and Divines consult about Religion, p. 286  
 An Explanation of Faith, ibid.  
 Cranmers Opinion about it, p. 288  
 They Explain the Apostles Creed, ibid.  
 And the Seven Sacraments with great care, p. 289  
 As also the Ten Commandments, p. 290  
 The Lords Prayer the Ave Maria and free-will, p. 291  
 And Justification and Good works, p. 292  
 Published by the King, but much censured, p. 293  
 A Correction of the Missals, p. 294  
 The Sufferings of Barnes and others, p. 295  
 They are Condemned unheard, p. 297  
 Their Speeches at their Death, ibid.  
 Bonners Cruelty, p. 299  
 New Bishopricks Founded, p. 300  
 Cranmers design is defeated, p. 301  
 These Foundations are censured, ibid.  
 The State of the Court, p. 302  
 The Bible is set up in Churches, ibid.  
 An Order for Churchmens house-keeping, p. 303  
 The King goes to York, p. 304  
 The State of Scotland, ibid.  
 The beginning of the Reformation. p. 305  
 Patrick Hamiltons Sufferings, ibid.  
 A further Prosecution, p. 308  
 The King was wholly quieted by the Clergy, p. 309  
 Some put to death, others escaped, p. 310  
 The

*The Queens ill life is discovered,* p. 312

Anno 1542.

**A** Parliament called, *ibid.*  
*An Act about the Queen much cen-*  
*sured* p. 313  
*A design to suppress the English Bible,*  
*p. 314*  
*The Bible ordered to be revised by the*  
*Universities,* p. 315  
*B. Bonners Injunctions,* *ibid.*  
*The way of Preaching at that time,* p. 316  
*Plays and Enterludes then Acted,* p. 318  
*War between England and Scotland,* *ibid.*  
*The Scots are defeated and their King dies*  
*p. 320*

Anno 1543.

**C**ranmer Promotes a Reformation,  
*p. 321*  
*An Act of Parliament for it,* *ibid.*  
*Another about the Kings Proclamations,*  
*p. 322*  
*A League between the King and the Em-*  
*perer,* p. 323  
*A Match designed with Scotland,* *ibid.*  
*But the French party prevailed there,*  
*p. 324*  
*A War with France,* p. 325  
*A Persecution of the Reformers,* *ibid.*  
*Marbecks great Ingeniousness,* p. 326  
*Three burnt at Windsor,* p. 327  
*Their Persecutors are Perjured,* *ibid.*  
*A design against Cranmer,* *ibid.*  
*It came to nothing,* p. 328  
*His Christian behaviour,* *ibid.*

Anno 1544.

**A** New Parliament, *ibid.*  
*An Act about the Succession,* *ibid.*  
*An Act against Conspiracies,* p. 330  
*An Act for revising the Canon-Law,* *ibid.*  
*A discharge of the Kings debts,* *ibid.*  
*The War against Scotland,* p. 331  
*Audley the Chancellor dies,* *ibid.*  
*The Prayers are put in English,* *ibid.*  
*Bulloign is taken* p. 332

Anno 1545.

**T**he Germans Mediate a peace between  
 England and France, *ibid.*  
*Some great Church-Preferments,* p. 333  
*Wilharts Sufferings in Scotland,* *ibid.*

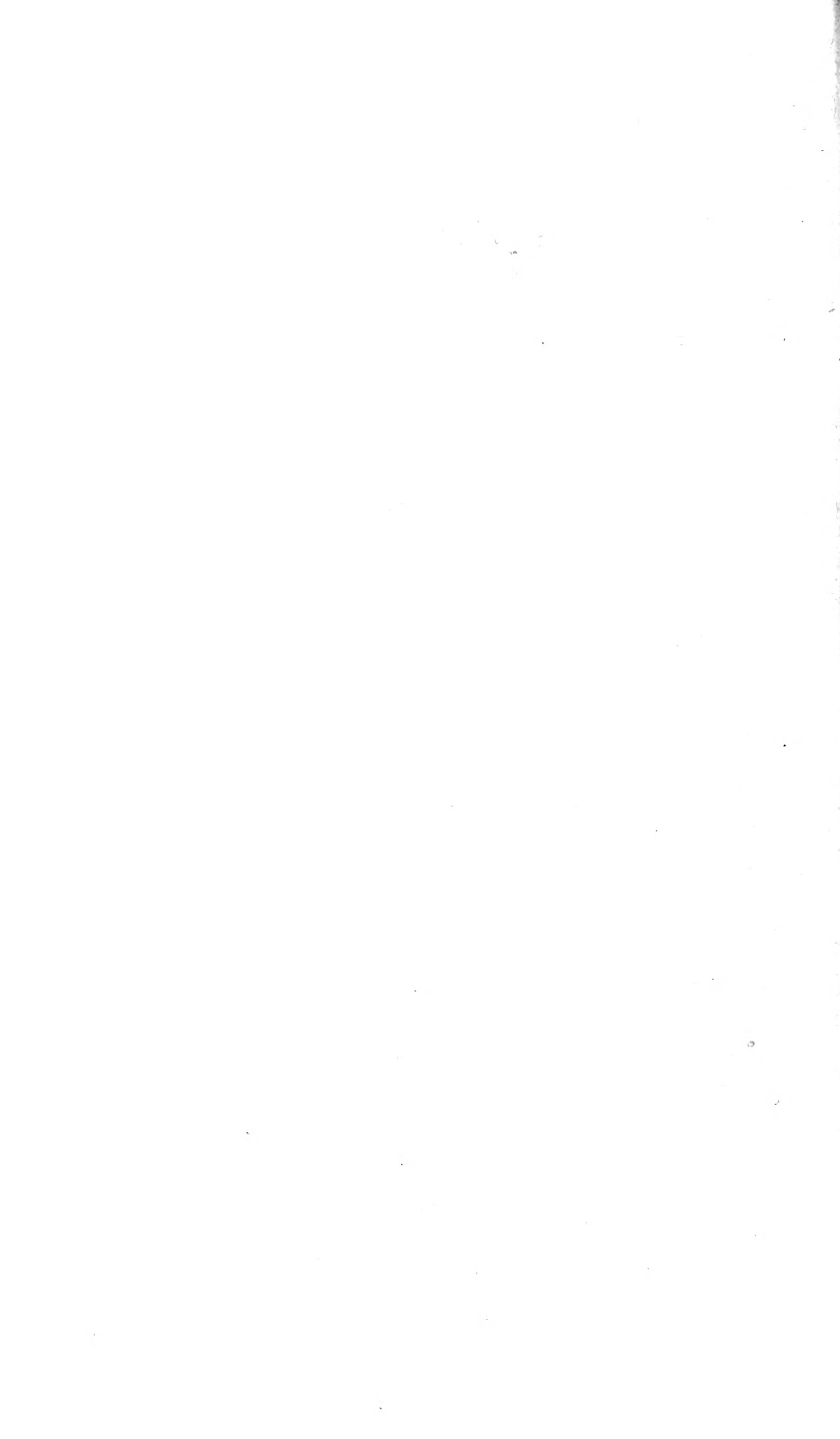
*Cardinal Beaton is killed,* p. 336

Anno 1546.

**A** New Parliament, p. 338  
*Chappels and Chanteries given to the*  
*King,* *ibid.*  
*The Kings Speech to the Parliament,* *ibid.*  
*The King confirms the Rights of Univer-*  
*sities,* p. 334  
*A Peace with France,* p. 340  
*Designs of a further Reformation,* *ibid.*  
*Shaxtons Apostacy,* *ibid.*  
*The troubles of Anne Askew,* p. 341  
*She endures the Rack,* p. 342  
*And is burnt with some others,* *ibid.*  
*A design against Cranmer,* *ibid.*  
*The King takes care of him,* p. 343  
*A design against the Queen,* p. 344  
*The cause of the Duke of Norfolks Dis-*  
*grace,* p. 345

Anno 1547.

**T**he Earl of Surrey is Executed, p. 346  
*The Duke of Norfolks Submission,*  
*ibid.*  
*A Parliament meets,* p. 347  
*The Duke of Norfolk is Attainted,* *ibid.*  
*His Death prevented by the Kings,* p. 348  
*The Emperors designs against the Pro-*  
*testants,* *ibid.*  
*The Kings sickness,* *ibid.*  
*His Latter will a Forgery,* p. 349  
*The Kings severities against the Popish*  
*Party,* p. 351  
*Some Carthusians Executed for denying*  
*the Kings Supremacy,* p. 352  
*And a Priest for Treason,* *ibid.*  
*Three Monks Executed,* *ibid.*  
*Fishers Tryal and Death,* p. 353  
*His Character,* p. 354  
*Mores Tryal and Death,* *ibid.*  
*His Character,* p. 355  
*Attaindors after the Rebellion was quieted,*  
*p. 356*  
*Censures past upon it,* p. 357  
*F. Forrelts Equivocation and Herefie,*  
*ibid.*  
*The Proceedings against Cardinal Poles*  
*friends,* p. 358  
*Attaindors without hearing the Parties,*  
*p. 359*  
*The Conclusion,* p. 362  
*Addenda,* p. 363





A  
COLLECTION  
OF  
RECORDS

AND  
Original Papers;

With other  
INSTRUMENTS

Referred to in the  
Former History.



I. *The Record of Card. Adrian's Oath of Fidelity to Henry VII. for the Bishoprick of Bath and Wells.*

**H**enicus Rex, &c. Reverend. in Christo Patri Domino Sylvestro Episcop. Wigorn. venerabili viro Domino Roberto Sherbourn Ecclesie Sancti Pauli London. decano, nostris in Romana curia oratoribus, ac Magistro Hugoni Yowng Sacre Theologie Professori, salutem. Cum omnes & singuli Archiepiscopi & Episcopi hujus nostri Inclyti Regni, quorum omnium nominationes, & promotiones, ad ipsas supremas dignitates, nobis attinent ex regali & peculiari quadam Prærogativa, jureq; municipali, ac inveterata consuetudine, hætenus in hoc nostro Regno inconcussa & inviolabiliter observata, teneantur & altringantur, statim & immediate post impetratas Bullas Apostolicas, super eorandem promotione ad ipsam nostram nominationem, coram nobis & in præsentia nostra, si in hoc Regno nostro fuerunt, vel coram Commissariis nostris, ad hoc sufficienter & legitime deputatis, si alibi inoram traxerunt, non solum palam, publice & expresse, totaliter cedere, & in manus nostras renunciare omnibus, & quibuscunq; verbis, clausulis, & sententiis in ipsis Bullis Apostolicis contentis, & descriptis, quæ sunt, vel quovis modo in futurum esse poterunt, præjudicialia, sive damnosa, nobis, hæredibusq; de corpore nostro legitime procreatis Angliæ regibus, Coronæ aut Regno nostro, juribus vel consuetudinibus aut Prærogativis ejusdem Regni nostri, & quoad hoc totaliter seipfos submittere & ponere in nostra bona vena & gratia; sed etiam juramentum fidelitatis & homagij ad Sancta Dei Evangelia, per eosdem respectively corporaliter tacta, nobis facere & præstare: Cumq; nos ob præclara merita eximiasq; virtutes quibus Reverendissimum in Christo Patrem, Dominum Adrianum tituli Sancti Chrisogoni Presbyterum Cardinalem abunde refertum conspicimus, obq; diuturnum & fidele obsequium per ipsum Cardinalem nobis factum & impensum, eundem ad Ecclesias Bathon. & Wellen. invicem unitas nominavimus & promovimus, qui idcirco & ob id quod in curia Romana continue moram trahit, non potest commode hujusmodi renunciationem & juramentum coram nobis personaliter facere & præstare: Hinc est quod nos de fidelitatibus vestris & provida circumspectione, ad plenum confidentes, dedimus, & concessimus, ac per presentes damus & concedimus, vobis, tribus aut duobus vestrum, quorum præfatum Episcopum Wigorn. unicum esse volumus, plenam potestatem & autoritatem, vice & nomine nostris, hujusmodi renunciationem in manus vestras, & juramentum ad Sancta Dei Evangelia corporaliter tacta, juxta formam & verum tenorem, de verbo in verbum inferius descriptum, ab eodem Reverendissimo Domino Cardinali recipiendi, exigendi, & cum effectu præstari videndi; ipsumq; Cardinalem, ut hujusmodi renunciationem & juramentum per ipsum sic ut permittatis fiendum, & præstandum, manu & subscriptione suis signet, & muniat, requirendi, & ut ita fiat cum effectu videndi, literas quoq; & instrumenta publica super hujusmodi renunciatione, & juramento fieri petendi, & notarium sive notarios publicos,

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unum vel plures, ut ipsa instrumenta conficiant ; Necnon testes qui tunc presentes erunt, ut veritati testimonium perhibeant rogandi & requirendi, ipsaq; iuramentum vel instrumenta taliter fienda, verum ordinem rei gerende, & renunciationis ac iuramenti tenores in se continens vel continentia, nobis destinandi & transmittendi ; Et generaliter omnia & singula faciendi, gerendi, & exercendi, quæ in prædictis & quolibet prædictorum necessaria fuerint, seu quomodolibet opportuna, ac quæ rei qualitas exigit & requirit, & quæ nos ipsi facere & exercere possemus si præsens & personaliter interessemus, etiam si talia forent quæ de se mandatum exigant magis speciale. Tenor Renunciationis sequitur & est talis: Ego Adrianus misericordie divinae tituli Sancti Christophori Presbyt. Cardinalis Episcopus Bathon. & Wellen. coram vobis Reverendo Patre Episcopo Wigorn. Domino Roberto Shurborno decano Sancti Pauli London. & Hugone Young in Theologia Professore, Commissariis ad hoc à serenissimo atq; excellentissimo Principe Domino Henrico Dei Gratia Rege Angliæ, & Franciæ, & Domino Hiberniæ, eius nominis septimo, Domino meo supremo, sufficienter & legitime deputatis, expresse renuncio, & in his scriptis manu & sigillo meis in præsentia notariorum & testium subscriptorum munitis, totaliter cedo omnibus & quibuscunq; verbis, clausulis & sententiis, in bullis Apostolicis mihi factis de prædict. Episcopatu Bathon. & Wellen. contentis & descriptis, quæ sunt vel quovis modo in futurum esse poterint præjudicialia sive damnosa præfato serenissimo Regi, Domino meo supremo, & hæredibus suis de corpore suo legitime procreatis Angl. Regibus, Coronæ aut Regno, sive Majestatis Juribus vel consuetudinibus, aut Prærogativis ejusdem Regni: & quoad hoc me integraliter submitto & pono in gratia suæ Celsitudinis, humillime supplicans suam Majestatem, dignetur mihi concedere temporalia dicti Episcopatus Bathon. & Wellen. quæ recognosco tenere à sua Majestate tanquam a Domino meo Supremo. Tenor Juramenti sequitur & est talis: Et ego idem Adrianus Cardinalis prædictus Juro ad hæc Sancta Dei Evangelia per me corporaliter tacta, quod ab hac die & in antea, vita mea naturali durante, ero fidelis & verus ligens, ac fidelitatem in ligencia mea pure & sincere servabo, fideleq; & verum obsequium secundum optimum posse meum faciam & impendam serenissimo Principi Henrico ejus nominis septimo, Dei Gratia Angl. & Fran. Regi ac Domino Hiber. Domino meo supremo, & hæredibus suis de corpore suo legitime procreatis Angl. Regibus, contra quascunq; personas, cujuscunq; status, gradus, præminentię aut conditionis extiterint: nec quicquam faciam aut attemptabo fieri, ne aut attemptari consentiam, quod in damnum, incommodum, aut præjudicium, ipsius serenissimi Regis aut hæredum suorum prædictorum, jurium, libertatum, Prærogativarum, privilegiorum & consuetudinum sui incliti Regni, quovis modo cedere poterit; sed omne id quod jam scio, vel impotenter cognoscam inhonorabile, damnosum aut præjudiciale, suæ Serenitati, aut Regno suo, seu contrarium honori aut Serenitati suæ Majestatis, aut hæredum suorum prædictorum, non solum impediam ad extremum potentiæ meæ, sed etiam cum omni possibili diligentia id ostendam & significabo, ostendive aut significari faciam eidem serenissimo Regi, omni favore, metu, promisso aut Jurejurando cuicunq; persone aut quibuscunq; personis cujuscunq; status, gradus, ordinis, præminentię conditionisve extiterit, quod antehac per me factum aut interpositum seu impotenter fiendum aut interponendum, penitus sublato & non obstantibus. Honorem insuper suæ Majestati ad extremum potentiæ meæ servabo,

servabo, Parliamentis quoq; & aliis Consiliis suæ Cellitudinis cum in eius Regno fuero diligenter attendam; Consilium quod sua Serenitas per se seu literas aut nuncium suum mihi manifestabit, nemini pandam, nisi in quibus ipse iusserit: & si consilium meum super aliquo facto Majestas sua postulaverit, fideliter sibi consulam, & quod magis suæ Serenitati videbitur expedire, & conducere juxta opinionem & scire meum, dicam & aperiam, atque id si sua Serenitas mandaverit pro posse meo diligenter faciam. Causas insuper & negotia omnia suæ Serenitatis mihi commissa, seu impofterum committenda, in Curia Romana prosequenda, pertractanda & sollicitanda, fideliter, accurate & diligenter, cum omnimoda dexteritate prosequar, pertractabo & sollicitabo: Bullasq; & alias Literas Apostolicas validas & efficaces, in debita Juris forma, super eisdem causis & negotiis impetrare & obtinere absq; fraude, dolo aut sinistra quavis machinatione quantum in me erit, cum omni effectu enitar, operam dabo & conabor: ac easdem taliter expeditas, cum ea quam res expostulat diligentia, suæ Serenitati, transmittam aut per alios transmitti, tradi & liberari curabo, & faciam. Servitia quoq; & homagia pro temporalibus dicti Episcopatus, quæ recognosco tenere à sua Cellitudine tanquam à Domino meo supremo, fideliter faciam & implebo. Ita me Deus adjuvet & hæc Sancta Dei Evangelia. In cujus, &c. T. R. apud Westm. 13 die Octob.

Per ipsum Regem.

## II. *Pope Julius's Letter to Archbishop Warham for giving K. Henry the 8th the Golden Rose.*

*Julius Secundus Papa venerabili Fratri Guilielmo Archiepiscopo Cantuarien.*

**V**enerabilis Frater, salutem & Apostolicam Benedictionem. Charissimum in Christo Filium nostrum Henricum Angliæ Regem Illustrissimum, quem peculiari charitate complectimur, aliquo insigni Apostolico munere in hoc Regni sui primordio, decorandum putantes, mittimus nunc ad eum Rosam Auream, Sancto Chrismate delibutam, & odorifero Musco aspersam, nostrisq; manibus de more Romanorum Pontificum benedictam, quam ei à tua Fraternitate inter Missarum solemniam per te celebranda, cum ceremoniis in notula alligata contentis, dari volumus nostra & Apostolica benedictione. Datum Romæ apud Sanctum Petrum sub Annulo Piscatoris 5 April. 1510. Pontificatus nostri Anno septimo.

Sigismundus.

*The Note of the Ceremonies of delivering the Rose, referred to in the Letter, was not thought worthy to be put in the Register.*

Registrum  
Warhams  
Fol. 26.

## III. *A Writ for Summoning Convocations.*

**R**EX, &c. Reverendissimo in Christo Patri Cantuarien. Archiepisc. totius Angliæ Primati & Apostolicæ sedis Legato, salutem. Quibusdam arduis & urgentibus negotiis, Nos, defensionem & securitatem Ecclesiæ

Tonst. Re-  
gist. Fol. 33.

Ecclesiæ Anglicanæ, ac pacem, tranquillitatem, & bonum publicum, & defensionem Regni nostri & subditorum nostrorum ejusdem concernentibus, vobis in fide & dilectione quibus nobis tenemini rogando mandamus, quatenus præmissis debito intuitu attentis & ponderatis, universos & singulos Episcopos vestræ Provinciæ, ac Decanos & Priores Ecclesiarum Cathedralium, Abbates, Priores & alios Electivos, Exemptos & non exemptos, necnon Archidiaconos, Conventus, Capitula & Collegia, totumq; Clerum, cujusslibet Dioceces ejusdem Provinciæ, ad conveniendum coram vobis in Ecclesia Sancti Pauli London. vel alibi prout melius expedire videritis, cum omni celeritate accommoda, modo debito convocari faciatis ad tractandum, consentiendum, & concludendum super præmissis, & aliis quæ sibi clarius proponentur, tunc & ibidem ex parte nostra. Et hoc, sicut Nos & statum Regni nostri, & honorem & utilitatem Ecclesiæ prædictæ diligitis, nullatenus omittatis. Teste meipso, &c. apud Westminst. 6. Feb. Anno Regni 14.

*Warham in his Writ of executing this Summons, prefixes the 20th of April for the day of their meeting.*

IV. *A Writ for a Convocation summoned by Warham on an Ecclesiastical account.*

Regist.  
Fitz. Willi-  
ams.

**W**illielmus permissione divina Cantuar. Archiepiscopus, totius Angliæ Primas & Apostolicæ sedis Legatus, venerabili confratri nostro Domino Ricardo Dei Gratia London. Episcopo, salutem & fraternam in Domino caritatem. Cum nuper Ecclesia Anglicana, quæ majorum nostrorum temporibus, multis ac magnis libertatibus & immunitatibus gaudere solebat, quorundam iniquorum hominum malitiis, & nequitiiis fortiter fuerit inquietata & perturbata, qui omnia quæ à majoribus nostris sancte & pie, ob tranquillitatem dictæ Ecclesiæ fuerunt ordinata ac sancita, vel prava & sinistra interpretatione prope subvertentes, vel personas Ecclesiasticas male tractantes, ac eas contemptui habentes, dictam Ecclesiam pene prostraverunt ac pedibus conculcarunt: Ne igitur dicta Ecclesia Anglicana ad calamitatem insignem seu ruinam ac jacturam, & quod absit, desolationem perveniat, quas diu eadem Ecclesia Anglicana per diversas personas, ut præfertur præ oculis suis Deum non habentes, nec censuras Sanctæ Matris Ecclesiæ timentes, sustinuit & sustinebat, prout de verisimili Reformatione non habita in futurum sustinere debeat; Nos prout tenemur, congruum remedium in hac parte providere cupientes, & ob id ipsum Prælatos & Clerum nostræ Cantuar. Provinciæ convocare volentes; Fraternitati vestræ igitur committimus & mandamus, quatenus omnes & singulos dictæ nostræ Cant. Ecclesiæ Suffraganeos infra nostram Provinciam constitutos, & absentium Episcoporum si qui fuerunt Vicarios in Spiritualibus generales, ac Diocesium vacantium Custodes Spiritualitatis, & Officiales citetis seu citari faciatis, peremptorie, & per eos Decanos & Priores Ecclesiarum Cath. ac singula Capitula eorundem, Archidiaconos, Abbates & Priores, Conventus sub se habentes, & alios Ecclesiarum Prælatos exemptos, & non exemptos, Clerumq; cujusslibet Dioceces Provinciæ nostræ antedictæ, citari peremptorie & præmoneri volumus

volumus & mandamus, Quod iidem Episcopi Suffraganei, nostri Vicarii Generales, Decani & Custodes sive Officiales, Abbates, Priores, Archidiaconi ac ceteri Ecclesiarum Prælati, exempti & non exempti, personaliter, & quodlibet Capitulum Ecclesiarum Cath. per unum de Capitulo graduatum, vel magis idoneum, dictiq; singuli Abbates, sive Priores, Conventus sub se habentes, nullo obstante impedimento legitimo, per unam Religiosam personam de Conventu graduatam si quæ sit, ceu alias per unam magis idoneam de eodem Conventu, Clerusq; cuiuslibet Dioc. Provinciae antedictæ per duos procuratores graduatos ejusdem Dioc. seu alias si non fuerunt, per duos sufficientiores & habiliores Dioc. in eorum Beneficiis realiter residentes, compareant coram nobis aut nostris in hac parte locum tenentibus, vel Commissariis, si nos tunc (quod absit) impediri contigerit in Ecclesia Cathed. Sancti Pauli London. die Sabbat. viz. 26. mensis Januarii &c. Dat. in Manerio nostro de Lambeth. primo die mensis Novembris Anno Domini millesimo quingentesimo nono, & nostræ Translat. Anno sexto.

V. *The Preamble of the Act of Subsidy granted by the Clergy.*

**O**UUM Illustrissimus & Potentissimus Dominus noster Rex Angliæ & Franciæ, Defensor Fidei & Dominus Hibern. semper extitit constantissimus Ecclesiæ Protector & Patronus optime meritus, atq; superioribus annis, in diebus fœlicis recordationis Julij ejus nominis Papæ secundi, grave Schisma in Ecclesia Romana exortum pacavit & extinxit; & postea ipsam Ecclesiam Romanam contra vim & potentiam Gallorum, qui tunc Italiam & Urbem Romanam in servitutem redigere moliebantur, validissimo exercitu & bello longe omnium sumptuosissimo fœliciter defendit, & securam reddidit: Ac præterea postremis his diebus Lutheranas Hæreses, in Ecclesiæ Sacramenta Ecclesiæq; statû furiose debacchantes doctissimo & nunquam satis laudato libello contudit & superavit; vicissim tam gladio quam calamo hostes Ecclesiæ strenuissime profligans, quibus meritis suam clarissimam famam immortalis gloriæ pariter consecravit, tales laudes & gratias sua incomparabili bonitate ab Ecclesia promeruit, quales nunquam satis dignas quisquam mortaliû referre poterit, sed Deus effatim persolvat præmia digna. Quumq; idem Rex noster & Protector illustrissimus à Rege Gallorum per Mare & per Terras, incolas hujus Regni contra percussum fœdus, promissam fidem, & suum ipsius salvum conductum assidue infestante, & Scotos contra Regnum hoc instigante ac suis stipendiis conducente, atq; Ducem Albanæ in perniciem principis Scotorum nostri Regis ex sorore Nepotis impellente, aliasq; injurias multas & graves contra Regiam Majestatem suosq; amicos & subditos quotidie multiplicante; provocatur, irritatur atq; urgetur ut bellum suscipiat, suumq; Regnum tam contra Gallos quam contra Scotos ut decet invictissimum Principem potenter defendat; non enim ultra pacem colere vel pacem longius expectare convenit, postquam Rex Gallorum summum Pontificem bene moventem, & quæ pacis sunt suadentem, audire recusat, exercitum instruens & bellum apparans, fortassis in multos annos duraturum; dignissimum est ob præfata tam præclara facinora, ut sicut Rex noster illustrissimus plus cæteris Regibus antecessoribus suis pro Ecclesiæ defensione, utilitate & honore insudavit, & plus expensarum sustinuit; ita ad sustinenda

An. Dom.  
1523.  
Regit.  
Cuthberti  
Tonstall.  
Folio 40.



nendi bellorum onera imminencia, pro Ecclesiæ & totius Regni hujus defensione, per Ecclesiam tali subsidio adjuvetur quale anterioribus Regibus nunquam antehæ concessum est, nec fortassis posterioribus Regibus unquam simile, nisi obtrita benefacta vel extremam bellorum necessitatem postea concedetur. Quocirca ut Regia Majestas ad fovendam & protegendam Ecclesiam, & Clerum Angliæ, magis indies animetur, & ut jura, libertates & privilegia Ecclesiæ concessa benigne Ecclesiæ fervet, & ab aliis servari faciat, & nè præfata benefacta in ingratos contulisse videatur.

**N**os Prælati & Clerus Cant. Provinciæ in hac Sacra Synodo Provinciali sive Prælatorum & Cleri ejusdem Convocatione, in Ecclesia Cathed. Divi Pauli London. vicesimo die mensis Aprilis Anno Dom. millesimo quingentesimo vicesimo tertio inchoata, ac usq; ad & in decimum quantum diem mensis Augusti proxime extunc sequentis de diebus in dies continuata, congregati, Illustrissimo Domino Regi perpetuo & potentissimo Fidei & Ecclesiæ defensori, subsidium dare & concedere Decevimus, quam nostram Benevolentiam ut gratam & acceptam habeat humillime deprecamur, protestantes expresse, quod per præsentem concessionem, quam tanquam novam & ante insolitam pro nostra singulari & personali in Regiam Majestatem observantia sine exemplo donamus, omnino nolumus Ecclesiæ Anglicanæ aut successoribus nostris in aliquo præjudicium generari, nec casum hunc singularem ad sequen. trahi: Quod si præsentem Concessionem pro exemplo & (ut vocant) pro Præsidente ad similes unquam Concessionem exigendas accipiendam fore præsentiremus, certe in eam omnino consentire recusassemus; quandoquidem subsidium sub modis, formis, conditionibus, exceptionibus ac provisionibus, & protestatione super & infra scriptis, & non aliter, neq; alio modo, Damus & Concedimus, viz. Subsidium se extendens ad Medietatem sive mediam partem valoris omnium fructuum, reddituum, & proventuum, possessionum, unius anni, omnium & singulorum Episcopatum, Ecclesiarum Cathed. & Collegiatarum, Dignitatum, Hospitalium, Monast. Abbatiarum, Prioratum aliarumq; domorum Religiosarum, necnon quorumcumq; beneficiorum & Possessionum Ecclesiasticarum, &c.

VI. *Bishop Tonstal's Licence to Sir Thomas More for reading Heretical Books.*

Ro. 90.  
Tit. 16.  
Fol. 133.

**C**uthbertus permissione Divina London. Episcopus Clarissimo & Egregio viro Domino Thomæ More fratri & amico Charissimo salutem in Domino & benedict. Quia nuper, postquam Ecclesia Dei per Germaniam ab hæreticis infestata est, juncti sunt nonnulli iniquitatis filii, qui veterem & damnatam hæresim Wycklißianam & Lutherianam, etiam hæresis Wycklißianæ alumni transferendis in nostratam vernaculam linguam corruptissimis quibuscumq; eorum opusculis, atq; illis ipsis magna copia impressis, in hanc nostram Regionem inducere conantur; quam sane pestilentissimis dogmatibus Catholicæ fidei veritati repugnantibus maculare atq; inficere magnis conatibus moliuntur. Magnopere igitur verendum est ne Catholica veritas in totum periclitetur nisi boni

&

& eruditi viri malignitati tam prædictorum hominum strenue occurrant, id quod nulla ratione melius & aptius fieri poterit, quam si in lingua Catholica veritas in totum expugnans hæc insana dogmata simul etiam ipsissimè a prodeat in lucem. Quo fiet ut Sacrarum Literarum imperiti homines in manus sumentes novos istos Hæreticos Libros, atque una etiam Catholicos ipsos resellentes, vel ipsi per se verum discernere, vel ab aliis quorum perspicacius est iudicium recte admoneri & doceri possint. Et quia tu, Frater Clarissime, in lingua nostra vernacula, sicut etiam in Latina, Demosthenem quendam præstare potes, & Catholicæ veritatis allertor acerrimus in omni congressu esse soles, melius subcisivas horas, si quas tuis occupationibus sustinere potes, collocare nunquam poteris, quam in nostrate lingua aliqua edas quæ simplicibus & ideotis hominibus subdolanæ hæreticorum malignitatem aperiant, ac contra tam impios Ecclesiæ supplantatores reddant eos instructiores: habes ad id exemplum quod in iteris præclarissimum, illustrissimi Domini nostri Regis Henrici octavi, qui Sacramenta Ecclesiæ contra Lutherum totis viribus ea subvertentem asserere aggressus, immortale nomen defensoris Ecclesiæ in omne ævum promeruit. Et ne Andabatrum more cum ejusmodi larvis lucteris, ignorans ipse quod oppugnes, mitto ad te insanas in nostrate lingua istorum nãnis, atque una etiam nonnullos Lutheri Libros ex quibus hæc opinionum monstra prodierunt. Quibus abs te diligenter perlectis, facilius intelligas quibus latibulis tortuosi serpentes sese condant, quibusq; anfractibus elabi deprehensi studeant. Magni enim ad victoriam momenti est hostium Consilia explorare, habere & quid sentiant quo ve tendant penitus nosse: nam si non veneris, pares quæ illi se non sensisse dicent, in totum perdas operam. Macte igitur virtutis, tam sanctum opus aggredere, quo & Dei Ecclesiæ profis, & tibiam mortale nomen atq; æternum in Coelis gloriam pares: quod ut facias atque Dei Ecclesiam tuo patrocinio munias, magnopere in Domino obsecramus, atq; ad illum finem ejusmodi libros & retinendi & legendi facultatem atque licentiam impertimur & concedimus. Dat. 7. die Martii, Anno 1527. & nostræ Conf. sexto.

## Ad Librum Secundum.

### I. *The Bull for the King's Marriage with Queen Katherine.*

**J**ulius Episcopus servus servorum Dei, dilecto filio Henrico clarissimi in Christo Filii Henrici Angliæ Regis illustriss. Nato, & dilectæ in Christo Filie Catharinæ, Clarissimi in Christo Filii nostri Ferdinandi Regis, ac Carissimæ in Christo Filie nostræ Elizabeth. Reginæ Hispaniarum & Sicilia Catholicorum nata, illustribus, salutem & Apostolicam Benedictionem. Romani Pontificis præcellens Auctoritas concessa sibi desuper utitur potestate, prout personarum, negotiorum & temporum qualitate pensata, id in Domino conspicit salubriter expedire. Oblatæ nobis nuper pro parte vestra petitionis series continebat, Quod cum alias tu Filia Catharina, & tunc in humanis agens quondam Arthurus, Carissimi in Christo Filii nostri Henrici Angliæ Regis illustrissimi primogenitus, pro conservandis pacis & amicitie nexibus & fœderibus inter carissimum in Christo Filium nostrum Ferdinandum, & carissimam in Christo Filiam

Cotton Libr.  
Vitell. B. 12.

nostram Elizabeth. Hispaniarum & Siciliae Catholicos, ac praefatum Angliae Reges & Reginam, matrimonium per verba legitime de praesenti contraxissetis, illudque carnali Copula forsitan consummavissetis, Dominus Arthurus prole ex huiusmodi Matrimonio non suscepta decessit; Cum autem, sicut eadem petitio subijungebat, ad hoc ut huiusmodi vinculum Pacis & Amicitiae inter praefatos Reges & Reginam diutius permaneat, capitulis Matrimonium inter vos per verba legitime de praesenti contrahere, supplicari nobis fecistis, ut vobis in praemissis de opportuna Dispensationis gratia providere de benignitate Apostolica dignaremur: Nos igitur, qui inter singulos Christi fideles, praesertim Catholicos Reges & Principes, Pacis & Concordiae amoenitatem vigere intensis desideris affectamus, vosque & quemlibet vestrum a quibuscunque Excommunicationis, Suspensionis & Interdicti, aliisque Ecclesiasticis Sententiis, Censuris, Pœnis, à jure vel ab homine, quavis occasione vel causa latis, si quibus quomodolibet innodati existitis, ad effectum praesentium duntaxat consequendum, harum serie absolventes, & absolutos fore censentes huiusmodi supplicationibus inclinati, vobiscum, ut impedimento affinitatis huiusmodi ex praemissis proveniente, ac Constitutionibus & Ordinationibus Apostolicis ceterisque contrariis nequaquam obstantibus, Matrimonium per verba legitime de praesenti inter vos contrahere, & in eo, postquam Contractum fuerit, etiamsi jam forsitan haecenus de facto publice vel clandestine contraxeritis, ac illud Carnali Copula consummaveritis, licite remanere valeatis, Auctoritate Apostolica tenore praesentium de specialis dono Gratiae Dispensamus; ac vos & quemlibet vestrorum si contraxeritis (ut praefertur) ab excessu huiusmodi, ac Excommunicationis Sententia quam propterea incurristis, eadem Auctoritate Ablolvimus, Prolem ex huiusmodi Matrimonio, sive contracto, sive contrahendo, susceptam forsitan vel suscipiendam legitimam decernendo. Provisò quod tu (Filia Catharina) propter hoc rapta non fueris; volumus autem quod si huiusmodi Matrimonium de facto contraxistis, Confessor, per vos & quemlibet vestrum eligendus, poenitentiam salutarem propterea vobis injungat, quam adimplere teneamini. Nulli ergo omnino hominum liceat hanc paginam nostrae Absolutionis, Dispensationis & voluntatis infringere, vel ei ausu temerario contraire; si quis autem hoc attemptare praesumpserit, indignationem Omnipotentis Dei ac Beatorum Petri & Pauli Apostolorum ejus se noverit incursum. Dat. Romae apud Sanctum Petrum, Anno Incarnationis Dominicæ millesimo quingentesimo tertio, septimo Cal. Januarii, Pontificatus nostri Anno primo.

## II. *The King's Protestation against the Marriage.*

Cotton. L. Ab.  
Vatell. B. 17.

**I**N Dei Nomine, Amen. Coram vobis Reverendo in Christo Patre & Domino, Domino Richardo Dei & Apostolicæ sedis gratia Episcopo Wintoniensi, Ego Henricus Walliæ Princeps, Dux Cornubiæ & Comes Cestriæ, dico, allego & in his Scriptis propono, Quod licet ego minorem aetatem agens, & intra annos pubertatis notorie existens, cum Serenissima Domina Katharina Hispaniarum Regis Filia, Matrimonium de facto contraxerim, qui quidem Contractus, quamvis obstante ipsa minore aetate mea de se jam invalidus, imperfectus, nullius efficacis aut vigoris extiterit; quia tamen annis pubertatis & matura aetate jam superveniente, Contractus ipse per tacitum Consensum, mutuam cohabitationem, munus aut intersignium dationem seu receptionem, vel alium quem-

quemcunq; modum jure declaratum, forſan exiſtimari ſeu videri poterit apparenter validatus aut confirmatus; Ea-propter, Ego Henricus Walliæ Princeps prædictus, jam proximus pubertati exiſtens, & annos pubertatis attingens, Proteſtor, quod non intendo eundem prætenſum contractum per quæcunq; per me dicta ſeu dicenda, facta aut facienda, in aliquo approbare, validare, ſeu ratum habere, ſed nunc in præſenti, non vi, dolo, nec prece inductus, ſed ſpontè & libere, nullo modo coactus, contra hujusmodi Contractum reclamo, & eidem diſſentio, voloq; & omninò intendo ab eodem contractu Matrimoniali prætenſo, melioribus modo & forma, quibus de jure melius, validius, aut efficacius potero vel poſſim, penitus reſilire, & eidem expreſſe diſſentire, prout in præſenti contra eundem reclamo, & eidem diſſentio. Proteſtorq; quod per nulum dictum, factum, actum, aut geſtum per me, aut nomine meo per alium quemcunq; quandocunq; aut qualemcunq; in poſterum faciendum, agendum, gerendum, aut explicandum, volo aut intendo in præſatum contractum Matrimoniale, aut in dictam Dominam Catharinam tanquam Sponſam aut Uxorem meam conſentire. Super quibus vos omnes teſtimonium perhibere volo, requiro, rogo, atque obteſtor.

Per me Henricum Walliæ Principem.

**L**ecta fuit & facta ſupraſcripta Proteſtatio, per præſatum Sereniſſimum Principem Dominum Henricum, coram Reverendo in Chriſto Patre & Domino Domino Richardo permiſſione Divina Winton. Epifcopo, Judicialiter pro tribunali ſedent. Et me Notarium infra ſcriptum ad tunc præſentem in ejus Actorum Scribam in hac parte aſſumentem, & Teſtium infraſcriptorum præſentis, Anno Dom. 1505. Indictione octava, Pontificatus Sanctiſſimi in Chriſto Patris & Domini noſtri Julii, Divina Providentia eo nomine Papæ ſecundi Anno ſecundo, Menſis vero Junii die 27; quo die Dominus Sereniſſimus Princeps proximus pubertati, & annos pubertatis attingens erat, ut tunc ibidem aſſerebat, in quadam baſſa Camera infra Palatium Regium Richemondia, in parte occidentali ejusdem Palatii ſitua. Super quibus omnibus & ſingulis, præſatus Sereniſſimus Princeps me Notarium præmemoratum Inſtrumentum conficere, & teſtes infra nominatos teſtimonium perhibere requiſivit inſtanter, & rogavit. In quorum omnium & ſingulorum fidem & teſtimonium, præſatus Sereniſſimus Princeps ſupra, & teſtes, ut præmittitur, rogati & requiſiti, ſua nomina propriis manibus infra ſcripſerunt. Ita eſt ut ſupra, quod ego Joannes Raed manu & ſigno meo manuali Atteſtor.

Giles Daubney, C. Somerſet.  
Thomas Rowthale.  
Nicholas Weſt.  
Henry Marny.

III. *Cardinal Wolsey's first Letter to Sir Gregory Cassali,  
about the Divorce. Taken from the Original.*

Cotton libr.  
Inell. B. 9.

**D**omine Gregori, Post meam cordatissimam Commendationem, post ultimum vestrum à me discessum ex compendio ad vos scripsi, ut ob nonnullas maximi momenti causas procurare differretis quod de Regiæ Majestatis negotio in quibusdam nobis traditis Commissionibus continebatur, quoad rursus vobis significarem quid ea in re fieri vellemus. Ubi vero ad Regiam Majestatem rediissem, variis crebrisq; cum ea habitis sermonibus, adeo abunde ac distincte illi aperui quam ex animo ac diligenter, & quam sincere & ex fide, diu noctuque exoptetis eidem Regiæ Majestati inservire; neque ullum unquam laborem, periculum aut molestiam vos velle recusare, ut omni studio ac viribus id fideliter præstare possitis quod illi gratum aut acceptum quoquo modo esse posse cognoveritis, omnemq; industriam vos esse adhibituros quo vestræ fidei curæque commissa optatum finem consequantur; quem vestrum animum propensissima voluntate sic sub mea fide Regiæ Majestati insinuavi, ut meam hanc relationem atque sponsonem pectori suo constantissime adfixerit, certissimaque fiducia concepit, omnino futurum ut nostræ tunc expectationi quacunque in re & occasione respondeatis: Ex quo fit ut vestræ operæ, curæ atque prudentiæ ea nunc tractanda & procuranda committat, quibus nihil magis cordi habeat, nihil ardentius exoptet, aut majoris sit momenti vel gravioris successus, nec ullum habet Consiliarium, utcunque intimum, cui graviora possit committere. Quum itaque, me intercedente & procurante, nunc vos Regia Majestas præ cæteris ad hoc fidei adsciverit & elegerit, ut in re tam gravi fidelissima vestra opera ac ministerio utatur, fidemque illi meam de vobis jam ei adstrinxerim, nihil ambigens quin postquam ejus animam ac voluntatem cognoveritis, fueritisque abunde instructi quam maximi hæc quæ nunc expono sunt momenti, utpote quæ potissimum concernunt Regiæ conscientiæ exonerationem animæque suæ salutem, vitæ conservationem & incolumitatem, Regii Stemmatis continuationem, publicumque commodum & quietem subditorum omnium, eorum pariter qui sub ejus imperio nunc vivunt vel qui postea unquam in hoc suo Regno vivent; quumque perspiciam sedulum vestrum Ministerium hoc in negotio impendendum omnino redundaturum esse in præcipuam vestram exaltationem & utilitatem, postquam infelices istos jam passos successus occasionem se obtulisse videtis, qua vestra familia hujusmodi operam huic Serenissimo Principi navare possit, quod statum omnem vestrum in longe meliorem quam antea sit haud dubie restitutus & adaucturus, certissimum compertissimumque habeo, quod ob has tam urgentes causas & tam graves successuros effectus, adeo toto pectore vires omnes vestras industria ac studio tantæ conficiendæ rei addicetis, ut omnia queatis ad optatum exitum perducere; atque ita promissum fidemque meam præstabitis, tam optimum Regiæ Majestatis institutum juvabitis, ejus desiderio & expectationi omni ex parte satisfacietis, & præter bene peractæ rei honorem & laudem comparandam, mercedem quoque reportabitis tanti Principis liberalitate dignam, quæ certissime cedit in perpetuum vestrum totiusque vestræ familiæ commodum & incrementum: Et quum jam mihi persuadeam futurum

rum omnino ut officiis actionibusque vestris sitis promissis sponsonibusque meis omnino satisfacturi, ad id pluribus verbis neutiquam adhortabor, proinde ad rem nunc ipsam venio. Ante hoc tempus vobis aperui, quemadmodum Regia Majestas, partim assiduo suo studio & eruditione, partim relatu ac judicio multorum Theologorum, & in omni Doctrinae genere doctorum virorum asseveratione, existimans conscientiam suam non esse sufficienter exoneratam, quod in conjugio existeret cum Regina, Deumque primo & ante omnia ac animæ suæ quietem & salutem respiciens, mox vero suæ Successionis securitatem, perpensensque accurate quam gravia hinc mala provenirent, aperte sentit quam maxime futurum sit Deo molestum, inhonorificum sibi, & ingratum apud homines, suisque subditis periculosum, ex hoc non sufficienti conjugio, si deprehendatur dicta Majestas sciens ac volens in eo persistere, & vivere præter modum debitum, juxtaque ritum & legitima Ecclesiæ Statuta: quibus igitur ex causis longo jam tempore, intimo suæ conscientie remorsu, summiq; Dei rationem habens, existimat animam suam læsam & offensam, adeo quod, quum in suis conatibus actionibusque quibuscunque Deum potissimum sibi semper proponat, ingenti cum molestia cordisque perturbatione in hoc Matrimonio degit; super qua re maturum sanumque judicium consuluit clarissimorum celeberrimorumque Doctorum aliorumq; complurium in omni eruditionis genere excellentiorum virorum ac Prælatorum, partim Theologorum, partim Jurisperitorum, tum in suo Regno, tum alibi existentium, ut aperte verèq; cognosceret, an Dispensatio antea concessa pro se & Regina, ex eo quod Regina Fratris sui uterini Uxor antea extiterit, valida & sufficiens foret, necne; demumq; a variis multisq; ex his Doctoribus asseritur, quod Papa non potest dispensare in primo gradu affinitatis, tanquam ex jure Divino, moraliter, naturaliterq; prohibito, ac si potest, omnes affirmant & consentiunt quod hoc non potest, nisi ex urgentissimis & arduis causis, quales non subfuerunt; Bulla præterea Dispensationis fundatur & concessa est sub quibusdam rationibus falso suggestis & enarratis, in ea namq; asseritur, quod hæc Regia Majestas Matrimonium hoc cum Regina percupiebat, pro bono pacis inter Henricum septimum Ferdinandū & Elizabetham, quum revera nulla tunc dissentio aut belli suspicio esset inter dictos Principes, vel Regiam Majestatem prædictam, quæ in teneris adhuc annis, nec in discretionem aut judicio constitutis agebat; nunquam deinde assensit, aut quicquam cognovit de hujusmodi bullæ Impetratione, nec unquam hoc Matrimonium optavit, aut aliquid de eo accepit ante bullæ Impetrationem. Quocirca ab his omnibus Doctoribus atq; Prælatibus judicatur hujusmodi Dispensationem non adeo validam & idoneam esse ac efficacem, ut prædictum Matrimonium manifeste justum legitimumq; sit; sed potius quod multa possunt objici, magnis probabilibusque fundata & corroborata rationibus, in non leve periculum Regiæ proles, totiusq; Regni ac subditorum gravem perturbationem. Ad hæc postquam Regia Majestas, qui Walliæ Princeps tunc erat, decimum quartum annum attigisset, contractus Revocatio subsequuta est, Rege Patre expresse nolente quod hujusmodi Matrimonium ullo pacto fortiretur effectum. His causis Rex hic Serenissimus, tanquam bonus & Catholicus Princeps, timens ne ob tam diuturnam cum Regina continuationem, indignatus & iratus Deus citius ex humanis evocaverit Masculam à Regina susceptam prolem, graviusq; à Deo supplicium expavescit si in Matrimonio

trimonio hoc non legitimo perseveraverit ; ex hac ideo occasione , intimis precordiis hunc Conscientiæ serupulum concepit , in animo nihilominus habens , pro animi conscientiaq; suæ quiete & salute , prolisq; securitate , ad Sanctam Domini nostri sedemq; Apostolicam confugere , tantæ rei remedium inpetraturus confidens , quod ob complura sua erga eam merita & officia tum calamo ingeniiq; viribus , tum armis præstita , subsidia in Ecclesiæ calamitatibus prompte subministrata , Sanctissimus Dominus noster non gravabitur sua benignitate , Autoritate ac facultate , intimum hunc Regiæ Majestatis cordi inhærentem dolorem amovere , eumq; modum ac rationem inire qua Regia Majestas prædicta Uxorem aliam ducere , & , Deo volente , masculam prolem in suæ successionis securitatem queat ex ea suscipere , & tam certam quietem in suo Regno constituere : Quumq; ejus Sanctitas ab his nunc captiva detineatur , qui pro virili sua forsitan conabuntur impedire , turbareq; hoc Regiæ Majestatis desiderium & Statutum , ipsa præterea cogitur vias omnes excogitare , quibus dicta Sanctitas de hac re dexterius & commodius instrui , & facilius adduci queat ad ea concedenda , quorû medio & vigore Regiæ Majestatis animus & desiderium queat optatum sortiri effectum : Proinde ipsa Regia Majestas de fide , industria , dexteritate prudentiaq; vestra plenissime confidens , vult ut statim his literis acceptis , rebus aliis omnibus quibuscunq; ab eo vel à quovis alio vobis commissis omnino posthabitis , vias modosq; omnes possibiles excogitetis quibus potestis secretissime , mutato habitu & tanquam alicujus Minister , vel tanquam Commissionem habens à Duce Ferrariæ pro nonnullis inter Pontificem & eum componendis controversiis , vel alia qua licuerit securiori via , ad Pontificis præsentiam & colloquium accedendi , omnibus arbitris semotis , si fieri possit , pro vestris obeundis mandatis ; quorum obtinendorum gratia , si ita expedire judicaveritis , eam mercedem ac pecuniarum summam promitteris ac tradetis , his qui revera volent atq; poterunt hoc negotium ad effectum pertrahere , quam summam , & ejus limitationem , judicio , prudentiæque vestræ integram Regia Majestas remittit ; etiam si his danda foret qui Pontificem asservant , vel cuicumque alio qui vos tuto ad secretum cum sua Sanctitate sermonem adducere , in locumq; tutum reducere possit : Cujus rei gratia , aliisq; ad hunc finem consequendum sustinendis oneribus necessariis , pecuniæ ad summam decem mille ducatorum , per Mensarios Venetias transmittentur , qui illic in promptu aderunt , persolvendæ & consignandæ Prothonotario Fratri vestro , Regio illic existenti Oratori ; per eumq; de tempore in tempus ad vos transmitti ea summa poterit quam huic obtinendo negotio conducere posse existimaveritis , nihilque ambigo quin dictam pecuniam fideliter collocetis , ex Regiæ Majestatis utilitate , expectatione atq; sententia . Atq; ubi ad Sanctum Dominum nostrum accesseritis , post filiales & cordatissimas Regiæ Majestatis measq; devotas & humillimas commendationes , & post exhibitas à Rege Creditiæ literas , in quibus in negotii adjumentum clausula vehemens est propria ejus manu conscripta , ut ex earum exemplo cognoscetis , ejus Sanctitati exponetis quam grave , molestumq; Regiæ Majestati & mihi sit , audire infœlicissimos eventus , calamitatemque miserandam , in qua nunc ejus Sanctitas cum Reverendiss. Cardinalib. versatur , cum gravissimo detrimento irreparabiliq; sedis Apostolicæ illiusque Patrimonii jactura , ad que mala sublevanda & corrigenda nullum in Regia Majestate officium deside. abitur , quod ab ullo erga Sanctam Domini nostri vel sedem Apo-



stolicam observantissimo Principe queat excogitari; in eoq; omne meum ministerium ac studium non minus promptum aderit, quam si ex ea re solum possem mihi cœlum comparare: quæ nemadmodum experientia, aliqua in parte, jam docuit, & Deo duce posthac uberius comprobabit: quam rem copiosius optimisq; verbis agetis, præsertim, quum sciat, quanto & quam sincero affectu Regia Majestas ejus Sanctitatem profequatur, & quanta mea sit in ipsam devotio, in hisque sermonibus insisteris prout loci, temporis, negotiique ratio videbitur iudicio vestro postulare.

Secundo, Sanctissimo Domino nostro solita vestra dexteritate aperietis id quod in his ipsis literis ad vos scripsi concernens hujus Matrimonii insufficientiam, ab hisq; rationibus & causis fundamentum capietis, quæ superius enarrantur integrumq; discursum ejus Sanctitati declarabitis, non omittentes intrinsicum dolorem, conscientiæ scrupulum, Dei rationem, Mæculæ prolis respectum, hujus Regni bonum, & alia omnia ut superius scripta sunt: addentes insuper, nihil vehementius optari à tota Regni Nobilitate, subditisque omnibus nullo discrimine, quam è Regiæ Majestatis corpore Mæculum hæredem à Deo sibi dari, in perpetuam consolationem, gaudium, quietem, ac totius Regni securitatem, posteritatisque firmissimum columen; prudentiorumq; opinionem esse, quod Deus omnipotens à tanto bono concedendo divinam suam manum subtrahit, ob errorem, culpamque in dicto Matrimonio hæctenus admittam, quæ nisi mature corrigatur, graviora ex hac occasione in hoc Regno mala succedent, quam antea unquam fuerunt audita; etenim si hoc negotium in suspensio & indiscussum relinqueretur, hujusmodi possent quæstiones, controversiæ & contentiones ac factiones post defunctum Regem exoriri, ob Regni hæreditatem, quæ non possent in multorum ævo restingui, ut antea olim ex causa longe leviori accidit, neq; ex re tam ambigua, tam sævæ olim depopulationes, bella, intestinæq; controversiæ exortæ, & ad multum tempus continuatæ sunt, in extremum & ferme ultimum Regni excidium; quæ quum tam gravia sunt, Sanctissimus Dominus noster veluti pater & gubernator Christianitatis prospicere ex officio debet, & quibuscunque modis potest, pro viribus adniti & conari, ut hæc Regna ac dominia quæ nunc super-sunt in fide & obedientia Ecclesiæ assidue contineat, inter quæ, Deo sit laus, hoc Regnum hæud recensendum est inter minima, sed tanquam illud quod hæctenus juvavit, & posthac pro tuto præsidio semper haberi poterit, adversus ea quæ cedere possent in Ecclesiæ Catholicæ vel Sanctæ fidei detrimentum.

Tertio, Sanctissimo Domino nostro proponetis præsentem Ecclesiæ statum, rogabitisque ut in mentem velit redigere, quo nunc in statu suæ Sanctitatis res cum Christianis Principibus versentur, cumq; privatæ contentiones, quæ illi sunt cum magna eorum Principum parte, addita & ambitione immoderatoq; regum appetitu & ex arbitrio suo, Temporale jus omne atq; Spirituale tractandi, Ecclesiasticamq; Jurisdictionem & Authoritatem invertendi, eo certe animo ut sedis Apostolicæ dignitatem extinguant; his omnibus in unum connexis ac bene consideratis, ejus Sanctitas manifeste cognoscat, Principem nullum, neq; portum, aut refugium tam tutum, cui in omnem eventum queat inherere, sibi relictum esse, quam hæc Regia Majestas est quæ nihil sibi vendicat, nil ambit, quod præjudicio esse possit dictæ Sanctitati, sed ejus, Apostolicæque



que sedis, semper fuit, est, esseq; decrevit firmissimum scutum, tutissimumq; propugnaculum, ita suas actiones cum ceteris Principibus firmans & connectens, ut semper ex ea occasione in suam hanc optimam sententiam reliquos possit attrahere, adeo quod Regi tam optime in Sanctissimum Dominum nostrum affecto nihil denegari debeat, utcumq; maximum quod possit ab eius Sanctitate praestari ordinaria vel absoluta sine Authoritate; nam proculdubio, post vias modosq; omnes tentatos, omnino perficietur omnia alia amicitiae officia, si huic quod petitur comparentur, esse perquam exigua, & hoc amicum officium hujusmodi futurum, ex quo reliqua queant incrementum capere, sine eo futura aliquid quin parvi ac nullius fere momenti.

Tertio, probe notandum est, quod res nunc aperta & petita, à Regi; Majestate tantopere optata, ex tam magno conscientiae scrupulo, cordisq; remorsu oritur, ut unicuiq; debita sit, quantumcunq; minori quam Regia Majestas sit de Sanctissimo Domino nostro merito. Quocirca judicat, & pro re comperta sibi persuadet, quod si ulla meritum vel officiorum ratio habeatur, nunc ipsius Sanctitas huic suo desiderio & petitioni benignissime liberrimeque adjuvet, nullo profus dubio, difficultate, contradictione aut mora injecta. Negotiumque hujusmodi est, ut cognita Dispensationis insufficientia, quamvis id non requisivisset Rex, ultro proponi offerrique debuisset ab eadem Sanctitate tanquam à Patre Spirituali, in ejus salutis & conscientiae beneficium.

In gratiam igitur & contemplationem praemissorum omnium instantissime vehementissimeque a Sanctissimo Domino nostro requiretis & contendetis, ut dubio, metuque omni seposito, respicere velit ad causae statum, & ad ea quae subsequutura videantur, rationemq; habere infinitorum commodorum, quae ex hac re suae Sanctitati Apostolicaeque sedi inde provenient, rem hanc statim, absq; temporis tractu, & causae circumstantia, nemini cani aperiens, libere concedere & indulgere nulliq; communicata specialem Commissionem ad hunc effectum & finem confectam in forma Brevis concedere, & ad me dirigere, Facultatem addens, ut mihi liceat quoscunq; voluero ad me vocare, mihiq; asciscere ad procedendum in hac causa, & inquirendum de dictae Bullae ac Dispensationis sufficientia, juxta formam ac tenorem expressum in quodam libello hujus rei gratia confecto; quem cum his ad vos mitto, sic in debita forma conscriptum & digestum ut non sit futurum opus quo denuo ab ullo alio excrribatur, si forsàn periculosum putaretur eam rem cuiq; patefacere vel in dubium aut dilationem protractum iri negotium, si ulli ex Sanctissimi Domini nostri officariis committeretur rursus conscribendam; sed quod in hujusmodi periculi eventum possit ejus Sanctitas sine ullo discrimine vel alicujus cognitione eam dicto libello signaturam, sigillumq; apponere, ut aperte inde constet, Pontificis meram voluntatem sic esse, illiusque Signaturae ac Sigilli vigore, legitime & sufficienter possim ego procedere ad inquisitionem de dictae Dispensationis insufficientia, cognitionem & aliarum causarum & rationum, quae adduci possunt pro dicti Matrimonii invaliditate.

Item cum his ad vos mitto Dispensationem in debita forma confectam & scriptam in modum Brevis, secreto impetrandam & expediendam eadem Signaturam vel Sigillum apponendo, vel alio quovis modo valido: Et quamvis ex hac re multa pendeant, ob quae ista requiruntur, &

quae,

quæ, Deo favente, neuti-quam timenda sunt; Attamen Regia Majestas exemplo innitens, & recordationi complurium rerum, quæ olim præteritis temporibus fuerunt iniuste asserta, vel adducta, in animo habens causas suas omnes absq; ulla controversia aut difficultate ad perfectum finem perducere, & ne ullo quovis prætextu, argumento aut colore, postmodum emergente perturbarentur, hoc à Sanctissimo Domino nostro requirit, veluti rem necessariam, qua nullo pacto carere queat; firmiter confidens, quod Sanctitas sua, benigne atq; amanter isti ejus desiderio assentiet, & concedet sine ullo obstaculo dictam Commissionem, juxta formam quam Regia Majestas petit & eodem tempore, atque hæc omnia ita benigne ac liberaliter expedire, secretiori & validiori quo fieri possit modo, quo optatus finis subsequi possit in eum effectum, laudabileque propositum, de quo superius dictum est; Qua ex occasione Sanctissimum Dominum nostrum in perpetuum sibi adstringet, indissolubiliq; amicitie vinculo hanc Regiam Majestatem sibi alligabit, quæ nulli labori, periculo, opibus, Regno, subditis, nec ipsi sanguini parcens, ab ejus Sanctitate nunquam divellatur aut eam deseret, sed totis suis viribus constantissime semper illi adhaerebit, tum in suæ sanctitatis & Cardinalium liberationem, tum in hostibus persequendis; ad quem finem, magnam jam pecuniarum summam ad Regem Christianissimum misit, pro illo Italiae exercitu continuando, & præter id in animo statutum habet, quod nisi Cæsar de dicta Sanctitate liberanda consentire, & ad pacem devenire voluerit, bellum gerere adversus has inferiores Cæsaris Regiones & Dominia, quo vehementius urgeat Sanctissimi Domini nostri liberationem; Ecclesiarq; in pristinam suam dignitatem & auctoritatem restitutionem, eaque de se indicia exhibebit ut universo orbi manifestum sit futurum, dictam suam Majestatem esse solidum perfectum amicum, filium obsequentissimum & ejus devotissimum; à qua pectoris sui sententia, nullo thesauro, nullis opibus, nullis Regnis, seu Ditionibus, vel occasione quacunq; unquam adducetur, sed ex filiali sua observantia & in Christianam Religionem zelo, innatoq; erga sedem Apostolicam studio, & præcipuo quodam affectu, quem Sanctissimo Domino nostro gerit: in compensationem quoq; gratitudinis, quam tam avide in hoc suo negotio ab ejus Sanctitate expectat, decretum prorsus habet in constantissimo hoc & indissolubili amicitie & conjunctionis vinculo sincerissimo persistere, id quod dicta Regia Majestas Sanctissimum Dominum nostrum vehementissime rogat, ut probe velit in omnem partem librare, vicissimq; efficere, ut ex Regiæ petitionis indulgentia palam constet parem benevolentiam & humanitatem à Sanctissimo Domino nostro ex mutuo præstari.

Hæc autem causa ipsius Sanctitati à vobis, ut dictum est, exposita & declarata, neuti-quam dubitandum est, quin benevole atq; libenter statim adnutat Regiæ Majestatis expectarioni & quod huic assentiet, dictam Commissionem secreto modo ipsa concedens, neminem de ea re ut dictum est, participem faciens; qui modus servandus est, si videritis hæc effici non posse, nisi eum periculo quin hæc res eis communicetur, qui eam sint inturbaturi, vel si id præstare fuerit in Sanctissimi Domini nostri arbitrio, tunc ejus Sanctitas non gravetur, per Brevia, vel per Bullas, prout validius & magis sufficiens fore judicaverit, præmissa omnia concedere; ad quod vestram omnem industriam, prudentiam, studium, diligentiamq; adhibebitis: Sic omnia prudenter ac circumspicte agentes,

ne in discrimen deveniatur negotium hoc his detegendi, qui illud vel impedire vel retardare forsitan voluerint aut poterint, sed potius quam ad id periculi res deducatur contenti eritis sola dictorum libellorum Signatura, in eam formam confecta, quum ex ea palam constet, Pontificis assensum in id acti aliter concurrisse, qui postea recentioribus scriptis, si ita opus fuerit, firmius confirmari corroborariq; poterit.

Et quoniam incertum est, utrum ante vestrum ad Pontificem accessum, ejus Sanctitas fuerit in suam libertatem restituta, necne, quæ forsitan libera non tanti faciet Regiæ Majestatis amicitiam & conjunctionem, vel allegabit, se nec audere nec posse, ex suis cum Cæsare conventionibus ista concedere, nec secreto ullo modo, vel ullo colore, quod ea in re fecisset apud Cæsarem justificare, & potuisset antea in Regiæ Majestatis auxilio pro sua liberatione sperans, dum adhuc detineretur captivus; eo casu Sanctissimo Domino nostro in mentem redigetis, quam parum fidere possit ullis sibi factis à Cæsare promissis, quum nulla in parte redundare possit in commodum aut securitatem, sed solum in extremum excidium ac detrimentum sedis Apostolicæ; & licet ad breve tempus multa videretur Cæsar in ejus Sanctitatis gratiam facturum, compertissimum tamen semper Pontifici esse debet Cæsarianos ea facere, semperq; facturos, quæ Cæsarem possint exaltare, & tendant ad usurpationem potius & depressionem status Ecclesiastici, quam ad ejus continuationem, vel conservationem; & quotiens adversus Ecclesiam ista tentarentur, Regia Majestas in hac sua petitione passa repulsam, quæ alioquin ejus Sanctitati in omnem eventum firmissime adhæsisset, & alios suos confœderatos in eandem sententiam pertraxisset, quam, ea deficiente, in contrarium facile possent allici, quo animo futura sit, & quam bene suum affectum & observantiam collocasse existimatura: summæ est prudentiæ omnia considerare.

Haud incognitum præterea est Sanctissimum Dominum nostrum ad Cæsaris instantiam, quum non multam ab ejus Sanctitate gratiam promeritus esset, ei concessisse Dispensationem & Absolutionem à jurejurando ab illo præstito, de ducenda in Conjugem Domina Principissa; nullo ut par fuisset à Regia Majestate habito, seu petito consensu, non obstantem quod Cæsar in validissima forma, non solum præstito jurejurando, sed cautione & Ecclesiasticarum censurarum & pœnarum adhibita, quod perstringeretur de dicto Matrimonio perimplendo, ac si Pontifex contentus esse potuit, tantum ei ostendere gratitudinem, quum veluti hostis indices certior tunc poterat haberi, & qui majora parabat quam juste posset optare, suis petitionibus, Regia Majestate inconsulta, neutiquam parcens, quanto propensius ejus Sanctitas adnuere debet ejus Principis voto, cujus fidem & observantiam vere filialem sæpe experta est. Verum tamen si Sanctissimus Dominus noster difficulter visus fuerit posse adduci, ut in meam Personam dictæ Commissioni assentiatur; allegans quod non sum indifferens, cui ex suæ Sanctitatis honore hoc negotium committi possit, cum Regiæ Majestati sum subditus & intimus consiliarius, tunc tamdiu persistetis ea in re, quoad vobis visum fuerit conveniens, negotii expeditionem non ideo protrahentes, aut differentes, sed instantes ut hujusmodi Commissio concedatur; affirmabitisq; me pro re nulla quantumlibet grandi, nullo favore, aut commodo, quicquam effecturum esse, quod averteretur officio meo, & erga Christum præstitæ professioni, neq; unquam à recto, vero, iustoq; tramite digressurum; Et quin Cardinalis

lis sim & Apostolica sedis de latere Legatus, ejus Sanctitatis honor, integreque conscientia, à me omnino conservaretur, ex hujusmodique concessa Commissione, omni ex parte exoneraretur. Tandem si ad hoc, nullis rationibus Pontifex potuerit adduci, ab ejus Sanctitate requireris, ut dictam velit Commissionem concedere in personam Domini Staphylei Decani Rotæ, qui & vir indifferens est, & hujusmodi rei ob eruditionem accommodatus, nullo pacto omittentes Dispensationis expeditionem, ut dictum est; & hujus rei gratia Commissionem nunc ad vos mitto, in debita forma confectam & paratam, quæ signetur ad dictum Dominum Staphyleum directæ, quam Sanctissimo Domino nostro reddetis, casu quo alia nequeat obtineri, rogabitisq; ut cum dicta Dispensatione eam velit concedere. Et quoniam fieri possit quod dum fieret mentio de me excipiendo, forsitan ejus Sanctitas aliquem alium quam Dominum Staphyleum nominaret, ad quem Commissio hujusmodi dirigeretur, hoc vero in loco tenacissime insistetis, firmiterq; inhærebitis ei rei, nec in alium aliquem virum exterum ullo pacto consentientes, sed solum pro eodem Domino Staphyleio instantes, ejus Sanctitatem summis precibus vehementissime rogantes, & rationibus omnibus suadentes, ne alium ullum nominare velit, asserentes quod quum in Instructionibus vestris non contineatur, nec de alio ullo fiat mentio, nisi illo, me recusato, iterum atq; iterum ab eadem Sanctitate petetis, ut nomine hujus Auditoris Rotæ hæc fiat & expediatur commissio, vos nec audere nec posse vobis præscriptos fines transgredi.

De Regii vero desiderii ac petitionis frustratione super dicta commissione obtinenda dicetis unum & idem esse, hanc illi denegare, vel alii concedere quam in vestris Instructionibus contineatur, non quod Regia Majestas de aliorum rectitudine aut indifferentia quicquam suspicetur, vel quod judicet eorum aliquem affectibus obnoxium; sed quod pro re certissima credidit, quod Sanctissimus Dominus noster in neminem tam facile condescenderet, quam in dictæ Rotæ Decanum, ob idque de eo in Instructionibus vestris mentionem fecit: sed Commissiones in debita forma cum his nominibus fieri & conscribi iussit, quod si hic ereditissemus, Dom. Staphyleum habitum istic iri pro suspecto, affirmare potestis me fuisse omnino missurum consimilem Commissionis formulam, spatio relicto pro aliquo alio inscribendo nomine, aliquamq; aliam super ea re Instructionem me daturum fuisse; & haud dubie, si de nominibus duntaxat fuerit controversia, hæ rationes facile poterunt Pontificem attrahere, ut in me consentiat, vel in Staphyleum. De aliis vero neminem admittetis, nec tamen Pontifici aperietis vos, ne id faciatis habere in mandatis, sed superius enarratas Causas in vestram excusationem allegantes, omnino ut vobis injungitur, ea in re insistetis.

Quod si nullis modis dictam Commissionem, & Dispensationem impetrare poteritis, ad idq; nequiverit Pontifex adduci, nisi rem prius alicui ex Cardinalibus vel Officiariis communicaverit, in eo tunc casu, ejus Sanctitati in memoriam reducite, quot & quam gravia mala ex hujus negotii pro palatione possent provenire, si ex ea occasione aliqua contrarietates vel impedimentum suboriretur, unde Regiæ Majestatis expectatio postmodum frustraretur: Quo igitur, si ullæ injiciantur in hac re tractandæ difficultates, ut Pontifex etiam facilius ad Regium votum concedendum promptiorq; reddatur, alias etiam præter has literas seorsim ad vos scripsi, quas una cum his accipietis, in quibus copiose aggesi, quam multas

magni momenti rationes, ob quas sententia iudiciumq; meum est, ne ullo pacto Pontifex hanc petitionem Regiæ Majestatis deneget; quas literas, cum in eis argumentum vehemens est, nec ob prolixitatem radiosum, ut mollellumq; od legatur, modum aliquem ipsius Sanctitari legendi invenietis; Ipsamq; certam habeo, si earum summa, tenor, atq; sententia profunde perpendatur, quam satis id esse poterit ad omnem tollendam difficultatem, que possit observari in dicta Commissione Dispensationeque obtinenda, in eis contenta sigillatim exponetis adeo, quod hoc negotium confici queat, Arbitris aut Consiliaribus ad id neutiquam accitis, si fieri possit: si tamen Pontifex speraverit se posse hæc omnia eos celare qui huic rei forsitan voluerint refragari, & omnino decreverit aliquos Cardinales vel officarios istius causæ participes facere, omnem tunc industriam statim adhibebitis, ut his cognitis eorum gratiam & favorem ea in re vobis comparetis, partim eis respectus, & causas omnes in meis literis contentas, etiam in causæ commodum facientes, uberius exponentes, partim vero eam remunerationem illis dantes, quæ iudicio vestro conveniens habebitur, dummodo optatum res sortiatur effectum. Et ut omnia queatis præstare commodius cum his, meas literas accipietis quas ad Cardinalem *Sanctorum Quatuor* & Collegium Cardinalium scribo, easque reddetis ut expedire censueritis, plane confidens nihil à vobis omissum iri, ut hac in re eorum gratiam atq; favorem queatis obtinere, in quem eventum ea munera offeretis, quæ convenientia visa fuerint, Regiæque Majestas quicquid ejus nomine promiseritis, id fidelissime, uberrimeq; præstabit, pro quarum rerum expeditione, illis pecuniis uti poteritis per literas Cambii Venetias transmissis, quousq; suffecerint, necessariumq; vos existimaveritis rei impetrandæ. Et quum ambiguum sit an vobis licuerit hoc tempore ad Pontificis præsentiam accedere, hujusmodi accessus defectus, si aliæ rem ad bonum exitum perducendi rationes non excogitarentur, causa esse posset longioris moræ, & totius rei impedimento; proinde Regia Majestas, ut modos omnes experiatur, nec uni soli inhæreat, hæc eadem in mandatis dedit Domino Secretario, quem non procul ab Urbe esse intelleximus, quemadmodum in his aliisq; meis brevioribus literis continentur, ita quod alter vestrum, vel uterque, si fieri possit, ad Pontificis præsentiam accessum habeat, nihil tamen, sub spe Domini Secretarii, vestræ vos diligentiae aut industriæ omittetis, nec ille sub spe vestra, in re hac modis omnibus promovenda, remissior erit, sed nihil conjunctim aut divisim intentatum relinquetis. Quod si uterq; vestrum ad Pontificem admittatur, alter de altero nescius, id non oberit, sed multum proficiet, etiam si ante alterius adventum negotium hoc alter impetrasset, sed si aliquis vestrum cognoverit causam hanc expeditam esse, omniaq; pro certo impetrata esse, tunc labori & sumptibus Pontificem pro eadem re accedendi parcere poteritis, neq; in eam amplius ingerere, neq; necessarium aut opportunum erit, ut pro ulla alia re in præsentia quam pro hac apud Sanctissimū Dominū nostrū agatis, sed solum nunc procurabitis de Commissione & Dispensatione juxta formam ad vos missam obtinenda, necnon de profestatione illa, quam compendio ad vos dedi, in quibus omnibus & singulis apte tractandis Regia Majestas magnam fiduciam in vestra prudentia collocavit, in quibus, cum tam magni sint momenti, ex Regiæ Majestatis sententia nunc vobis maxime elaborandum est.

Deniq; quum intelligam Dominum Lautrek nonnihil mirari, quod

Regiæ

Regiæ Majestatis istic agentes, nullam suorum mandatorum partem cum eo conferunt, ad eum nunc scribo, & nonnulla Domino Roberto Jernyngham ei exponenda committo concernentia actiones cum Ferrariæ Duce, & alia quædam eodem Domino Lautrek; significans, vos missos esse ad dictas causas juvandas, & Pontificis liberationem promovendam, quemadmodum ex literarum ad Dominum Jernyngham exemplo cognoscetis: expediens itaq; fuerit, ut præ se feratis, vos dictæ rei gratia missos esse, ne forsân Dominus Lautrek in falsam aliquam conjecturam aut suspicionem incideret, quæ communibus rebus nocere posset, & in vestrarum quoq; actionum impedimentum redundare.

Illud deinde reticere nolui, quod si ullo pacto vobis liceat ad Sanctissimi Domini nostri præsentiam accedere, nihil omittatis in favorem & gratiam Reverendi Domini Datarii, de cujus animo nihil dubitamus, comparandam, eiq; asseretis, quod quum in nostris omnibus occurrentiis illius opera ac Patrocinio semper usi fuerimus, ipse vero tanta semper fide ac sedulitate omnia effecerit quæ nobis grata & optata esse cognovit, ut nostram omnem operam suis rebus reddiderit promptissimam, & suæ utilitatis & exaltationis cupidissimam. Quocirca hæc Regia Majestas hac in re, qua nullam magis cordi habet, nec gravioris momenti quicquam sibi accidere posse judicat, ex animi sui sententia conficienda, post Sanctissimum Dominum nostrum, in Domino Datario spem omnem collocavit, qui ex hac occasione, si operam suam ad optatum usq; exitum interponere non gravetur, Regiæ Majestatis animum & pectus, sic omni ex parte promerebitur, ut dicta Majestas non solum omnia curatura sit, quæ ex Domini Veronensis commodo & ornamento fuerint, sed eam etiam munificentiam & gratitudinem addet, quæ majorem vel integram partem, à captivitate Redemptionis persolvendæ compensabit; In me vero non aliam fidem & amicitiam experietur, quam ab ullo fratre posset expectare. Et bene valete. Londini ex meis Ædibus. Die quinto Decemb. M. D. XXVII.

Vester tanquam frater Amantiss.

T. Cardinalis Eborac.

Rome Jan. 1. 1528.

IV. *Two Letters of Secretary Knights to the Cardinal and the King, giving an account of his Conference with the Pope about his Divorce. Taken from the Originals.*

**P**lease it your Grace to understand, That immediately upon the receipt of your Graces Letters, severally directed unto Mr. Gregory and me; he and I resorted unto the Pope his Holiness, making congratulation of his restitution unto liberty on yours and his behalf, to his singular comfort and consolation; and so much the more, because that I was the first that made like salutation in any great Princes Name; He being well assured that I spake the same on the behalf of his two chief, sincere, & unfeigned Friends: Wherefore with great high thanks, and long discourse,

Cotton Libr.  
Vatell. B. 10.

discourse, with rehearsal of the King's and your merits and Acts, in most virtuous and Catholick manner, employed for his restitution, and your continual and assiduous study how the See Apostolique might recover the pristine Reputation and Dignity; He confirmed as much as I had spoken. After this Mr. *Gregory* and I entered into our Charge, shewing at length the high deserts of the Princes and Realm of *England*, the devotion of the same towards the Church; how expedient it was, as well for the See Apostolique, as for the said Realm, to foresee and provide that all occasions of Dissention and War were extinct and put away; which for lack of Heir Male of our Sovereign's Line, and Stem, should undoubtedly follow, with other considerations at length contained in our Instructions. We desired his Holiness to commit the knowledg of the Dispensation that was obtained in time of *Julius*, of famous memory, for Matrimony to be had between the King and the Widow, Relict late of Prince *Arthur*; and that we might have it in form as that was that your Grace sent hither. His Holiness answered, That our sayings had great likelyhood of truth, for lacking of Issue Male of the King's Stem, considering the nature of Men being prone unto Noveltyes, and disposed unto Partics and Façtions, the Realm of *England* would not onely enter into their accustomed Divisions, but also would owe or do small devotion unto the Church; Wherefore his Holiness was right well content and ready to adhibit all Remedy that in him was possible as this time would serve. And because he was not expert in making of Commissions, he would consult with the Cardinal *Sanctorum Quatuor*, and use his advice, which we should shortly know.

We perceiving that the obtaining of our Charges after the King's and your Graces pleasure, depended much upon the Advice of *Sanctorum Quatuor*, did prevent his going unto the Pope, and delivering your Grace's Letters with Recommendations accordingly, we desired him to be good and favourable unto our Requests in the King's behalf; and for the better obtaining of our desires, we promised to see unto him with a competent reward. And this communication had, we shewed unto him the Commission, which he said could not pass without perpetual dishonour unto the Pope, the King, and your Grace; and a great part of such Clauses as be omitted, he hath touched and laid reason for the same in a Writing, which I do send unto your Grace with this. Considering his great Experience, Wisdom, Learning, and the entire affection that he beareth unto the King and your Grace; and that it was far from the King's desire, and nothing for your purposes, that I should first have sent the said Cardinal's Sayings unto your Grace, and abide answer, and est-soons prevent to do the same: Considering also that the said King desireth a Commission convenient and sufficient, we desired him to make the minute of one, which he gladly did: When it was made, the Pope said, That at his being in the Castle of *St. Angelo*, the General of the Observants in *Spain*, required his Holiness, in the Emperor's Name, not to grant unto any Act that might be preparative, or otherwise, to a Divorce to be made between the King and the Queen: and moreover desired an Inhibition, that the said Cause should not come in knowledg before any Judge within the King's Dominions. The Pope answered that *Inhibitio non datur nisi post litem motam*. And as unto the first his Holiness was content, if any like thing were demanded,



ed, to advertise the Emperor before, that he did let it pass; and this was in a manner for his Holiness being in Captivity. But his Holiness being yet in Captivity, as your Grace reports, and esteemeth him to be as long as the *Albanes* and *Spaniards* continueth in *Italy*; he thought if he should grant this Commission, that he should have the Emperor his perpetual Enemy, without any hope of reconciliation: Notwithstanding he was content rather to put himself in evident ruine, and utter undoing than the King, or your Grace, should suspect any point of ingratitude in him, heartily desiring *cum suspiriis & lacrymis*, that the King and your Grace, which have always been fast and good unto him, will not now suddenly precipitate him for ever; which should be done, if immediately upon delivering of the Commission your Grace should begin Process. He intendeth to save all upright thus: If *Monsieur de Lautrech* would set forwards, which he saith daily that he will do, but yet he doth not, at his coming the Pope's Holiness may have good colour to say, He was required by the Ambassadour of *England* of a like Commission. And denying the same, because of his promise unto the General, he was est-soons by *Monsieur de Lautrech*, to grant the said Commission, inasmuch as it was but a Letter of Justice. And by this colour he would cover the Matter, so that it might appear unto the Emperor, That the Pope did it not as he that would gladly do displeasure unto the Emperor, but as an indifferent Prince that could not, nor might deny Justice, specially being required by such Personages; and immediately he would dispatch a Commission, bearing date after the time that *Monsieur Lautrech* had been with him or nigh unto him. The Pope most instantly beseecheth your Grace, to be a mean that the King's Highness may accept this in a good part, and that he will take patience for this little time, which as it is supposed will be but short, and (*in omnium eventum*) I do bring a Commission with me, and a Dispensation, which I trust the King and your Grace will like well.

We have given unto my Lord Cardinal *Sanctorum Quatuor* 4000 Crowns, and unto the Secretary 30 Crowns.

With this Your Grace shall receive a Letter from the Pope's Holiness, *Item*, a Counsel of *Oldrand*. that giveth light unto the King's Cause. I shall make the most diligence homeward that I can. Our Lord Jesus preserve Your Grace.

At *Orvieto*, this  
first day of  
*January*.

Your most humble Servant  
and Chaplain,

*W. Knight.*

Rome Jan. 1. 1528.

To the KING.

PLEASE it your Highness to understand, That as soon as the Pope was at liberty, and came unto *Orvieto*, I resorted unto his Holiness with all diligence; and at my coming unto him, did make congratulation on your Highness's behalf; forasmuch as he was restored unto his Liberty, which he accepted very joyfully and thankfully, giving unto your Highness manifold and high thanks for your great goodness, as well proved in his adversity, as when he was in his most felicity. After this he rehearsed my being at *Rome*, how dangerous it was, inasmuch as when my being there was detect, espial was made, and I was not passed out of *Rome* by the space of two hours, ere two hundred *Spaniards* invaded and searched the House. He shewed also that he had received all such Letters as I at my being in *Rome* did send unto his Holiness; whereby he did perceive the Effect of your Highness's desire concerning your Dispensation: And albeit he did send me word that I should depart, and his Holiness would send unto me the said Dispensation fully speed, Nevertheless he trusted that your Highness would be content to tarry for a time: for the General of the Observants in *Spain* being lately in *Rome*, had required him, according unto his Instructions, that he should suffer nothing to pass that might be prejudicial or against the Queen, directly or indirectly, but that the Pope should first advertise thereof certain of the *Cesarians* here. And forasmuch as this Dispensation might encourage your Grace to cause my Lord Legate *Auctoritate Legationis* to hear and decern in the Cause that your Highness intendeth, and his Holiness standeth as yet in manner in captivity and perplexity: His Holiness therefore besought your Grace to have patience for a time, and it should not be long ere your Highness should have, not only that Dispensation, but any thing else that may lie in his Power. I replied unto this, That his Holiness had once granted it, and that I had dispatched a Post, and made relation thereof, by my Writings, unto your Highness; so that I could not imagine by what reason I might persuade unto you that he would perform the promise that he had once broken. In conclusion; He was content that your Highness should have it, but he would have it delivered with this condition; That the *Prothonotary* and *Gambora* and I, should beseech your Highness not to attempt any thing in your Cause against the Queen, till such time as the Pope were frankly at his Liberty; which could not be as long as the *Almaynes* and *Spaniards* did thus reign in *Italy*; and promise made, we should deliver the Dispensation: and in my poor judgment, it was best always to be in possession of this Dispensation. After this he shewed the Minute unto the Cardinal *Sanctorum-Quatuor*, willing him to reform it according to the stile of this Court; which done, he shewed it unto me, and after said, That he thought good I should depart, because I rode but competent Journies, and the *Prothonotary Gambora* should follow by Post and bring the Bull with him, which is of the same form and substance that your Highness's Minute is of: And if there be any thing omitted,

ted, or to be added, his Holiness is alwayes content to reform it, and to put it under the same date that the same Dispensation now beareth; the Copy whereof I do send unto your Highness with this, the Commission General and Protestation being void, because they were conceived *durante captivitate* only. And here on my behalf, none other thing being to be done, I took my leave of the Pope and departed. At my coming unto *Scarperu* near unto *Bonony*, I did meet with *Thadens* this Courier, which brought certain Expeditions Triplicat; the one unto the Prothonotar *Gambora*, the other unto *Gregory de Cassali*, and the third unto me; among which was a general Commission Triplicat, the one to be committed to my Lord Legate, and if that could not be obtained, because my Lord Legate might be thought partial, then the same to be committed unto *Staphileus*. *Item*; There was a Copy of a Dispensation, where I perceived, by your Grace's Letter, that your pleasure was to have your Dispensation in form, after the minute that *Barlow* brought, which was then sped, and already passed; so remained nothing to be sped, but the Commission your Highness pleases. This knowing, I caused my Servants to continue their Journey, and with one Servant and this Courier, I returned unto *Orvieto* with Post-Horses, where Mr. *Gregory* and I, with much Business, have obtained a Commission directed unto my Lord Legate, not in the form that was conceived in *England*, but after such manner as is sufficient for the Cause, and as I trust shall content your Highness; wherein the Lord Cardinal *Sanctorum Quatuor*, hath taken great pains to pen, as well your Dispensation as the Commission; for which, and that hereafter he may do unto your Highness the better service, Mr. *Gregory* and I have rewarded him with 4000. Crowns, of such Money as your Highness hath caused to be made unto *Venice* for the furtherance of your Causes. But albeit that every thing is passed according to your Highness pleasure, I cannot see, but in case the same be put in execution at this time, the Pope is utterly undone, and so he saith himself. The *Imperialists* do daily spoil Castles and Towns about *Rome*; *Monsieur de Lautrek* is yet at *Bonony*, and small hope is of any great Act that he intends. The *Cesarians* have taken within these three days, two Castles lying within six miles of this: and the Pope being in this perplexity, not assured of any one Friend but of your Highness, that lieth too far off; if he do at this time any displeasure unto the Emperor, he thinketh he is undone for ever; wherefore he puts his Honour and Health wholly into your Highness Power and Disposition. This morning I return homewards, and *Gregory de Cassali* goeth in my Company as far as unto *Florence*; and from thence he goeth unto *Monsieur de Lautrek*, to sollicit him forwards, if it may be. The Holy Ghost send your Highness a prosperous New Year, and many.

At *Orvieto*, the  
first day of  
*January*.

Your most humble Subject,

Servant, and Chaplain,

*W. Knight.*

Rome 10. Jan. 1528.

V. *A part of an Original Letter from the same Person to Cardinal Wolsey, by which it appears that the Dispensation was then granted and sent over.*

*Cotton Lib. T. 1. B. 10.* **Y** Our Grace commandeth, That I should send the Commission and Dispensation with diligence, in case they were sped, before the receipt of your Graces Letters sent at this Time. Wherefore the Prothonotar *Gambora* and I being commanded *sub pena Excommunicationis* to deliver the same, with a certain Request to be made to the King's Highness and his Grace, at the time of delivery, I send the same at this time unto *Gambora*, requiring him in any wise to make diligence towards the King's Highness, and not to abide my coming; the Request and cause thereof your grace shall perceive by mine other Letters adjoined herewith. And supposing that when your Grace hath seen my Letters, and the Dispensations, and considered this time well, it may chance that the King and your Grace will be rather well content with that that is passed, without suing for any other thing that could not be obtained without long tract, and peradventure not so. Your Grace hath committed as much unto *Gregory de Cassali* at this time, as unto me, which being near unto the Pope, will without fail do his best diligence: And if it shall be thought good unto the King's Highness, and your Grace, that I do return unto *Orvieto*, I shall do as much as my poor Carcase may endure, and thereby at *Turine* I shall abide the knowledge of your Grace's pleasure. The Datary hath clean forsaken the Court, and will serve no longer but only God and his Cure. The Cardinal *Campegius* continueth in *Rome* sore vexed with the Gout; The Cardinals *Pisane*, *Triulcis*, *Ursine*, *Gadis* and *Cesis*, remaineth for Hostages. The Cardinals, *Monte*, *Sanctorum Quatuor*, *Ridulph*, *Ravenna*, and *Perusino*, be with the Pope; the rest abides absent. Our Lord Jesus preserve your Grace.

At *Aste* the 10th.  
day of *January*.

Your most humble Beadsman  
and Servant,

*W. Knight.*

*Orvieto the 13th of January.*

VI. *Gregory Cassali's Letter about the Method in which the Pope desired the Divorce should be managed. Taken from a Copy written by Cardinal Wolsey's Secretary.*

*Cotton Lib. T. 1. B. 10.*

**H**eri & hodie ad multam diem sum alloquutus Sanctū Dominū nostrū de mittendo legato, insequens ordinem à Reverendissimo Domino Eboracen. suis literis 27. Decemb. mihi præscriptum. Pontifex ostendit se

se cupidissimum fatistiacendi Regiæ Excellentia, cui omnia se debere fatetur, & nunc habuit mecum longum de hac re colloquium, ut inveniantur modus omnia, bene, firme & secure faciendi, quo facto & tueri possit; ideòq; consulere voluit iudicium Cardinalis *Sanctorum Quatuor & Symonetta*, qui excellentior & doctior Auditor *Rotæ* est, cum quibus sub sigillo Confessionis egit, ut ex eorum consilio inveniantur modus, ad moram tollendam, & causam secure peragendam: Atq; ita Pontifex cum illis, in hoc quod sequitur, se revolvit, videturq; optimus, verus & securus modus, & me rogavit, ut nullo pacto dicam hoc obtinuisse ab ejus Sanctitate sicuti revera obtinui, nam *Cæsariani* cum statum pro suspecto allegarent, sed quod dicam me habuisse à Cardinali *Sanctorum Quatuor*, & à dicto auditore. Dicunt quod rex deberet committere istic causam Cardinali, ratione Commissionis quam attulit Secretarius, vel propria Authoritate Legationis, quod facere potest; & ubi causa fuerit commissa, si Rex conscientiam suam persentiat coram Deo exoneratam, & quod recte possit facere quod querit, quia nullus doctor in mundo est, qui de hac re melius decernere possit quam ipse Rex, itaq; si in hoc se resolverit, ut Pontifex credit, statim causam committat, aliam Uxorem ducat, litem sequatur, mittatur publice pro Legato, qui Consistorialiter mittetur, ita enim maxime expediret: nam Cardinalis *Sanctorum Quatuor & Symonetta* dicunt hoc certum esse, quod si Regina citetur illa nihil volet respondere, nisi quod protestabitur locum & iudices suspectos esse, & *Cæsariani* petent à Pontifice per viam Signaturæ, justitiæ Inhibitionem, qua Rex aliam nullam possit Uxorem capere, & si capiat proles non sit legitima donec causa non definiatur, & petent Commissionem qua Causa audiatur in Curia; de Inhibitione vero Pontifex non potest negare, neq; & Commissionem nisi iniustitia & mera vis inferatur, adversus quam omnis mundus exclamaret. Quod si Rex aliam Uxorem ceperit, hoc non possunt petere, & si petant, negabit Pontifex quod jure possit, nec aliud dicere poterunt vel allegare, nisi quod Cardinalis *Eboracen.* & Cardinalis mittendus & locus sit suspectus, & petere quod Causa videatur hic, in quo si deducatur, statim feretur sententia quam Pontifex maturabit, non servatis terminis propter momentum negotii & alias rationes, quas sciet Pontifex adducere, & ita hic obtinebuntur sententiæ quæ per totum Orbem approbabuntur, quibus nullus Hispanus aut Germanus poterit contradicere, & mittentur in Angliam declarandæ per Cardinales prout Rex voluerit, & hoc etiam non obstante Pontifex mittet Cardinalem.

Tandem hic est modus rebus omnibus secure medendi, ad quem sequendum vos Pontifex hortatur, & rogat ut nihil dicatur quod ab eo procedat. Iste modus non videtur inutilis, quia hic Auditor asserit, non aliter esse faciendum si bene volumus; & quia Reverendissimus Cardinalis Dominus *Eboracen.* instat pro celeritate, interim accersiri poterit qualiscunq; Legatus Rex voluerit, & magis satisfiet vulgo in mittendo Legato, veluti ad definiendam causam, & hic etiam ut dixi omnia fiunt quæ super id Rex petierit.

Præterea Pontifex, id quod fecit ut me resolverem ad has Literas scribendum, contentus est mittere quemcunq; Cardinalem ego petiero, sed ait oportere ut aliquis mittatur habilis, id est Doctor in Jure, vel in Theologia, qui sunt isti *Campegius; Cæsarianus, Sehenfis, Cesis, Araacili, Monte,* qui senex est & immobilis; *Cesis* in obsidem ivit Neapolim, *Cæ-*

*farinus* Episcopatum habet in Hispania, *Araceli* podagra laborat & frater est, *Senensis* est Imperialis & non valde prudens, *Campegius* esset maxime ad propositum, sed Romæ est locum tenens Pontificis, unde non posset discedere, continuantibus discordiis inter Germanos & Hispanos, neq; auderet egredi à castro; sed hoc periculum & dubium brevi expedietur, nam intra octo dies Cæsariani cogentur sibi consulere ut eant in Regnum, si Dominus Lautrek eo progrediatur, vel ibunt Senas per iter florentiæ, & tunc *Campegius* poterit exire, & si Rex ita jusserit statim accingetur itineri. Pontifex jussit ut scribam, quod nunquam ingenio aut studio deerit in excogitando ut adimpleat desiderium & voluntatem Regis, & quod solum ista proponit pro meliori securitate, ne ista fiant quæ postea referri debeant, quod pareret dilationem & difficultatem, & quantum ego possim conjicere Pontifex exoptat satisfacere Regiæ voluntati. Pontifex denuo replicavit quod se totum rejicit in Brachia Regiæ Majestatis, & quod certus est quod Cæsar nunquam hoc illi ignoscet, & quod ex hac occasione vocabit eum ad Concilium, vel nihil aliud quæret nisi ut eum omni statu & vita privet; & dicta Sanctitas parvam spem habet in Gallis, nisi quantum operabitur per Regiam Majestatem & Reverendissimum Dominum Eboracen. Ad quod Respondi, illum ex præteritis & præsentibus posse judicare futura. Tandem affirmo, quod si semel tollatur Cæsarianorum metus, poteritis ex arbitrio vestro dispõnere de sede Apostolica.

Cardinalis *Campegius* ad Pontificem scripsit, quod sunt tres dies ex quo frater Generalis communicaverat secum negotium Regiæ Majestatis, & quod dixerat ut ad ejus Sanctitatem scriberet, ut omnino faceret aliquam Inhibitionem ne causâ istic tractaretur. Ad quod Pontifex non respondit, sed respondebit, se nihil de eo posse facere, quia non pendet causâ.

### Januar. 1528. ad Collegium.

VII. *A Duplicat. The King's Letter to the Colledge of Cardinals; from which it appears how much they favoured his Cause.*

Cotton Lib.  
Vitel. B. 10.

**H**ENRICUS Rex, Reverendissimis in Christo Patribus Dominis Episcopis, Patribus & Diaconis S. R. E. Cardinalibus & Amicis nostris Carissimis salutem. Nihil unquam tam grande esse posse putavimus, quin de ista Sancta sede, vestrarumq; Reverendissimarum Dominat. summa erga nos benignitate, illud semper audacter nobis fuerimus polliciti, quod certe S. Sanctum istud Collegium, quotiens ullam nobis gratificandi occasionem oblatam habuit, cumulatissime præstitit: Cæterum benevolentiam istam vestram, & singulare in nos studium, nunc longe superavit alacritas, quam in nostra omnium gravissima causâ, juvanda ac promovenda, in publico Consistorio, amantissime omnes exhibuistis, quo certe beneficio sic Sacro isti Collegio Sanctissimaq; isti sedi adstrictos nos fatemur, ut vehementissime optemus Gratiâ, vel sanguine ipso, publice ac privatim Reverendissimis Dominat. vestris quoq; posse referre. Quocirca iterum eas impensè rogamus, ut in suo erga nos affectu perseverare non graventur, efficiemusq; (Deo bene juvante) ut brevi perspiciant, apud gratum & memorem Principem, Sanctæq; Rom. Ecclesiæ observan-

obſervantiſſimum, ſua ſe beneficia & officia collocaffe. Interim vobis quas poſſumus ex animo, tum hiſ literis, tum per Oratorem iſtic noſtrum immortales gratias Reverendiſſimis veſtris Dominis agimus, exiſtmetiſq; quicquid à nobis præſtari queat, id ſuo ornamento & commodo promp-  
tiſſimum futurum.

Febr. 10. 1528.

VIII. *A duplicate of the Cardinal's Letter to the Pope, about the Divorce; corrected with his own hand.*

**B**eatiffime Pater, poſt humiliſſimam Commendationem, & Sanctiſſi-  
morum pedum oſcula, doleo atq; graviffime excrucior, quod ea  
quæ tanta ſolicitudine, literis & nunciis apud Beatitudinem veſtram ago, ne-  
queam, ut unice & rerum omnium maxime vellem, prius tractare, hoc eſt,  
negotium Potentiſſimi Domini mei Regis, negotium inquam rectiſſi-  
mum, honeſtiſſimum ac ſanctiſſimum, in quo procurando non aliter me  
interpono, quam in ejus Regiæ Majeltatis ſalute tuenda, in hoc Regno  
conſervando, in publica tranquillitate ſovenda, in Apoſtolica Autorita-  
te, in mea deniq; vita & anima protegenda debeo. Beatiffime Pater, ad  
veſtræ Sanctitatis genua provolutus, obſecro & obteſtor, ut ſi me Chriſtia-  
num virum, ſi bonum Cardinalem, ſi S. Sancto iſto Senatu dignum, ſi  
Apoſtolicæ ſedis membrum non ſtupidum & inutile, ſi recti, juſtitixque  
cultorem, ſi fidelem Creaturam ſuam, ſi demum æternæ ſalutis cupidum  
me exiſtmet, nunc velit mei Conſilii & interceſſionis rationem habere,  
& pientiffimis hujus Regis precibus, benigne, prompteq; adnuere; quas  
niſi rectas, ſanctas ac juſtas eſſe ſcirem, omne prius ſupplicii genus ultro  
ſubirem, quam eas promoverem, pro hiſq; ego vitam meam & animam  
ſpondeo. Alioquin vereor (quod tamen nequeo tacere) ne Regia  
Majeſtas humano, divinoq; jure (quod habet ex omni Chriſtianitate  
ſuis hiſ actionibus adjunctum) freta, poſtquam viderit ſedis Apoſtolicæ  
gratiam, & Chriſti in terris Vicarii clementiam deſperatam, Cæſaris in-  
tuitu, in cujus manu neutiquam eſt tam Sanctos conatus reprimere, ea  
tunc moliatur, ea ſuæ cauſæ perquirat remedia, quæ & non ſolum huic  
Regno, ſed etiam aliis Chriſtianis Principibus, occaſionem ſubminiſtra-  
rent, ſedis Apoſtolicæ Autoritatem & Jurisdictionem imminuendi, &  
vilipendendi, non abſq; Chriſtianæ Reip. perturbatione: quibus malis  
poſteſt veſtra Sanctitas ſua autoritate & prudentia mederi. Hæc loquor  
ut Chriſtianus, & ut devotiſſimum iſtius Sedis membrum ſincere ſuadeo;  
non affectus, non Principis amor, non ſervitutis vinculum me impellit,  
ſed ſola rectitudine ad id adducor. Cæterum animi ſolicitudo non ſinit  
plura exprimere. Veſtra Sanctitas in tam juſto Regis voto adnuendo, ſic  
ejus Majeſtatis animum ſibi devinciet & conſervabit, ut non ſolum ipſe  
& ego, ſed omnes ejus ſubditi ſint ad omnem occaſionem, opes, vires, &  
ſanguinem in Sanctitatis veſtræ, Apoſtolicæ Sedis beneficium, libentiſſime  
profuſuri. Mitto ad Beatitudinem veſtram hujus rei gratia, Dominum  
Stephanum Gardinerum, Primarium Secretiſſimorum Conſiliorum Secre-  
tarium, mei dimidium, & quo neminem habeo cariorem; referet ille  
cuncta diſtinctius, meum pectus aperiet. Veſtram igitur Sanctitatem  
humillime

Cotton Libr.  
Vuel. B. 10.



humillime rogo, ut eum loquentem me loqui existimares, & eam fidem quam præfenti mihi haberet, illi & Domino Edwardo Foxo Regio familiari in omnibus præstare, & me à tam anxia expectatione liberare dignetur.

IX. Cardinal Wolfey's Letter to Gregory Cassali, directing him to make Presents at Rome.

Cotton Libr.  
Vat. B. 10.

Tanta deinde sunt, tamq; magna officia, quæ Reverendissimus Dominus *Sanctorum Quatuor*, tum erga Regiam Majestatem, tum erga me, nunquam non amantissime exhibuit, ut quum ea in agendis gratis assequi conamur, id animo facilius complecti, quam exteriori ullo propensæ nostræ in eum voluntatis testimonio indicare queamus: ad nostriq; in eum summum studii & affectionis cumulum, nunc tantum accessit, quantum vix unquam possit à nobis exsolvi; licetq; de ejus Reverendissim. Dominat. ingenti Regiæ Majestati, & mihi gratificandi ardore nunquam addubitavim, sic tamen pectus suum, in Regiæ Majestatis promovenda juvandaq; causa, sic in meis seorsim curandis expediendisq; negotiis, operam, fidem, auctoritatemq; suam interposuit, ut non minora semper efficeret, quam nos optare potuerimus: quo certe nomine, ita utrumque nostrum, suo suorumq; omnium commodo & ornamento devinxit, ut non prius conquieturi sumus quam aliquo indicio rebus ipsis nostram vicissim gratitudinem fuerimus testati; quot enim modis & quanta sollicitudine Reverendissimus *Sanctorum Quatuor* de nobis sit optime meritus, res præstita indicat, & Dominus *Stephanus* Secretarius meus suo sermone ac relatu assidue prædicat; & quamvis munusculum illud olim oblatum recusaverit, non tamen Regiæ Majestati satisfactum esse potest, nisi memoris sui animi pignus aliquod exhibuerit. Quocirca eum eodem Reverendissimo Domino dexterrime agite, ut in familiari aliquo colloquio eliciatis, quibus rebus ille maxime oblectetur, mihiq; quam primum significate, num illi, aulaæ, Vasa aurea, aut equi maxime probentur, efficiamq; ne putet apud Principem inhumanum aut ingratum sua se officia collocasse. Intellexi quoq; ex eodem Domino *Stephano*, quam ardentem idem Dominus *Sanctorum Quatuor* cupiat ædificium Sancti Petri absolvi, veluti monumentum illud Religionis ac pietatis perpetuo futurum, quod certe ejus animi consilium, ut Sanctum ita dignissimum censeo, ut Christianorum Principum liberalitatem quam plurimum mereatur; meo igitur nomine affirmabitis, sic meam me esse operam apud hunc Serenissimum Regem interpositurum, ut palam constet omnibus, me Ecclesiæ membrum non omnino inutile aut stupidum esse.

De aliis vero rebus, in quibus S. D. N. benignitatem & Reverendissimi Domini *Sanctorum Quatuor* opera & Patrocinio Regiæ Majestati & mihi in præfentia est opus, per Dominum *Stephanum* copiose vos instruo, iterum atq; iterum impense rogans, ut solita vestra diligentia & sedulitate ex nostra expectatione eas curare conficereq; velitis.

Rome

Rome Feb. 1527.

X. *The Decretal Bull that was desired in the King's Cause.*

**D**ilecto, &c. Salutem & Apostolicam Benedic̄t. Sedis Apostolicæ Suprema Autoritas potestatis suæ copiam sic omnibus exhibet, ut pro causarum, personarum & temporum qualitate remedia singulis ad adificationem subministrare, & causas ad Canonum Sanctiones expensas æquissima certissimaq; lance trutinans, laborantibus conscientiis & fluctuantibus consulere, summamq; ipsis tranquillitatem statuere contenda. Cum itaq; Clarissimus in Christo Filius noster Henricus Octavus Angliæ Rex, Fidei Defensor, & Dominus Hiberniæ, sua nobis conquestione monstraverat, quod cum Annos abhinc decem & octo nobilem Mulierem Catharinam Ferdinandi quondam Hispaniarum Regis Filiam, Illustris Principis Arthuri Fratris sui defuncti quondam Uxorem, hortatu, suasu, ac consilii eorum, quibus se totum in prima Regni sui Administratione crediderat, quadam sedis Apostolicæ Dispensatione prætenſa sibi bona fide Matrimonio copulasset, ac ab eo tempore hætenus cum eadem tanquam cum Uxore cohabitasset, prole interim fœmina suscepta & superſtite ex eadem, ac jam tandem post desperatam prolem Masculam, de stabilienda & confirmanda ejusdem Filix suæ ſucceſſione cogitaret, luſtratſq; Scripiſſis dictam ſuper Matrimonio præfato Dispensationem faceret proferri, doctorumq; Virorum judicia examinari, cujus quidem Dispensationis tenor ſequitur, & eſt talis, &c.

Cotton Libr.  
Vuel. B. 12:

Quidam Sanctionum & Canonum Eccleſiaſticorum conſulti, datum dictæ cum narratis ejusdem conferentes, aliaſq; nonnullas circumſtantias quæ tum ante dictæ Dispensationis impetrationem, quæ etiam poſt eandem impetratam intervenerunt, ponderantes, tum quod cauſa quæ in Bulla prætenſa eſt pacis continuanda, viz. quæ ipſa tum coaluerat, fœderibus percuffis firma conſtiterat, mutuis etiam populorum commerciis auçta, nullum ſuæ violationis timorem incutiens, qui juſtus & non omnino vanus dici poſſet, nec urgentiſſima proinde nec evidentiffima videretur, qualem prohibitionis relaxatio exigat & requirat; tum quod preces falſæ erant dum narrabatur Prædeceſſori noſtro, eundem Cariffimum Filium noſtrum tum cupere cum dicta chariffima Domina Catharina contrahere Matrimonium, ad hoc ut pacis fœdera diutius continuarentur, cum eo tempore, ut aſſerit, impetrationem proſuſ ignoraret, & per ætatis immaturitatem, duodecimum viz. annum non excedentis, affectum hujusmodi inducere non potuerat; tum quod Proteſtatione poſtmodum interveniente & vim Renunciationis habente, Dispensatione tunc per Renunciationem extincta videretur; Deniq; quod principes inter quos fœdera conſervarentur, ante mandatam executioni Bullam fatiſ conſeſſerant; Bullam ipſam, tum ex ſurreptionis & obreptionis vitiis, quam aliis etiam de Cauſis minus validam & inefficacem eſſe renunciaverunt & retulerunt, ſcrupulum dicti Regiſ animo conſcientiaq; gravem injicientes eamq; illi opinionem inducentes, ut Matrimonium prædictum non conſiſtere, neq; hætenus jure conſtituiſſe judicaret. Porro autem cum frequentius apud ſe, ut aſſerit, animo volveret ac meditaretur, quales exitus hujusmodi nuptiæ præfate habuerunt, ex quibus, viz. aliquot

quot partus masculi imperfecti parumq; vitales prodire, atq; ideo se omni spe succelloris prorsus destitui, quo suam familiam ad paucos redactam conservaret, occurrente simul memoria Divina interminatione que et patris sui turpitudinem revelanti, & illius Uxorem contra S. Sancta Dei præcepta accipienti inscribitur, præsertim ubi Dispensatio non interveniat, quæ ex omni sua parte valeat & consistat, nonnullis etiam affirmantibus nostram non catenus potestatem patere ut in eâ specie gratiam faciamus, etiam si ut scribit de nostræ potestatis plenitudine non dubitet, jure duntaxat legitimeq; interpositæ, quam summam in terris agnoscit & veneratur, ad improbandas illas nuptias tantum undiq; videt consensum ut illas animo abhorreat, nec aliorum rationibus possit dissuaderi quin abominandas eas judicet, & Divinæ Majestati odiosas. Deniq; idem Carissimus Filius noster debita cum instantia nos precibus sollicitaverit, quatenus personæ suæ & Regni nobis semper devotissimi rationem habentes, maturo judicio ab angustis liberemus, quibus se usu præsentis Matrimonii per legem conscientia privatum, nec ad aliud per leges publicas ante sententiam admissum, vehementer conqueritur comprehensum esse. Nos igitur considerantes quot, quanta, tum in Sedem Apostolicam, tum in fidem Christianam officia præ cæteris exhibuerit, promeritus eo nomine ut nostræ vicissim potestatis gratiam uberrimam & promptissimam referat, aliamq; illius causam atq; privati esse, ex qua nimirum pendeat salus plurimorum, nec posse dictæ causæ decisionem diutius proferri & protelari sine gravi discriminis periculo, dicti vero Principis cruciatu maxima quæ nos ex gratitudinis vicissitudine minueret debeamus, qua decet festinatione procedi facientes ut ad finem celerissime perducatur, de Consilio Fratrum nostrorum, quorum in hac causa tam gravi atq; urgenti judicium adhibuimus, ac etiam eorum quos & Sacræ Theologiæ peritissimos & juris Ecclesiastici callentissimos desuper consulendos audiendosq; putavimus, quoniam vitia & defectus prædictos ejusmodi esse comperimus, quæ pensata præfatæ Prohibitionis natura, vires ipsius Bullæ merito enervarent; quo magis, viz. attestemur & palam faciamus, quanta animi cura & sollicitudine præfati Carissimi Filii nostri conscientiam hujusmodi scrupulis & difficultatibus impediri, implicari atq; vexari sustineamus, cum alioquin te dilectum Filium nostrum Cardin. Eboracen. in illa Provincia & Apostolicæ Sedis Legatum, à præclaris animi tui virtutibus, ad justitiam vero & æquitatem propensissimo sincerissimoq; affectu nobis sic commendatum & cognitum habeamus, ut tibi merito soli omnem nostram Autoritatem, cum in hac Causa expedienda, tum etiam in reliquis committendam putaverimus, dignissimus quidem nobis existimatus, qui partes nostras tractes & vices absentis posses supplere: Te tamen Dilectū Filiū—— à nobis specialiter istuc destinandum duximus, ut conjunctim in hac causa procedere possitis, ita nihilominus propter incertum casuum eventum mandatam Autoritatem temperantes, ut altero vestrum nolente aut impedito alter omnia exequi & causam sine debito valeat terminare. Vobis ut præfertur conjunctim & ut præfertur divisim, ad cognoscendum & procedendum summarie & de plano, sine strepitu & figura judicii, ac de & super viribus dictæ Bullæ sive Dispensationis inquirendum, ipsamq; Bullam sive Dispensationem, si de vitiis prædictis aut eorum aliquo tali probatione consistere, quæ licet aliis minus clara videatur, animo tamen Religioso, conscientiaq; vestra, aut ejus vestrum qui in hac Causa processerit,

cesserit, divisim ut præfertur, satisfecerit, & verisimile apparuerit, vel pacem quæ in Bulla præstatur sine hujus Matrimonii contractu consistere potuisse & continuari, vel dictum Charilimum Filium nostrum, ut allegabatur, non cupisse contrahere Matrimonium ad hoc ut pacis fœdera conservarentur, vel deniq; Principes in Bulla nominatos, inter quos fœdera per illud Matrimonium continuatum iri allegabatur, aut mandatam executioni Bullam satis concessisse, ipsam nullam, minus validam, ex surreptione & obreptione inefficacem, irritam & inanem fuisse, semper & esse pronuntiandam & declarandam; Matrimonium autem prædictum, quod ejusdem virtute consistere videtur, nullum simul ac minus legitimum esse, ac pro nullo minusq; legitimo haberi debere decernendum; ipsos porro contrahentes ab omni contractu Matrimoniali hujusmodi liberos, à consortio conjugali quod hætenus observarunt separari debere, sentientiendum & autoritate nostra separandum. Deniq; utrumque ad contrahendum cum alio vel alia, novum conjugium incuncti, Pœnitentiam & facultatem tribuendum & concedendum, citra omne n. recusatationem, aut appellationis interpositionem, committimus & demandamus vices nostras; ac vos conjunctim, & altero vestrum nolente ut præfertur aut impedito, divisim, ad præmissa exercenda & expedienda, plenæ finaliq; executioni demandanda, Vicarios nostros & nostrum Vicarium, aut si quo alio nomine uti poterimus, quod mandatam in prædictis Autoritatem ampliaret, cum omni potestatis plenitudine tam absolutæ quam ordinariæ, quatenus vel ad præfati Matrimonii congruam dissolutionem, vel novi contrahendi firmam Constitutionem, expe lire videbitur aut pertinere; ita etiam ut Autoritate præsentis Commissionis nostræ, cum omnibus illis Canonibus, ad validiorem efficacioriq; processus vestri firmitatem poteritis dispensare, quæcunq; eidem obstare putabuntur, omnemq; defectum quacunq; ex causa contingentem nostræ Autoritatis interpositione, Dispensatione Apostolica supplere possitis & valeatis, tam prolem ex primo Matrimonio susceptam propter bonam fidem Parentum, si ita expedire visum fuerit, legitimam decernendo, pronuntiando & promulgando, quam ex secundo Matrimonio suscipiendam; legitimitatem etiam utriusq; prolis, censuris & pœnis Ecclesiasticis quibuscunq; per modum decreti aut Sanctionis perpetuæ muniendo & vallando, omnibus validioribus & efficacioribus modis & formis quæ de jure concipi & excogitari poterunt, facimus, constituimus & ordinamus per præsentem: & quicquid per vos conjunctim, ut præfertur, aut divisim procedentes, per cognitionem judicariam & summariam, aut extrajudicariam, processus quoscunq; faciendo, pronuntiando aut promulgando, eisdemve executioni mandando, Dispensationes quascunq; aut gratias in præmissis concedendo & faciendo, & generaliter in aliquibus prædictorum potestatem nostram vel ordinariam vel absolutam exercendo, ut præfertur, actum, gestum, decretum, dispensatum, pronunciatum, mandatum, aut executum fuerit, id omne & totum, cum primum poterimus, ratum, gratum & firmum habentes, in validissima & efficacissima forma confirmabimus, nec eorum aliqua unquam infirmabimus aut infringemus, aut eorum alicui contraveniemus, nec interim revocabimus; declarantes etiam & protestantes per præsentem, nostræ intentionis esse, ut præfens Commissio, sive Delegatio Autoritatis nostræ, perpetuo effectu gaudeat, & ulq; ad finalem prædictorum conclusionem extremumq; terminum duret & consistat, non obstantibus quibuscunq;

decretis, sententiis, mandatis rescriptis, literis aut Brevibus in contrarium, deinceps per nos tanquam irritatoriis, derogatoriis aut revocatoriis præsentis Concessionis nostræ, emittendis, destinandis aut promulgandis; quibus omnibus expresse per præsentis derogantes, & illa omnia pro nullis, cassis, irritis & inanibus reputantes, ac talia esse & haberi, istisq; omnino anteriora judicari, præsentia vero semper posteriora, & post illa repetita, emissa & destinata, censeri ac tanquam ultima & posteriora contrariis sic deinceps emittendis derogare debere, & cæteris contrariis non obstantibus quibuscunque.

Rome Jm. 1528.

XI. *The Cardinal's Letter to John Cassali about it; Taken from a Duplicate written by his Secretary.*

Cotton Libr.  
Fvell.B.10.

**R**everende Domine Protonotari, tanquam Frater Amantissime, cum aliis meis literis copiose ad vos perscripsi Regiæ Majestatis animum, & desiderium super his rebus quas vobis in præsentia commisit, suo nomine S. D. N. declarandas.

Nunc vero ob humillimam sinceramq; meam Devotionem, quæ ex jure & officio non solum ejus Sanctitati, sed miseris Ecclesiæ sublevandis rebus, dignitatiq; Apostolicæ restituendæ adstringor, his literis vos instruat super quibusdam rebus, præcipue & accurate notandis & considerandis, quas post humillimam, reverentissimaq; meam commendationem dictæ Sanctitati, meo nomine sigillatim, speciatim declarabitis; & cum causam concernant, quam Regia Majestas nunc maxime optat & requirit, eandem Sanctitatem vehementissime rogabitis, ut cuncta legere & bene notare non gravetur.

Primo itaq; indolens infœlicem adversumq; præsentium rerum successum, in quo S. D. N. Cardinaliumq; Collegium versatur, diuq; ac nocturne volvens, quo pacto quibusve modis, totis meis viribus, omnium sumptu molestiaq; neglecta, & cum proprii sanguinis vitæq; effusione, ministerium aliquod impendere, tantæque afflictioni solamen afferre, & Ecclesiæ Sanctissimi Domini nostri collapsæ statui opitulari, in quam rem haud dubie quoadq; vita suppetet incumbam; mihiq; in hac cogitatione versanti, in mentem recordationemq; subiit, mirus quidem & grandis affectus. Qui divina sic disponente Providentia, ex instanti assiduaq; mea opera provenit, ut hunc optimum Dominum meum Regem inducerem, eique persuaderem quod ad arctissimam istam intimamque cordis & animi conjunctionem deveniret erga, S. D. N. Ecclesiæq; & sedis Apostolicæ tutelam ac patrocinium suscipiendum, memoriæq; succurrunt innumere rationes à me adductæ, ut Regiam Majestatem, quæ Cæsari tenacissime inhærebat, adducerem, ad S. D. N. defensionem, rerumq; Italicarum tutelam amplectendam, ac inter omnes allegatas rationes, nulla fuit validior aut vehementior, vel quæ Regiæ Majestatis pectus magis permoveret, quam intima securitas, perfectaq; constantia, quam ei assidue indefinenterq; insinavi de ejus Sanctitatis vera optimaq; & flagranti correspondentia in amore perpetuo indissolubiliq; amicitia, animo & voluntate, petitionibus semper suæ R. Majest. & desideriiis concedendis, quoad  
Ecclesiæ

Ecclesiæ Theſaurus & Autoritas ejus Sanctitati Chriſti Vicario conceſſa permittit, vel quoad ſe extendit, ſeu poſſit extendere; ſuper idq; omnia uberrime promiſi, meam etiam ſalutem, fidem, honorem animamque adſtringens, quod omnia ex ipſius Regiæ Majeſtatis votis, in omne tempus præſtarentur, abſq; ulla prorfus occasione aut ſcrupulo, ab hujusmodi indulgendis petitionibus digrediendi, adeo quod Regiæ Majeſtas, ex hoc meo alleveranti relato, hunc propenſum S. D. N. in ſe animum perſpiciens, mihiq; ejus Sanctitatis nomine, vel ſi Legato, & ſedis Apoſtolicæ membro loquenti, firmam, certamq; fidem adhibens, periculis omnibus poſthabitis, laboribus ſumptibusq; ſpretis, nullaq; ſui Regni aut ſubditorum habita ratione, animum adfixit, prorfusq; ſtatutum & decretum in omnibus ſe adjungere, atque perpetuo & conſtanter cum S. D. N. in affectu concurrere, in eoq; certum habeo velle decreviſſeq; perſtare, ad mortem uſque, niſi forſan ex eventibus, longe diverſis à meo promiſſo & ejus expectatione, occasio ſubmiſtetur ſuum Regiam Majeſtatem ab hoc animi ſui decreto amovendi. Id ſi illi accideret (quod avertat Deus) merito mihi poſſet adſcribere perfidiam, levitatem, violationemque promiſſionis, quo caſu quid mox officii aut miniſterii poſſem Sanctiſſimo Domino noſtro præſtare, aut quæ fides in Eccleſiæ rebus mihi haberetur, ſingulari ejus Sanctitatis prudentiæ judicandum relinquo: nunquam enim meo in arbitrio poſthac eſſet, quicquam alicujus momenti hinc efficere, in ejus Sanctitatis commodum, hac nunc in re Regiæ Majeſtatis concepta ſpe, aut expectatione fruſtrata.

Eſt ſecundo accurate conſiderandum quantopere hoc negotium Regiæ Majeſtati interſit, & quanti ſit momenti, unde namque, præter Conſcientiæ Regiæ exonerationem, omnis quoq; Regiæ linear, & ſtemmatis continuatio pendet; huic adnectitur rotius Regni foelicitas, vel excidium, hic ſecuritas & ſalus eorum conſiſtit, qui ſub Regis ſunt Imperio, & qui ullo unquam tempore naſcentur in ejus Regno, qua ex re oriri poteſt occasio, & fomes tranquillitatis perpetuæ, aut diſcordiæ belliq; atrociffimi in univerſum Chriſtianum Orbem, quæ omnia majoris ſunt momenti & vigilantius proſpicienda quam cujuſq; Principis vel Principiſſæ gratia, favor & expectatio.

Tertio, Cauſa ex ſe eſt hujusmodi ut in animam meam ſpondere auſum, ejus conceſſionem, futuram non ſolum in conſcientiæ, honorisq; Pontificis exonerationem coram Deo & hominibus, ſed in Cœlis quoq; gratiam, acceptamq; exituram: In hac deinde re ſecreta inſunt nonnulla, ſecreto S. D. N. exponenda, & non credenda literis, quas ob cauſas, morboſq; nonnullos, quibus abſq; remedio Regina laborat, & ob animi etiam conceptum ſcrupulum, Regiæ Majeſtas nec poteſt, nec vult ullo unquam poſthac tempore, ea uti, vel ut Uxorem admittere, quodcumque advenerit. Non exigua præterea habenda eſt ratio eorum, quæ aliis meis literis continentur, concernentia, quæ pro ingenti Theſauro S. D. N. habere queat, tam certam Regiæ Majeſtatis amicitiam, cum ejus Sanctitate conſtantiffime conjunctam futuram in proſperis & adverſis, in quas etiam partes amicos ſuos omnes pertraxit, & aſſidue pertrahit: ad Eccleſiæ deſenſionem, Sanctiſſimi Domini noſtri conſervationem, cauſas omnes ſuas & actiones dirigens; poſſentq; hi omnes, Regiæ Majeſtate deficiente, in contrarium verti, & ut vera loquar, nullum Principem video in quo S. D. N. poſſit, quam in Regiæ Majeſtate plenius aut perfectius conſidere, vel cujus medio Apoſtolicæ ſedis ſtatus in pri-

Anam suam dignitatem queat certius restitui, cum absq; eius subsidio, nisi solus Deus ex immensa sua bonitate manum citissime apponat, omnino imminutus iri videatur. Quod si Sanctissimus Dominus noster nunc (quod absit) in his Regis petitionibus durum se, aut difficilem se exhibuerit, mihi certe molestissimum est futurum vivere diutius, ob innumera mali, quæ inde subsequutura videntur, hoc præsertim firmo, utroq; Regio subsidio tam ingrate abjecto; hocq; solum, & certum, & salubre remedium videtur tantæ corrigendæ calamitati superesse, quo neglecto omnia corrumpantur necesse est. Hac autem in re S. D. N. sua erga Regiam Majestatem animi gratitudine comprobata, poterit de illius amicitia & conjunctione quæcumq; volet sibi polliceri, adversus eos omnes, qui eius Autoritatem aut dignitatem voluerint oppugnare. Tandem his causis rationibusq; omnibus in unum congestis, mecum ipse reputans, quam multa gravissimi momenti in hujus conjugii Dissolutione occurrant, in tanta æquitate iustoq; fundamento posita, ob quæ hæc Dissolutio nec possit absq; gravissimo detrimento, nec debeat diutius protrahi aut intermitteri; videns quoq; quid allegari possit & allegabitur omnino ad Regiæ Majestatis conscientiam coram Deo purgandam, etiamsi id à S. D. N. nequam admittatur, quæ in hujusmodi allegationibus confisa, vereor ne in tanta rerum extremitate constituta, potius quam ingentia mala, quæ hinc apertissime imminet, succedant, dista Regia Majestas ex duobus malis minus malum eligat, & soli suæ puræq; conscientiæ innitens, id agat, quod nunc tam reverenter à Sedis Apostolicæ Autoritate exigit, unde Sedis contemptus indes gravior excreveret, hoc præsertim tempore admodum periculoso: quæ omnia sunt à S. D. N. summa sua prudentia alte consideranda, nullo prorsus dubio aut difficultate in re tam gravi mature concedenda interjecta; nec eam retardare debet cujusquam mortalis instantia, contemplatio vel satisfactio, præsertim quum in multis aliis rebus, forsitan non tam manifestis & apparentibus, Sanctitas sua liberalem, facilemq; erga alios se sæpe præstiterit; cui humillima reverentia præmissa meo nomine dicetis, quod hæc loquor tanquam fidele, utcumq; Ecclesiæ indignum membrum, omnia excogitans quæ possent in Ecclesiæ augmentum & existimationem cedere, ea etiam admovens & consulens ut evitentur, quæ cessura videantur in contrarium. Quocirca Sanctissimo Domino nostro affirmabitis, quod præmissis omnibus tam maximi momenti existentibus probe consideratis, non veluti Mediator aut Intercessor, ob privatum illum affectum quem Regiæ Majestatis causis, ut mei juris est, promovendis gero, sed tanquam is qui in re tanta & ex tam certa scientia & cognitione, velim Sanctissimo Domino nostro suadere, ut quod nunc petitur omnino concedat, idque suaderem etiam si in hoc Regnum nunquam venissem, neque hic commune quicquam haberem; rogoque, precor, & obtestor ejus Sanctitatem, ut omni dubio, respectu, metuq; deposito, nullo pacto neget aut differat ea concedere aut adnuere, quæ Regia Majestas urgentissimas ob causas tanta nunc animi sollicitudine exposcit; sed his potius benignius liberaliterq; adnuat, & omnia concedere non gravetur in pleniorum modum qui hujus rei gratia possit excogitari, compertissimumq; sibi sua Sanctitas habeat, se id effecturum, quod coram Deo & hominibus justum omnino habebitur, arctissimeque Regiam Majestatem devinciet ad suæ Sanctitatis, Ecclesiæ Apostolicæque Sedis, causasque omnes pro viribus juvandas protegendasque, nec ea in re, ulli labori, sumptui,



Regno vel subditis parceret, nec ( si opus fuerit ) propriam Personam exponere recensabit, in ea opinione constantissime permanens, in eandemque sententiam Gallorum Regem & alios contumaces attrahet, tum pro sue Sanctitatis & Cardinalium liberatione, tum pro sedis Apostolicæ Authoritatis & dignitatis restitutione; & præterquam quum dicta Sanctitas mei humillimè sine Creature fidem & existimationem conservabit, quo in omnem eventum & necessitatem ea possim licet facilius commodiusq; tractare quæ in Ecclesiæ commolum, beneficium & securitatem cessura videbuntur, in quæ officia omnem meam industriam, zelum, studiumq; adhibebo, hunc quoq; Serenissimum Regem in perpetuum sibi lucrificiet. Quod si harum rerum rationem non habuerit, vereor ne sit futurum in mea potestate, ut ullo modo hanc Regiam Majestatem vel alium ullum Principem ad ea adducam, quæ Sanctissimo Domino nostro solatio aut subsidio esse possunt. Sed confido ab ipsius Sanctitate tantam malorum occasionem sublatam iri, gratissimo, benignissimo, liberrimoq; animo, omnia ut petuntur concessuram esse, nullo objecto impedimento, contradictione aut mora.

Rome Jan. 20. 1528.

XII. Staphileus's Letter to the Cardinal, that shews how much he was persuaded of the justice of the King's Cause. The Original.

**R**everendissime & Illustrissime Domine D. mihi colendissime, post humillimam commendationem D. V. Reverend. dignabitur intelligere qualiter quintadecima diè post recessum nostrum à Londino conscendimus navem, retenti interim in portu ob tempestatem Maris & contrarios ventos: interim in itinere fui cum Reverendo Domino Roffen. & disputavimus materiam multum, copiose, & satis prolixè, in præsentia Domini Doctoris Marmeduci, qui intellexit omnia ex utraq; parte ab utroque dicta & sæpius replicata; penes quem autem steterit victoria, vel saltem, uter nostrum validius certaverit, D. V. Reverend. percipiet ex fidei relatione præfati D. Marmeduci. Unum certifico D. V. Reverend. quod pro uno mediocri Episcopatu desiderassem quod huic nostræ Disputationi interfuisset Serenissimus Rex noster & D. V. & Regina, pro intelligentia veritatis & pro modo disputandi: etenim commendo humiliter D. V. Reverend. istum bonum virum, bonum servitorem ac diligentem Serenissimæ Regiæ Majestatis & D. V. Reverendiss. Quibus me quoq; humillimum ac ex toto devotissimum eorum servum quam humillimè possum, ex toto corde meo semper commendo, præstiturus utriq; fideliss. & amantiss. obsequium in rebus & negotiis mihi commissis & committendis. Bene valeat D. V. Reverendiss. quæ dignabitur tenere me semper in bona gratiâ Serenissimi Regis nostri, qui est decus & ornamentum Regiæ dignitatis. Ex Bononia 20. Jan. 1528.

D. V. Reverendiss.

Humillimus Servitor, Episcopus  
Staphileus.

Cotton. Lib.  
Vitel. B. 10.

Ad Campegium, 1528.

XIII. *The Cardinal's Letter to Campegius, taken from the Draught of it; Corrected with his own hand.*

Cotton Libr.  
Vitel. B. 10.

**R**everendissime in Christo Pater, grata semper huic Regiæ Majestati extiterunt Vestræ Reverend. Dominat. officia, sed gratissimum omnium illud fuit, quod tanta fide & sedulitate in ipsius promovenda causa ab ea fuisse præstitum ex Reverendi Domini Jerdonen. sermone cognovit: quam optimi amoris significationem toto pectore amplexatur, justitq; ut suis nominibus ingentes vestræ Reverendissime D. gratias haberemus: Cui ego eo quoq; nomine maxime quoq; me debere fateor, nulla enim in re magis obnoxium me sibi potest efficere, quam si totis suis viribus, omni gratia & Authoritate adnitatur, quo negotium hoc ex Regiæ Majestatis sententia quam citissime conficiatur; hujusmodi enim est ut nullum gravius possit accidere, dilationem nullam patitur, utpote quod rotius hujus Regni conservationem, Regiæ sobolis continuationem & ejus animi salutem in se contineat: causa quidem manifestior est quam disputatione egeat, & sanctior quam debeat in controversiam adduci, hanc unam gratiam & nunc primum à Sede Apostolica votis omnibus petit, & eam tum ex rei justitia, tum ex sua in S. D. N. filiali devotione, spem concepit, ut nullo pacto sibi persuadeat unquam fieri posse ut sua expectatione frustretur, quam sit vestræ R. D. opera ac pio patrocínio maxime posse juvari.

Iterum igitur atq; iterum Reverendissimam D. vestram obsecro, ut postquam recenti & claro hoc testimonio purgavit quicquid antea in Regiam Majestatem fide sinistra fuerit ad nos delatum, & nostrum animum sibi totum devinxit, non gravetur nunc strenue in hoc Regio promovendo negotio ad optatum usq; finem perseverare, quod ita cor nostrum premit, ut vel proprio sanguine id vellemus posse à S. D. N. impetrare. Cætera, vestra Reverendissima D. uberius ac distinctius cognoscet ex Reverendo Domino Episcopo Jerdonensi, & ex Domino Stephano Gardinero intimo meo servo, & Domino Edwardo Foxo Regio familiari, quibus rogo ut certissimam in omnibus fidem velit habere. Et foelicissime valeat.

Maii 7. 1528.

XIV. *The Cardinal's Letter to G. Cassali, desiring a Decretal Bull to be sent over. A Duplicate.*

Cotton Libr.  
Vitel. B. 10.

**M**agnifice Domine Gregori, &c. Ingentem Serenissima Regia Majestas & ego latitiam concepimus, quum tum ex Domini Stephani literis, tum vero ex Domini Foxi relatu cognovimus, quanta fide, industria, ac vigilantia usi sitis in ejusdem Regiæ Majestatis conficiendo negotio, quem vestrum animum, etsi sæpe antea arduis in rebus exploratissimum certissimumq; haberemus, hoc tamen tam claro testimonio nihil à vobis

vobis omiffum perfpicimus, quod votum noſtrum utcuq; juvare potuiſſet. Cæterum quum nonnulla adhuc meo aliorumq; Doctiſſ. virorum judicio ſuperreſſe videantur, ad Regiæ Majeltatis cauſam ſecuriſſimè ſtabiliendam finiendamq; de quibus ad D. Stephanum in præſentia perſcribo; Vos iterum atq; iterum rogo, ut de illis impetrandis apud S. D. N. una cum Domino Stephano veſtram gratiam & Authoritatem, quam apud ejus Sanctitatem maximam eſſe & audio & gaudeo, pro viribus interponatis, maxime autem ut in Commiſſione illa Decretali à S. D. N. nullis Arbitris ſeu conſultoribus admiſſis concedenda, & ſecreto ad me mittenda, omnes vires ingenii, prudentiæ diligentiaq; veſtræ adhibeatis, affirmabitſq; & in ſalutem animamq; meam eidem S. D. N. ſpondebitis, quod dictam Bullam ſecretiſſime nullis mortalium oculis conſpiciendam apud me aſſervabo, tanta fide & cautione, ut ne minimum quidem ex ea re periculum, vel periculi metum ejus Sanctitas fit ſenſura; non enim eo conſilio aut animo eam Commiſſionem impetrari tam vehementer cupio, ut vel illius vigore ullus proceſſus aut aliud præterea quicquid ageretur, vel eadem publice privatimve legere illa ulli exhiberetur, ſed ut hæc quaſi arrha & pignore ſummæ paternæq; S. D. N. erga Regiam Majeltatem benevolentia apud me deſiſſo, quum videat nihil illi denegaturum quod petiverit, perfpiciatq; tantum fidei ejus Sanctitatem in me repoſuiſſe, ſic mea apud dictam Majeltatem augeatur Authoritas, ut quanquam vires omnes ſuas opeſq; Apoſtolica Sedis conſervationi & in priſtinum ſtatum reparationi ſic ſponte dicaverit, me tamen ſuaſore & conſultore omnia in poſterum, & in ſanguinis effuſionem ſit conceſſura & effectura, quæ in ejuſdem Sedis & ſuæ Beatitudinis ſecuritatem, tranquillitatem & commodum, quaquam ratione cedere poterunt.

XV. *The Brieve of Pope Julius for the King's Marriage ;  
ſuſpected to be forged.*

**J**ulius Papa Secundus. Dilecte Fili & dilecta in Chriſto Filia, ſalutem & Apoſtolicam Benedictionem. Romani Pontificis præcellens Authoritas conceſſa ſibi deſuper utitur poteſtate, prout (perſonarum, negotiorum & temporum qualitate penſata) id in Domino conſpicit expedire. Oblata nobis nuper pro parte veſtra petitionis ſeries continebat, quod cum alias tu Fila Catharina, & tunc in humanis agens quondam Arthurus Cariffimi in Chriſto Filii noſtri Henrici Angliæ Regis illuſtriſſimus primogenitus, pro conſervandis pacis & amicitia nexibus & foederibus inter præſatum Angliæ Regem, & Cariffimum in Chriſto Filium noſtrum Ferdinandum Regem, & Cariffimam in Chriſto Filiam noſtram Elizabeth. Reginam Catholicos Hispaniarum & Sicilia, Matrimonium per verba legitime de præſenti contraxeritis, *illudque carnali copula conſummaveritis*, quia tamen Dominus Arthurus prole ex hujusmodi Matrimonio non ſuſcepta, deceſſit, & hujusmodi vinculum pacis & connexitatis inter præſatos Reges & Reginam ita firmiter veriſimiliter non perduraret, niſi etiam illud alio affinitatis vinculo conſoveretur & confirmaretur, ex his & certis aliis cauſis, deſideratis Matrimonium inter vos per verba legitime de præſenti contrahere: Sed quia deſiderium veſtrum

Cotton Libr.  
Vitel. B. 12.

vestrum in præmissis adimplere non potestis, Dispensatione Apostolica desuper non obtenta, nobis propterea humiliter supplicari fecistis, ut vobis providere in præmissis de Dispensationis gratia & benignitate Apostolica dignaremur. Nos igitur qui inter singulos Christi fideles, præsertim Catholicos Reges & Principes, pacis & concordie amœnitatem vigere intentis desideris affectamus, his & aliis causis animum nostrum moventibus, hujusmodi supplicationibus inclinati, vobiscum, ut aliquo impedimento affinitatis hujusmodi ex præmissis proveniente non obstante Matrimonium inter vos contrahere, & in eo postquam contractum fuerit, remanere, libere & licite valeatis, Authoritate Apostolica per præsentem Dispensamus; & quatenus forsân jam Matrimonium inter vos de factò publice vel clandestine contraxeritis, ac carnali copula consummaveritis, vos & quemlibet vestrum ab excessu hujusmodi, ac Excommunicationis sententia quam propterea incurristis, eadem Authoritate absolvimus, ac etiam vobiscum ut in hujusmodi Matrimonio sic de factò contracto remanere, seu illud de novo contrahere, inter vos libere & licite valeatis, similiter Dispensamus, prolem ex hujusmodi Matrimonio sive contracto sive contrahendo suscipiendam legitimam decernendo. Volumus autem, si hujusmodi Matrimonium de factò contraxistis, Confessor, per vos & quemlibet vestrum eligendus, pœnitentiam, quam adimplere teneamini, propterea vobis injungat. Dat. Romæ apud Sanctum Petrum sub annulo Piscatoris, die 26. Decemb. millesimo quingentesimo tertio, Pont. nostri Anno primo.

Sigismundus.

XVI. *A part of the Cardinal's Letter to G. Cassali, desiring leave to shew the Decretal Bull to some of the King's Council. A Duplicate.*

Cotton Libr.  
Vitel. B. 10

Illud igitur video maxime necessarium superesse ut Decretalis Bulla, quam Reverendissimus Dominus Legatus secum defert, secreto legenda exhibeatur nonnullis ex Regis Consultoribus, eo quidem consilio, non ut in judicium proferatur, vel ad causam definiendam adhibeatur, sed solum ut perspicientes illi, quorum prudentia & Autoritas non parva est, nihil à me fuisse omissum, quod causam Regis possit securissimam reddere, omniaq; fuisse à S. D. N. concessa, quæ in causæ firmamentum ullo pacto queant excogitari facilius, ubi Regiæ Majestatis securitati, Regni quieti, & perpetuo totius rei stabilimento undiq; consultum viderint, in sententiam nostram deveniant, summaq; cum diligentia in Autoritate Apostolica ad Dei gloriam conjuncta rectissime absolvantur. Proinde, Domine Gregori, iterum atq; iterum vos impensè rogo, quod ad S. D. N. genua devoluti ejus Beatitudinem meo nomine obsecreris, ut hoc reliquum meæ fidei meæq; dexteritati de Bulla Decretali ostendenda committere velit, quam rem sic moderabor, ut nullum prorsus periculum, nullum damnum, nullum odium queat unquam sibi, vel Sedi Apostolicæ provenire; hocq; tam instanter precor, ut pro salute mea conservanda petere queam ardentius nihil.

Reveren-

XVII. John Cassali's Letter about a Conference he had with the Pope. An Original.

Reverendissime ac illustrissime Domine D. mi Colendissime, &c.

**O**uum Tabellarius D. Vestræ Reverendissimæ cum ejus mandatis Cotton Libr. V. cl. B. 10. literisq; die 2. Novemb. datis Bononiam ad Equitem fratrem pervenisset, neq; ipse tunc posset præ debilitate properatis itineribus Romam venire, ne ad eam rem longioris temporis moram interponeret, misit per dispositos equos D. Vincentium Cassalium fratrem nostrum patruelem, volens ipsum itatim subsequi; venit igitur D. Vincentius Cassalius. At ego vestræ Dominationis Reverendissimæ literis lectis ac perpensis, S. D. N. adivi, & ea quæ D. V. Reverendissima scripserat, diligentur ejus Sanctitati exposui, ipsasq; etiam literas recitavi, quæ prudentissime & efficacissime omnia explicabant. Atq; hujusmodi verbis sum loquutus.

Non locus hic nec tempus postulat, Beatissime Pater, ut ego nunc commemorem, quanto amore, quanto animi affectu, quibusq; officiis illa Regia Majestas Apostolicam Sedem Sanctitatemq; Vestram sit ubique omnitempore prosecuta, quantaq; observantia & fide Reverendissimus Dominus Eboracen. semper coluerit; nec recensendum hic videtur, quot labores, quot incommoda subiverit, quæ officia, quas multoties impensas effecerint, quærentes Ecclesiasticum statum, Christianam Religionem, & Catholicam Fidem protegere ac conservare: nec vestra Sanctitas ignorare debet, quibus laboribus, quantis precibus, quot tabellariis, quot oratoribus missis, quot non dicam literis, sed voluminibus conscriptis, post multa insuper Jurisperitorum consilia, tum ex Anglia allata, tum hic etiam formata, fuerit tandem à vestra Sanctitate impetratum, ut res eo, quo fuit pacto, componeretur: Qua ratione Regiæ Majestatis desiderio indulgebatur, & Beatitudinis vestræ honori ac conscientiæ, justitiæq; & æquitati consulebatur: At nunc Sanctitas Vestra animadvertit illos, præter omnium nostrum spem & opinionem, omni auxilio penitus esse destitutos: Reverendiss. Campegius non modo non ostendit, se adeo urgentibus precibus Serenissimi Regis obtemperare velle, sed ut primum ad Colloquium venit, rem totam pervertit, Regiam Majestatem à Divortio dissuasit, perinde ac si ei Legatio demandata fuerit, ut Serenissimo Regi ex parte Regiæ persuadere debeat, ut se à Divortio abstineat, adeo ut non possit Regia Majestas stimulum hunc Conscientiæ ex suo pectore evellere, semperque in ea mentis perturbatione illi sit permanendum, ut omnibus horis cogitet successorem sui Regni ex suo sanguine defuturum. Neq; adhuc Reverendissimus Campegius ullam significationem dedit, velle se ad id exequendum descendere, quod priore illa generali Commissionem continetur; verum, quod pejus etiam est, quum multis precibus Bulla Decretalis in hac causa Regia impetrata fuerit, promiseritq; Vestra Sanctitas se permissurum ut Serenissimo Regi ac Reverendiss. D. Eboracen. ostenderetur, & eorum manibus crederetur, quam ipsi aliquibus ex Secretissimis Consiliariis ostenderent, ut Serenissimus Rex de totius negotii æquitate instructior fieret, noluit Reverendissimus Campegius eam credere Serenissimo Regi, aut Reverendiss.

fimo Domino Eboracen. suo in ea causa Collegæ. Cur autem velit Vestra Sanctitas Regiam Majestatem in eam spem adduxisse, ut deinde hoc pacto illam frustraretur ac deludat. Tunc S. D. N. injecta in meum brachium manu, me ulterius loqui prohibuit, se ira accensum non abscondens, dixit, non parum sibi de D. V. Reverendissima conquerendum esse, atque sub ejus fide se deceptum esse; Bullam Decretalem dedisse, ut tantum Regi ostenderetur, concremareturq; statim: ad hoc me (inquit) multis ille magnisque precibus protraxit, ostendens, si id non daretur, manifestam suæ salutis ruinam impendere; nunc autem eam Bullam, quæ debuit esse Secretissima, vult divulgare, neque unquam se promississe concessurum ut Consiliariis ostendatur: literas (inquit) ipsas Reverendissimi Eboracen. proferre possum, quibus id tantum, quod dixi, petit, & ipsum Equitem Cassalium testem volo, quod Dominus Stephanus Gardinerus & ipse nil aliud à me postulaverunt, nec si postulassent, quicquam amplius obtinuissent; atq; utinam aliter rem petissent, eam namq; facile denegassem, nec ad hanc pœnitentiam venissem, ex qua vel unius digiti pœnitentia (modo fieri possit) quod factum fuit revocarem, video enim quantum mali ex eo mihi subeundum sit. Quum S. D. N. hæc & similia contra suum morem dixisset, ego in eam sententiam subsequutus, sciendum esse, quod D. V. Reverendissima petit, non esse ab eo, quod ejus Sanctitas constitutum fuisse dicit alienum, nec D. V. Reverendissima hanc rem divulgari velle, aut secundum eam Bullam sententiam ferri; Ceterum Regiæ Majestati & sibi tradi, ut possent aliquibus fidelioribus carioribusq; Consiliariis ostendere, ut ipsi de re tota fiant instructiores, quod perinde arcanum erit, ac si in nullius notitiam devenisset. An non (inquam) Sanctitas vestra plerisque; habet, quibus quum aliquid arcanum crediderit, putet id non minus celatum esse, quam si uno tantum pectore contineretur, quod multo magis Serenissimo Angliæ Regi evenire debet, cui singuli in suo Regno sunt subjecti, neque etiam si velint, possunt Regi non esse fidelissimi: Væ namq; illis si vel parvo momento ab illius voluntate recederent. Quid hoc præterea obesse potest? an non sic petitum, sic constitutum fuit? quæ ratio Sanctitatem Vestram propositum mutare cogit? Ibi Pontifex iracundus, & concitator etiam quam paulo ante; Haud (inquit) ita fuit constitutum, nec me latet, quid de ea Bulla facere cogitent, & cujusmodi ex eo mihi damnum redundaturum sit; firmum igitur illud habeatis, me decrevisse, neque sententiam muto, nolle quicquam amplius hac in re permittere. At ego, nolite (quæso) vestra Sanctitas sic ex certa animi sententia loqui, ac potius in his literis Reverendissimi Domini Eboracen. consideret damna, ruinas, hæreses, quæ Vestræ Sanctitatis culpa in illo Regno orirentur: Regia enim Majestas, male à Vestra Beatitudine tractata, injuria, & ignominia affecta, studium & voluntatem, quam semper optimam in Sedem Apostolicam habuit, in contrariam partem convertere posset, hoc est Dominationi Vestræ toto pectore considerandum. Esto quod de hujus negotii æquitate disceptatum non sit, concedamus etiam hanc rem malam, & mali exempli futuram (quod quidem secus esse judicaverunt omnes) an non Vestra Sanctitas novit pleraq; quæ non bona sunt, præferri nonnunquam à nobis solere, ne pejora patiamur; atq; hoc tum aliis in rebus, tum imprimis hæresium evitandarum causa providendum est, quas videmus, quum semel altiores radices egerint, non posse amplius extirpari: atq; ibi ad illius pedes genibus flexis, eam precibus omnibus sum obtestatus, ut amicitiam

tiam potentissimi Regis conservare, observantiam Dominationis Vestrae Reverendissimæ erga ejus Sanctitatem, nostramq; servitutem respicere vellet; relicta namque Regiæ Majestatis amicitia, religionis immunitio subsequeretur, & Regni illius at in antiqua cum Sede Apostolica conjunctione dissolutio, ac Dominationis Vestrae Reverendissimæ gratia & Autoritas apud Serenissimum Regem non suo merito deficeret, ejusq; fortasse salus periclitaretur; Nos autem qui semper Beatitudini Vestrae inservivimus, pro qua tot bonis officiis functi sumus, & tantum operæ periclitamur, ad integram amicitiam inter Regiam Majestatem & Vestram Sanctitatem conservandam, in medio nostrarum actionum, Regni illius damna & calamitatem, nostramq; certissimam ruinam conspiceremus. Ad hæc S. D. N. & brachiorum & totius corporis agitatione, animum commotum ostendens, volo (inquit) ego ruinam, quæ mihi modo imminet, considerare, & id ipsum quod feci valde me angit; Si hæreses, vel alia mala oritura sunt, quenam in eo mea culpa erit? Sitis meæ conscientie fuerit me vacasse culpa, cui essem obnoxius, si hoc etiam quod nunc ex me petitur concederem: Nec Reverendissimus Dominus Eboracensis, nec vos ullam causam de me conquerendi habetis, quicquid nunc pollicitus sum præstiti, neq; aliud unquam, etsi mihi faciendi esset facultas, Regia Majestas & Reverendissimus Dominus Eboracen. à me petierunt, quod non promptissime concesserim, ut quisque facile intelligat, quanti eos semper fecerim; ad aliqua etiam Vestri causa faciliorem me præbui. Cæterum ubi vertitur meæ conscientie integritas, omnia posthabenda censeo, agant per se ipsi quod volunt, Legatum remittant eo prætexu, quod in causam ulterius procedi nolint, & deinceps ut ipsi volent rem conficiant, modo ne me autore injuste quicquam agatur. Tunc ego, Nonne Vestra Sanctitas vult, ut ex vigore Commissionis procedatur? quod quum velle affirmasset, dixi, igitur Reverendissimus Campegius Sanctitatis Vestrae voluntati adversatur, Divortium enim Regi dissuadet, Pontifex, Ego (inquit) illi imposui, ut Divortium Regi dissuaderet, persuaderet Reginae; quod autem ad Commissionem pertinet, si requiratur, exequetur. Sumus ergo (inquam) concordēs, Beatissime Pater, quod quum ita sit, quid nocere poterit Decretalem Bullam aliquibus secretissimis ac juramento adactis Consiliariis ostendisse? Tum quassans caput, Scio (inquit) quid de ea facere constituant, verum nondum Campegi literas ex Anglia legi, quapropter die crastino ad me redibitis. Hoc pacto S. D. N. primo die me dimisit. Adfuit his sermonibus Dominus Vincentius Cassalius, quem ob equitem fratrem huc missum dixi, qui equitem ipsum excusavit, quod quamvis ille animadverteret negotium hoc tanti momenti esse, ut etiam cum vitæ discrimine Romam per dispositos equos sibi properandum esse videret, nihilominus super sedisse videns quod si id fecisset necesse sibi futurum domi, & in lectulo permanere potius, quam de re tanta coram ejus Sanctitate agere. Atque interim Dominus Vincentius multas rationes ad persuadendum, equitis Cassalii nomine adhibuit, quas eodem pacto ejus Sanctitas in sequentem diem rejecit.

Postridie ejus diei signatura habita est, cui ego tanquam referendarius interfui, in vesperumq; est protracta, nec judicavi opportunum Pontificem signaturæ munere defessum aggredi, quum præsertim ejus Sanctitas diceret se nondum Campegi literas perlegisse. Res igitur iterum in diem proximum rejecta fuit, quo postea horam commodam nactus Pontificem



adivi, quumque omnium Caputum, quæ D. V. Reverendissimæ literis continebantur, quasi summam effecissem, ne quicquam per oblivionem præterirem, ab ea primum parte cœpi, in qua dicitur suam Sanctitatem concessisse Commissionem generalem in amplissima forma, & promississe ferendam sententiam, se ratificaturum. Pontifex hoc verum esse affirmavit, dicens se contentum esse, ut ad sententiam procedatur; Qua vero parte est, ejus Sanctitatem Bullam Decretalem concessisse, ut secretiores Regiæ Majestatis consiliarios instrueret, id à veritate longe remotum dixit, posseque ad id se literas D. V. Reverendissimæ ostendere: Atque ea repetivit, quæ priore die super hoc dixerat, viz. Dominum Stephanum Gardinerum & Equitem Cassalium se testes habere, hanc Bullam non ea conditione petitam fuisse ut ostenderetur cuiquam, præterquam Serenissimo Regi & D. V. Reverendissimæ, & Campegium nunc ad se scribere tantundem effecisse, quo facto ex conventionem Bullam comburi debere, promissurum quoque se dixit, ut si quæ allegantur, probentur, ad sententiam ferendam procedatur, se id ratum habiturum. Quumque ego quæsissem an vellet, quæ fierent per eam Bullam comprobare, minime id oportere dixit; negavit quoque eam consiliariis ostendendam esse, qui tamen rem bonam non judicarent, approbarent tamen super ejus Sanctitatis Conscientiam; ac sæpius interim repetivit, non esse amplius in ea re commorandum. Ad aliam igitur partem deveni, in qua D. V. Reverendissima dicit, Reverendissimum Campegium Divortium inter Regem Serenissimum & Reginam conatum dissuadere: Tum Pontifex Campegium scribere dixit, eo se etiam functurum officio, ut Regiæ Divortium persuaderet, quam ab eo alienam invenerit; modeste tamen eam ait, locutam fuisse, & Consiliarios petiisse, qui ex Hispania denegati fuerint, ex Flandria autem concessi. Dixit etiam S. D. N. se literas ad Regem, Reverendissimo Campegio ex suo Chirographo dedisse, ut Regia Majestas fidem his haberet, quæ Reverendissimus Campegius suæ Sanctitatis nomine diceret. Ad illam deinde partem deveni, ubi est: Causam Regis perinde differt, ac si nolit ad judicium, sententiamque in partem suæ Majestatis ferendam descendere, donec S. D. N. certiore prius effecerit, de his ad hanc causam concernentibus, quæ ibi vidit & audivit. Ad hæc respondit, Campegium quandocunq; requisitus fuerit, processurum, neq; de supersedendo Commissionem habere; se tantum injunxisse, ut quum procedi cœptum esset, se certiore faceret, ne tamen interim moræ aliquid interponeretur. At ubi est, nullo pacto adduci vult, ut mihi suo Collegæ Commissionem hanc Decretalem credat. Dixit verum id esse, ideo factum ne pluribus palam fieret, eaque conditione qua petitum fuit, ostensam nequicquam amplius expectandum, ea repetens, quæ prius etiam circa hoc dixerat. At ego, videat Sanctitas vestra quod ex his verbis, quæ hic scripta sunt loquor, quæ dicunt Sanctitatem vestram Commissionem Decretalem concessisse, eâ conditione ut aliquibus Regiis Consiliariis ostenderetur. Tum Pontifex iterum excandescens; Ostendam (inquit) literas ipsius Reverendissimi Eboracen. nec loquor mendacia, & non minus meis verbis, literisq; prioribus Reverendissimi Eboracen. fides est habenda, quam his quas nunc affertis. Tum ejus Sanctitatem mitigari quæsi, si minus urgeter mandata exquerer, quoniam id à me fieri oportet. Quod ad Regni ruinas, damna, calamitates, scandala, & diminutionem Religionis, multa in eandem sententiam dixit, in quam primo die locutus fuit; quum diceret, Egregium

vero decus Serenissimo huic Regi fuerit, si ipse, qui Fidei Defensor & fit & appelletur, qui libros etiam pro ejus defensione ediderit, eandem nunc impugnare cogatur; Ad hæc quam recte sint venturi, viderint ipsi. Eo autem loco, in quo dicebatur aliquid de Regio negotio, inter Generalem Fratrum de observantia, & ejus Sanctitatem convenisse, & eo autore fœdus inter ejus Sanctitatem & Cæsariinos componendum, Dixit, id ostendere, quod de Regio negotio nihil promiserit, quod quicumque pollicitus sit, & quin poterit habita ratione suæ conscientiæ, re ipsa præstare velit: In eo autem quod de Pace tractanda affertur, dixit, se nullum modum in tali negotio invenire, neque se adhuc scire, quod iste Generalis ullas pacis condiciones sit allaturus; atque ea insuper addidit, quæ meis literis die 15 Novemb. datis D. V. Reverendissimæ significavi.

Aliis deinde diebus S. D. N. sæpiissime sum alloquutus, qui decrevit cum Reverendissimis de Monte & Sanctorum Quatuor Cardinalibus de his rebus omnibus loqui, præterquam de Bulla Decretali, de qua cum nemine vult ullam fieri mentionem, jussitque ex omni Scriptura ejus memoriam eximi. De reliquis itaque rebus omnibus loquutus sum cum his duobus Cardinalibus qui dixerunt Pontificem contentum fore, ut ad sententiam procedatur, tamen si id plerisque alienum videatur: deque eo nonnulli ex Cardinalibus cum obrectatione loquuntur, & Cæsaris Orator ne procedatur Protestatur, voluntque fieri in Curia Causæ advocationem, Commissionemque cum Inhibitione ad partes; dicuntque hi duo Reverendissimi, quod quæ postulant illi, justa sunt, nec minimo cuique denegari possent, nolle tamen Regiæ Majestatis causa S. D. N. quicquam ex eo quod factum sit, immutare.

Quum alio etiam die Pontificem otiosum nactus essem, multa cum ejus Sanctitate, de rebus præteritis disserui, deque eo, quod ego ad ejus utilitatem cum Venetis egissem, quoniam scirem Serenissimi Regis, & D. V. Reverendissimæ voluntatem esse, ut quotiescunque occasio daretur, pro suæ Sanctitatis commodo omnia fierent: Exposui deinde quantum elaborassem pro negotio Cerviæ & Ravennæ, utque multa Gallici Oratores egissent à D. V. Reverendissima potissimum instigari; Addidi etiam efficacissima verba, quibus usus est Dominus Stephanus Gardinerus. Ad omnia S. D. N. respondit, se ea de re Regiæ Majestati, ac D. V. Reverendissimæ gratias habere, & mihi quoque gratias egit; dixitque, non tamen omnes simul tantum efficere potuistis, ut mihi meæ civitates redderentur. Scitis autem condiciones fœderis in quo ego quoque eram, fuisse, ut quum quis nostrum injuria afficeretur, ab eo ceteri confœderati injuriam propulsarent, quod multo magis pro me faciendum erat, quum qui in ipso fœdere essent, mihi injuriarentur; Et inde Cæsariani volunt mihi persuadere Venetos non fuisse id facturos, si putassent Regi Angliæ aut Christianissimo displiciturum: Neque interim desistunt, multa, magnaque mihi polliceri, unde ego quod alias etiam dixi, id quod affertur, quum aliter facere nequeam, accipere cogar. Illudque etiam vos scire volo promissum mihi fuisse, si legatus hic in Angliam mitteretur, futurum ut mihi civitates à Venetis restituerentur. Tum ego, non omnia, Beatissime Pater, adhuc sunt perfecta, Rex enim potentissimus omnino operam dabit, ut illæ civitates Beatitudi-

dini Vestra restituantur : An non, quæ ejus Majestas scribit, Vestra Sanctitas animadvertit ? Cui videndum imprimis est, ne de ipsa Serenissimo Regi sit conquerendum ; & ex hac occasione iterum ad Regiam Caesarem redii. At ejus Sanctitas dixit, se omnia quæ potuisset pro Regia Majestate & D. V. Reverendissima fecisse, facturamq; etiam libenter.

Nomine igitur (inquam) posset ratio aliqua inveniri qua concederetur eam Bullam aliquibus ex Secretioribus Consiliariis ostendi posse ? Tum Pontifex, non (inquit) Non potest hoc fieri, nec à me impetrari ; quod si ullo modo fieri potuisset, minime tam multas magnasq; preces à Serenissimo Rege, & Reverendissimo Domino Eboracen. expectassem ; quumq; quibusdam validis Argumentis instarem, prohibuit me ulterius de hujusmodi re loqui. Nolui ego unquam dicere, equitem fratrem brevi esse venturum, ne Pontifex rem in illius adventum protraheret, ea tantum de causa, ut moram interponeret.

Omnibus deinde aliis diebus super eodem negotio institi, nunquam tamen Pontifex sententiam suam ulla ex parte immutare voluit ; tantum illud decrevit, Nuntium mittere velle, qui suam sententiam verbis explicaret : quumq; nulla mihi amplius spes relinqueretur quicquam amplius impetrandi, tum demum dixi, Equitem fratrem Romæ futurum sequenti die, qui quum adeo gravis momenti rem cerneret, noluerit suæ valerudini consulere, & quod is minime putasset, suæ servitutis in ejus Sanctitatem merita hoc modo male tractanda fuisse. Gratum sibi dixit Pontifex Equitis adventum fore, quodq; cum ipso & constituerentur omnia, negans tamen se ullo pacto id quod nunc petitur concessurum : Venit itaq; Eques frater, qui non secus ac si nunquam quisquam de hac re cum Pontifice egisset, singula de integro tractavit, omnibus his modis & rationibus tentatis quæ excogitari poterunt. Quæ omnia minutim Dominus Vincentius Callalius nolter patruelis, quem ad ipsum mittimus, verbis coram explicabit, egoque ne D. V. Reverendissimæ jam nimis molestus sim, de hac ulterius non scribam.

Quod ad Wintoniensem Expeditionem spectat, multum hi Reverendissimi Domini Cardinales offendebantur, nunc ab ipsis pecuniarum remissiones postulari, quum deprædata eorum bona sint, ipsiq; propter id ad paupertatem redacti. Quibus ego ostendi, majus emolumentum ad ipsos venturum, si D. V. Reverendissima unam Ecclesiam acciperet, alteram deponeret, quam si aliter tantum Wintoniensis Ecclesiæ expeditionem faceret ; neque D. V. Reverendissimam nimis hanc permutationem optare dixi, quum Wintoniensis non multo Ecclesiæ Dunelmensi sit ditior. Ad hæc dixerunt, quod libentius D. V. Reverendissimæ quam cuiquam alteri erunt gratificaturi, quoniam ipsa de sede Apostolica sit semper bene merita, non tamen se vereri, quin D. V. Reverendissima Wintoniensem Ecclesiam illius Regni primariam sit acceptura. Ego quum Pontificem, & deinde Cardinales eos qui magis rebus nostris student ambissem, effeci ut Pontifex, de ea re in Consistorio referret, quod ejus Sanctitas effecit, multis etiam additis laudibus D. V. Reverendissimæ, quibus aliqui Cardinales, & maxime Neapolitani, responderunt ea quæ superius dixi. Illud tandem decreverunt, quod quum D. V. Reverendissima solvere debeat, pro expeditione Wintoniensis Ecclesiæ, & pro retentione Ecclesiæ Eboracensis & Abbatia Sancti Albani, habita ratione totius summæ, ejus pars dimidia V. D. Reverendissimæ condona-

condonaretur, & ut ad 13 vel 14 millia aureorum remittant, & non multo plus eo, quod pro Wintonien. tum Ecclesia deberet solvere. Id Reverendissimis Cardinalibus ideo displicebat, quoniam nolent res hujusmodi in exemplum trahi, quum præsertim Magnus Franciæ Cancellarius, ipse quoque in magna quadam Expeditione, idipsum in præsentia flagitat, quod illi concedere nolunt.

Cætera ex Domino Vincentio D. V. Reverendissima copiosius coram intelligat; Quæ bene valeat. Dat. Romæ die 17 Decemb. 1528.

Humillimus servus

Jo. Cassalius

Prothonotar.

XVIII. The Pope's Letter to the Cardinal, giving Credence to *Campana*. An Original.

*Dilecto Filio nostro Thomæ Sanctæ Cecilie Presbytero Cardinali Eboracen. In Regno Angliæ, nostro & Sedis de Latere Legato.*

**D**ilecte Fili noster, salutem & Apostolicam Benedictionem. Existimavimus non tam commode per literas responderi posse his, de quibus postremo Oratores Carissimi in Christo Filii nostri istius Regis nobiscum egerunt; Itaque proprium hominem Franciscum Campanam familiarem nostrum istuc mittimus, ex quo sua Serenitas ac Circumspectio tua plenius intelligant quæ nobis occurrant, tam de rebus ad pacem & publice ad universam Christianitatem spectantibus, quam super privatis Serenitatis suæ, de quibus nobis per literas & Oratores vestros significatis, quas quidem summopere cordi habemus. Circumspectionem tuam hortamur, ut sibi ac Serenitati suæ persuadeat nos paternam benevolentiam atque animum gessisse & gerere erga Serenitatem suam, ab eodemque amore proficisci omnia quæcunque illi significamus, ut pluribus Circumspectionem tuam, quam merito multum amamus, exponet Dilect. Fil. Card. Campegius, Legatus una tecum noster, ac dictus Franciscus, quibus plenissimam fidem habebitis. Datum Romæ 15. Decembris M.D.XXVIII.

*Cotton Libr.  
Vucl. B. 10.*

J.

Clemens manu propria.

Decemb. 1. 1528.

XIX. *A part of Peter Vannes his Instructions, directing him to threaten the Pope. An Original.*

— **A**ND Peter, as of himself, shall a-part say unto his Holiness, Sir, I being an *Italian*, cannot but with a more fervent zeal and mind than any other, study and desire the Weal, Honour, and Safety

Safety of your Holiness and the See Apostolick; which compelleth me to shew unto your Holiness, frankly, what I see in this matter. Surely, Sir, in case your Holiness continuing this particular respect of fear of the Emperor, do thus delay, protract, and put off the accomplishment of the King's so instant desire in this Matter, and not impart to his Majesty therein bounteously of the Treasure and Goods of the Church, and the See Apostolick, *quantum potestis ex Thesuro Ecclesie & ex plenitudine Potestatis ac Autoritate à Deo vel ab Ecclesia collata*, I see assuredly, that it will be a means so to alienate the fast and entire mind which his Highness beareth to your said Holiness, as not only thereby his Grace, Nobles, and Realm, but also many other Princes his Friends and Confederates, with their Nobles and Realms, shall withdraw their Devotion and Obedience from your Holiness, and the See Apostolick, studying how they may acquit this your Ingratitude, in the highest cause that can be devised, shewed, and so long continued with the semblable. And therefore, Sir, at the reverence of Almighty God, cast not from you the heart of this noble virtuous Prince, who finally cannot fail, the Peace had, which Christendom may not long forbear, to have in his puissance, such a stay as may be able, in the highest and largest manner, to recompence his Friends, and to acquit the contrary.

Henry R.

XX. The Cardinal's Letter to the Ambassadors about his promotion to the Popedom. An Original.

*Magnifico Equiti Domino Gregorio Cassalio ac Domino Petro Vanni, Serenissimi Domini Angliæ & Franciæ Regis in Rom. Curia oratoribus.*

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Incl. B. 10.

**M**agnifice Domine Gregori & Domine Petre salutem. Sicuti incommodissimus totius Reipublicæ Christianæ, ac potissimum Regis Majestatis negotiis S. D. N. obitus accidit, ita etiam vos non latere puto quantum periculi & discriminis hujus Serenissimi Regis salutis & honori, ac Regni sui quieti ab hac futuri Pontificis Electione imminet, & quantopere vobis adnitendum, ac vestro studio, diligentia, industria & prudentia occurrendum & obstandum sit, ne aliquis eligatur Pontifex alienus ab hac Regia Majestate; & quid pro me promovendo facere ac tractare debeatis, cumulate per communes meas literas vos admonui: nec oportet per has quicquid aliud replicare, quas solum ad vos scribere volui, ut significem vobis me totum hoc gravissimum & omnium maximum negotium, de quo acturi estis, vestræ prudentiæ, fidei, & dexteritati, quam longo temporis usu exploratissimam habeo, committere & credere, speroq; vos spei & opinioni meæ de vobis conceptæ omnino responsuros, & bene valete. Londini die 6 Feb. 1528.

Vester amantissimus Frater  
T. Cardin. Eborac.

XXI. An

XXI. An Information given to the Pope about the Divorce.  
An Original.

*Adnotatio Summaria eorum quæ aliis libellis fufius explicata S. D. N. tum licere, tum expedire, perfuadent, ut in Cauſa Regiæ Maſtatis Sententiam diuortii ferat.*

**P**rimum licet atque etiam expedit dirimere hoc Matrimonium, quod juri tum diuino tum humano repugnat.

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Vitel. B. 11.

Diuinum enim jus duci prohibet Uxorem fratris, quin hic fratris Uxorem ductam fuiſſe ſit notorium.

Humanum uero jus, duo hujus Matrimonii impedimenta continet, alterum affinitatis, quod diuino jure inductum ſeueriffime ſancit; alterum publicæ Honeſtatis, & juſtitix, quod promulgauit Deus, ſi ex definitione Matrimonii, diuini, humanique juris commutatio interueniret, quibusnam auſpiciis hoc Matrimonium conſtare dicemus, quod utroque jure aduerſante ac repugnante, contractum eſt, coit, & utcunq; conſiſtit?

Sed ceſſauit, inquit, in hac ſpecie juris utriuſq; prohibitio per gratiam & Diſpenſationem ſummi Pontificis.

Reſpondetur quidem iſtis multis modis. Primo non eſſe uideri, quod nullum eſt, nullum autem haberi quod ſine Autoritate legitima fiat; deniq; Pontificis Autoritatem non eatenus pertinere, ut in gradibus diuina lege prohibitis diſpenſare poſſit: non opinionibus Scripturientium, qui Pontificis Authoritatem imminutam uelint, ſed ipſius Pontificis ſententia conſtat, quem ſuæ Jurisdictionis modum, & optime nouiſſe & ampliari uelle potius quam reſtringere credendum eſt; quæ quum ita ſint, etiam ſi humani juris prohibitio per Diſpenſationem ſublata uideatur, manet nihilominus immotum, quod diuinum eſt, ſi ipſis contra ſeipſos credimus Pontificibus.

Deinde, ut poſſe Pontifices diſpenſare fateamur, & in ea parte tribuamus plus Authoritatis quam ipſi ſibiipſis audeant arrogare, tamen non paſſim, non quocunq; modo, non temere, & ſine omni conſideratione, poſſe eos diſpenſare; atq; fatendum eſt ne ſuo teſtimonio Diſſipatores uerius, quam Diſpenſatores appellentur. Itaque ut cauſam urgentiſſimam & euidentiſſimam, tum etiam maniſteſtiſſimam debet habere Diſpenſatio, precibus deniq; ueris, non ementitis atque conſectis inniti.

In Diſpenſatione autem, quo conſtat hoc Matrimonium, uerbis quidem pacis cauſa proponitur, ſed non ideo quia ſic refertur, re ipſa ſubſiſtit, Pontificis facta non ad uerborum ſuperficiem, ſed rei ipſius ſolidam ueritatem expendi conuenit.

Certum eſt, pacem multis modis, tum firmiſſimam fuiſſe unoque Matrimonio conciliatam, pactorum deniq; ac ſœderum uic conſtantem, iſtud neceſſario Matrimonium non deſideraſſe, & jam Diſpenſationem ſine cauſa interueniſſe dicimus, & conſequenter nullam eſſe, manereq; adhuc diuinam prohibitionem atq; adeo & humanam.

Porro etiam, ſi aliqua ſit, & cauſam haberet, tum mendaciis conſtata eſt,

est, subreptitia & obreptitia merito appellanda, jure tum divino, tum humano reprobata.

Nam quum quod alioqui Canonibus cautum sit, ipsius etiam Dispensationis procemium contineat, “Romani Pontificis Autoritatem concessa sibi desuper uti potestate, prout personarum, causarum, & temporum qualitate pensata, id in Domino salubriter conspiciit expedire; Quomodo potuit S. D. N. hujus Serenissimi Regis qualitates pensare quas ignoravit? Neque enim de ætate quicquam, quæ in contrahendo hoc Matrimonio præcipua qualitas erat, narrabatur, & tamen illum annum eo tempore duodecimum non excessisse notorium est; & tacita ad hunc modum ætate, mendacium pro causa suggestum est manifestissimum; Cupiisse viz. tunc Serenissimum Regem contrahere Matrimonium, ad hoc ut pacis fœdera continuarentur: facti veritas est, tum quid ageretur ignorasse, & etiamsi tum scivisset, tamen non fuisse verum quod cuperet ad hoc ut pacis fœdera continuarentur, ætas ostendit, quæ per communis juris dispositionem discretionem non admittit; cupere quidem affectus est, ceterum cupere contrahere Matrimonium, ad hoc ut pacis fœdera continuarentur, judicii est & discretionis. Porro autem, quum de continuandis inter duos Principes fœderibus ageretur, alter ante mandatum executioni Bullam satis concessit, & re integra, causa, si quæ fuit, cessavit.

Sed producitur aliud Breve tenoris tam efficacis ut istas Objectiones non admittat.

Sed manet nihilominus eorum sententia, qui Pontificem non posse dispensare affirmant, secundum quos nec Breve nec Bulla consistit; deinde Breve falsum esse, & pro falso judicari debere, multis rationibus convincitur; denique falsum cum sit, & tamen prioris Bullæ errores corrigat, illam opinionem merito confirmet, ne prior Dispensatio efficax videatur, vel eorum judicio, qui hoc Matrimonium defendere studuerunt, viz. qui veris allegationibus diffisi, ad falsas & confictas Dispensationes, vitia objecta removens confugere coacti sunt.

Ista, si singula minus sufficiant, saltem collata, obtineant & persuadent licere. Illa vero opinio multis persuasa, Pontificem viz. non potuisse dispensare, ut sola infirmet Dispensationem, non petitur, sed habet nihilominus aliquid considerationis; quanquam enim refellatur à quibusdam & reprobetur, manet tamen scripta, atque adeo testimonio ipsius Pontificis comprobata. Perpendatur deinde causa & suggestionis veritas, si mendacium intervenisse apparet, & quod est notorium, illam Dispensationem adversariorum factis in novi Brevis fabricatione tacite reprobari, quis non videt ex his causis licere ut sententia Divortii proferatur?

Postremo expedit ut id pronuntietur, quod in omnium sententias consentiat, Reprobatio autem Dispensationis cum omnibus convenit opinionibus, sive quia Authoritas absuit, sive quia non recte interposita dicatur; Approbatio vero cum istis dissentit omnibus.

Expedit ut firma sit & inconcussa Regni Successio, quæ contra has opiniones confirmari non potest.

Expedit ut conscientia Serenissimi Regis his scrupulis impedita, & turbata, expedita & tranquilla reddatur.

Breviter,



Breviter, expedit votis Serenissimi Regis satisfieri, qui pro genuinis & innatis suis virtutibus, non nisi optima cupit, & modo etiam optimo votorum suorum compotem effici laborat; si non virtutem spectaret, cetera nihil haberent difficultatis, sed omnium virtutum cogitationem quandam esse animadvertens, sium justitiæ decorum, quod temperantia est, quarrit, ut justum, justo modo, obtineat & assequatur. Itaque expedit ne auxilium denegeretur, vel differatur ei qui id juste implorat.

To my loving Friends Master Stephen Gardiner Doctor of both Laws; Sir Francis Brian, and Sir Gregory Cassalis, Knights; and Mr. Peter Vannes Secretary to the King's Highness for the Latin Tongue; His Graces Orators, Residents in the Court of Rome.

XXII. The second part of a long Dispatch of the Cardinals concerning the Divorce. An Original.

— A Nother part of your Charge consisteth in expedition of the King's great and weighty Cause of Matrimony, whereupon depend so many high Consequences, as for no earthly Cause to suffer or tolerate, tract or delay, in what case soever the Pope's Holiness be of amendment or danger of life; nor as is aforesaid, oweth to be by his Holiness preteromitted, whether the same be in the state of Recovery, or in any doubt or despair thereof: for one assured and principal fundamental and ground is to be regarded, whereupon the King's Highness doth plant and build his Acts and Cogitations in this behalf, which is from the reasonable favour and justice, being the things from the which the Pope's Holiness, *in prosperis nec adversis*, may lawfully and honestly digress; and when the plainness of his cause is well considered, with the manifest Presumptions, Arguments, and suspicions, both of the insufficiency of the Bull, and falsity of the Brief, such as may lead any Man of reason or intendment, well to perceive and know, that no sufficiency or assured truth can be therein; How may the Pope's Holiness, *ex æquo & justo*, refuse or deny to any Christian Man, much less to a Prince of so high merits, and in a cause whereupon depend so many consequences, to his Holiness well known, for a vain respect of any Person, or by excuse of any Sickness, justifie, colour, or defend any manner refusal, tract, or delay, used in declaration of the truth in so great a Matter, which neither for the infinite conveniences that thereby might ensue, admitteth or suffereth to be delaied, nor by other than himself, his Act or Authority, may lawfully be declared? And well may his Holiness know, That to none it appertaineth more to look unto the justness of the King's desire in this behalf, than to his Highness his self, whose Interest, whose Cause, with the fame of his Realm and Succession resteth herein; for if his Grace were minded, or would intend to do a thing inique or unjust, there were no need to recur unto the Pope's Holiness for doing thereof. But because his Highness and his Council, who best know the whole of this Matter, and to whose part

Cotton Libr.  
V. cl. B. 11.

it belongeth most profoundly to weigh and ponder every thing concerning the same, be well assured of the truth of the Matter, needing none other thing but for observance of his Duty towards God and his Church, to have the same Truth also approbate and declared by him to whom the doing thereof appertaineth; his Grace therefore seeing an untruth alledged, and that so craftily as by undue and perverse wayes, the same, without good reason adhibited, may for a season bring things into confusion, doth communicate unto the Pope's Holiness presumptions and evidences enough, and sufficient to inform the Conscience of his Holiness of the very truth: which then, if his Holiness will not see, but either for affection, fear, or other private cause, will hearken to every dilatory and vain allegation of such as led upon undue grounds would colour the Truth; What doth his Holiness lesse therein, than under a right vain colour expressly deny and refuse the said Justice, which to be done either in health or sickness, in a matter of so great moment, is in no wise tolerable? But for the same reasons that be before mentioned, is the thing, whether the Pope's Holiness be in hope or despair of life, without further tract to be absolved and determined; for if Almighty God grant his Holiness life, this Act is, and alwayes shall be, able to bear it self, and is meet to be an Example, a President, and a Law, in all like Cases emerging, the Circumstances and Specialities of the same in every part concurring as they do in this; nor can the Emperor make exceptions at the same, when he best knowing, perceive, the untruth shall see the grounds and occasions, that of necessity and meer justice have enforced and constrained the Pope's Holiness thereunto; which he could not refuse to do, unless he would openly and manifestly commit express injury and notorious injustice. For be it that the Pope's Holiness hearkning to the said frivolous and vain Allegations, would refuse to declare the Law herein to the King's purpose, then must his Holiness, either standing in doubt, leave and suffer the Cause to remain in suspense to the extream danger of the King's Realm and Succession for ever, or else declare the Bull or Breve, or both to be good, which I suppose neither his Holiness nor any true Christian Man can do, standing the manifest occasions, presumptions, and apparent evidences to the contrary. Then if the matter be not to be left in suspense, no Judgment can be truly given to the approbation of the Bull or Breve; how can the Pope's Holiness of Conscience, Honour or Vertue, living or dying, thus procrastinate or put over the immediate finishing thereof, according to the King's desire? or how may his Holiness find his Conscience towards God exonerate, if either living he should be the cause of so many evils as hereof may arise; or dying, wilfully leave this so great a Matter, by his own default, in this confusion, incertainty and perplexity? It is not to be supposed, that ever Prince most devout to the See Apostolick, could so long tolerate so high an injury, as being so merited towards the said See, is both unacquitted for his kindness with any special Grace, and also denied upon his petition of that which is evident to be plain Justice. This thing is otherwise to be looked upon, than for the Pope's Sickness, where most need were to put an end unto it, to be delayed, seeing that living and amending, it is of it self expedient and justifiable, and dying, it shall be an act both necessary, meritorious and honourable. For this cause ye now knowing the King's

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mind in this behalf, shall, if ye have not already before this time spoken with the Pope's Holiness at length in these Matters, as the King's Gracemithye have done, sollicite as well by the means of *Messiere Jacobo Salviati*, as by the Bishop of *Verone*, and otherwise as ye can think best, to have such commodious access unto his Holiness, as ye may declare the Premises unto him; which by your wisdoms, in as effectual and vive manner as ye can, open it unto his Holiness. It is undoubtedly to be thought the same shall rather be to his comfort and encrease of Health, than to any his trouble or unquietness; and that his Holiness hearing these Reasons not evitable, will whether he be in way and hope of amendment, or otherwise, both proceed to the said indication, and also to the Declaration of the Law, and passing of a sufficient and ample Decretal, as hath been devised in the King's said Cause, with other such things, as by former Letters and Instructions, by the Decrees mentioned in the same, that failing have been committed unto you, to be solicited and procured there; in the labouring whereof, albeit since your departures from hence, the things have, by reason of the Pope's sore sickness, otherwise chanced than was here supposed, by means whereof ye not instructed what to do in any such case, were peradventure not over-hasty or importune to labour these Matters, till the Pope's Holiness might be better amended, nor could perchance find the means to have convenient access unto his presence for the same, ye must nevertheless adhibit such diligence, as howsoever the sickness of his Holiness shall cease, amend, or continue, these things be not for the same, or any other cause tracted or left in longer suspense; but finding possible means to come unto the Pope's presence, to declare all such things unto the same, mentioned both in the former Letters and Instructions given unto you, and also in these presents, as may make to the purpose; and failing of often access in your own Persons to his Holiness, ye cause the Bishop of *Verone*, and other such assured Friends as ye can attain, being about him at such times as they may have with his Holiness, to inculcate unto him the said Points and Considerations, and all other that ye can excogitate and devise to the furtherance and advancement of these Matters, not forbearing or sparing also, if ye shall see difficulty at the Pope's hand, or in audience to be given to you or your Friends there, being about his Person, to break and open after a good fashion and manner the same unto such of the Cardinals, as ye may perceive assuredly and constantly to favour the King's Highness, and the *French King* in Election of a future Pope, in case (as God forbid) the Pope's Holiness should decease; and to shew unto the same Cardinals, all such things as you shall think meet, both for their more ample instructions in the truth and specialities of the Matters, as well concerning the Indication of Truce, as the King's said Cause, and the presumptuous Reasons, and plainer Evidences, leading to the insufficiency of the Bull, and apparent falsity of the said Breve; to the intent, that as many of the said Cardinals as ye can win, made sure in those Matters, they may, both in time of sickness, and also of amendment, move and induce the Pope's Holiness thereunto, laying before him as well the Merits and Honour that may ensue by the perfection of the Premises, as the danger imminent by the contrary: and seemably it shall be expedient that ye win and make sure to the same purpose, as many of the Officers of  
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the *Rota* and other as ye can, who as ye write be not accustomed, nor will give counſel to any Perſon but the Pope's Holineſs; for albeit ye cannot have them to be of the King's Council, yet nevertheleſs they may do as much good, or more, in training and counſelling the Pope's Holineſs, upon the great Reaſons that you can ſhew unto them, to hearken unto your Overtures in this behalf. To which purpoſe you ſhall adjure, make, and win, as many Friends of the Cardinals, of them, and other, as ye poſſibly may, as for the thing which the King's Highneſs and I more ſteem than twenty Papalities; and amongſt other, ye ſhall inſiſt, by all means and good perſuaſions ye can, for the continuance there of the ſaid Biſhop of *Verone*, ſo as he may countervail the Arch-Biſhop of *Capua*; who, as it ſeemeth, is continually about the Pope's Perſon, and were neceſſary to be met with in the labours and perſuaſions, which by likelihoode he maketh to the hindrance of the King's Purpoſe: For the better continuing of the which Biſhop of *Verone*, not only the King's Highneſs and I write unto him at this time, as by the Copy of the ſame ſeveral Letters being herewith ye ſhall perceive, but alſo the *French* King will do the ſemblable. And furthermore, to the intent that the Pope's Holineſs may well perceive, that not only the ſaid *French* King mindeth the King's ſaid Cauſe, and taketh it to heart as much as it were his own, and will eſſentially join and concur with the King's Highneſs therein, but that alſo he is and will be conformable to the ſaid Indication; He will ſend thither, with all ſpeed, the Biſhop of *Bayon* to further, ſollicite, and ſet forth the ſame; who, before his departure from hence, which was a good ſeaſon paſſed, was and is ſufficiently and amply intruſted in all things requiſite to this purpoſe; and not only in theſe Matters, but alſo in ſuch other as were written unto you by *Vincent de Caſſalis*, and *Hercules*, upon advertiſement given hither that the Pope's Holineſs was deceaſed; ſo as ye may be ſure to have of him eſſectual concurrence and advice in the furtherance and ſollicitation of your Charges, whether the Pope's Holineſs amend, remain long ſick, or (as God forbid) ſhould fortune to die; truſting, that being ſo well furniſhed by all ways that can be deviſed, ye will not fail to uſe ſuch diligence as may be to the conſecuting and attaining of the King's Purpoſe: wherein, tho' ye be ſo amply and largely intruſted, that more cannot be, yet nevertheleſs having lately received from the Biſhop of *Worceſter* a Memorial of divers great things to be well noted and conſidered, for trial of the falſity of the ſaid Brieve, I ſend you herewith a Copy of the ſame Memorial, to the intent ye ſubſtancially viſiting and peruſing the ſame, may follow and put in execution ſuch part thereof, for better trial of the falſity, as is to be done there, like as the reſt meet to be done here, ſhall not fail to be executed with diligence accordingly.

Thus be ye with theſe, and other former Writings, ſufficiently intruſted what is to be done by you there, whether the Pope's Holineſs continue long in his ſickneſs, or whether the ſame fortune to deceaſe, or ſoon, God willing, to amend. There reſteth no more, but that ye always take for a perfect ground, That tho' to every new chance not before known, ſufficient Proviſion and Inſtruction could not be given to you at your departure, ye always note, remember, and regard, That this the King's Cauſe admitteth nor ſuffereth any manner negative, tract,

tract, or delay; wherefore knowing that so well as ye do, and also how much the Indiction of the Truce shall be commodious and necessary, both to the King's Highness in particular, and to all Christendom in general, by means whereof his Grace shall avoid Contribution, and other Charges of the War, ye must now, if ever you will have thanks, laud, or praise for your Service, employ your selves *opportune & importune*, to put an end to the Points to the King's satisfaction and desire; and in every difficulty to study, by your Wisdoms, the best and next Remedy, and not always to tract your doings, till upon your Advertisement hither, ye shall have new knowledg from hence: For thereby the matter it self, and also your demurr there, be of over-long a continuance, and infinite inconveniences by the same may ensue. I therefore require you, according to the special trust and confidence that the King's Highness and I have in you, now for ever to acquit your selves herein with all effect possible, accordingly so as the King's Highness be not longer kept in this perplexity and suspence, to his Graces intolerable inquietness, and the great heaviness of all those that observe and love the same.

Furthermore, tho' it so be that the King's Trust, and also mine is, Ye will by your Wisdom find such good means and ways as ye shall not fail, God willing, to open and declare unto the Pope's Holiness, the whole of the King's Mind, and all and singular the Premises, with the residue above mentioned in your former Instructions and Letters sent unto you: Yet nevertheless considering what ye wrote of the doubt of continuance of the Pope's sickness, and to make sure for all Events and Chances, in case his Holiness (as God forbid) should long remain in such state, as he might either take upon him the naming of the Peace, journeying and repairing to the sacred Diet, nor also hear the whole of the things by you to be opened and propounded touching the King's said Cause: It hath been thought to the King's Highness convenient rather than these great and weighty Matters should hang in longer suspence, to excogitate some other good means and way how these Matters, so necessary, may by some ways be conduced and brought to an end: And it is this; That the Pope's Holiness not being able to travel to the place devised, where the Princes may be near him for Treaty, and managing of the Peace, he do depute me and my Lord Cardinal *Campegius, conjunctim & divisim*, as his Legates for that purpose, to do and execute all such things in his Holiness's Name, as the same should do in that behalf if he were there present; whereunto, for the well of Christendom, we shall be contented to condescend. So always, that as hath been written heretofore unto you, before I pass or set forth to any Convention or Place, to the intent before specified, the Kings Highness be fully satisfied and pleased in his said matter of Matrimony, without which, neither with nor without the Pope's presence, I will ever begin or take that Voyage: for performance whereof, this Article following is of new devised, to be by you propounded unto his Holiness, if the Decretals cannot be obtained, or some other thing, that ye shall well know and perceive, by advice of expert Counsel there, to be better to the Kings purpose than this thing now devised, and that may without tract be passed or granted; that is to say, That his Holiness do enlarge, extend, and amplify his Commission given to me and my Lord Legate

*Campegius.*

*Commissis*, whereby we jointly and severally may be sufficiently furnished and authorized, to do as much in this cause of Matrimony, with all the emergents and dependencies upon the same, as his Holiness may do of his ordinary and absolute Power, with sufficient and ample Clauses, *ad Decernend. & Interpretand. jura, leges, & Rescripta quaecunq; hoc Matrimonium concernentia, una cum omnibus & singulis dubiis in eadem causa emergentibus.* And further, to make out Compulsories to any Princes, or Persons of what preheminance, dignity, state, or condition soever they be, *Etiamsi in Imperiali, Regali, vel alia quacunque dignitate persulgeant, sub quibuscunq; pœnis,* and in what Countries and places soever they be, to exhibit and produce any manner Witnesses, Records, Originals, Rescripts, or other thing, in what place, or time we, or the one of us shall require them, or any of them in this behalf, with all and singular the Circumstances requisite and necessary to such a Commission, after such ample and assured manner, as the same once had, we shall not need for any Objections, doubt, or other thing that might infringe or lack, to send of new to the Pope's Holiness for other provision, whereby the King's said Cause might hang in any longer tract or delay. In which case of coming to this Commission, ye Mr. *Stevens* must have special regard to see the same sufficiently and substantially penned, by advice of the most expert Men that ye can find to that purpose: For the better doing whereof, I send unto you herewith a Copy of the said Commission to me and my Lord *Campegius*, with certain Additions thereunto noted in the Margin, such as have been here devised; and also a Copy of certain Clauses in a Bull, to the intent ye may see how amply the same be couched, to avoid appellations and other delays in Causes of far less moment and importance than the King's is. Nevertheless ye must, if it shall come to the obtaining of this new Commission, see to the penning and more fully perfecting thereof, so as the same may be in due perfection, without needing to send estloons for remedying of any thing therein, as is aforesaid; looking also substantially whether the Chirograph of Pollicitation, being already in your hands, be so couched, as the Date, and every thing considered, it may sufficiently oblige and astringe the Pope's Holiness to confirm all that we, or one of us, shall do, by virtue of this New or the Old Commission: And if it be not of such efficacy so to do, then must ye in this case see, that either by sufficient and ample words to be put in this new Commission, if it may be so had, or by a new Chirograph the Pope's Holiness may be so astringed; which Chirograph, with the Commissions before specified, if ye obtain the same, the King's pleasure is, That ye Sir *Francis Brian* shall bring hither, in all possible diligence, after the having and obtaining thereof, solliciting nevertheless, whether the Pope be to be easily spoken with, or not, the immediate Indication of the Truce, as is aforesaid, without which in vain it were for me, either with or without the Pope, to travel for labouring and conducing of the Peace. And so by this way should the Pope's Holiness, with his merit and sufficient justification, proceed for the Truce, as a fundament of Universal Peace, satisfy the King's desires, and avoid any doubt of the Emperor; forasmuch as his Holiness might alledg, That being so extreamly sick, that he was not able to know of the Cause himself, he could no less do of justice, than to commit it unto other, seeing that the same is of such importance

importance as suffereth no tract or delay. And finally, the King's Highness, God willing, by this means, should have an end of this Matter. One thing ye shall well note, which is this; Albeit this new Device was now for doubt of the Pope's long continuance in sickness, first excogitate; yet is it not meant, nor ye be limited to this Device, in case ye can obtain any other, nor ye be also commended, to prefer this before all the other Devices: but now that ye shall see and understand what this Device is, and knowing what thing is like or possible to be obtained there, without long putting over of your pursuits, expend, consider, and regard well with your self, what thing of this, or any other that may best serve to the brief and good expedition of the King's Cause. So alwayes that it be a thing sure, sufficient, and available to his Grace's Purpose, that may without any further tract be there had; and then by your Wisdom taking unto you the best Learned Counsel that ye can have there, leave you to the expedition of that which so may be most meet, as the times require and suffer, to the brief furnishing of the King's said Cause to this purpose, without tract or delay, and that ye may see is the thing, which as the matter stands, can speedily be obtained and sped, as is aforesaid. For whether the Decretal be better than this, or this better than that, or which soever be best, far it shall be from Wisdom to stick, and still to rest upon a thing that cannot be obtained; but since ye know the King's meaning, which is to have a way sufficient and good for the speedy finishing of this cause to his Grace's purpose, note ye now, and consider with your self, by advice of Learned Counsel, as is aforesaid, how ye may bring that to pass, and shall ye deserve as high thanks as can be possible. So alwayes that it be so well provided and looked upon, that in it be no such limitations or defaults, as shall compel us any more to write or send for reformation thereof: And coming to this Commission, tho' perchance ye can by no means or sticking have it in every point as the Copy, which I send you with the Annotations do purport; yet shall ye not therefore refuse it, but take it, or any other thing as can be had, after such form as may substantially serve, and as ye can by your wisdom and good solicitations obtain, for the speedy finishing of the King's Cause to his purpose, as is aforesaid, which is the scope whereunto we must tend at this time; and therefore ye be not limited or coerced within any such bounds as ye should thereby be compelled or driven, for lack of obtaining any thing or point mentioned in these or other your Instructions, or former Writings, to send hither again for further knowledg of the King's pleasure; but ye be put at liberty so to qualify, so to add, detract, immix, change, chuse or mend as ye shall think good; so alwayes that ye take the thing that best can be had, being such as may as effectually as ye can bring about, serve to the King's purpose, and to put indelayed end to it, according to his Grace's desire, without further tract, or sending thither, which is as much as here can be said or devised. And therefore at the reverence of Almighty God, bring us out of this perplexity, that this Vertuous Prince may have this thing sped to the purpose desired, which shall be the most joyous thing that this day in Earth may chance and succeed to my heart; and therefore I esteems beseech you to regard it accordingly: Howbeit if the Pope's Holiness refusing all your desires, shall make difficulty and delay therein, it is an evident sign and token,

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that his Holiness is neither favourable to the King's reasonable Petitions, nor indifferent, but should thereby show himself both partial, and expressly averſe unto his Grace; wherefore in that caſe finding in his Holineſſ ſuch unreaſonableneſſ, as it can in no wiſe be thought ye ſhall do, The King's pleaſure is, that ye proceed to the Proteſtations mentioned in the firſt Inſtructions given to you Mr. *Stevens*, for you and the reſidue of your Collegues; and that ye not only be plain and round with the Popes Holineſſ therein, if ye come to his Speech, but alſo ye ſlow and extend unto the Cardinals, and other that be your Friends, which may do any good with him, the great peril and danger imminent unto the Church and See Apoſtolick; thereby exhorting them, That they like vertuous Fathers have regard thereunto, and not to ſuffer the Pope's Holineſſ, if he would thus wilfully, without reaſon or diſcretion to precipitate himſelf and the ſaid See, which by this reſuſal is like to ſuffer ten times more detriment, than it could do for any miſcontentment that the Emperor could take with the contrary: for ye ſhall ſay, ſure they may be, and ſo I for my diſcharge declare, both to the Pope's Holineſſ and to them, If this Noble and Vertuous Prince, in this ſo great and ſo reaſonable a Cauſe, be thus extreameſly denied of the grace and lawful favour of the Church, the Pope's Holineſſ ſhall not fail for the ſame to loſe Him and his Realm, the *French* King and his Realm, with many other their Confederates; beſides thoſe that having particular Quarrels to the Pope, and ſo aforeſaid will not fail, with diſverſe other, as they daily ſeek occasions, and provoke the King's Highneſſ thereunto, which will do the ſemblable, being a thing of another ſort to be regarded, than the reſpect to the Emperor, for two Cities, which nevertheleſſ ſhall be had well enough, and the Emperor neither ſo evil contented, nor ſo much to be doubted herein, as is there ſuppoſed. This, with other words mentioned in your Inſtructions concerning like matter, ye ſhall declare unto his Holineſſ, and to the ſaid Cardinals, and others being your Friends, if it come to that point; whereby it is not to be doubted, but they perceiving the danger aforeſaid, ſhall be glad to exhort and induce his Holineſſ, for the well of himſelf and the Church, to condeſcend to the King's deſire; which is as much as can be here thought or deviſed, to be by you done in all Events and Chances: And therefore I pray you, eſt-ſoons, and moſt inſtantly require you, as afore, to handle this Matter with all effect poſſible. Coming to this new Commiſſion, when you ſhall have once attained ſuch things as ſhall be ſufficient for the Kings purpoſe as is aforeſaid; and that you have it in your hands and cuſtody, and not afore, leſt thereby ye might hinder the expedition thereof, ye ſhall by all wayes and means poſſible, labour and inſiſt, that the King's Highneſſ, as need ſhall be, may uſe and enjoy the benefit of the Decretal, being already in my Lord Cardinal *Campegius's* hands, whereunto his Highneſſ and I deſire you to put all your effectual labour for the attaining of the Pope's conſent thereunto accordingly.

Ye ſhall furthermore underſtand, That it is thought here, in caſe, as God forbid, the Pope ſhould die before ye ſhould have impetrated any thing that may ſerve to the abſolution of the King's Matter, That the Colledge of Cardinals have Authority, Power, and Jurisdiction, *ſede*

*vacante*, to inhibit, avoke, & *ex consequenti*, to pass and decide the Kings Matter, seeing that the same is of so high moment and importance concerning the surety of a Prince and his Realm, as more amply ye shall perceive in the Chapters, *ubi Periculum de Electione, ne Romani, de Jurjuratio, & capite primo de Schismaticis*; Wherefore the King's pleasure is, That ye Mr. *Stevens* shall diligently weigh and ponder the effect of the said Chapters, not only with your self, but also with such the King's Learned Counsel as ye and your Collegues have conducted there; and what Jurisdiction, *sede vacante*, the Colledge of Cardinals have, either by the Common Law, usage or prescription, which may far better be known there than here: And if ye find that the Cardinals have in this the King's Cause, and such other like Authority and Jurisdictions to inhibit, avoke and decern, then, *in casu mortis Pontificis, quod Deus avertit*, ye shall specially foresee and regard that for none Intercession or purchase made by the Emperor and his Adherents, they shall either inhibit or avoke: And also if before such Death, ye shall not have obtained such thing to the Kings desire and purpose, as these present Letters before do purport, his Grace's pleasure is, That ye shall pursue the effectual expedition of the same, at the hands of the said Colledge, *Sede vacante, ne res que nullam dilationem exposcit, tantopere usque ad Electionem novi Pontificis quoquam modo differatur*; using for this purpose all such Reason, Allegations, and Perswasions mentioned in those Letters, and your former Instructions, as ye shall see and perceive to serve to that effect; and so to endeavour and acquit your self, that such things may be attained there, as may abolve this the King's Matter, without any further tract or delay; whereby ye shall as afore highly deserve the King's and my special thanks, which shall be so acquitted, as ye shall have cause to think your pains and diligences therein in the best wise employed, trusting in God that howsoever the World shall come, ye shall by one means or other bring the King's Matter, which so highly toucheth his Honour and quiet of Mind, unto the desired end and perfection.

Finally; Ye shall understand that the *French King*, among other things, doth commit at this time to the Bishop of *Bayon*, and Mr. *John Joachim* to treat and conclude the Confederation heretofore spoken of, between his Holiness, and the King's Highness, the *French King*, the *Venetians*, and other Potentates of *Italy*, for a continual Army to be entertained to invade *Spain* in case it stand by the Emperor, that the Peace shall not take effect: Wherefore the King's pleasure is, That ye having conference with them at good length in that Matter, do also for your parts, sollicite, procure, and set forth the same; entring also on the King's behalf unto the Treaty, and conclusion thereof, after such manner as your former Instructions and Writings do purport. So as like as the *French King* is determined, that his Agents shall join and concur with you in the King's Pursuits and Causes; So ye must also concur with them in advancement of their Affairs, the successes whereof, and of all other your doings there, it shall be expedient ye more often notify hitherto than ye do, for many times in one whole month no knowledg is had from you, which is not meet in those so weighty Matters, specially considering that sometime by such as pass to *Lyon*, ye

might find the means to send your Letters, which should be greatly to the King's and my consolation, in hearing thereby from time to time, how the things succeed there; I pray you therefore to use more diligence therein, as the King's and my special trust is in you. And heartily fare you well. From my Palace besides *Westminster*, the sixth day of *April*.

The *French King* hath sent hither an Ambassiate, *Monsieur de Langes*, Brother to the said Bishop of *Bayon*, with certain clauses in his Instructions, concerning the said Treaty of Confederation, the Copy whereof ye shall receive herewith, for your better carrying on that Matter. Praying God to speed you well, and to give you grace to make a good and short end in your Matters. And est-soons fare ye well.

Your Loving Friend,

*T. Cardin. Eborac.*

XXIII. *Another Dispatch to the Ambassadors to the same purpose. A Duplicate.*

Cotton Libr.  
Vitel. B. 11.

Right well beloved Friends, I commend me unto you in my hearty manner, letting you wit, that by the hands of *Thadens* bearer hereof, the Kings Highness hath received your several Letters to the same, directed with the Pope's Pollicitation mentioned in the same, and seemably I have received your Coniunct and several Letters of the date of the 18. and 29. days of *March*; the 8, 19, 20, and 22. of *April*, to me directed, wherein ye at right good length have made mention of such Discourses, Conferences, Audiences and Communications as ye have had concerning your Charge, since the time of your former Advertisements made in that behalf, with all such Answers and Replications as have been made unto you by the Pope's Holiness, and other on his behalf concerning the same. In the Circumstances whereof ye have so diligently, discreetly, and substantially, acquitted your selves, as not only your firm and fervent desire, to do unto the King's Highness special and singular service in this his great and weighty Cause, but also your Wisdom, Learning, and perfect dexterities, heretofore well known, hath every one for his part thereby been largely of new shewed, comprobate and declared to the Kings good contentment, my rejoice and gladness, and to your great laud and praise. For the which his Grace giveth unto you right hearty thanks, and I also for my part do the semblable; assuring you, in few words, though the time and state of things hath not suffered that your desires might at this time be brought unto effect, yet the King's Grace well knoweth, perceiveth, and taketh, that more could not have been done, excogitated, or devised, than ye have largely endeavoured your self unto for conducting the King's purpose, which his Grace accepteth, as touching your merits and acquittal

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in no less good and thankful part, than if ye finding the disposition of things in more direct state, had consecute all your pursuits and desires: Nor ye shall doubt or think, that either the King's Highness or I have conceived, or thought any manner negligence in you for such things as were mentioned, in the last Letters sent unto you by *Alexander*, Messenger, but that albeit his Highness had cause, as the same wrote, to marvel of your long demor, and lack of expedition of one or other of the things committed to your charge; yet did his Highness right well persuade unto himself the default not to be in you, but in some other cause, whereof his Grace not knowing the same, might justly and meritoriously be brought unto admiration, and marvel: And therefore be ye all of good comfort, and think your perfect endeavours used, and services done, to be employed there, as it can right well, in every part regarded and considered.

In effect coming to the Specialities of the things now to be answered, The King's Highness having groundly noted and considered the whole continue and circumstances of all your said Letters and Advertisements, finderth and perceiveth evidently, that whatsoever Pursuits, and Instances, and Requeste have been, or shall be for this present time, made there by you on his Grace's behalf to the Pope's Holiness, for the furtherance of the said great and weighty Cause; and how much soever the necessity of Christendom for the good of Peace, the importance of the Matter, the justness of the thing it self, reason, duty, respect to good Merits, detecting of Fallities used, evident Arguments and Presumptions to the same, or other thing whatsoever it be, making for the King's purpose, do weigh; the Times be now such, as all that shall be done in any of the Premises there, is apparent by such privy Intelligence and promise as is between the Pope and the Emperor, to hang and depend upon the Emperor's Will, pleasure, and Arbitre, as whom the Pope's Holiness neither dare nor will in any part displease, offend, or discontent, nor do by himself any thing notable therein, which he shall think or suppose to be of moment, the said Emperor first inconsulted, or not consenting thereunto. And for that cause, since the Emperor not only is the Adversary of Universal Peace, Letter, and Impeacher thereof, but also, as hath appeared by sundry Letters heretofore, and now of new sent out of *Spain*, doth shew himself adverse, and enterponing himself as a Party against the King's said great Matter; It were in manner all one to prosecute the same at the Emperor's hands, as at the Popes, which so totally dependeth upon the Emperor; and as much Fruit might be hoped of the one as of the other, so as far discrepant it were from any wisdom in a thing so necessary, and which as ye know must needs be brought unto an end without any further delay, to consume and spend the time, where such expresse contrariety and in manner despair appeareth to do good therein, and where should be none other but continual craft, colour, abuses, refuses and delays, but rather to proceed unto the same in place, and after such form as may be a appearance of some good and brief effect to ensue. Wherefore to shew you in Counsel, and to be reserved unto your selves, The King's Highness finding this ingratitude in the Pope's Holiness, is minded for the time to dissemble the Matter, and taking as much as may be had and attained there to the benefit of his Cause, to proceed in the Decision of the same here, by virtue  
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of the Commission already granted unto me and my Lord Legate *Cam-*  
*pus.*

And for because that ye Mr. *Stevens* be largely ripened and acquainted in this Matter, and that both the King's Highness and I have right large experience of your entire zeal and mind to the studying and setting forth of such things concerning the Law, as may be to the furtherance hereof; considering also that for any great thing like to be done there herein, such Personages as be of good Authority, Wisdom, and Experience, tho' they be not learned in the Law, may with such Counsel as ye have retained there, right well serve to the accomplishment of such other things as shall occur, or be committed unto them on the King's behalf, tho' so many Ambassadors do not there remain and continue: His Grace therefore willing and minding to revoke you all by little and little, except you Sir *Gregory* being his Ambassadour there continually residing, willeth, That after such things perfected and done, as hereafter shall be mentioned, ye Mr. *Stevens*, and you Sir *Francis Brian*, shall take your leave of the Pope's Holiness, and with diligence return home. For if ne had been the absence of you Mr. *Stevens*, seeing that there is small appearance of any Fruit to be obtained there, the King's Highness wou'd have entred into Procces herebefore this *Whitsuntide*: But because his Grace would have you here present, as well for the forming of the said Procces, and for such things as he trusted that ye shall obtain and bring with you, as also for the better knowledge to be had in sundry Matters, wherein you may be the better ripened and informed by means of your being in that Court, and otherwise, his Highness will somewhat the longer defer the commencement of the said Procces, and respite the same, only for your coming; which his Grace therefore desireth you so much the more to accelerate, as ye know how necessary it is, that all diligence and expedition be used in that Matter. And so ye all to handle and endeavour your selves there, for the time of your demor, as ye may do the most benefit and advantage that may be to the speedy furtherance of the said Cause.

And forasmuch as at the dispatch of your said last Letters, ye had not opened unto the Pope's Holiness, the last and uttermost Device here conceived, and to you written in my Letters sent by the said *Alexander*, but that ye intended, as soon as ye might have time and access, to set forth the same; wherein it is to be trusted, since that thing could by no colour or respect to the Emperor be reasonably denied, ye have before this time done some good, and brought unto perfection; I therefore remitting you to such Instructions as ye received at that time, advertise you that the King's mind and pleasure is, ye do your best to attain the Ampliation of the said Commission, after such form as is to you, in the said last Letters and Instructions, prescribed; which if ye cannot in every thing bring to pass, at the least to obtain as much to the King's purpose, and the benefit of the Cause as ye can; wherein all good policy and dexterity is to be used, and the Pope's Holiness by all persuasions to be induced thereunto; shewing unto the same how ye have received Letters from the King's Highness and me, responsives to such as ye wrote of the Debates before rehearsed; whereby ye be advertised that the King's Highness, perceiving the Pope's strange demeanour in this his great and weighty Cause, with the little respect that his Holiness hath, either

to the importance thereof, or to do unto his Holiness at this his great necessity, gratuity and pleasure; not only cannot be a little sorry and heavy to see himself frustrate of the future hope and expectation that his Grace had, to have found the Pope's Holiness a most loving, fast, near and kind Father, and assured Friend, ready and glad to have done for his Grace, that which of his Power Ordinary or absolute, he might have done in this thing, which so near toucheth the King's Conscience, Health, Succession, Realm, and Subjects; But also marvelleth highly, That his Holiness, both in Matters of Peace, Truce, in this the King's Cause, and in all other, hath more respect to please and content him of whom he hath received most displeasures, and who studieth nothing more than the detriment of the See, than his Holiness hath either to do that which a good common Father, for the well of the Church, Himself, and all Christendom, is bounden, and oweth to do, or also that which every thing well pondered, it were both of Congruence, Right, Truth, Equity, Wisdom, and conveniency for to do. Thinking verily that his Highness deserved to be far otherwise entreated, and that not at his most need in things nearest touching his Grace, and where the same had his chief and principal confidence, thus to have his just and reasonable Petitions rejected, and totally to be converted, to the arbitre of his Enemy, which is not the way to win, acquire and conserve Friends to the Pope's Holiness and See Apostolick, nor that which a good and indifferent Vicar of Jesus Christ, and common Father unto all Princes, oweth and is bound to observe. Nevertheless ye shall say the King's Highness, who always hath shewed, and largely comprobate himself a most devout Son unto the See Apostolick, must and will take patience; and shall pray to God to put in the Pope's mind, a more direct and vertuous intent, so to proceed in his acts and doing, as he may be found a very Father, upright, indifferent, loving and kind; and not thus for a partial respect, fear, or other inordinate Affection, or cause, to degenerate from his best Children, showing himself unto them, as a Step-Father, nor the King's Highness ye shall say can persuade unto himself, that the Pope's Holiness is of that nature and disposition, that he will so totally fail his Grace in this Matter of so high importance, but that by one good mean or other, his Holiness will perfectly comprobate the intire love that always the same hath shewed to bear towards his Highness, wherein ye shall desire him now to declare by his Acts the uttermost of his intent and disposition; so as ye Mr. *Stevens* and Mr. *Brisan*, who be revoked home, do not return with void hands, or bring with you things of such meagerness, or little substance, as shall be to no purpose: And thus by these, or like words, seconding to the same effect, which as the time shall require, and as he shall have cause, ye by your Wisdoms can qualifie and devise. It is not to be doubted, but that the Pope's Holiness perceiving how the King's Highness taketh this Matter, and that two of you shall now return, will in expedition of the said Ampliation of the Commission, and other things requisite, strain himself to do unto the King's Highness as much gratuity and pleasure as may be; for the better attaining whereof, ye shall also shew, how heavy and sorry I with my Lord Legate *Campegius* be, to see this manner of proceeding, and the large promises which he and I so often have made unto the King's Highness, of the Pope's fast and assured mind, to do all that

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his Holiness, *etiam ex plenitudine potestatis*, might do, thus to be disappointed: most humbly beseeching his Holiness on my behalf, by his high Willdom to consider, what a Prince this is; the infinite and excellent graticudes which the same hath exhibited to the Pope's Person in particular, and to the See Apostolick in the general: the magnitude and importance of this Cause, with the Consequences that may follow, by the good or ill entreating of the King's Highness in the same; wherein ye shall say, I have so largely written, so plainly for my discharge declared the truth unto his Holiness, and so humbly, reverently, and devoutly, made intercession, that more can I not add or accumulate thereunto, but only pray unto God that the same may be perceived, understood, and taken, as the exigence of the Case, and the merits of this Noble Prince doth require; trusting always, and with fervent desire, from day to day, abiding to hear from his said Holiness some such thing as I shall now be able constantly to justify and defend, the great things which I and my said Lord Legate have said and attested on his Holiness behalf.

This, with all other such matter as may serve to the purpose, ye shall extend as well as ye can, and by that means get and attain as much to your purpose for the corroboration and surety of all things to be done here as is possible, leaving to speak any more, or also to take or admit any rescripts for exhibition of the Brief, advocacion of the Cause, or other of the former degrees, seeing that all which shall or can be done or attained there, shall hang meerly upon the Emperor's Will, Consent, and Arbitre: and therefore nothing is now or hereafter to be procured, that may tend to any Act to be done, in decision of the Cause or otherwise there, or which may bring the adverse Party to any advantage to be taken by the favour or partiality, that the same may have in that Court; but to convert and employ all your suit, to that thing which may be to the most convalidation and surety of the Process, and things to be done here, as well by attaining, as ample, large, and sufficient words, clauses and sentences as ye can get, for ampliation of the new Commission.

As for the defeating of any thing that may be procured to the impeachment of the Process thereof, and the corroboration of the things to be passed, and done, by virtue of the same. And amongst other things, whereas ye with these last Letters, sent the Pope's Pollicitation, for the non-inhibition or avoking of the Cause, the ratifying and confirming of the Sentence by us his Legates herein to be given, and other things mentioned in the same, ye shall understand, that the said Pollicitation is focouched and qualified, as the Pope's Holiness whensoever he will may refile; like-as by certain Lines and Annotations, which in the Margin of a Copy of the said Pollicitation I send you herewith, ye shall perceive more at large: And therefore after your other suits, for the ampliation of the new Commission, if any such may be attained, brought unto as good a purpose as ye can, ye shall by some good way find the mean to attain a new Pollicitation, with such, or as many of the words and additions newly devised as ye can get; which ye may do under this form and colour, that is to say, to shew unto the Pope's Holiness, by way of sorrow and dolance, how your Courier, to whom ye committed the conveyance of the said Pollicitation, so chanced, in



wet and water in the carriage thereof, as the Pacquet wherein it was, with such letters as were with the same, and amongst others the Rescripts of Pollicitation, were totally wet, defaced, and not legible; So as the Pacquet and Rescript was and is detained by him to whom ye direct your Letters, and not delivered amongst the other unto the King's hands; and unless his Holiness, of his goodness unto you, will grant you a Double of the said Pollicitation, ye see not but there shall be some notable blame imputed unto you for not better ordering thereof, to the conservation of it from such chance. And thus coming to a new Pollicitation, and saying, ye will devise it as near as ye can remember, according to the former, ye by your Wifdoms, and namely ye Mr. *Stevens*, may find the means to get as many of the new and other pregnant, fat, and available words as is possible, the same signed and sealed as the other is, to be written in Parchment; the Politick handling whereof, the King's Highness and I commit unto your good discretions; for therein, as ye Mr. *Stevens* know, resteth a great strength and corroboration of all that shall be done there, in decision of the King's said Cause; and as ye write, may be in manner as beneficial to the King's purpose, as the Commission Decretal.

And to the intent ye may the better know how to proceed in this Business, I advertise you that the King's Highness hath now received fresh Letters out of *Spain*, answering to those sent by *Curson* jointly with a Servant of the Queens, for exhibition of the Original Brief here, of whose expedition you Mr. *Stevens* were privy before your departure. The Letters were of sundry dates, the last whereof is the 21. of *April*, at which time the Emperor was at *Cesar Augusta*, upon his departure toward *Barcelona*. In effect, the Emperor minding by his departure thither, and other his Acts, to make a great demonstration of his coming into *Italy*, who isto nothing, as the King's Ambassadors write, more unmeet and unfurnished than to that voyage, not having any Gallies there but three, which lay on dry Land unrigged, as they have done a long time past, none Assembly of the States of that Land, none order, provision of Victual, towardness in conscription of Men of War, or appearance of such thing, but that his going to *Barcelona*, is chiefly under pretext to attain certain old Treasure there remaining, and to give the better reputation to his Affairs in *Italy*. Asto the matter of Peace and Truce, he seemeth not so alien from it, but that he would, under colour thereof, be glad to separate and dis-join other from the sincerity of confidence that is between them, working somewhat with the *French King*, which he himself confesseth to be but abuses. On the other side, he maketh overture of Peace or Truce to be had with the King's Highness apart; and in the mean time entertaineth the Pope's Holiness as one whom won from the residue of the Confederates, he thinketh himself most assured of: Howbeit in all this his Business, ye may constantly affirm, that his Compasses cannot prevail in any thing that may be exco-gitate to the separation of the King's Highness and the *French King*, who so intirely proceed together, that the Emperor coming or not coming into *Italy*, the said *French King* intendeth to prosecute him in the place where his Person shall be. To whom the King's Highness now sendeth the Duke of *Suffolk*, with the Treasurer of his honourable Household;

who, if the Pope will not really and actually intend to the maintaining of the Peace, coming to the convention of his Holiness, moved as the case shall require, shall be furnished of a substantial number of Men of War out of his Realm to the assistance of the said *French King*, if the Emperor happen to descend in *Italy*. So as his things there, be not like to be in such surety as might bring the Pope's Holiness to this extremity of fear and respect. And all the Premises touching this knowledg had our of *Spain*, and the *French King's* Interest with the King's Concurrency, as afore; It shall be well done ye declare to the Pope's Holiness, whereby peradventure the same shall be removed from some part of his said overmuch respect to that part.

As to sending of the Brief, the Emperor refusing to send it into *England*, sheweth some towardness of sending it to *Rome*, minding and intending to have the King's Matter decided there and not here; howbeit all be but vain Collusions: For as ye shall perceive by such things as be extracted out of the Letters of the King's Orators Resident in *Spain*, a Copy whereof I send you herewith, the more the said Breve cometh into light and knowledg, the more falsities be deprehended therein; and amongst other, one there is specially to be noted; making, if it be true, a clearer and manifest proof of the same falsity; which because if it were perceived by the adverse Party, or any of their Friends, Counsellors, or Adherents, it might soon by a semblable falsity be reformed, is above all other things to be kept secret, both from the Pope, and all other there, except to your selves: for in computation of the Year of our Lord is a diverse order observed in the Court of *Rome* in Bulls and Breves; That is to say, in the Bull beginning at the Incarnation of our Lord, in the Brief at the Nativity; so as the thing well searched, it is thought it shall be found, that the date presupposed to be of the Breve, which is 26. *Decemb. Anno Dom. 1503. Pontificatus Julii anno primo*, well conferred with the manner and usages of that Court: He that counterfeited the Breve, not knowing such diversity between the date of the Bull and Breves, and thinking to make both Dates of one day, dated the Breve at a day before Pope *Julii* was Pope; which ye shall more plainly perceive by the said Copy, and specially if under some good colour ye ripen your selves there, whether the year in the date of Breves change upon *Christmas* day, or upon *New-years* day, wherein the King's pleasure is, that ye ensearch and certifie here what ye shall know and perceive. And if ye shall by such inquiry find matter making to the purpose, as it is not doubted but ye shall do, then for the more sure justification and proof thereof before the Judges; It shall be expedient ye in writing make mention of such a doubt, finding the means that it may be answered and declared in the same Writing, by certain expert Persons of the Secretaries, and other Officers of that Court, with subscription of their Answer and Names; whereby it may appear here before us as Judges, as a thing true and approved: Howbeit, great dexterity is to be used for the secrecy thereof; for if such Exceptions might come to the Knowledg of the Adverse Party, they might, as the said Orators write, soon reform that default by detrahing one Letter, or Title, or forging a new Brief, alledging error in the Transumps, which might be the total disappointment of depre-

deprehension of the falsity in that chief and principal point. I pray you therefore to regard that matter substantially, and to order it by your good Wifdoms accordingly.

XXIV. *The two Legates Letter to the Pope, advising a  
Decretal Bull. A Duplicate.*

**P**Rioribus nostris ad Sanctitatem Vestram literis quid hic ageremus, quove in statu causa hæc esset exposuimus; postea quum, & res ipsa, & desiderium Regis admodum urgeret, ut ad Causæ ipsius merita agnoscentibusingeremur, quando in suspensio, non modo horum Regum voto, sed et hujus Regni firmandi ratio, diutius haberi potest, omni suasio, & genere horum animis prius adhibito, ut alterius voluntati alter cederet, eique morem gererent, cum nihil profecerimus, ad Judicii institutionem accedentes, de modo causam ipsam pertractandi, multa longioribus colloquiis inter nos commentati sumus; qua in re, dum quæ necessaria sunt adornantur, exhibitum est per Reginam exemplum Brevis Julii 2. eodem tempore quo & Bulla super hac materia, dati & scripti, sed attentiore cura & longe consideratiore mente confecti, quod, quia in substantialibus etiam ab ipsa Bulla diversum est, non modo Regium, sed nostrum quoque animum, mire suspensum habuit, usque adeo ut de ejus veritate plurimum suspicari libeat; nam præter insperatam in tanta opportunitate ejus apparitionem, incredibile videtur, ut eodem tempore idem author, eisdem partibus, in eadem Causa, diversa admodum ratione caverit, & permansuro Diplomati ejusque Decreto, ad perpetuam rei memoriam, proferendo, & plumbeo caractere excudendo dormitaverit, brevioribus vero literis molli cera communiendis exactissimi studii & sobriæ cogitationis speciem imprefferit: ne tamen Majestas hæc rem hanc damnatam priusquam exploratam habeat, quippe quæ magis in veritate quam in voto suo, Causæ hujus eventum susceptura videtur, ad ipsius Brevis exhibitionem instat, quod, quia honestum & rationi consonum videtur, à nobis etiam probatur, propterea omni studio curamus, ut Breve ipsum, quod in Hispaniis esse dicitur, & à quo exemplum hoc effigiatum aiunt proferatur; atque ut hoc expeditiore cura, & majore compendio assequamur, præter primam & summam illam de Causa cognoscendi potestatem, quam à Sanctitate vestra habemus, aliam quoque ad hunc specialiter articulum habendam putamus, per quam possimus etiam per censuras, omnes etiam Regia & Imperiali Authoritate fulgentes, monere & adigere ut dictum Breve nobis exhibeant, sine quo causa hæc nedum absolvi, sed nec commode tractari queat. Atque hoc primum est, quod Majestas hæc, in tanta animi fluctuatione qua nunc æstuat, à nobis curandum putat, quo impetrato, Judicii via insistentes ad Causæ cognitionem procedemus; quod si non proferatur, vel inutile & vitiatum, & fide sua facile rejiciendum, prolatum fuerit, nihil prohibebit, hoc sublato obice, quin ex officio nostro reliqua prosequamur: si vero exhibeatur, & veritate sua, vel adeo scite conficta fallacia, ita se tueatur ut acriori examine id inquiri debeat, patefacto jam patronorum cavillis & calumniis foro, quibus undis & judicii fluctibus non solum articulum hunc Brevis, sed universam Causam implicaturi simus, nullus

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Vatcl. B. 11.

non viderit; neque enim deerunt quæ suspectam ipsius Brevis fidem faciant, vel ex hoc maxime, quod cum maxime Regis & Regni hujus interfit, nihil prorsus de eo antehac auditum fuerit, nec ejus memoria aut ratio ulla extet in Scriptoriis Regiis, in quibus etiam minima quæque ad Regnum spectantia asservari solent: nam verisimile non est in Hispaniis majorem Anglicæ rei curam fuisse quam in ipsa Anglia, neque quempiam solerti & acuti adeo ingenio fuisse, qui hujuscemodi dissidium vigesimo quinto abhinc anno suboriturum, & hac sola ratione sublatum iri posse divinaverit, nulla ut diximus apud hunc Regem, & in hoc Regno talis rei memoria extante. Porro si ex Brevi ad Bullam, & ex Bulla ad Breve transitus fiat, atque illius jejunitatem & ariditatem insectemur, hujus prægnantia verba, & ad omnes fere exceptiones tollendas, superstitionis quodammodo vigilantiam conferamus, & quæ utrinque deduci poterunt in Rescriptis Apostolicis æquo animo audiamus, periclitaturi certe sumus, ne, quod minime cupimus, Sedis Apostolicæ Authoritatem patientia nostra in discrimen rapiamus, atque dum Regno, & Regi hinc suppetias ferre volumus, rem dignitatemque nostram multo minorem faciamus, cui tum posita etiam anima, favere & adesse semper cupimus & debemus. Propterea, Beatissime Pater, non solum pro Regis & Causæ huius commodo, sed pro dignitate quoque Ecclesiastica & Sanctitatis Vestræ Autoritate hic tuenda & conservanda, nullo pacto committendum ducimus, ut nobis spectantibus & audientibus, de Potestate Romani Pontificis, de literarum Apostolicarum sub plumbo & sub annulo scriptarum fide, & repugnantia, deque juris divini abrogatione disceptetur, maxime in Regum causa oppugnanda & defendenda, qui, ut sublimiore sunt fastigio collocati, ita iniquiori animo patiuntur Causæ suæ casum, cum qua & dignitatem & existimationem suam diminutam iri intelligunt, quæ si ignobilium etiam animos quosque exulcerare, ipsa rerum experientia docti cernimus, qualiter quæso putamus Regios & generosos affectura? Itaque quoniam hanc carybdim & hos scopulos evitasse semper tutum erit, propterea hujusmodi incommoda quodammodo prætervecti, ubi ad litis molestias & incertas fori fluctuationes causam deducendam perspicimus, suadere, rogare & summis precibus pari que reverentia contendere non desinemus, ut si exhibito Brevi pura veritas ita latitaverit, quod rectumne an falsum, vitiatum seu adulterinum fuerit judicare ac decernere minime valeamus, Sanctitas Vestra Causam hanc ad se avocet, non solum ut tanto discrimine, & perplexitate nos eximat, sed ut paterno affectu Causæ & Regi huic optimo subveniat & opem ferat, atque ex potestatis suæ plenitudine & summa prudentia finem huic rei opratum imponat, quæ non sine magno hujus Regni & Ecclesiasticæ dignitatis periculo diutius trahi potest. Speramus autem Serenissimū hunc Regem in hujusmodi avocandæ Causæ consilio facile quieturum, salebrosâ hæc litium itinera & labyrinthos evitaturum, modo in fide Sanctitatis Vestræ chirographo manus suæ testata, cognoverit, se diutius suspensio in hac re animo detinendum non fore, atque ab hujusmodi Matrimonio se tandem liberandum, in quo nec humano nec divino jure permanere se posse putat, ex causis Sanctitati Vestræ forsân notis, & per hos suos nuntios longioribus verbis explicandis. Quod si Sanctitas Vestra commodius existimaverit, Avocatione hujusmodi posthabita, per Decretalis unius concessionem huic causæ occurri & succurri posse, in hanc quoque rationem Regis animum paratum dabimus; & propterea concepto quodam

quodam Decretalis modulo, cum per hos ipsos Majestatis suae nuntios mittimus, ex quibus abunde intelliget, quodque non absque exemplo istiusmodi auxilia proponantur, & quam non temere nec absque ratione Majestas haec desiderio huic suo inhareat: interea vero, dum hac vel illa ratione huic rei occurritur & Breve ipsum perquiretur, posset utiq; Sanctitas Vestra iterum Reginae animum tentare, & ad Religionem emollire, curando (ut quod maxime apud eam gratia & Autoritate esse debeant) & literis, & precibus, & nuntiis, omniq; alia ratione, hac ipsa via, sibi, suisq; rebus omnibus atq; aliis optime consulat. Cujusmodi multa, pro salute Regni & publica cum dignitate, tum tranquillitate animo agimus, ut tandem optimo Regi praesidio simus, qui incredibili patientia & humanitate, nostram & Sanctitatis Vestrae opem expectat, sed tanta obsessus cura, sollicitudine & anxietate, ut nullus facile explicare possit, vix enim in hoc ipso, oculis & auribus nostris credimus; cuius usque adeo nos miseret, ut nihil ingrato magis animo audiamus quam ejus de hac re verba, querelas & cruciatum: jure, an injuria liceat nobis hoc, Beatissime Pater, cum Sanctitate Vestra tacere, ne praedictum nobis aut aliis faciamus, sed quem non excitet tot annorum Conscientiae Carnificina, quam ut transversum & modo in has & modo in illas partes agant Theologorum disputationes, & Patrum decreta, nullus non videt; qua in re enucleanda ita ambiguo laboratur sensu, ut jam non doctioris sed melioris hominis lumine & pietate egeamus, & propterea factum est ut cum ab utraq; parte stant assertores maximi, in illam magis Majestas sua inclinatur, quae ab offensionibus & periculis magis remota videtur. Quem praeterea non moveat dulcis illa insitaeque sobolis successio, in qua morientes & animam exhalaturi conquiescere, natura ipsa, videmur omnes? quem insuper non accendat, Regni atque imperii propagatio, & per solos liberos continuata quaedam fruitio? quem deniq; populorum fidei ac ejus curae commissorum tranquillitas & securitas, quae in designatis jam regibus & principibus nutritur & vivit, non sollicitet? ita ut tanti adeoque communis boni fundamenta nulla a se jacta, non doleat & suspiret, cum in extremis ejus diebus, extrema quoque tempora eis adventare sentiat, atq; secum omnia quodammodo in ruinam trahi? Majores habet, Beatissime Pater, Causa haec anfractus & difficultates, quam superficie tenus inspectantibus offerantur, in qua vel haepotissima sunt quod nec moram patitur, & in alteram partem non inclinatur quidem, sed omnino cogit, ni velimus ab ea praecipites & maxima cum privatae tum publicae rei jactura cadere; nam qui vel Reginae odio, vel speratae, nec dum forsitan notae, futurae conjugis illecebra & titillatione Regem agi putant, ii excordes plane & toto, quod aiunt, caelo errare videntur: ut enim credere dignum est, nullis ullius quamlibet duris moribus aut injocunda consuetudine, vel ulterioris sobolis spe desperata, Regium animum tanto periculo ad odium impelli posse; ita nec in hominis bene sani mente cadere debet, Regem hunc imbecillo adeo esse animo, ut sensuum suadela eam abrumpere cupiat consuetudinem, in qua adolescentiae suae florentes annos exegerit persancte adeo, ut in hac quoque fluctuatione, non sine reverentia & honore versetur. Inest, credite omnes, voluntati ejus non modo divinae legis timor, sed humani quoque juris ratio eximia, haecque non privata sed publica, ad quam cum ejus animum trahant, utriusque juris peritissimi, & Regni hujus sui proceres, & primates omnes, nihil tamen suo, aut suorum tantum arbitrio

arbitrio constitutum habere cupit, sed Apostolicæ Sedis iudicio; qua in te quanta sit pietate, maxime ostendit, quum non ex magorum carminibus, & circulatorum imposturis, aliivè malis artibus, sed Sanctissima Pontificis manu, tanto huic vulnere suo operam petat, de quo vel plura forte quam licuisset Sanctitati Vestræ subiecimus, quoniam hac ipsa ulcera manibus nostris contrectavimus, & quantum vitales spiritus exhalent cognovimus: proinde Sanctitas Vestra, pii patris & peritissimi medici more, dum virtus adhuc stat, dum solus non desperatur, dum ager ipse sese sustinet & legitima petit auxilia, Regem de se & Apostolica sede optime meritum in pietatis suæ sinu foveat, illudq; ei indulgeat quod nec disputationum immortalia dissidia, nec litium immensum chaos unquam dabit, nec sine maximo discrimine unquam tractabitur; atque illud etiam secum reputet, quam injuriam, & cum privatis tum publicis rebus incommodum sit, extremos juris apices consecrari, quamquam non expediat ex scripto jure semper judicari; cui, quia Pontifices & Principes miro omnium consensu, à Deo ipso præfecti, censentur Spiritus & animæ vice, merito in ambiguis, & ubi multa periclitatur hominum salus, arbitrio suo ejus duritiam moderari possunt & debent, in quo Sanctitas Vestra & Regem & Regnum hoc plane servaverit. Quod si alia ratione vel aliunde paranda sibi fuerint auxilia, veremur ne de Regno & Rege hoc actum sit, quicquid enim alia manu huic vulnere impositum fuerit, nihil minus faciet quam sanitatem, seditionibus enim & tumultibus omnia exponentur, atq; imprimis Ecclesiastica Dignitas & Apostolicæ Sedis Autoritas hinc deturbabitur; quod non erit difficile, aut ingratum quibusdam, qui Rege cum Sanctitate Vestra nunc conjunctissimo, impietatis suæ venenum perbelle dissimulant; Cujusmodi jacturam si dura hæc tempora nostra fecerunt, quod deinde sperandum sit, non videmus. Conservandus itaq; Rex est, ejusq; eximia in Apostolicam Sedem voluntas & fides, ne eo à nobis abalienato, non modo Angliæ Regem, sed Fidei quoq; Defensorem amittamus, cujus virtutes & Religionem tanto plausu orbi commendavimus. Brevitati studentes multa præterimus, & præsertim quid Regni proceres, Nobiles æque atque ignobiles dicant, qui fremunt & acerbissime indignantur, se tamdiu suspensos haberi, atq; ab aliorum nutu & voluntate expectare, quid de fortunis eorum omnibus & capitibus statuant, aut decernant: atq; hac potissimum via insistunt, qui nullam aut certe diminutam hic Romani Pontificis Autoritatem vellent, quorum pleriq; in his disceptationibus, quibus alter alteri, ut usu venire solet, re in ambiguo posita, adversatur, ea dicunt quæ non absq; horrore referri queant; nam inter cætera illud maxime in ore obvium habent, & prædicant, se nunquam satis demirari, aut ridere posse quorundam ignaviam, qui patienter audiunt, Pontificibus in Jure Divino figendo & refigendo licere, Pontifici Pontificis ceram aut plumbum conflare non permitti; nos, ut hos scopulos & has syrtes evitemus, nihil non agimus, & ne præceps, huc vel illuc, Rex hic ruat, curamus, quem in officio vix contineri posse confidimus, dum à Sanctitate Vestra his literis rescribatur: quibus si ut speramus & cupimus aliquid rescriptum fuerit, per quod & Regem & horum omnium animos quietiores reddere valeamus, accedet nobis quoq; vis aliqua cætera scilicet perficiendi: sin minus, omnia in deterius itura non ambigimus. Quæ ut celerius Majestas sua cognoscat, præsentibus hos nuntios suos per dispositos equos ad Sanctitatem Vestram

mittit,

mittit, ex quorum sermone plura quoque intelliget quam literæ ipse commode capere potuerunt. Ignoscat vero Sanctitas Vestra literarum nostrarum prolixitati, quæ tamen modum excedunt, rei tamen hujus difficultatem & periculum majori ex parte minime attingunt.

May 21. 1529. Richmond.

XXV. *Another Dispatch to Rome. An Original.*

**R**ight well beloved Friends, I commend me unto you in my most hearty manner, by the hands of *Alexander*, Messenger; I have in good diligence received your Letters of the 4<sup>th</sup> of this Month; and seemably the King's Highness hath received your other Letters, sent by the same Messenger unto his Grace: By tenour whereof it well appeareth that the King's Highness is now frustrate of the good hope and expectation that his Grace and seemably I were in of the Pope's determination, to have done for his Highness in this great and weighty Cause of Matrimony, as his Holiness by his Chamberlain promised; not only that which might be done of power ordinary, but also of absolute; and that ye be utterly in despair to consecute or attain any thing to the purpose there, to the benefit of the said Cause, with the strange demeanour that hath been used in calling you to make answer, why the supplications presented by the Emperor's Ambassador for advocacy of the Cause should not proceed; and how discreetly and substantially ye have answered and ordered your selves therein: Affirming finally, that as to that Matter, ye think it shall not serve to any purpose, but only to stop your suit in the obtaining of a new Commission, and desiring to be ascertained of the King's pleasure touching the Protestation mentioned in your Instructions, and how the same is meant and understood, with many other things comprised in your said Letters, right well and substantially couched and handled; for the which the Kings Highness giveth you hearty thanks, and I also thank you in most hearty manner for my part.

Ascertaining you, that by *Thadæus*, Courier, upon receipt of your former Letters sent by him, who I trust be arrived with you long before this time; I wrote unto you the King's mind and pleasure, as well to forbear any further pursuits of the Degrees committed unto your Charge, except only the expedition of a new Commission and Pollicitation mentioned in the same, as also that you Mr. *Stevens*, and Sir *Francis Brian*, should return home, like as my said Letters purported. And forasmuch as now it appeareth, that there is no hope for you to attain the said Commission and Pollicitation, the King's Highness supposing that ye the said Mr. *Stevens* and Sir *Francis* be on your way homeward; and perceiving that it should be necessary for his Grace to have there a substantial Counsellor of his, well learned in the Laws, as well to defend all such things as shall be procured or set forth by the *Casareans*, to the hindrance of the King's Cause, as to lett and impeach any Advocations, Inhibitions, or other thing that may be damageable thereunto, hath dispatched thither this Bearer and Mr. *Bennet*, who hath commandment



to shew unto you, and every of you, whereſoever he ſhall meet with or find you, his whole Inſtructions, by tenour whereof ye ſhall be advertiſed of the King's further mind and pleaſure in that behalf; wherefore this ſhall be only to ſignifie unto you, how his Highneſs will that ye now forbear any further purſuit, either for Commiſſion, Pollicitation, or Reſcript to be ſent to the Emperor for exhibition of the Brief, either here or at *Rome*, but that following in every part the tenor of the ſaid Inſtructions, ye Mr. *Stevens* and Sir *Francis Bryan* uſe all the diligence poſſible in your Voyage homeward, and the reſidue of you to intend to ſuch things as be mentioned in the ſaid Inſtructions; aſcertaining you, that whereas ye were in doubt what is meant by the Proteſtation ſpoken of in my former Letters and your Inſtructions, it was none other thing than in the ſame Inſtructions was plainly ſpecified and declared; That is to ſay, Failing of all your Requeſts and Purſuits touching the King's great Matter, to have ſhewed unto his Holineſs the danger that might enſue, by loſing the intire favour of this Prince, by mean of his ſo ſtrange and unkind dealing with his Grace; howbeit, conſidering in what ſtate the things now be, and how much the Pope's Holineſs ſeemeth to be inclined to the Emperors part; and yet as appeareth both by your Letters, and by ſuch other knowledg as the King hath, his Holineſs would gladly conſerve the King's Love and Favour, and is loth to do any thing to the prejudice of his Cauſe: It is no time to come to any rigorous or extream words with his Holineſs, but in gentle and modeſt manner to ſhew himſelf in ſuch words as be mentioned in my ſaid laſt Letters ſent by *Thadens*; and ſo without irritation of him, but with conſervation of his favour to entertain his Holineſs in the beſt manner that may be, without meddling in any other Proteſtation, but only to look what may be done touching ſuch Proteſtations apart, as is mentioned in the ſaid Inſtructions given to Mr. *Benet*, which with theſe Letters ſhall be a ſufficient information of you all what to do in the Cauſes to you committed, not doubting but in all other particular ſuits of Bulls, and other things committed unto you, ye Mr. *Stevens* and Sir *Francis Bryan*, have or will do your beſt to bring the ſame with you; the expedition whereof, if they be not ſped already, the King's Highneſs committeth to the Wiſdoms of ſuch of you as ſhall fortune to be in the Court of *Rome* at the receipt hereof; wherein, and in all other things, his Highneſs truſteth, and I do the ſemblable, that ye will order your ſelves with all effectual diligence, as the ſpecial confidence that is put in you doth appertain.

And ſo far as much as the greateſt thing that is to be looked unto is the importune Suit of the *Casareans*, not only to ſtop any further things to be granted to the King's Highneſs, but alſo to revoke the Commiſſion given to the Lord Legate *Campegius* and to me, which ſhould be a clear diſappointment and fruſtration of the King's Cauſe; ye ſhall therefore look ſubſtancially by all politic means to withſtand, that no ſuch thing be granted; aſſuring the Pope and all the Cardinals, and ſuch other as have reſpect to the well of the See Apoſtolick, that if he ſhould do ſuch an high injury to the King and his Realm, and an Act ſo contumelious to us his Legates, and ſo contrarious to his Faith and Promiſe, he ſhould thereby not fail ſo highly to irritate the King and all the Nobles of this Realm, that undoubtedly they ſhould decline from the obedience of  
the

the See Apostolick, and consequently all other Realms should do the ſemblable, forasmuch as they should find in the *Head* of the ſame, neither juſtneſs, uprightneſs, nor truth; and this ſhall be neceſſary, as the caſe ſhall require, well to be inculked and put in his head, to the intent his Holineſs by the ſame may be preſerved from granting, paſſing, or condeſcending to any ſuch thing.

After theſe Letters perfected hither, and read unto the King's Highneſs, albeit that mention is made in ſundry places heretofore, that as well ye Mr. *Stevens*, and Sir *Francis Brian*, if ye be not returned from the Court of *Rome*, as alſo the reſt of the King's Ambaſſadours, which at the arrival of Mr. Doctor *Bennet* ſhall fortune to be there, ſhall forbear to make any further means or perſuit for the New Commiſſion and Pollicitation, but clearly to uſe ſilence therein; yet nevertheleſs regarding, and more profoundly conſidering the effect of your Letters laſt ſent, it doth plainly appear, that tho' after the overture made to the Pope's Holineſs of the ſaid New Commiſſion, the Buſineſs chanced to be made by the Emperor's Ambaſſador, upon preferring a Supplication for advoca-tion of the Cauſe; which thing by your writing, Mr. *Stevens*, to *Caſiſake* was well avoided; yet was there none expreſs reſuſal made by the Pope's Holineſs to condeſcend unto the ſaid New Commiſſion, but order given that you ſhould conſult and confer with the Cardinal *Anconitane* and *Symonette* upon the ſame; which Conference, by mean of the ſaid Buſineſs, was deferred and diſappointed, without any final concluſion or reſolution taken thereupon. Wherefore inasmuch as yet there appeareth none utter deſpair of obtaining the ſaid New Commiſſion and Pollicitation, with ſome more fat, pregnant, and effectual Clauſes than the other hath; The King's pleaſure is, That notwithstanding any words before mentioned, both ye the ſaid Mr. *Stevens*, and Sir *Francis Brian*, if ye be not departed from the Court of *Rome*, do for the time of your demur there, which the King's pleaſure is ſhall not be long, but only for taking of your leave; and alſo the reſt of the King's ſaid Orators, after your departure, ſhall, as ye ſhall ſee the caſe require, endeavour your ſelves as much as may be, to obtain the ſaid New Commiſſion and Pollicitation, foreſeeing alwayes that you handle the matter after ſuch manner, aſt hereby the Pope be not the rather induced to hearken and incline to any perſuits of the Imperials for advoca-tion of the Cauſe, which were a total fruſtration of all the King's intent, but ſo to uſe your ſelves, as ye ſhall ſee to be to the benefit, and not to the hindrance thereof: Which done, the King's Grace doth refer the good handling of this thing to your wiſdoms and diſcretions, neither to leave the perſuit for the ſaid Commiſſion and Pollicitation, if it may without damage be followed; nor to follow it, if thereby you ſhall ſee apparent danger of any ſuch Advocacion, or advantage to enſue to the purpoſe of the *Im-perialists*, like as his Highneſs doubteth not, knowing now the King's mind and pleaſure, you will with wiſdom and dexterity, order your ſelves herein accordingly.

And furthermore, you ſhall in any wiſe diſſuade the Pope for ſending either by his Nuntio, to be ſent unto *Spain*, or otherwiſe, for the Original Brief: And if the Nuntio be already paſſed, having charge to ſpeak for ſending the ſame to the Court of *Rome*, then to find the means that a Commandment be by the Pope's Holineſs ſent after him, not to make any mention

thereof: Which done to you, the King's said Ambaffador fhall have a good colour to induce the Pope's Holinefs, faying, as of your felf, That you have well confidered your own purfuits for producing the Brief at Rome; and becaufe the Emperor might per-cafe think that the Pope were about to arect unto him the fallity of the faid Brief, therefore you can be contented that that matter be put off, and no mention to be made thereof by his Nuntio, or otherwife; whereunto it is not to be doubted but the Popes Holinefs will have fpecial regard, and facilly condefcend to your defires in that behalf.

Finally; It appeareth alfo by certain your Letters fent, as well to the King's Highnefs as to me, that the Pope's Holinefs is much defirous to ftudy and find a mean and way to fatisfy the King's Highnefs in this behalf: Amongft which one claufe in his Letters to me is this; *Tametfi cum jurisperitorum confilium quaſiverimus, ſed nihil reperimus, quod bonis oratoribus ſimul & juſtitie ac honori noſtro ſatisfaceret; ſed tamen agimus omnia & tentamus omnes modos Regie ſue Serenitati, ac circumſpectio- ni tue ſatisfaciendi.* (And it is added in the Margin, with *Wolfey's* hand;

*Mi Petre, referas tuis literis pervelim quid tibi & mihi Pontifex dixerit de modis excogitandis, & quomodo ſubridens dicebat, In nomine Patris, &c.)*

Wherefore ſince his Holinefs ſo plainly declared, that he ſeeketh the ways and means to ſatisfie the King's Highnefs, it ſhall be in any wiſe expedient, that you the ſaid Orators perceiving any towardnefs of Ad- vocation, lay this to the Pope's Holinefs, faying, That that is not the way to ſatisfy his Grace; and yet beſides that, by your Wiſdoms to find the means to underſtand and know of his Holinefs what be the ways and means, which his Holinefs hath ſtudied or can ſtudy to ſatisfie the King according to his writing in this behalf, whereof they ſhall ſay his Grace is glad, and is very defirous to know and under- ſtand the ſame; and as you ſhall perceive any towardnefs or untoward- nefs in the Pope in that behalf, ſo to ſet forth your purfuits to the beſt purpoſe accordingly. And thus heartily fare you well. From *Rich- mond*, the 21 day of *May*.

Your Loving Friend,

*T. Cardin. Eborac.*

May 31. Romæ 1529.

XXVI. A Letter of the Popes to the Cardinal.  
An Original.

*Dilecto Filio nostro Thomæ tituli Sanctæ Cecilie Presbytero Cardinali Eboracensi, nostro & sedis Apostolicæ Legato de latere.*

Clemens *manu propria.*

**D**ilecte Fili noster, salutem & Apostolicam benedictionem. Cum Angliæ Rex ac Circumspectio vestra, vetera vestra erga nos & Sedem Apostolicam merita novis officiis augeteris, optabamus occasionem, in qua & vos nostrum amorem cognoscere posseteris; sed molestissime tulimus eam primam esse oblatam, in qua circumscripti angustis terminis Justitiæ, non possemus progredi quantum vellemus, studio vobis gratificandi, multis ac rationabilibus Causis desiderium vestrum impredientibus, quod quidem Regiis Oratoribus istuc redeuntibus demonstrare conati sumus. Sed super his & publicis negotiis copiosius vobiscum loquetur Dilectus Filius noster Cardinalis Campegius. Datum Romæ die ultima Maii, 1529.

Cotton Libr.  
Vitel. B. 11.

J.

April 6. 1529.

XXVII. The King's Letter to his Ambassadors, to hinder an  
Avocation of the Suit. An Original.

By the King.

Henry Rex,

**T**Rusty and right well-beloved we greet you well. Since your departure from hence, we have received sundry your Letters to us directed, whereof the last beareth date at Rome, the 4<sup>th</sup> day of the last month; and have also seen such other as from time to time ye have sent to the most Reverend Father in God, our most entirely well-beloved Counsellor the Lord Legate, Cardinal, Arch-Bishop of York, Primate of England, and our Chancellour: By continue whereof, we have been advertised of the Successes, as well of your Journey thitherwards, as of such things as yet to that time had done in our Causes to you committed; for the which your diligent advertisement, and good acquittal, we give unto you condign thanks: ascertaining you, We do not a little marvel, that in your said last Letters you shew so much desperation of any great favour to be had at the Pope's hand in our said Causes; considering that neither ye then had spoken with his Holiness in the same, nor by

Cotton Libr.  
Vitel. B. 11.

such Conferences as ye had had with Mr. *Jacobo Salviati*, or other on his behalf, we can perceive but all good favour and towardness; tho' per-case the superiority of the Imperials, and the common fame, led you to think the contrary: Howbeit as you know no credence is to be given unto such common report, nor we trust the same shal' prove more true, than hath done the Opinion that was of the Lord Legate *Camporius* now here Resident, whom we find and certainly know to be of a far other sort in his love and inclination towards us, than was spoken, not having such affection towards the Emperor, as in him was suspected. And to be plain with you, if ever he had been of other mind, we have said somewhat to him after such manner as might soon change that intention. So that little faith is to be given to the outward Sayings and Opinions of such People as measure every thing at their pleasure; which we doubt not but ye right wisely do consider, and that ye have before this time, by your diligent sollicitation made to speak with the Pope's Holiness for declaration of your Charge, proved the contrary. Whereof we shall be glad and joyous to hear; willing and desiring you therefore, according to the great and special confidence that we have in you, to pretermitt no time in the diligent handling and execution of your said Charge, but by one good way or other to find the mean, if you have not already done it, to declare the same unto the Pope, wherein the good advice and address of the Bishop of *Verone* shall, We trust, do you great furtherance; and by whose means, if ye for the Pope's extreme debility or sickness might in no wise be often admitted unto his presence, ye may signify unto him at great length, our whole Mind, Desire, and Intent, after such form as your Instructions and Letters given and sent unto you in that behalf do purport: For sure ye may be, it shall highly confer unto the benefit of our Causes, that ye have there present one so fast and assured Friend unto us, as we trust the Bishop of *Verone* is, who shall be able right largely to countervail, and meet with the malicious practices of the Arch-Bishop of *Capua*, who is thought to be one of the chief Authors and contrivers of the Falsities, Crafts, and Abuses, set forth to the hindrance of our said Causes; which no Man shall more politickly and facilely deprehend, than the said Bishop of *Verone* may do: And therefore he is by you, with all good means and ways possible, to be entertained; as we doubt not but you will have special eye and regard to the making, winning, and conservation of as many Friends to our purpose as ye can possibly obtain; so handling your self, as now may appear your dexterity and perfect endeavour to conduce, with your diligent labour and policy, our Matters to the speedy, indelayed, and desired end and effect, which ye may be sure we shall not put in oblivion, but will have the same in remembrance accordingly. Marvelling nevertheless, that though ye Mr. *Stevens* could not bring hitherto our great Causes to perfection, ye had not in the mean season advertised us what is done touching such Bulls as were to be sped for our other particular Matters, whereof no mention is made in your said Letters; willing and desiring you therefore, by your next Letters, to advertise us in what state and train the same be; knowing right well that ye being not only by the former Letters and Writings, but also by such as be sent unto you at this time, sufficiently and amply instructed of our Mind and Pleasure, will now

fo acquit your felf, as fhall correspond to the perfect expectation, and firm opinion that we have of you, which we fhall not fail to have in our tender confideration to your well, as is aforefaid. Ye fhall alfo, in your Conferences with the faid Bishop of *Verone*, understand and know of him, by what wayes and means ye may beft further his advancement to the Cardinality; exhorting him, for the manifold good effects that thereof may enſue, to conform himſelf to the acceptation thereof, if it may be obtained; for doubtleſs his Vertue, Wiſdom, Experience, Fidelity, and other great and commendable merits well conſidered, we think no Man more meet at this time to be preferred thereunto than him: And therefore our expreſs Mind and Pleaſure is, that ye do it by all the wayes and means to you poſſible. And finally we will that ye ſhow unto him how effectually we have written unto you in that behalf, to the intent, being advanced thereunto, he may give us the better thanks, and in every way bear to us the more perfect affection. And by your next Letters, We will that ye advertiſe us what Advocates ye have on our part, with their Names and Qualities; finding the means alſo, if it be poſſible, to retain ſome notable and excellent Divine, a Frier, or other that may, can, or will firmly ſtick to our Cauſes, in leaning to that, *Quod Pontifex ex Jure Divino non poteſt diſpenſare, &c.* and of all the Succesſes to advertiſe us, as our ſpecial truſt is in you. Given under our Signet, at our Mannor of *Greenwich*, the 6th of this *April*.

XXVIII. The King's Letter to his Ambaſſadours, about his appearance before the Legates. An Original.

June 23. 1529.

To our truſty and right well-beloved Counſellers, Mr. William Bennet, Doctour of both Laws; Sir Gregory de Caſſalis, Knight; and Mr. Peter Vannes our Secretary for the Latin Tongue, our Ambaſſadours, reſident in the Court of Rome, and to every of them.

By the KING.

Henry R.

**T**Ruſty and right well-beloved, we greet you well. By former Letters and Writings ſent to you Sir Gregory and Mr. Peter, with other of your Collegues then being at Rome, and by ſuch conference as was had with you Mr. Bennet before your departure, you were advertiſed in what ſtate then ſtood our Cauſe and Matter of Matrimony, and how it was intended that the Proceſs of the ſame ſhould with diligence be commenced before the Pope's Legates here, being authorized for that purpoſe. Since that time, enſuing the deliberation taken in that behalf, the ſaid Legates, all due Ceremonies firſt obſerved, have directed

Cotton Libr.  
Vitel. B. 11

Citations

Citations both to us and to the Queen, for our and for her appearing before them the 18th. of this Month; which appearance was duly on either Party kept, performed, and all requisite Solemnities accomplished: At which time the Queen trusting more in the Power of the Imperialists, than in any justness of her Cause, and thinking of likelihood, by frustratory allegations and delays, to tract and put over the matter to her advantage, did protest at the said day, putting in Libels, Recusatories of the Judges; and also made a provocation, alledging the Cause to be avoked by the Pope's Holiness, & *Litis pendentiam coram eodem*; desiring to be admitted for probation thereof, and to have a term competent for the same: Whereupon day was given by the Judges till the 21. of the same month, for declaration of their minds and intentions thereunto; The Queen in Person, and we by our Proctor enjoined to appear the same day, to hear what the said Judges should determine in and upon the same. At which time both we and the Queen appeared in Person; and notwithstanding that the said Judges amply and sufficiently declared, as well the sincerity of their minds directly, justly to proceed without favour, dread, affection, or partiality; as also that no such Recusation, Appellation, or term for proving of *Litis pendentiam*, could or might be by them admitted: yet she nevertheless persisting in her former wilfulness, and in her Appeal, which also by the said Judges was likewise refused: And they minding to proceed further in the Cause, the Queen would no longer make her abode to hear what the said Judges would fully discern, but incontinently departed out of the Court; wherefore she was thrice preconnifate, and called est-soons to return and appear; which she refusing to do, was denounced by the Judges *Contumax*, and a Citation decerned for her appearance on *Friday* next, to make answer to such Articles and Positions as should be objected unto her: So as now it is not to be doubted, but that she will use all the ways and means to her possible, to impetrate and attain such things as well by her own pursuit, as by her Friends, as may be to the impeachment of the rightful Process of this Cause, either by Advocation, Inhibition or otherwise: Wherefore seeing now in what state this our Matter standeth and dependeth, necessary and requisite for the great Consequences hanging upon the same, not only for the exoneration of our Conscience, but also for the surety of our Succession, and the well of this our Realm and People, to be with all celerity perfected and observed; It was thought convenient to advertise you of the Premisses, to the intent ye being well and sufficiently instructed in all things concerning the same, shall by your wisdoms and diligences have special regard that nothing pass or be granted there by the Pope's Holiness, which may either give delay or disappointment to the direct and speedy process to be used in this Cause, neither by advocation of the Cause, Inhibition, or otherwise; but that if any such thing shall, by the *Casareans*, or by her Agents, or other, be attempted, or desired, the like Men of Wisdom, good Zeal, Learning, and Experience, diligently procure the stopping thereof, as well upon such Reasons and Considerations as before have been signified unto you, as by inferring the high and extream dishonour, and intolerable prejudice that the Pope's Holiness thereof should do to his said Legates; and also the contrariety both of his Bull and Commission, and also of his Promise and Pollicitation passed upon the same;



fame; beside the notable and excellent displeasure thereby to be done by his Holiness to us, and our Realm, clear contrary to our merits and deserts; extending also the other dangers mentioned in the said former Writings, apparent to ensue thereby to his Holiness, and the See Apostolick, with the manifold, and in manner, infinite inconveniencies like to follow of the same to all Christendom, and all other such reasons, introductions and persuasions ye can make and devise for that purpose: putting him also in remembrance of the great Commodity coming unto his Holiness herein, by reason that this Cause being here decided, the Pope not only is delivered from the pains that he should in this time of Disease and Sicknes, to the extrem perill of his Life sustain with the same, seeing that it is of such moment and importance, as suffereth no tract or delay; but also his Holiness shall by such decision here eschew and avoid all displeasure that he should not fail to have, if it were or should be passed elsewhere: which matter is no little wisdom well to foresee and consider, and not only to forbear to do or pass any thing derogatory or prejudicial to his said Commission, but also by all means possible to corroborate and fortify the same, and all such Acts judicial as shall pass by his said Legates by virtue thereof. Like-as we doubt not but that the Pope's Holiness, of his Uprightnes, Vertue, and perfect Wisdom will do; and rather like a most loving Father and Friend, tender and favour our good, just and reasonable Causes and Desires, putting thereunto all the furtherance he may do, than to do or consent to be done any thing hurtful, prejudicial, dammageable, or displeasent unto us, or this our said Cause. And finally; If need shall be, we will ye also infer, as the case shall require, how inconvenient it were this our Matter should be decided in the Court of *Rome*; which now dependeth totally in the Emperor's Arbitre, having such puissance near thereunto, that, as hath been written by the Pope's own Letters, their State and Life there is all in the Emperor's hands, whose Armies may furnish or relieve them at their pleasure. And semblably ye shall not forget the prerogative of our Crown and Jurisdiction Royal, by the ancient Laws of our Realm, which admitteth nothing to be done by the Pope to the prejudice thereof, and also what danger they should incur that would presume to bring or present any such thing unto the same, as in our last Letters sent by *Alexander* was touched at good length. Wherein since ye be already so well and amply instructed, knowing also how much the Matter imports and toucheth us, and what profit and agreeable service ye may do unto us herein, with the high thanks that ye may deserve for the same; We shall not be more prolix, but refer the substantial, perfect, and assured handling hereof to your circumspections, fidelities, and diligences, not doubting but that ye will now above all other things, look vigilantly hereunto, and so acquit your selves in the same, as it may well appear that your Acts shall be correspondent to our firm trust and expectation, and no less tender this thing than ye know it to be imprinted in the bottom of our Heart, nor than as ye know both the importance and high moment, and also the very necessity of the Matter doth require. In which doing, beside the laud and praise that ye shall consecute thereby of all good Men, we shall so have your acquitalls in our remembrance, as ye shall have cause

to think your travels, pains, and studies herein, in the best wise collocate and employed. Given under our Signet, at our Palace of *Bridewel*, the 23<sup>d</sup> day of *June*.

Rome 9. July 1529.

XXIX. *Doctor Bennet's Letter to the Cardinal, shewing how little they might expect from the Pope. An Original.*

Cotton Libr.  
Fvell.B.11.

PLEASE it your Grace to understand, that the 6<sup>th</sup> day of this month the Pope's Holiness sent for us: Albeit we had made great sute for audience before to his Holiness, soon after that we had understanding that his Holiness was recovered of this his last Sickness, into the which he fell the second day, after I had my first audience of his Holiness, which was the 21. day of the last month: And after our long communication and reasoning in the King's Highness Cause, which, at length, we have written to your Grace in our common Letter, for a confirmation of many inconveniences and dangers which we perswaded to his Holiness, to follow both to himself and to the See Apostolick, in case his Holiness should avoke the cause; I thought much convenient at that same time to deliver the King's familiar, and likewise your Grace's Letter, and so to shew your Grace's Credence to his Holiness. After the foresaid Letters delivered, and by his Holiness read, his Holiness shewed me, that he perceived by your Grace's Letters, that I had certain Credence to shew unto him of great moment and importance, concerning him and the See Apostolick. I shewed to his Holiness your Grace's Faith and observance, his Holiness doth best know; most humbly besought his Holiness to believe these undoubtedly to follow, That if his Holiness should, at the labours of the *Casareans*, avoke the Cause, he should not alonly offend the King's Highness, which hitherto hath been a stay, a help, and a defence of the See Apostolick; but also by reason of this injury, without remedy, shall alienate his Majesty and Realms, with others, from the devotion and obedience of the See Apostolick. This I shewed his Holiness, that your Grace doth evidently perceive to follow, in case his Holiness should incline to the *Casareans* desire on this behalf: Yea further, I said, that your Grace most clearly perceiveth also by that Act, the Church of *England* utterly to be destroyed, and likewise your Person; and that these your Grace, with weeping tears, most lamentably committed unto me to shew to his Holiness. Furthermore I shewed to his Holiness, that your Grace, howsoever you should proceed in this Cause, did intend to proceed so sincerely, indifferently, and justly, that you would rather suffer to be jointed, Joint by Joint, than either for affection or fear, do any act either against your Conscience or Justice. Furthermore I said, that seeing his Holiness may be so well assured, that your Grace will do nothing but according to Justice in this Cause, he may the more boldly deny Avocations to the *Casareans*, seeing that the Queen and the Emperor can desire but Justice, which they may have at your Grace's hand, and my Lord *Campegius*, as well there

as

as here; and by this means his Holiness should deliver himself from great pains and inquietness of mind, which he should sustain in case the cause should be known here, where he should have the King's Highness on one part, and the Emperor on the other side, daily calling upon his Holiness. To this his Holiness most heavily, and with tears, answered and said, That now he saw the destruction of Christendom, and lamented that his fortune was such to live to this day, and not to be able to remedy it, (saying these words) For God is my Judge, I would do as gladly for the King, as I would for my self; and to that I knowledg my self most bounden, but in this case I cannot satisfie his desire, but that I should do manifestly against Justice to the charge of my Conscience, to my rebuke, and to the dishonour of the See Apostolick; affirming, that his Counsel shews him, that seeing the *Cæsareans* have a Mandate or Proxie of the Queen, to ask the Avocations in her Name, he cannot of Justice deny it, and the whole Signature be in that same opinion; so that though he would most gladly do that thing that might be to the King's pleasure, yet he cannot do it, seeing that Signature would be against him whensoever the Supplication should be up there: And so being late, we took our leave of his Holiness, and departed, seeing that we could obtain nothing of the Pope for stopping the Avocation, we consulted and devised for the deferring of it, till such time as your Grace might make an end in the Cause there. And so concluded upon a new Device, which at length we have written in our common Letter, wherein I promise your Grace, Mr. *Gregory* has used great diligence, and taken great labours at this time, we can do no more for our lives: And if your Grace saw the importune labour of the Ambassadors of the Emperor's and *Ferdinandoes*, you would marvel, I promise your Grace they never cease; wherefore in staying hitherto, as we have done, it is marvel, as God knoweth, whom I pray to preserve your grace in health and prosperity *ad multos annos*. I beseech your Grace most humbly to commend me to the King's Highness; and likewise I beseech your Grace to pardon my ill writing. At *Rome* the 9<sup>th</sup> day of *July*.

Your daily Beadman

and Servant,

*W. Benet.*

XXX. *A Letter of the Pope's to the Cardinal concerning the Avocation. An Original.*

19. *Julii*, 1529.

**D**ilecte Fili noster, salutem & Apostolicam Benedictionem. Difficile est nobis explicare literis, qua nostra molestia seu potius dolore fuerimus coacti, ad Avocationem Cause istic commissæ concedendam; nam etsi res ita fuit iusta ut tanto tempore differri non debuerit, tamen

*Cotton Libr.  
Vatell. B. 11.*

nos qui isti Serenissimo Regi pro ejus singularibus erga nos & Apostolicam sedem meritis placere in omnibus cupimus, sicut consuevimus, ægre nunc adducti sumus, ut quamquam justitia cogente, quicquid contra ejus voluntatem concederemus. Nec vero minus, Fili, doluimus tua causa, cui rem hanc tanta cura esse perspeximus quantum tua erga dictum Regem fides & amor postulat; sed tamen quod datur justitiæ minus esse molestum debet, cum præsertim id fuerit tam dilatatum à nobis, omniaque antea pertentata ne ad hoc discenderemus. Itaque optamus in hoc adhiberi à te illam tuam singularem prudentiam & æquitatem, persuadereque te tibi id quod est, nos qui semper vobis placere quantum nobis licuit studuimus, id quod vestro maximo merito fecimus, & semper facturi sumus, nunc non nisi invitos & justitia coactos quod fecimus fecisse: Teque omni studio & amore hortamur, ut dictum Regem in solita erga nos benevolentia retinere velis, eique persuadere, nihil ex hoc apud nos de benevolentia erga se veteri imminutum unquam fore, quod recipimus a Circumspectione tua longe gratissimum. Quemadmodum plenius dilectus Filius noster Cardinalis *Campegius* hæc circumspectioni tuæ explicabit. Dat. Romæ apud Sanctum Petrum sub annulo Piscatoris die 19. Julii 1529. Pont. nostri anno sexto.

Blosius.

Act 26. Anno Regni 21. Henr. 8.

XXXI. *An Act for the releasing unto the King his Highness of such Sums of Money as was to be required of him, by any his Subjects, for any Manner of Loan, by his Letters Missives, or other ways or manner whatsoever.*

**I**tem quedam alia billa formam cujusdam actus in se continens, exhibita est præfato Domino Regi in Parlamento prædicto, cujus quidem bille tenor sequitur in hæc verba. The King's humble, faithful, and loving subjects the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, considering and calling to their remembrances, the inestimable Costs, Charges, and Expences, which the King's Highness necessarily hath been compelled to support and sustain, since his assumption to his Crown, Estate, and Dignity Royal; as well first for the extinction of a right dangerous and damnable Schism sprung and risen in the Church; which by the providence of the Almighty God, and the high prudence, and provision, and assistance of the King's Highness, was, to the great honour, laud, and glory of his Majesty, repressed; the Enemies then being of the Church reformed, returned, and restored to the unity of the same, and peace over all componed and concluded, as also for the modifying of the insatiable and inordinate ambition of those which do aspire unto the Monarchy of Christendom, did put universal trouble, divisions in the same, intending, if they might, not only to have subdued this Realm, but also all the rest unto their Power and Subjection.

Subjection: For the resistance whereof, the Kings Highness was compelled, after the Universal Peace, by the great study, labour, and travel of his Grace conduced, and the same by some of the Contrahents newly violate and infringed; in shewing the form of the Treatise thereupon made again, to take Armour. And over and besides the notable and excessive treasure and substance which his Highness in his first Wars had employed for the defence of the Church, the Faith Catholick, and this his Realm, and of the People and Subjects of the same, was est-foons brought of necessity to new, excellent, and marvellous Charges, both for the supportation of sundry Armies by Sea and by Land; and also for divers and manifold Contributions outward, to serve, keep, and contain his own Subjects at home in rest and repose; which hath been so politickly handled and conduced, that when the most part of all religious Christians have been infested with cruel Wars, Discords, Divisions, and Dissentions, the great Heads and Princes of the World brought unto Captivity; Cities, Towns, and Places, by force and sedition, taken, spoiled, burnt, and sacked; Men, Women, and Children found in the same slain and destroyed; Virgins, Wives, Widows, and Religious Women, ravished and defloured; Holy Churches and Temples polluted, and turned unto prophane use; the Reliques of the Holy Saints irreverently treated; Hunger, Dearth, and Famine, by mean thereof in the said outward Regions, insuing and generally over all, was depopulation, destruction and confusion; the King's said Subjects in all this time, were by the high providence and politick means of his Grace nevertheless preserved, defended, and maintained, from all these inconveniences and dangers; and such provisions taken, by one way or other, so as reasonable commodity was alwayes given unto them to exercise their Traffiques of Merchandise, and other their Crafts, Mysteries, and Occupations for their living; which could not possibly have been brought about, unless then the King's Highness, with continual studies, travels, and pains, and with his infinite Charges and Expences, had converted the peril and danger of the Enterprises and Exploits, set forth for the reduction of the Enemies unto Peace, from his own Subjects unto Strangers: Whereof finally such Fruit and Effect is ensued, as by the King's policy, puissance, and means, general and universal Peace is established amongst all Christian Princes; and this Realm now, thanked be God, constitute in free, better, and more assured and profitable Amity with all outward Parties, than hath been at any time whereof is memory or remembrance. Considering furthermore, That his Highness, in and about the Premisses, hath been fain to employ, not only such sums of Mony as hath risen and grown by any manner of contribution made unto his Grace by his said loving Subjects, but also over and above the same, sundry other notable and excellent Sums of his own Treasure, and yearly Revenues, which else his Grace might have kept and reserved to his own use; amongst which manifold great Sums so employed, his Highness also, as is notoriously known, and as doth evidently appear by the accompts of the same, hath to that use and none other, converted all such Mony, as by any his Subjects and People, Spiritual and Temporal, hath been advanced unto his Grace by way of Prest and Loan, either particularly, or by any Taxation made of the same, being a thing so well collocate and bestowed, seeing the said high

and greit Fruits and effects thereof ensued, to the honour, surety, well, perfect commodity, and perpetual tranquillity of this said Realm, as nothing could better nor more to the comfort of his said Subjects be desired, studied, or imagined; Of one mind, consent and assent, and by Authority of this present Parliament, do for themselves, and all the whole body of the Realm whom they do represent, freely, liberally, and absolutely, give and grant unto the King's Highness, by Authority of this present Parliament, all and every Sum and Sums of Money, which to them, and every of them, is, ought, or might be due, by reason of any Mony, or any other thing, to his Grace at any time heretofore advanced, or payed, by way of Prest or Loan, either upon any Letter or Letters under the King's Privy Seal, general or particular, Letter, Mifive, Promise, Bond, or Obligation of payment, or by any Taxation, or other assessing, by vertue of any Commission or Commissions, or by any other mean or means whatsoever it be heretofore passed for that purpose, and utterly, frankly, liberally, and most willingly and benevolently, for them, their Heirs, Executors, and Successors, do remit, release, and quit claim, unto his Highness, his Heirs and Successors for ever, all and every the same Sums of Mony, and every parcel thereof, and all and singular Suits, Petitions, and demands, which they, or any of them, their Heirs, Successors, or Executors, or the Heirs, Executors, or successors of any of them, have, had, or may have for the same, or any parcel thereof; most humbly and lovingly, beseeching his Highness, for the more clear discharge for the same, that it may be ordained and enacted by the King, our said Sovereign Lord, the Lords Spiritual and Temporal, and the Commons of this present Parliament assembled, and by Authority of the same, that all Promises, Bonds, Writings, Obligatory Letters, under the King's Privy Seal, Signet, Sign Manual, or Great Seal passed, and other Bonds or Promises, whatsoever they be, had, or made, to any Person or Persons, Spiritual or Temporal, Shire, City, Burrough, Waxentale, Tranship, Hamlet, Village, Monastery, Church, Cathedral, or Collegiat, or to any Guild, Fraternity, or Body Corporate, Fellowship, or Company, or other whatsoever, having capacity to take any Bond, especially and generally, jointly or severally, touching or concerning the same Prest or Loan, or every of them, or the repayment of any Sum or Sums of Mony for the same, be from henceforth void and of none effect. *Cui quidem billa probe & ad plenum intellecta per dictum Dominum Regem ex assensu & Autoritate Parliamenti predicti taliter est responsum. Le Roy remercie les Seigneurs & ses communes de leur bonne coeurs en faisant cest graunt, & icelle se Majeste accepte & tout le contenu, & cest escripture a graunt & aprove avecques tous les articles en ceste escripture specifies.*

XXXII. *A Letter from Gardiner and Fox, about their Proceedings at Cambridg. An Original.*

Feb. 1530. *from Cambridg by Stephen Gardiner.*

*To the King's Highness.*

**P**leaseth it your Highness to be advertised, That arriving here at *Cambridg* upon *Saturday* last past at noon, that same night, and *Sunday* in the Morning, we devised with the Vice-chancellour, and such other as favoureth your Grace's Cause, how and in what sort to compass and attain your Grace's Purpose and Intent; wherein we assure your Grace, we found much towardness, good will, and diligence, in the Vice-Chancellour and Dr. *Edmunds*, being as studious to serve your Grace as we could wish or desire: Nevertheless there was not so much care, labour, study, and diligence imployed on our Party, by them, our self, and other, for attaining your Grace's Purpose, but there was as much done by others for the lett and empeachment of the same; and as we assembled, they assembled, as we made Friends they made Friends, to lett that nothing should pass as in the Universities Name; wherein the first day they were Superiors, for they had put in the ears of them, by whose Voices such things do pass, *multas fabulas*, too tedious to write unto your Grace. Upon *Sunday* at afternoon were assembled, after the manner of the University, all the Doctors, Bachelors of Divinity, and Masters of Art, being in number almost two hundred: In that Congregation we delivered your Grace's Letters, which were read openly by the Vice-Chancellor. And for answer to be made unto them, first the Vice-Chancellor calling apart the Doctors, asked their Advice and Opinion; whereunto they answered severally, as their Affections led them, *& res erat in multa confusione*. Tandem they were content Answer should be made to the Questions by indifferent Men: But then they came to Exceptions against the Abbot of *St. Benets*, who seemed to come for that purpose; and likewise against Dr. *Reppes*, and Dr. *Grome*; and also generally against all such as had allowed Dr. *Cranmer's* Book, inasmuch as they had already declared their Opinion. We said thereunto, That by that reason they might except against all; for it was lightly, that in a Question so notable as this is, every Man Learned hath said to his Friend as he thinketh in it for the time; but we ought not to judge of any Man, that he setteth more to defend that which he hath once said, than Truth afterward known. Finally, The Vice-Chancellor, because the day was much spent in those altercations, commanding every Man to resort to his Seat apart, as the manner is in those Assemblies, willed every Man's mind to be known secretly, whether they would be content with such an Order as he had conceived for answer to be made by the University to your Grace's Letters; whereunto that night they would in no wise agree. And forasmuch as it was then dark night, the Vice-Chancellor continued the Congregation till the next day at one of the Clock; at which time the Vice-Chancellor proponed a Grace after the form hercin inclosed; and

*Cotton Libr.  
V. 1. B. 1. 1.*



it was first denied: When it was asked again, it was even on both Parties, to be denied or granted; and at the last, by labour of Friends to cause some to depart the House which were against it, it was obtained in such form as the Schedule herein enclosed purporteth; wherein be two Points which we would have left out; but considering by putting in of them, we allured many, and that indeed they shall not hurt the Determination for your Grace's part, we were finally content therewith. The one Point is that where it was first, that *quicquid major pars* of them that be named *decreverit*, should be taken for the Determination of the Univerſity. Now it referred *ad duas partes*, wherein we suppose shall be no difficulty. The other Point is, That your Grace's Question shall be openly disputed, which we think to be very honourable; and it is agreed amongst us, That in that Disputation, shall answer, the Abbot of St. Benets, Dr. Reppes, and I Mr. Fox, to all such as will object any thing or reason against the conclusion to be sustained for your Grace's part. And because Mr. Doctor *Clyß* hath said, That he hath somewhat to say concerning the Canon-Law; I your Secretary shall be adjoined unto them for answer to be made therein. In the Schedule which we send unto your Grace herewith, containing the names of those who shall determine your Grace's Question, all marked with the Letter A. be already of your Grace's Opinion; by which we trust, and with other good means, to induce and obtain a great part of the rest. Thus We beseech Almighty God to preserve your most Noble and Royal Estate. From *Cambridg* the      day of *February*.

Your Highness's most humble

Subjects and Servants,

*Stephen Gardiner,*

*Edward Foxe.*

The Grace purposed and obtained, Feb. 1530.

*Placet vobis ut*

A. Vicecancellarius.

*Doctores.*

A. Salcot. *The Abbot of St. Benets.*

Watson.

A. Repps.

Tomson.

Venetus, *de isto bene speratur.*

A. Edmunds.

Downs.

A. Crome.

A. Wygan.

A. Boston.

*Magistri in Theologia.*

Middleton.

A. Heynes.

Mylsent. *de isto bene speratur.*

A. Shaxton.

A. Latimer.

A. Simon.

Longford. *De isto bene speratur.*

Thyxtel.

Nicols.

Hutton.

A. Skip.

A. Goodrich.

A. Heth.

Hadway, *de isto bene speratur.*

Dey.

Bayne.

A.A. Duo Procuratores

**H**Abeant plenam facultatem & Authoritatem, nomine totius Universitatis, respondendi Literis Regiæ Majestatis in hac Congregatione lectis, ac nomine totius Universitatis definiendi & determinandi questionem in dictis literis propositam: ita quod quicquid duæ partes eorum presentium inter se decreverint, respondendi dictis literis, & definirint ac determinaverint super questione proposita, in iisdem habeatur, & reputetur pro responsione, Definitione & determinatione totius Universitatis, & quod liceat Vicecancellario, procuratoribus & Scrutatoribus, literis super dictarum duarum partium definitione & determinatione concipienda sigillum commune Universitatis apponere; sic quod disputetur Quæstio publice & antea legatur coram Universitate absq; ulteriori gratia desuper petenda aut obtinenda.

*Your Highness may perceive by the Notes, that we be already sure of as many as be requisite, wanting only three; and we have good hope of four; of which four if we get two, and obtain of another to be absent, it is sufficient for our purpose.*

July

July 1. 1530.

## XXXIII. A Letter from Crook out of Venice, concerning the Opinions of Divines about the Divorce. An Original.

Cant. Libr.  
Fol. B. 13.

Please it your Highness to be advertised, That as this day I obtained the Common Seal of the University of *Padua*, in substantial and good form; for all the Doctors were assembled upon *Sunday*, and the Cause was amongst them solemnly and earnestly disputed all *Monday*, *Tuesday*, *Wednesday*, and *Thursday*, and this present *Friday* in the morning again: and thereupon they concluded with your Highness, and desired a Notary to set his Sign and Hand unto an Instrument, by *Leonicus* and *Simonius* devised, in corroboration of your Cause, and thereby to testify that this Instrument was their Deed, Device, Act, and Conclusion; and for the more credence to be given to the said Instrument, they caused the Chancellor of the *Potestate* here to set his Hand and Seal for the approbation of the Authority of the Notary: A Copy of all the which things I send unto your Highness by this Bearer, in most humble wise beseeching the same to be advertised, that the General of the Black-Friers hath given a Commandment, That no Black-Fryer dispute the Pope's Power: Notwithstanding Prior *Thomas Omnibonus* procureth daily new Subscriptions, and will do till the Brief of contrary Commandment shall come unto his hands.

My fidelity bindeth me to advertise your Highness, that all *Lutherans* be utterly against your Highness in this Cause, and have letted as much with their wretched Power, Malice, without reason or Authority, as they could and might, as well here, as in *Padua* and *Ferrara*, where be no small Companies of them. I doubt not but all Christian Universities, if they be well handled, will earnestly conclude with your Highness. And to obtain their assent, as well through *Italy*, *France*, *Almaine*, *Austrich*, *Hungary*, and *Scotland*, I think it marvellous expedient, for the preferment of this your most honourable and high Cause; As from the Seigniorie and Dominion of *Venice* towards *Rome*, and beyond *Rome*, I think there can be no more done than is done already. Albeit, gracious Lord, if that I had in time been sufficiently furnished with Mony, albeit I have beside this Seal procured unto your Highness an hundred and ten Subscriptions, yet it had been nothing in comparison of that that I might easily and would have done; and at this hour I assure your Highness, that I have neither Provision nor Mony, and have borrowed an hundred Crowns, the which also are spent about the getting of this Seal; of the which my need, and divers impediments in your Highness's Cause here, I have advertised your Highness by many and sundry Letters, and with the same sent divers Books and Writings, part to *Hierom Molins* a *Venetian*, and Factor to *Mappheus Bernardus*, by the hands of your Subject *Edmund Harvel*, part directed to Mr. *Tuke*, whereof I am nothing ascertained whether they be exhibited unto your Highness or not, to no little discomfort unto me; notwithstanding I have reserved a Copy of all things, Letters, and other, and herein enclosed a Bill, specifying by whom and to whom I directed my said Letters,

Letters, in most humble wise, beseeching your most Royal Clemency, to ponder my true, sure, and good endeavours, and not to suffer me to be destitute of Mony, to my undoing, and utter loss of your most high Causes here; for of my self I have nothing whereby to help my self. And thus the most Blessed Trinity keep and preserve your Highness in his most Royal Estate. At Venice, the first day of July at night,  
Anno ——— 30. R. Crook.

XXXIV. The Judgment of the Universities concerning the King's Marriage; taken from the Printed Edition of them. London, 1532.

*Censura Facultatis Sacræ Theologiæ alme Universitatis Parisiensis.*

**D**Ecanus & Facultas Sacræ Theologiæ alme Universitatis Parisiensis, omnibus, ad quos præsens scriptum pervenerit, salutem in eo, qui est vera Salus. Cum nuper suborta magnæ difficultatis controversia super invaliditate Matrimonii, inter Serenissimum Henricum Octavum Angliæ Regem, Fidei Defensorem, & Dominum Hiberniæ, ac Illustrissimam Dominam Catharinam Angliæ Reginam, claræ memoriæ Ferdinandi Regis Catholici Filiam contracti, & carnali copula consummati, illa etiam nobis Quæstio in justitia & veritate discutienda & examinanda proposita fuerat, videlicet, An ducere relictam fratris mortui sine liberis sic esset jure divino & naturali prohibitum, ut interveniente summi Pontificis Dispensatione, non posset fieri licitum, ut quis Christianus relictam fratris ducat, & habeat in Uxorem; Nos Decanus & Facultas antedicta, cogitantes, quam esset pium & sanctum, nec non debito charitatis, & nostræ Professioni consentaneum, ut his, qui in lege Domini securi, tranquillaque conscientia vitam hanc ducere, & transigere cupiant, viam justitiæ ostenderemus, nolimus tam justis & piis votis deesse. Hinc more solito, apud ædem S. Mathurini per juramentum convenientes, & solemni Missa cum Invocatione Spiritus Sancti ob hoc celebrata, nec non præstito juramento de deliberando super præfata quæstione, secundum Deum & Conscientiam; Post varias & multiplices Sessiones, tam apud ædem S. Mathurini, quam apud Collegium Sorbonæ, ab octava Junii usque ad secundum Julii habitas, & continuatas, perferutatis prius excussisque; quam diligentissime, ac ea qua decuit, reverentia & Religione, Sacræ Scripturæ Libris eorumque; probatissimis interpretibus, nec non Sacrosanctæ Ecclesiæ generalibus ac Synodalibus Concilii Decretis & constitutionibus longo usu receptis & approbatis: Nos prædicti Decanus & Facultas de prædicta Quæstione differentes, & ad eam respondentes, sequentes unanime judicium & consensum Majoris partis totius Facultatis, Afferimus & determinavimus, prout & in his Scriptis per præsentem Afferimus & Determinamus, quod prædictæ nuptiæ cum relictis fratrum decedentium sine liberis, sic naturali jure pariter & divino sunt prohibitæ, ut super talibus Matrimoniis contractis, sive contrahendis, Summus Pontifex dispensare non possit. In ejus nostræ Assertionis & Determinationis fidem & testimonium, sigillum nostræ Facultatis cum signo nostri Notarii, seu Bedelli præsentibus apponi curavimus. Datum in generali

generali nostra Congregatione per juramentum celebrata apud S. Mathurinum. Anno Dom. Millesimo quingentesimo trigesimo, Mensis vero Julii die secundo.

*Censura Facultatis Decretorum almae Universitatis Parisiensis.*

**I**N Nomine Domini Amen. Cum proposita fuisset coram nobis Decano & Collegio Consultissimæ Facultatis Decretorum Parisiensis Universitatis Quæstio; An Papa possit Dispensare, quod Frater possit in Uxorem ducere, sive accipere relictam Fratris sui, Matrimonio consummato per Fratrem præmortuum? Nos Decanus & Collegium præfatæ Facultatis, post multas Disputationes & Argumenta hinc inde super hac materia facta ac habita, cum magna & longa librorum, tam divini, quam Pontificii & Civilis, jurium revolutione consulimus, & dicimus, Papam non posse in facto proposito dispensare. In cujus rei testimonium, has præsentis Sigillo nostræ Facultatis, & signo nostri scribæ primi Bedelli muniri fecimus. Datum in Congregatione nostra apud Sanctum Joannem Lateranensem, Parisiis die vicelima tertia mensis Maii, Anno Dom. millesimo quingentesimo trigesimo.

*Censura almae Universitatis Aurelianensis.*

**C**Um ab hinc aliquod tempus nobis Collegio Doctorum Regentium almae Universitatis Aurelianensis propositæ fuerint, quæ sequuntur Quæstiones, videlicet; Si jure divino liceat fratri Relictam fratris (quam Fratram vocant) accipere Uxorem? Item & si hoc sit eo jure vetitum, utrum divinæ Legis prohibitio Pontificali Dispensatione remitti possit? Nos prædictum Collegium, post multas ad prædictorum dubiorum Disputationem, (de more nostro) factas Sessiones & Congregationes, postque Juris tum Divini tum Canonici locos (quod facere potuimus) examinatos, & omnibus mature atque exacte pensatis & consideratis: Definivimus, prædictas nuptias citra divinæ legis injuriam attentari non posse, etiam si summi Pontificis accedat indulgentia, vel permissus. In cujus rei testimonium præsens publicum Instrumentum à Scriba præfatæ almae Universitatis subsignari fecimus, ejusdemq; Sigillo communiri. Actum in Sacello Beatæ Mariæ Boninuntii Aurelianensis. Anno Dom. Millesimo quingentesimo vigesimo nono, die quinto Mensis Aprilis.

*Censura Facultatum Juris Pontificii & legum Almae Universitatis Andegavensis.*

**C**Um certo ab hinc tempore nobis Rectori & Doctoribus Regentibus in Pontificia & legum disciplina almae Universitatis Andegavensis sequentes Quæstiones propositæ fuerint, scilicet, Utrum Jure Divino pariter & naturali illicitum sit homini Christiano Relictam fratris sui, etiam absq; liberis, sed Matrimonio jam consummato defuncti, ducere Uxorem? Et an Summo Pontifici liceat super hujusmodi nuptiis dispensare? Nos præfati Rector & Doctores, post plures ad Disputationem hujusmodi quæstionum, & veritatem comperiendam factas, ex more, Congregationes & Sessiones, postq; varios Juris tam Divini, quam  
humani

humani locos, qui ad eam rem pertinere videbantur, discussos, multas quoque rationes in utramque partem adductas & examinatas, omnibus fideliter consideratis, & matura deliberatione præhabita, Definimus neque Divino neque Naturali Jure permitti homini Christiano, etiam cum Sedis Apostolicæ Authoritate seu Dispensatione super hoc adhibita, Relictam fratris, qui etiam sine liberis post consummatum Matrimonium decesserit, Uxorem accipere vel habere. In quorum omnium suprascriptorum fidem, præsens publicum Instrumentum à Scriba seu Notario præfate Almæ Universitatis subsignari jussimus, ejusdemque Universitatis Magno Sigillo muniri. Actum in æde sacra Divi Petri Andegavensi, in Collegio nostro, Anno Domini Millesimo quingentesimo tricesimo, die septimo Maii.

*Censura almæ Universitatis Bituricensis.*

**N**OS cum Decano Theologiæ, Facultas in Universitate Bituricensi (ut Doctoris Gentium Pauli exemplo plerisque locis auspicemur scriptum nostrum à precatione) omnibus dilectis Dei in quibus vocati estis, Lectores Charissimi, quiq; ad quos scribimus, Gratia vobis & pax à Deo Patre & Domino nostro Jesu Christo. Dum complerentur dies inter Octavas Pentecostes, & essemus omnes pariter in eodem loco, corpore & animo congregati, sedentesq; in domo dicti Decani; facta est nobis rursus Quæstio eadem, quæ sapius antea, non quidem parva, hunc in modum: An rem faciat illicitam necne, frater accipiens Uxorem à præmortuo fratre relictam, consummato etiam Matrimonio? Tandem rei ipsius veritate disquisita & perspecta, multo singulorum labore, & Sacrorum iterata atq; iterata revolutione codicum, unusquisq; nostrum non fascinatus, quo minus veritati obediret, cœpit, prout Spiritus Sanctus dedit, suum hoc unum arbitrium eloqui, absq; personarum acceptione, in veritate comperi, personas memoratas in Capite Levi dei octavæ supra decimum prohibitas esse jure ipso naturali, autoritate humana minime relaxabili, & vetitas, ne invicem Matrimonium contrahant, quo fit fraternæ turpitudinis abominabilis Revelatio. Et hoc nobis signum nostri Bedelli Notarii publici, cum Sigillo dictæ supra nostræ facultatis præsentibus appenso, Die decimo Junii, Anno vero à Christi Nativitate, Millesimo quingentesimo tricesimo. Ut autem nostræ scriptionis pes & caput uni reddantur formæ, quemadmodum sumus auspicati à precatione, ita claudamus illius quo utimur exemplo. Gratia Domini nostri Jesu Christi, charitas Dei, & communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

*Censura Almæ Universitatis Tholosanæ.*

**T**Ractabatur in nostra Tholosana Academia perquam difficilis Quæstio, Liceatne fratri eam, quæ jam olim defuncto fratri Uxor fuerat (nullis tamen relictis liberis) in Matrimonio sibi conjungere? Accedebat & alius scrupulus, qui nos potissimum torquebat, Si Romanus Pontifex, cui est commissa gregis Christiani cura, id sua, quam vocamus, Dispensatione permittat, tunc saltem liceat? Ad utramque Quæstionem agitandam Doctores omnes Regentes, qui tunc Tholosæ aderant, coegit Rector in Concilium, neque id semel tantum sed etiam iterum:

Quippe existimavit precipitari non oportere Consilia, indigereq; nos tempore, ut aliquid maturius agamus. Demum, cum in unum locum convenissent omnes, tum Sacrarum Literarum disertissimi Interpretes, tum utriusq; Censuræ Consultissimi, deniq; qui quavis in re & iudicio & oratione viri felicibus ingeniis non mediocriter exercitati essent, ac sese Sacrosanctis Conciliis parere velle, Sanctorumq; Patrum haudquam piis animis violanda Decreta imitari jurassent, & unusquisq; suam sententiam protulisset, atq; in utramq; partem diffuse decertatum esset; tandem in eam Sententiam sic frequentius itum est, ut unò omnium ore Alma nostra Universitas animis sincerissimis nulloq; fermento vitiatæ censuerit, Jure Divino pariter & Naturali Uxorem relictam fratris sui nemini licere accipere. At postquam id lege eadem non licet, responsum est, non posse Pontificem aliquem ea lege solvere. Nec huic sententiæ refragari potest, quod cogeretur olim frater Uxorem demortui fratris accipere. Nam hoc figura erat, atque umbra futurorum, quæ omnia adveniente luce & veritate Evangelii evanuerunt. Hæc quoniam ita se habent, in hanc formam redeimus, & per Notarium, qui nobis est à Secretis, signari, sigilliq; autentici ejusdem nostræ Almæ Universitatis jussimus Appensione communiri. Tholosæ Kal. Octob. Ann. à Christo nato M.D.XXX.

*Censura Facultatis Sacræ Theologiæ Universitatis Bononiensis.*

CUM Deus Optimus Maximus veterem Legem ad morum vitæ-que informationem ac institutionem ore suo tradiderit, idemque humanitate sumpta, mortalium Redemptor Deus novum condiderit Testamentum, sed ad dubia, quæ in multis emergebant, tollenda declarandaque contulerit, quæ ad hominum perfectionem elucidata nonnihil conferunt; nostras partes semper fore duximus hujusmodi sanctissima Patris aterni documenta sectari, & in rebus arduis ac dubitabilibus, superno illustratos lumine, nostram ferre sententiam, ubi causâ mature consulta, multisq; hinc inde rationibus, scriptisq; Patrum dilucidata fuerit, nihil quod possumus, in aliquo temere ferentes. Cum itaq; nos, præstantes quidam & clarissimi viri, obnixè rogarint, ut subsequenter casum maxima diligentia perscrutaremur, nostrumq; subinde in eum iudicium ferremus æquissime, soli veritati inaitentes, in unum omnes Almæ Universitatis hujus Doctores Theologi convenimus, casu prius per unumquemq; nostrum sigillatim domibus propriis examinato, summaq; solertia per dies plurimos contracto: Illud una mox vidimus, examinavimus, contulimus, ad amussimq; singula quæq; pertractantes ponderavimus, rationes quascunq; contrarias, quas fieri posse censuimus, in medium afferentes atq; solventes, etiam ipsius Reverendissimi D. D. Card. Cajetani, nec non Deuteronomicam Dispensationem de fratris suscitando semine, & reliquas tandem omnes sententias oppositas, quæ ad id negotii facere viderentur. Quæsitum est igitur à nobis, An ex sola Ecclesiæ institutione vel etiam Jure Divino prohibitum fuerit, ne quis Relictam à fratre sine liberis in Uxorem ducere valeat? Quod si utraque lege ne fieri possit, cautum est; An quenquam possit Beatissimus Pontifex super ejusmodi contrahendo Matrimonio dispensare? Qua diligentissime (ut diximus) ac exactissime seorsim palamq; examinata, ac pro viribus nostris, optime discussa Quæstione, Censemus, Judicamus, dicimus, constantissime



stantissime Testamur & indubie affirmamus, hujusmodi Matrimonium, tales nuptias, tale conjugium horridum fore, execrabile, detestandum, viroq; Christiano, immo etiam cuilibet infideli prorsus abominabile, esseque à Jure naturæ divino & humano diris poenis prohibitum. Nec posse Sanctissimum Papam (qui tamen fere omnia potest) cui collatæ sũnt à Christo claves Regni Cœlorum; Non inquam posse aliqua ex causâ super hujusmodi contrahendo Matrimonio, quenquam dispensare. Ad hujus Conclusionis veritatem tutandam, omnes in omnia loca & tempora parati sumus. In quorum fidem has scripsimus, almæq; nostræ Universitatis ac Sacri Venerabilium Theologorum Collegii Sigillo munivimus, solita nostra generali subscriptione Signantes. Bononiæ in Ecclesia Cathedrali, decima Junii, Anno Dom. M.D.XXX. sub Divi Clementis 7. Pontificatu.

*Censura Facultatis Sacræ Theologiæ Almæ Universitatis  
Pataviensis.*

**T**Estantur, qui Catholicam fidem astruunt, Deum Optimum Maximum legis veteris præcepta filiis Israel ad exemplar vitæ ac morum nostrorum institutionem ore proprio tradidisse, eundemq; trabea humanitatis indutum, Redemptorem omnium factum, Novum Testamentum condidisse, & nedum propter hoc, sed ad dubia quæcunque emergentia removenda, dilucidandaq; nobis misericorditer condonasse, quæ ad nostri perfectionem enucleata fructus uberes conferunt & salutare. Nostrum semper fuit eritq; per secula (uti Christicolæ decet) hujusmodi celebratissima Summi Pontificis instituta sectari, & in quibusq; dubitationibus, ac arduis Quæstionibus supernaturali lumine freti, nostrum proferre Judicium, ubi res ipsa optime considerata, multisq; hinc inde demonstrationibus, atq; Patrum Authoritatibus mature declarata fuerit, temere quoad possumus nihil omnino judicantes. Cum igitur nos, quidam oratores clarissimi, suppliciter exorarint, ut subsequenter casum diligentissime perscrutari dignaremur, atq; nostram ferremus exinde sententiam, soli veritati simpliciter attendentes: Qua ex re omnes hujus Almæ Universitatis Doctores Theologi in simul convenimus, re ipsa prius per nostrum quemlibet particulariter propriis domibus examinata, summaq; cum solertia enucleata, mox in unum redacti cuncta consideravimus, examinavimus, omniaq; sigillatim ponderavimus, Argumenta quæcunq; contraria, quæ fieri quoquomodo posse putavimus, adducen-  
tes, atq; integerrime dissolventes, necnon Deuteronomicam Dispensationem de Fratre suscitando femine, & reliquas omnes rationes atque sententias oppositas, quæ ad id facere videbantur: Quæstio igitur talis fuit exposita, An ex sola Sanctæ Matris Ecclesiæ institutione, vel etiam de Jure Divino prohibitum fuerit, ne quis Relictam fratris absque liberis in Uxorem ducere valeat? Quod si utrobique fieri nequeat caurum est, An Beatissimus Pontifex super hujusmodi contrahendo Matrimonio quenquam dispensare legitime possit? Quo exactissime (ut dictum est) seorsum publiceq; discusso, ac pro viribus dilucidato quæsito, Dicimus, Judicamus, Decernimus, Attestamur, atque veridice Affirmamus, Matrimonium hujusmodi, tale conjugium & tales nuptias nullas esse, immo detestabiles, atque execrandas Christiano cuilibet esse, prophanas, & ut  
scelus

scelus abominandas, crudelissimis pœnis, jure naturæ, divino & humano, clarissime esse prohibitas. Nec Beatissimum Pontificem, cui claves Regni cœlestis à Christo Dei Filio sunt collatæ, ulla ex causa posse super tali Matrimonio contrahendo quenquam juridice dispensare. Cum illa, quæ sunt à Jure Divino prohibita, non subsint ejus potestati, nec in illa gerit vicem Dei, sed solum super ea, quæ sunt commissa jurisdictioni hominum. Ad ejus Sententiæ ac conclusionis veritatem tutandam & ejusdem certissimam defensionem, Nos omnes unanimes semper & ubique parati sumus. In quorum fidem has nostras fecimus, Almæ Universitatis nostræ, ac Sacri Reverendorum Theologorum Collegii Sigillo solito communivimus. Datum Paduæ in Ecclesia Hermitarum S. Augustini, die primo Julii, M.D.XXX.

XXXV. *The Judgment of the Lutheran Divines about the King's Marriage*, ex MSS. R. Smith, London.

EX hac Collatione in qua audivimus Argumenta de Controversia Divortii Serenissimi & Illustrissimi Regis Angliæ, Franciæ, &c. propolita & diligenter agitata à Reverendo D. D. Edwardo Hereford. Episcopo, D. Nicolao Archidiacono & D. D. Barnes, intelleximus Serenissimum Regem maximis & gravissimis Causis adductum, superatum & conclusum esse, ut in hoc negotio Matrimonii sui faceret quod fecit: Nam hoc manifestum est & negare nemo potest, quod Lex Levit. tradita Lev. 18. v. 20. prohibet ducere fratris Uxorem, &c. sed divina, naturalis, & moralis Lex est intelligenda tam de vivi quam de mortui fratris Uxore, & quod contra hanc legem nulla contraria lex fieri aut constitui possit, sicut & tota Ecclesia semper hanc Legem retinuit, & judicavit hujusmodi nuptias incestas esse, sicut testantur Synodorum Decreta & Sanctissimorum Patrum Clarissimæ Sententiæ, & has nuptias prohibent & vocant incestas etiam jura Civilia. Proinde & nos sentimus, & hanc Legem de non ducenda Uxore fratris in omnibus Ecclesiis servandam esse veluti divinam, naturalem, & moralem Legem; Nec in nostris Ecclesiis vellemus dispensare aut permittere, præsertim ante factum, ut ejusmodi nuptiæ contraherentur, & hanc Doctrinam possumus & volumus Deo volente facile defendere. Cæterum quantum ad Divortium pertinet, nondum sumus plene persuasi ut sententiam nostram ferre possimus, An post Contractum Matrimonium in hoc casu Serenissimi Regis debuerit fieri Divortium. Rogamus igitur Seren. Regem ut æquo animo ferat, differri nostram Sententiam in hac re donec erimus certiores.

## XXXVI. An Abstract of the Grounds of the Divorce.

Written in the beginning, Thomas Cantuaricus. with his own hand.

*Articuli ex quibus plane admodum demonstratur Divortium inter Hen. 8. Angliæ Regem Inviçtiff. & Sereniffimam Catharinam necessario esse faciendum.*

1. **A**ffinitas quæ Divino & Naturali Jure impedit ne Matrimonium contrahatur, & contractum dirimit, solo nuptiali fœdere inducitur. Cotton Libr. Vesp. B. 5.
2. Substantia Matrimonii, verum perfectumq; conjugium, sola conjugali pacto, & non carnali copula efficitur.
3. Vir & Uxor solo fœdere conjugali, Deo inprimis operante, una mens & una caro fiunt.
4. Carnalis Copula affinitatem solo Jure Ecclesiastico repertam inducit.
5. Affinitas sola Carnis concubitu orta Sanctione humana solum impedit, ne Matrimonium contrahatur, & contractum dissolvit.
6. Carnalis Copula Matrimonium necessario reddit consummatum.
7. Potest Matrimonium Carnali Copula consummari, etiam Uxoris Virginitate irrecuperabili non amissa.
8. Sereniffimam Catharinam ab Illustrissimo Principe Arthuro relictam Virginem non fuisse affirmamus.
9. Sereniff Catharinam ex Judiciis quam plurimis attestantibus, & violentam præsumptionem inducentibus, ab eodem Illustrissimo Principe Arthuro corruptam, atque Matrimonium inter eos consummatum fuisse non dubitamus.
10. Sereniffima Catharina, Præsumptione violenta hujusmodi constante, Virginitatem suam Juramento præsertim publico probare nequit.
11. Judex eandem Sereniffimam Catharinam, super ea causa jurare volentem, ad juramentum jure quidem admittere non potest.
12. Henrici octavi Angliæ Regis Inviçtiffimi & Sereniffimæ Catharinæ prætenfum Matrimonium, lege Divina & naturali prohibente, nullum omnino fuisse neq; esse posse Censemus.

## XXXVII. A Bull sent to the Arch-Bishop of Canterbury, against the Statutes of Provisors.

**M**artinus Episcopus, Servus Servorum Dei, venerabili Fratri Archiepiscopo Cantuariensi salutem & Apostolicam Benedictionem. Si quam districto Dei Judicio de commissis tibi ovibus rationem redditurus es, aliquando cogitares, si meminisses & tu quæ pastoralis officii cura esse debet, quantumq; Ecclesiæ Romanæ, à qua dignitatem & auctoritatem vindicas, jus atque honorem tueri obligatus es, in considerationem

Ex MS.D.  
Petyt.

tionem duceres ; profecto non usque adeo dormitares neque negligeres : Surrexilles iamdudum, & post oves jam longe aberrantes inclamares, ac proximis resisteres iis, qui jura ac privilegia à summo Ecclesiarum capite omnium Christo, Ecclesie Romanæ tradita, sacrilego vel ausu violant atque contemnunt. Numquid ideo Pontificalis Dignitas tibi commissa est ut hominibus præsis, opes cumules, & quæ tua sunt non que Jesu Christi quærere debeas ? Si id existimas vehementer erras, & à Christi intentione longe abes, qui cum Beato Petro oves suas committeret, nil ei aliud nisi ut illas pasceret indixit, priusque non semel, sed bis ac tercio, an ab eo diligeretur exoptulans. Estne hæc in Christum dilectio quam habes ? Estne hoc amare ac pascere oves ? Itane debitum quo Ecclesie Romanæ astringeris, recte exsolvis ? En ante oculos tuos ab ovili errantes in præcipitium labuntur oves, nec illas revocas neque reducis. In conspectu tuo herbas pergunt pestiferas pascere, nec illas prohibes, immo (quod abominabile est) tuis quasi manibus hujusmodi præbes mortiferum cibum. Te vidente, lupus illas dispergit, & races tanquam canis mutus non valens latrare. Aspicias simul & Christi & Ecclesie & sedis Apostolicæ mandata, auctoritatem, reverentiamque contemptui haberi, nec semel unum murmuratum verbum, clanculum saltem, si nolles palam. An ignoras ante æterni tribunalis judicis hujusmodi reatus & culpæ usque ad minimum quadrantem redditurum re rationem ? num credis, si qua tuo neglectu perierit ovium (pereunt autem multæ) de tuis manibus sanguis earum exigetur ? Quid per os Ezechielis Dominus comminatur, memorare & extimesce. Ipse, inquit, Speculatorem Domini posuit te Deus, si videris gladium venientem, & non insonueris buccina, & aliquis perierit, sanguinem ejus de manibus tuis requiram ; hæc dicit Dominus. Qualis autem & qualis iniquitatis & abominationis gladius in Angliæ Regnum, atque oves tuas descenderit, tuo judicio (si ratione uteris) relinquimus. Perlege illud Statutum Regium, si tamen Statutum, si tamen Regium dici fas est. Nam quomodo Statutum, quod Statuta Dei & Ecclesie destruit ? Quomodo Regium ? quod Instituta peremit ? contra illud quod scriptum est, Honor Regis Judicium diligit. Et judica, venerabilis Frater & Christiane Episcopo, ac Catholice Præsul, si justum, si æquum, si à Populo Christiano servari est. Imprimis per illud execrabile Statutum ita Rex Angliæ de Ecclesia cum Provisionibus & Administrationibus disponit, quasi Vicarium suum Christus eum instituisset. Legem condit super Ecclesias, beneficia, Clericos & Ecclesiasticum statum, ad se suamque laicalem Curiam nonnullas causas Spirituales & Ecclesiasticas jubet introduci ; & ut uno verbo concludamus, ita de Clericis statuit, de Ecclesiis & Ecclesiastico Statu, quasi Ecclesie claves in manibus haberet, & non Petro, sed sibi hujusmodi cura commissa foret. Præter hanc nefandam Dispositionem, vipereas quasdam contra Clericos adjecit pœnas, quæ ne quidem contra Judæos vel Sarcenos, per ullum de statutis suis, promulgatæ inveniuntur. Possunt ad Angliæ Regnum cujuslibet generis homines libere proficisci ; soli acceptantes beneficia Auctoritate Summi Pontificis, Vicarii Jesu Christi, jubentur exulari, capi, incarcerari, omnibusque bonis exui, executoresque literarum Apostolicarum, Procuratores, Notarii, ac quicumque alii Censuram seu Processum ab Apostolica sede in Regnum mittentes aut deferentes, ultimo supplicio deputantur, projectique extra protectionem Regis exponuntur ab omnibus captivandi. Vide si audita est unquam similis

Statuti

Statuti iniquitas: Consideret prudentia tua, si Regem aut Regnum hujusmodi Statuta decent: Cogita si te talia inspicientem silere oporteat, & non magis clamare, contradicere, & pro viribus resistere. Estne ista filialis Reverentia? Estne ista Christiana devotio quam Regnum Angliæ suæ Matri Ecclesiæ ac Sedi Apostolicæ exhibet? Potestne Catholicum Regnum dici, ubi hujusmodi Statuuntur profanæ leges & observantur, ubi prohibetur adiri Vicarius Christi, ubi oves suas Successor Apostoli Petri pascere juxta mandatum Domini non permittitur? Christus dixit Petro suisq; Successoribus, Pasce oves meas: Statutum autem Regni pascere ipsas non sinit, sed vult ut Rex ipse pascat, devolvendo ad eum in certis casibus Apostolicam Auctoritatem. Christus ædificavit supra Petrum Ecclesiam; sed Regni Statutum, id prohibet: Nam non patitur Petri Cathedram de Ecclesia prout judicaverit, expedire, ordinare vel disponere. Christus voluit quod quicquid summus Pontifex in terris solverit aut ligaverit, solutum ligatumve esset in cælis; Statutum huic divine voluntati non assentit: Nam si quos Sacerdotes ad ligandum solvendumq; animas Christi Vicarius in Regnum contra Statuti tenorem destinaret, non modo ipsos non admittit Statutum sed exulare jubet, bonis privari, aliisq; pœnis affligi, & censuram seu Processum Apostolicum in Regnum deferens, tanquam Sacrilegus capite punitur. Quid ad hoc tua Discretio respondebit? Estne hoc Catholicum Statutum? Potestne sine Christi injuria, sine Evangelii transgressione, sine animæ interitu tolerari aut observari? Cur igitur non clamas, & quasi tuba exaltas vocem tuam, annuncians populo tuo peccata sua, Domini Israel scelera eorum, ne sanguis eorum de manibus tuis requiratur? Quod & si omnes quibus populorum cura commissa est, facere teneantur, quanto magis id tibi erit necessarium exequi, cui populos & populorum ministros, oves & ovium pastores, tuæ sollicitudini Romana deputavit Ecclesia, à qua & Primatum & Sedis Apostolicæ legationem super Anglicanas Ecclesias suscepisti, & ipsius gloriosissimi Martyris Beati Thomæ olim Cantuariæ Archiepiscopi Successor effectus es, qui adversus similia decertans Statuta, holocaustum se Deo offerens pro libertate Ecclesiastica occubuit. Tu certe ob hæc, omnium primus qui vexillo assumpto in aciem prodire deberes, & fratres Coepiscopos tuos tuo exemplo in certamine sistere, primus omnium terga vertis, & aliquos qui forte resistendi impetum caperent, tua sive pusillanimitate, sive dissimulatione, sive (ut omnes attestantur) evidenti pravaricatione à bono proposito dejicis. Itaq; si de te queritur Ecclesia, si in te omnis culpa transfertur, non mirari sed dolere, immo potius teipsum corrigere debes, & debitum quo ovium jure attritus es audacter exolvere: pro qua re efficienda, si velis quam potes operam adhibere, non magnum certamen subeundum est. Persuade tuo pro officio & Auctoritate tua, secularibus, & eos veritatem instrue. Ostende eis peccatum quo observantes prædictum Statutum illaqueantur: Et erunt, (ut omnes asserunt) prava in directa, & aspera in vias planas. Ne ergo, si tacueramus & nos, tuam aliorumq; desidia dissimilantes similis apud omnipotentem Deum culpæ reos efficiat, neve ovium nostrarum sanguis (si neglexerimus) de manibus nostris exigatur, tuam fraternitatem qua possumus instantia, toto corde, totoq; affectu horramur, monemus, requirimus, & in virtute Sanctæ obedientiæ, & sub Excommunicationis pœna cui (si neglexeris) ipso facto te subjicimus, directe præcipiendo mandamus, quatenus quamprimum ad

locum ubi Consiliarii Charissimi in Christo Filii nostri Henrici Angliæ Regis Illustris conveniunt, personaliter accedas, eosq; tam Ecclesiasticos quam Seculares pro sapientia tua, quam tibi Dominus inspiraverit, rationibus ac monitionibus reddas instructos, ut prædictum Statutum in proximo Parlamento tollant penitus & aboleant: Cum enim Divinæ & Humanæ rationi, Veteris ac Novi Testamenti, Conciliorum, Sanctorum Patrum, Summorum Pontificum Decretis, ipsius denique Universalis Ecclesiæ observantiæ evidentissime contradicat, nec sine interitu salutis æternæ quovis modo servari possit. Illudq; inter alia dicere non omitas, qualiter Ecclesiasticæ libertatis violatores, facientesq; Statuta aut consuetudines contra libertatem servari, Officiales, Rectores & Consiliarii locorum ubi hujusmodi Statuta vel consuetudines editæ fuerunt vel servatæ, Ac etiam qui secundum prædicta judicaverint, ipso jure Excommunicationem incurrunt, quæ quantum sit Christi fidelibus metuenda, ipsis plene poteris declarare. Idem sub pœna eadem te facere volumus cum Parliamentum inchoabitur, tam erga prædictos Consiliarios quam Communitates, & alios qui vocem in ipso habuerint Parlamento. Insuper ut pluribus viis honori Dei & Sanctæ Matris Ecclesiæ, & animarum salutem provideatur, sub simili pœna mandes ac præcipias omnibus tam Rectoribus Ecclesiarum, quam aliis officium prædicationis obtinentibus, Secularibus & Religiosis, ut frequenter in sermonibus suis populos de prædicta materia instruere non omittant. Volumus autem ut quicquid super prædictis feceris per tuas literas (quibus saltem duæ graves personæ, quæ ipsis requisitionibus per te faciendis interfuerint, se subscribant) nos certiores efficias. Dat. Rom. apud Sanctos Apostolos quinto die Decembris, Pontificatus nostri Anno decimo.

XXXVIII. *A Letter to King Henry the Sixth for Repealing that Statute.*

**M**artinus Episcopus, Servus Servorum Dei, Charissimo in Christo Filio Henrico Regi Angliæ Illustri, salutem & Apostolicam Benedictionem. Quum post multos nuncios ad tuam Serenitatem pro abolitione illius detestabilis Statuti contra libertatem Ecclesiasticam editi olim transmissos, postremo dilectum filium Magistrum Julianum causarum curiæ Cameræ Apostolicæ Auditorem, pro eadem causa destinasset; per ipsum tua Celsitudo tunc nobis respondit, quod quamprimum commode possit, Parliamentum, sine quo idem nequit aboleri Statutum, convocaret, & in eo quod sibi possibile foret pro nostræ requisitionis implemento faceret, Protestans quod Sanctæ Romanæ Ecclesiæ sedisq; Apostolicæ Juribus ac Privilegiis nullo modo detrahare aut derogare intendebat: Nos ob hoc, sicut deinde aliis literis tibi significavimus, usq; ad id tempus cum patientia expectare decrevimus, sperantes quod in Verbo Regio nobis pollicitus fueris, id tempore suo exequi non differres; itaq; quicquid ex parte nostra hactenus faciendum fuit, omnem mansuetudinis & patientiæ modum experientes jam fecimus. Et licet gravibus interim per aliquos de Regno tuo lacesiti sumus injuriis, volumus tamen (ne quid contra promissum fieri videretur) usq; ad id tempus (non sine rubore Sedis

Sedis Apostolicæ) expectare, ut merito illud verbum Evangelicum jam dici possit, Quid debui hinc vineæ facere & non feci? Tu vero, Fili Charissime, cum ipsius Parliamenti jam tempus inflet, quod ex tua parte agendum restat, juxta promissionem tuam ac verbum Regium implere non omittas, ad quod & Jure Divino & Humano tanquam Christianissimus Princeps obligatus, sine cujuscvis requisitione pro tua & tuorum subditorum salute & honore facere teneris: præfertim quum talia obtuleramus, ob quæ nec tibi nec dicto Regno ex prædicti Statuti abolitione præjudicium ullum redundare possit; providere enim iis omnibus quæ causam Statuto dedisse dicuntur, jam sæpe nostro nomine oblatum est, & nunc de novo offerimus. Jam igitur cum nulla quævis contradicendi occasio prætendi possit, speramus in dicto Parlamento tuam Serenitatem ita facturam, ut prædictum tam execrabile Statutum penitus de eodem Regno tollatur. Quod si feceris, salvabis primum, tuam, tum vero multorum animas, quæ ob dictum Statutum gravi crimine illaqueatæ tenentur: Providebis deinde tuo & ipsius Regni honori, quod utiq; propterea non modicum est notatum: Demum nos ac sedem ipsam semper tuis justis desideriis obligabis. Super iis autem omnibus & de nostra intentione plene per literas nostras intruso, dilecto Filio magistro Joanni de Obizis in dicto Regno Nuncio & Collectori nostro, dabis credentiæ fidem plenam. Dat. Rom. die decimo tertio Octobris, Pontificatus nostri Anno decimo.

XXXIX. *A Letter to the Parliament upon the same occasion.*

**M**artinus Episcopus, Servus Servorum Dei, venerabilibus Fratribus & dilectis Filiis, Nobilibus viris Parliamenti Regni Angliæ, salutem & Apostolicam Benedictionem. Multis nunciis ac frequentibus exhortationibus, pro debito pastoralis officii, vos ac Regnum vestrum hætenus admonuimus, ut pro salute animarum vestrarum, & ipsius Regni honore quoddam detestabile Statutum contra Divinum & Humanum Jus editum, quod sine interitu salutis æternæ nullatenus servari potest, aboleretur. Et quoniam id sine Parlamento tolli non posse, ex parte Charissimi in Christo Filii nostri Henrici Regis Angliæ illustris, Dilecto Filio Magistro Juliano Casarum curiæ Camerae Apostolicæ Auditori, tunc Nuncio nostro, responsurum extitit, in quo (quam primum posset) convocato, quod sibi possibile foret pro nostræ Requisitionis executione se facturum, idem Rex pollicitus est, protestans Juribus ac Privilegiis Sanctæ Romanæ Ecclesiæ & Sedis Apostolicæ in nullo velle detrachere aut derogare. Nos volentes solita erga vos mansuetudine uti, decrevimus usq; ad ipsius Parliamenti tempus expectare, sperantes quod tam Rex juxta suam Regiam Promissionem, quam vos pro salute animarum vestrarum, Sancte ac Catholice secundum nostram Requisitionem concluderis. Itaq; cum Parliamentum (ut fertur) jam instet, vos omnes quorum animas nostræ curæ Dominus noster Jesus Christus commisit, hortamur, monemus, obsecramus, ut unanimes vestrarum animarum salutem, ac conscientiarum puritatem præ cæteris rebus amantes, prædictum abominabile Statutum (quod qui observat vel observari faciat salvum non potest) penitus tollatur, & de Regno in perpetuum aboleatis. Quod si quis forsitan vobis contrarium persuadere audeat, quicumq;



ille sit, Sacularis vel Ecclesiastici Status, tanquam hostem animarum vestrarum & honorum, nullatenus audite; nec eum virum Catholicum reputetis, qui adversus Romanæ Ecclesiæ Auctoritatem, Juraque & Privilegia Sedi Apostolicæ Divinitus concessa, aliquid machinari præsumpsit, quibus ipse Rex vester Illustris nolle ullatenus derogare publice protestatus est. Nos quidem ipsi sumus ab omnipotenti Deo Jesu Christo super vos & Universalem Ecclesiam constituti, cujus Doctrinæ ac persuasioni sine ulla contradictione omnimodam fidem vos & quilibet Christianus habere debetis: Nos tamen, etsi indignos, oves suas pascere Christus voluit, clavemq; aperiendi ac solvendi Cælos tradidit. Et si quis nos audit, servi Christi testimonium Christianum audit; & si quis nos spernit Christum spernere convincitur. Et quoniam de vobis ac singulis Christianis in districto Dei Judicio rationem reddituri sumus, ideo vos pro salute vestra tam sæpe tamq; efficaciter admonemus; & ne quisquam sub alicujus damni temporalis prætextu vos ab hac nostra Catholica Doctrina submoveat, ecce nos promptos paratosq; offerimus, omnibus causis, propter quas dictum Statutum conditum esse prætenditur, salubriter providere, ita ut nec Regno nec cuiquam privatæ personæ præjudicium aliquod ex ipsius Statuti abolitione possit accidere. Super his omnibus & nostra intentione plene instructo dilecto Filio Magistro Joanni de Obizis, in dicto Regno Nuntio & Collectori nostro, dabitis Credentiæ plenam fidem. Dat. Romæ apud Sanctos Apostolos tertio die Octobris, Pontificatus nostri Anno decimo.

*XL. An Instrument of the Speech the Arch-Bishop of Canterbury made to the House of Commons about it.*

**D**ie Veneris penultimo mensis Januarii, Anno Domini secundum cursum & computationem Ecclesiæ Anglicanæ millesimo quadringentesimo decimo septimo, indictione sexta, Pontificatus Sanctissimi in Christo Patris & Domini nostri Domini Martini Divina Providentia Pape quinti Anno undecimo, Reverendissimi in Christo Patres & Domini, Domini, Henricus Dei Gratia Cantuariensis & Johannes Eboracensis Archiepiscopi, necnon Reverendissimi Patres W. Londinensis, Benedictus Menevensis, Philippus Eliensis, Jochen & W. Norvicensis, Episcopi, & cum eis venerabiles Patres & viri religiosi Westmonasterii & Radingiæ Abbates de palatio regio Westmonasteriensi de Camera, viz. Ubi tam Domini Spirituales quam Temporales in Parlamento ad tunc tento negotia Regni tractaverint & tractare solebant, recedentes, & dimissis ibi Dominis Temporalibus, in simul transierunt ad viros illos qui pro communitate Regni ad Parliamentum hujusmodi venerant in loco solito, viz. in Refectorio Abbatia Westmonasteriensis prædictæ personaliter existentes, & incontinenter eisdem Dominis Spiritualibus cum reverentia debita, prout decuit à viris hujusmodi communitatem Regni facientibus & representantibus, receptis: Præfatus Reverendissimus Pater Archiepiscopus Cantuariensis causam adventus sui & confratrum suorum ad tunc exponere cœpit in vulgari; Protestando primitus, & protestabatur idem Dominus Cantuariensis vice sua & confratrum suorum prædictorum,

dictorum, quod pro dicendo tunc ibidem non intendebat ipse Reverendissimus Pater, aut aliquis confratrum suorum, Domino Regi Angliæ aut Coronæ suæ vel communitati Regni in aliquo derogare, & sic adherendo Protestationi suæ hujusmodi, idem Reverendissimus Pater proferebatur & exposuit solemniter causam adventus sui & confratrum suorum, sumpto quasi pro themate, Reddite quæ sunt Cæsaris, Cæsari, & quæ sunt Dei Deo. Super quo procedendo, ea quæ ad Jurisdictionem Ecclesiasticam, & ea quæ ad Cæsaream pertinebant, notabiliter & ad longum declaravit, materiam Provisionis & pro Statuti illius contra Provisores editi abolitione, cum bona & matura deliberatione proferebatur, & in processu declarationis hujusmodi jura nonnulla & Sacræ Scripturæ Auctoritates convenientes allegavit, pro jure Domini nostri Papæ in Provisionibus habendis, sicut Sancti Prædecessores sui summi Pontifices in Regno Angliæ & alibi per Universalem Christianitatem habuerunt, ipseque Dominus Papa modernus in cæteris Regnis habet & possidet in præsentibus: Unde præmissis, Bullisq; & literis Apostolicis, quas pro hac re idem Dominus Papa jam tarde ad Regnum transmiserat, diligenter consideratis, & quod dictus Dominus noster Papa tot Ambassiatas & nuncios solemnes ad proferebatur jus suum & Ecclesiæ libertatem in præmissis, non absq; laboribus magnis, periculis & expensis, de Curia Romana ad Regnum Angliæ destinavit, idem Reverendissimus Pater Cantuar. Archiepiscopus, nomine suo & confratrum suorum ad tunc ibidem præsentium, & absentium in dicto Parlamento per Procuratores comparentium, ad quos ut asseruit divisim saltem principalis cura animarum totius Communitatis Regni pertinere dignoscitur, dictos viros omnes & singulos tunc præsentibus, Communitatem ( ut præmittitur ) repræsentantes, requisivit & in Domino exhortabatur, quatenus ob salutem animarum suarum totiusq; Regni prosperitatem & pacem, materiam prædictam sic ponderarent, & taliter in eodem Parlamento super eadem deliberarent, ut Sanctissimus Dominus noster Papa placari, ac Regis zelum ad Sedem Apostolicam totiusq; Regni devotionem in hac parte habere posset materiam commendandi. Et addidit ultra hujusmodi Requisitionem & Exhortationem præfatus Reverendissimus Pater Archiepiscopus Cantuariensis; & ex corde, ut apparuit, exposuit lacrymando, pericula per censurarum, viz. Ecclesiasticarum & etiam Interdicti fulminationem, & alias tam Regi quam Regno ( quod absit ) verisimiliter eventura alia, in casu quo responsio Parliamenti illius, in materia tunc declarata, grata non foret Domino Papæ & accepta, sic dicendo; Forte videtur quibusdam vestrum, quod hæc quæ Regni Prælatos potissime concernunt ex corde non profero, Sciatis pro certo, & in fide, qua Deo teneor & Ecclesiæ, affirmo coram vobis, quod magis mihi foret acceptum nunquam conferre aut etiam habere aliquod beneficium Ecclesiasticum, quam aliqua talia pericula seu processus meo tempore in Ecclesiæ Anglicanæ Scandalum venirent. Ulterius idem Reverendissimus Pater expresse declaravit, qualiter dictus Dominus noster Papa in diversis Bullis suis obtulit & promisit, se & Sedem Apostolicam, ad quascunq; causas & occasiones editionis Statuti prædicti rationabile, remedium apponere, & materias causarum & occasionum hujusmodi Statuti in toto tollere & abolere; & sic Requisitione, Exhortatione & periculis hujusmodi expositione finitis, Reverendissimi Patres Cantuar. & Eborac. Archiepiscopi, cum confratribus suis Episcopis & Prælatibus prædictis, recesserunt,

Regni

Regni Communitate, seu saltem dictis viris Communitatem Regni representantibus remanentibus, & circa materiam eis expositam tractantibus, presentibus, & Declarationem, Requisitionem, & Exhortationem, hujusmodiq; periculum expositionem per dictum Dominum Archiepiscopum Cantuariensem (ut præmittitur) factas audientibus, venerabilibus viris Richardo Coudray Archidiacono Norwici in Ecclesia Norwicensi, Magistro Joanne Forster Canonico Lincolnensi, &c. & Johanne Bould Notario Publico & multis aliis.

Act. 33. Anno Regni vicesimo tertio.

XLI. An Act concerning Restraint of payment of Annates to the See of Rome.

Forasmuch as it is well perceived, by long approved experience, that great and inestimable Sums of Mony have been daily conveyed out of this Realm, to the impoverishment of the same; and specially such Sums of Mony as the Pope's Holiness, his Predecessors, and the Court of Rome, by long time have heretofore taken of all and singular those Spiritual Persons which have been named, elected, presented, or postulated to be Arch-bishops or Bishops within this Realm of England, under the Title of *Annates*, otherwise called First-Fruits. Which *Annates*, or First-Fruits, have been taken of every Arch-Bishoprick, or Bishoprick, within this Realm, by restraint of the Pope's Bulls, for Confirmations, Elections, Admissions, Postulations, Provisions, Collations, Dispositions, Institutions, Installations, Investitures, Orders, Holy Benedictions, Palls, or other things requisite and necessary to the attaining of those their Promotions; and have been compelled to pay, before they could attain the same, great Sums of Mony, before they might receive any part of the Fruits of the said Arch-Bishoprick, or Bishoprick, whereunto they were named, elected, presented, or postulated; by occasion whereof, not only the Treasure of this Realm hath been greatly conveyed out of the same, but also it hath hapned many times, by occasion of death, unto such Arch-Bishops, and Bishops, so newly promoted, within two or three years after his or their Consecration, that his or their Friends, by whom he or they have been holpen to advance and make payment of the said *Annates*, or First-Fruits, have been thereby utterly undone and impoverished. And for because the said *Annates* have risen, grown, and encreased, by an uncharitable Custom, grounded upon no just or good title, and the payments thereof obtained by restraint of Bulls, until the same *Annates*, or First-Fruits, have been paid, or Surety made for the same; which declareth the said Payments to be exacted, and taken by constraint, against all equity and justice. The Noble Men therefore of the Realm, and the Wise, Sage, Politick Commons of the same, assembled in this present Parliament, considering that the Court of Rome ceaseth not to tax, take, and exact the said great Sums of Mony, under the Title of *Annates*, or First-Fruits, as is aforesaid, to the great damage of the said Prelates, and this Realm;

Which

Which *Annates*, or First-Fruits, were first suffered to be taken within the same Realm, for the only defence of Christian People against the Infidels, and now they be claimed and demanded as mere duty, only for lucre, against all right and conscience. Inſomuch that it is evidently known, that there hath passed out of this Realm unto the Court of *Rome*, ſithen the ſecond year of the Reign of the moſt Noble Prince, of famous memory, King *Henry* the Seventh, unto this preſent time, under the name of *Annates*, or First-Fruits, payed for the expedition of Bulls of Arch-Biſhopricks and Biſhopricks, the ſum of eight hundred thouſand Ducats, amounting in *Sterling* Mony, at the leaſt, to eightſcore thouſands pounds, beſides other great and intolerable Sums which have yearly been conveighed to the ſaid Court of *Rome*, by many other ways and means, to the great impoveriſhment of this Realm. And albeit, that our ſaid Sovereign the King, and all his natural Subjects, as well Spiritual as Temporal, been as obedient, devout, Catholick and humble Children of God, and Holy Church, as any People be within any Realm chriſtined; yet the ſaid exactions of *Annates*, or First-Fruits, be ſo intolerable and importable to this Realm, that it is conſidered and declared, by the whole Body of this Realm now repreſented, by all the Eſtates of the ſame aſſembled in this preſent Parliament, that the King's Highneſs before Almighty God, is bound, as by the duty of a good Chriſtian Prince, for the conſervation and preſervation of the good Eſtate and Common-Wealth of this his Realm, to do all that in him is to obviate, repreſs, and redreſs the ſaid abuſions and exactions of *Annates*, or First-Fruits. And becauſe that divers Prelates of this Realm being now in extream Age, and in other debilities of their Bodies, ſo that of likelihood, bodily death in ſhort time ſhall or may ſucceed unto them; by reaſon whereof great ſums of Mony ſhall ſhortly after their deaths, be conveighed unto the Court of *Rome*, for the unreaſonable and uncharitable Cauſes aboveſaid, to the univerſal damage, prejudice, and impoveriſhment of this Realm, if ſpeeily remedy be not in due time provided: It is therefore ordained, eſtabliſhed, and enacted, by Authority of this preſent Parliament, That the unlawful payment of *Annates*, or First-Fruits, and all manner Contributions for the ſame, for any Arch-Biſhoprick, or Biſhoprick, or for any Bulls hereafter to be obtained from the Court of *Rome*, to or for the foreſaid purpoſe and intent, ſhall from henceforth utterly ceaſe, and no ſuch hereafter to be payed for any Arch-Biſhoprick or Biſhoprick, within this Realm, other or otherwiſe than hereafter in this preſent Act is declared; And that no manner Perſon, nor Perſons hereafter to be named, elected, preſented, or poſtulated to any Arch-Biſhoprick, or Biſhoprick, within this Realm, ſhall pay the ſaid *Annates*, or First-Fruits, for the ſaid Arch-Biſhoprick, or Biſhoprick, nor any other manner of Sum or Sums of Mony, Penſions or *Annates* for the ſame, or for any other like exaction, or cauſe, upon pain to forfeit to our ſaid Sovereign Lord the King his Heirs and Succeſſors, all manner his Goods and Chattels for ever, and all the Temporal Lands and Poſſeſſions of the ſame Arch-Biſhoprick, or Biſhoprick, during the time that he or they which ſhall offend, contrary to this preſent Act, ſhall have, poſſeſs, or enjoy, the Arch-Biſhoprick, or Biſhoprick, wherefore he ſhall ſo offend contrary to the form aforeſaid. And furthermore it is enacted, by Authority of this preſent Parliament, That  
any

if any Person hereafter named and presented to the Court of *Rome* by the King, or any of his Heirs or Successors, to be Bishop of any See or Diocess within this Realm hereafter, shall be letted, deferred, or delayed at the Court of *Rome* from any such Bishoprick, whereunto he shall be so represented, by means of restraint of Bulls Apostolick, and other things requisite to the same; or shall be denied, at the Court of *Rome*, upon convenient suit made, any manner Bulls requisite for any of the Causes aforesaid, any such Person or Persons so presented, may be, and shall be consecrated here in *England* by the Arch Bishop, in whose Province the said Bishoprick shall be, so alway that the same Person shall be named and presented by the King for the time being to the same Arch-Bishoprick: And if any Persons being named and presented, as aforesaid, to any Arch-Bishoprick of this Realm, making convenient suit, as is aforesaid, shall happen to be letted, deferred, delayed, or otherwise disturbed from the same Arch-Bishoprick, for lack of Pall, Bulls, or other to him requisite, to be obtained in the Court of *Rome* in that behalf, that then every such Person named and presented to be Arch-Bishop, may be, and shall be, consecrated and invested, after presentation made, as is aforesaid, by any other two Bishops within this Realm, whom the King's Highness, or any of his Heirs or Successors, Kings of *England* for the time being, will assign and appoint for the same, according and in like manner as divers other Arch-Bishops and Bishops have been heretofore, in ancient time by sundry the King's most noble Progenitors, made, consecrated, and invested within this Realm: And that every Arch-Bishop and Bishop hereafter, being named and presented by the King's Highness, his Heirs or Successors, Kings of *England*, and being consecrated and invested, as is aforesaid, shall be installed accordingly, and shall be accepted, taken, reputed, used, and obeyed, as an Arch-Bishop or Bishop of the Dignity, See, or Place whereunto he so shall be named, presented, and consecrated requireth; and as other like Prelates of that Province, See, or Diocess, have been used, accepted, taken, and obeyed, which have had, and obtained compleatly, their Bulls, and other things requisite in that behalf from the Court of *Rome*. And also shall fully and entirely have and enjoy all the Spiritualities and Temporalities of the said Arch-Bishoprick, or Bishoprick, in as large, ample, and beneficial manner, as any of his or their Predecessors had, or enjoyed in the said Arch-Bishoprick, or Bishoprick, satisfying and yielding unto the King our Sovereign Lord, and to his Heirs and Successors, Kings of *England*, all such Duties, Rights, and Interests, as before this time had been accustomed to be paid for any such Arch-Bishoprick, or Bishoprick, according to the Ancient Laws and Customs of this Realm, and the King's Prerogative Royal. And to the intent our said Holy Father the Pope, and the Court of *Rome*, shall not think that the pains and labours taken, and hereafter to be taken, about the writing, sealing, obtaining, and other business sustained, and hereafter to be sustained, by the Officers of the said Court of *Rome*, for and about the Expedition of any Bulls hereafter to be obtained or had for any such Arch-Bishoprick, or Bishoprick, shall be irremunerated, or shall not be sufficiently and condignly recompensed in that behalf. And for their more ready expedition to be had therein, it is therefore enacted by the Authourity aforesaid, That every Spiritual Person of this Realm,

hereafter

hereafter to be named, presented, or postulated, to any Arch-Bishoprick or Bishoprick of this Realm, shall and may lawfully pay for the writing and obtaining of his or their said Bulls, at the Court of *Rome*, and en-sealing the same with Lead to be had without payment of any *Annates*, or First Fruits, or other charge or exaction by him or them to be made, yelden, or paid for the same, five pounds *Sterling*, for and after the rate of the clear and whole yearly value of every hundredth pounds *Sterling*, above all charges of any such Arch-Bishoprick, or Bishoprick, or other Mony, to the value of the said five pounds, for the clear yearly value of every hundredth pounds of every such Arch-Bishoprick, or Bishoprick, and not above, nor in any other wise, any thing in this present Act before written notwithstanding. And forasmuch as the King's Highness, and this his High Court of Parliament, neither have, nor do intend to use in this, or any other like cause, any manner of extremity or violence, before gentle courtesy or friendship, ways and means first approved and attempted, and without a very great urgent cause and occasion given to the contrary, but principally coveting to disburden this Realm of the said great exactions, and intolerable charges of *Annates*, and First-Fruits, have therefore thought convenient to commit the final order and determination of the Premises, in all things, unto the King's Highness. So that if it may seem to his high wisdom, and most prudent discretion, meet to move the Pope's Holiness and the Court of *Rome*, amicably, charitably, and reasonably, to compound, other to extinct and make frustrate the payments of the said *Annates*, or First-Fruits; or else by some friendly, loving, and tolerable composition to moderate the same in such wise as may be by this Realm easily born and sustained; That then those ways and compositions once taken, concluded, and agreed, between the Pope's Holiness and the King's Highness, shall stand in strength, force, and effect of Law, inviolably to be observed. And it is also further ordained, and enacted by the Authority of this present Parliament, That the King's Highness at any time, or times, on this side the Feast of *Easter*, which shall be in the Year of our Lord God, a thousand five hundred and three and thirty, or at any time on this side the beginning of the next Parliament, by his Letters Patents under his Great Seal, to be made, and to be entred of Record in the Rolof this present Parliament, may and shall have full power and liberty to declare, by the said Letters Patents, whether that the Premises, or any part, clause, or matter thereof, shall be observed, obeyed, executed, and take place and effect, as an Act and Statute of this present Parliament, or not. So that if his Highness, by his said Letters Patents, before the expiration of the times above limited, thereby do declare his pleasure to be, That the Premises, or any part, clause, or matter thereof, shall not be put in execution, observed, continued, nor obeyed, in that case all the said Premises, or such part, clause, or matter, as the King's Highness so shall refuse, disaffirm, or not ratifie, shall stand and be from henceforth utterly void and of none effect. And in case that the King's Highness, before the expiration of the times afore-prefixed, do declare by his said Letters Patents, his pleasure and determination to be, that the said Premises, or every clause, sentence, and part thereof, that is to say, the whole, or such part thereof as the King's Highness so shall affirm, accept, and ratifie, shall in all points stand,

remain, abide, and be put in due and effectual execution, according to the purport, tenour, effect, and true meaning of the same; and to stand and be from henceforth for ever alter, as firm, stedfast, and available in the Law, as the same had been fully and perfectly established, enacted, and confirmed, to be in every part thereof, immediately, wholly, and entirely executed, in like manner, form, and effect, as other Acts and Laws; The which being fully and determinately made, ordained, and enacted in this present Parliament: And if that upon the foresaid reasonable, amicable and charitable ways and means, by the King's Highness to be experimented, moved, or compounded, or otherwise approved, it shall and may appear, or be seen unto his Grace, that this Realm shall be continually burdened and charged with this, and such other intolerable Exactions and Demands, as heretofore it hath been. And that thereupon, for continuance of the same, our said Holy Father the Pope, or any of his Successors, or the Court of *Rome*, will, or do, or cause to be done at any time hereafter, so as is above rehearsed, unjustly, uncharitably, and unreasonably vex, inquiet, molest, trouble, or grieve our said Sovereign Lord, his Heirs or Successors, Kings of *England*, or any of his or their Spiritual or Lay-Subjects, or this his Realm, by Excommunication, Excommungement, Interdiction; or by any other Process, Censures, Compulsories, Ways, or Means; Be it enacted by the Authority aforesaid, That the King's Highness, his Heirs and Successors, Kings of *England*, and all his Spiritual and Lay Subjects of the same, without any scruples of Conscience, shall and may lawfully, to the honour of Almighty God, the encrease and continuance of vertue and good example within this Realm, the said Censures, Excommunications, Interdictions, Compulsories, or any of them notwithstanding, minister, or cause to be ministered, throughout this said Realm, and all other the Dominions or Territories belonging or appertaining thereunto; All and all manner Sacraments, Sacramentals, Ceremonies, or other Divine Services of the Holy Church, or any other thing or things necessary for the health of the Soul of Mankind, as they heretofore at any time or times have been vertuously used or accustomed to do within the same; and that no manner such Censures, Excommunications, Interdictions, or any other Process or Compulsories, shall by any of the Prelates, or other Spiritual Fathers of this Region, nor by any of their Ministers or Substitutes, be at any time or times hereafter published, executed, nor divulged, nor suffered to be published, executed, or divulged in any manner of ways. *Cui quidem Bille predicta & ad plenum intellecta per dictum Dominum Regem ex assensu & Autoritate Parlamenti predicti taliter est Responsum.*

Le Roy le veult.

*Soit Baille aux Communes.*

*A cest Bille les Communes sont assentes.*

Memorand.



**M**emorand. quod nono die Julii, Anno Regni Regis Henrici vicesimo quinto, idem Dominus Rex per Literas suas Patentes sub magno sigillo suo sigillat. Actum predictum ratificavit & confirmavit, & actui illi assensum suum regium dedit, prout per eandem Literas Patentes, cujus tenor sequitur in hæc verba, magis apte constat.

*Here follows the King's Ratification, in which the Act is again recited and ratified.*

XLII. The King's last Letter to the Pope. A Duplicate

*To the Pope's Holiness, 1532.*

**A**fter most humble commendations, and most devout kissing of your blessed Feet. Albeit that we have hitherto differed to make answer to those Letters dated at *Bonony*, the 7th day of *October*; which Letters of late were delivered unto us by *Paul* of *Cassali*: Yet when they appear to be written for this Cause, that we deeply considering the Contents of the same, should provide for the tranquillity of our own Conscience, and should purge such Scruples and Doubts conceived of our Cause of Matrimony; We could neither neglect those Letters sent for such a purpose, nor after that we had diligently examined and perpended the effects of the same, which we did very diligently, noting, conferring, and revolving every thing in them contained, with deep study of mind, pretermitt ne leave to answer unto them. For sith that your Holiness seemeth to go about that thing chiefly, which is to vanquish those Doubts, and to take away inquietations which daily do prick our Conscience; insomuch as it doth appear at the first sight to be done of Zeal, Love, and Piety, we therefore do thank you of your good will. Howbeit sith it is not performed in Deed, that ye pretend, we have thought it expedient to require your Holiness to provide us other Remedies; wherefore forasmuch as your Holiness would vouchsafe to write unto us concerning this Matter, we heartily thank you, greatly lamenting also both the chance of your Holiness, and also ours, unto whom both twain it hath chanced in so high a matter of so great moment to be frustrated and deceived; that is to say, That your Holiness not being instructed, nor having knowledge of the Matter, of your self, should be compelled to hang upon the Judgement of others, and so put forth and make answers, gathered of other Men, being variable and repugnant among themselves. And that we being so long sick, and exagitate with this same Sore, should so long time in vain look for Remedy; which when we have augmented our ægritude and distress, by delay and protracting of time, ye do so cruciate the Patient and Afflicted, as who seeth it should much avail to protract the Cause, and thorough vain hope of the end of our desire to lead us whither ye will. But to speak plainly to your Holiness; Forasmuch as we have suffered many Injuries, which with great difficulty we do sustain and digest; albeit

*Cotton Libr.  
Vitel. B. 13.*

that among all things passed by your Holiness, some cannot be laid, alledged, nor objected against your Holiness, yet in many of them some default appeareth to be in you, which I would to God we could so diminish, as it might appear no default; but it cannot be hid, which is so manifest, and tho we could say nothing, the thing it self speaketh. But as to that that is affirmed in your Letters, both of God's Law, and Man's, otherwise than is necessary and truth, let that be ascribed to the temerity and ignorance of your Counsellors, and your Holiness to be without all default, save only for that ye do not admit more discreet and learned Men to be your Counsellors, and stop the mouths of them which liberally would speak the Truth. This truly is your default, and verily a great fault, worthy to be alienate and abhorred of Christ's Vicar, in that ye have dealt so variably, yea rather so inconstantly and deceivably. Be ye not angry with my words, and let it be lawful for me to speak the Truth without displeasure; if your Holiness shall be displeas'd with that we do rehearse, impute no default in us, but in your own Deeds; which Deeds have so molested and troubled us wrongfully, that we speak now unwillingly, and as enforced thereunto. Never was there any Prince so handled by a Pope, as your Holiness hath intreated us. First; When our Cause was proponed to your Holiness, when it was explicated and declared afore the same; when certain Doubts in it were resolved by your Counsellors, and all things discussed, it was required that answer might be made thereunto by the order of the Law. There was offered a Commission, with a promise also that the same Commission should not be revoked; and whatsoever Sentence should be given, should straight without delay be confirmed. The Judges were sent unto us, the Promise was delivered to us, subscribed with your Holiness's hand; which avouched to confirm the Sentence, and not to revoke the Commission, nor to grant any thing else that might lett the same; and finally to bring us in a greater hope, a certain Commission Decretal, defining the Cause, was delivered to the Judges hands. If your Holiness did grant us all these things justly, ye did unjustly revoke them; and if by good and truth the same was granted, they were not made frustrate nor annihilate without fraud; so as if there were no deceit nor fraud in the Revocation, then how wrongfully and subtilly have been done those things that have been done! Whether will your Holiness say, That ye might do those things that ye have done, or that ye might not do them? If ye will say that ye might do them, where then is the Faith which becometh a Friend, yea, and much more a Pope to have, those things not being performed, which lawfully were promised? And if ye will say that ye might not do them, have we not then very just cause to mistrust those Medicines and Remedies with which in your Letters ye go about to heal our Conscience, especially in that we may perceive and see those Remedies to be prepared for us, not to relieve the Sickness and Disease of our Mind, but for other means, pleasures, and worldly respects? And as it should seem profitable, that we should ever continue in hope or despair, so always the Remedy is attempted; so that we being always a-healing, and never healed, should be sick still. And this truly was the chief cause why we did consult and take the advice of every Learned Man, being free, without all affection, that the Truth (which now with our labour and

study

study we seem partly to have attained) by their judgements more manifestly divulged, we might more at large perceive; whose Judgements and Opinions it is easie to see how much they differ from that, that those few Men of yours do shew unto you, and by those your Letters is signifie'd. Those few Men of yours do affirm the prohibition of our Marriage to be inducted only by the Law positive, as your Holiness hath also written in your Letters; but all others say the prohibition to be inducted, both by the Law of God and Nature: Those Men of yours do suggest, that it may be dispens'd for avoiding of slanders; The others utterly do contend, that by no means it is lawful to dispense with that, that God and Nature hath forbidden. We do separate from our Cause the Authority of the See Apostolick, which we do perceive to be destitute of that Learning whereby it should be directed; and because your Holiness doth ever profess your ignorance, and is wont to speak of other Mens mouths, we do confer the sayings of those, with the sayings of them that be of the contrary Opinion; for to confer the Reasons it were too long. But now the Universities of *Cambridge, Oxford*, in our Realm; *Paris, Orleans, Biturisen, Angers*, in France; and *Bonony* in Italy, by one consent; and also divers other of the most famous and Learned Men, being freed from all affection, and only moved in respect of verity, partly in *Italy*, and partly in *France*, do affirm the Marriage of the Brother with the Brother's Wife, to be contrary both to the Law of God and Nature; and also do pronounce that no Dispensation can be lawful or available to any Christian Man in that behalf: But others think the contrary, by whose Counsels your Holiness hath done that, that sithence ye have confessed ye could not do, in promising to us as we have above rehearsed, and giving that Commission to the Cardinal *Campege* to be shewed unto us; and after, if it so should seem profitable to burn it, as afterwards it was done indeed as we have perceived. Furthermore, those which so do moderate the Power of your Holiness, that they do affirm, That the same cannot take away the Appellation which is used by Man's Law, and yet is available to Divine Matters every-where without distinction. No Princes heretofore have more highly esteemed, nor honoured the See Aposto'ick than we have; wherefore we be the more sorry to be provoked to this contention, which to our usage and nature is most alienate and abhorred. Those things so cruel we write very heavily, and more glad would have been, to have been silent if we might, and would have left your Authority untouched with a good will; and constrained to seek the verity, we fell, against our Will, into this contention; but the sincerity of the Truth prohibited us to keep silence, and what should we do in so great and many perplexities? For truly if we should obey the Letters of your Holiness, in that they do affirm that we know to be otherwise, we should offend God and our Conscience, and we should be a great slander to them that do the contrary, which be a great number, as we have before rehearsed: Also, if we should dissent from those things which your Holiness doth pronounce, we would account it not lawful, if there were not a Cause to defend the Fact, as we now do, being compelled by necessity, lest we should seem to contemn the Authority of the See Apostolick. Therefore your Holiness ought to take it in good part, tho we do somewhat at large and more liberally speak in this Cause,

which

which doth ſo oppreſs us, ſpecially foraſmuch as we pretend none atrocity, nor uſe no rhetorick in the exaggerating and encreaſing the indignity of the Matter; but if I ſpeak of any thing that toucheth the quick, it proceedeth of the meer verity, which we cannot nor ought not to hide in this Cauſe, for it toucheth not Worldly Things but Divine, not frail but eternal; in which things no feigned, falſe, nor painted Reaſons, but only the Truth, ſhall obtain and take place: and God is the Truth to whom we are bound to obey rather than to Men; and nevertheleſs we cannot but obey unto men alſo, as we were wont to do, unleſs there be an expreſs cauſe why we ſhould not; which by thoſe our Letters we now do to your Holineſs: and we do it with charity, not intending to ſpread it abroad, nor yet further to impugn your Authority, unleſs you do compel us; albeit alſo, that that we do, doth not impugn your Authority, but confirmeth the ſame, which we revoke to its firſt foundations; and better it is in the middle way to return, than always to run forth head-long and do ill. Wherefore if your Holineſs do regard or eſteem the tranquillity of our Mind, let the ſame be eſta- bliſhed with verity, which hath been brought to light by the conſent of ſo many Learned Men; ſo ſhall your Holineſs reduce and bring us to a certainty and quietneſs, and ſhall deliver us from all anxiety, and ſhall provide both for us and our Realm, and finally ſhall do your Office and Duty. The reſidue of our Affairs we have committed to our Ambaſſadors to be propounded unto you, to whom we beſeech your Holineſs to give credence, &c.

XLIII. *A Promise made for engaging the Cardinal of Ravenna.*  
*An Original.*

Rome, Februar. 7. 1532.

Cotton Libr.  
Hist. B. 13.

**E**Go Willielmus Benet Sereniſſimi Domini mei D. Henrici Octavi Angliæ, &c. Regis, in Romana Curia Orator, habens ad inſcripta ab ipſo Rege poteſtatem & facultatem, prout conſtat per ipſius Majeſtatis Literas Patentes datas in Regia ſua Greenewici die penultima Decemb. M. D. XXXI. manu ſua propria ſupraſcriptas, & ſecreto ſigillo ſuo ſigillatas; Quoniam in ipſius Regis arduis negotiis expertus ſum ſingularem & præclaram operam Reverendiſſimi in Chriſto Patris & Domini D. Henrici Sancti Eufebii S. R. E. Presbyteri Cardinalis Ravennæ, quibus & deinceps uti cupio, ut eandem ſemper voluntatem & operam ſua Dominatio Reverendiſſima erga ipſum regem præſtet, libere promitto eidem Cardinali nomine dicti mei Regis, quod ſua Majeſtas provideri faciet eidem Cardinali, de aliquo Monasterio ſeu Monasteriis aut aliis beneficiis Eccleſiaſticis in Regno Galliæ primo vacaturis, uſq; ad valorem annum ſex millium ducatorum: Et inſuper promitto quod Rex Angliæ prædictus præſentabit, ſeu nominabit eundem Cardinalem ad Eccleſiam Cathedralẽ primo quovis modo vacaturam, ſeu & ad præſens vacantem, in Regno Angliæ, & de illa ei provideri faciet; & caſu quo Eccleſia primo vacatura huiuſmodi, ceu ad præſens vacans, non ſit Eccleſia Elienſis

Eliensis, promitto etiam quod succedente postea vacatione Ecclesiæ Eliensis, Rex Angliæ transferri faciet eundem Cardinalem, si ipsi Cardinali magis placuerit, ab illa alia Ecclesia de qua provisus erit, ad Ecclesiam Eliensem: & dictorum Monasteriorum & Beneficiorum Ecclesiasticorum in Regno Galliarum, & Ecclesiæ Cathedralis in Regno Angliæ possessionem pacificam, cum fructuum perceptione, ipsum Cardinalem assequi faciet: Et hæc omnia libere promitto, quod Rex meus supradictus plenissime & sine ulla prorsus exceptione ratificabit & observabit & exequetur; in quorum fidem præsentibus manu mea propria scripsi & subscripsi, sigilloque munivi. Dat. Rom. die septimo Februarii, M.D.XXXII.

*This is all written with his own hand, and is sent over by him to the King.*

XLIV. *Bonner's Letter about the proceedings at Rome. An Original.*

Rome, April 29. 1532.

PLEASE it your Highness; this is to advertise the same, That sithen we *William Bennet, Edward Karne, and Edmond Bonner*, sent over Letters of the 7<sup>th</sup> of this present to your Highness; There hath been two Disputations publick, the one the 13<sup>th</sup> of this, the other the 20<sup>th</sup> day of the same, according to the order given and assigned, which was three Conclusions to be disputed every Consistory; and what was spoken, as well by your Highness's Counsel, for the justification of the Conclusion purposed the said 13<sup>th</sup>, as also for the impugnation thereof by the party adverse, with Answers made thereunto by your Highness's said Counsel as fully as were any wise deduced, your said Highness shall perceive by the Books sent herewithal containing the same; and also the Justifications, Objections, and Answers, made in the 6<sup>th</sup> of this present, according as I *Edward Karne* in my said Letters promised. The Copies of all the which Justifications, Objections, and Answers, after that they were fully noted and deduced in writing, and maturely considered by your Highness's Learned Counsel, I *Edward Karne* did bring to the Pope's Holiness, and to the Cardinals, for their better information; and likewise did of the first, alwise afore the Consistory, according to the order assigned at the beginning; looking in likewise that the Queen's Counsel should do this same, but as yet they have done nothing therein, tho' your Ambassadors and I have called upon the Pope many times for the same. And as concerning such things as were spoken and done for either part in the Disputation of the 20<sup>th</sup> day, it is not possible for us, by reason of the shortness of time, to reduce all in good order, and to send the same to your Highness at this time; nevertheless with all speed it shall be made ready, and sent to your Highness by the next Courier. After the Disputation done, the said 13<sup>th</sup> day of this present, the Advocate of the Party adverse did alledg, That we did seek this Disputation but only to defer the Process; protesting therefore, That the Queen's Counsel would dispute no more; and desiring therefore the Pope's Holiness, and the whole Consistory, to make process in the principal Cause. Whereunto I *Edward Karne* said, That the Pope's Holiness, with the whole Senate, had granted the Disputations upon the Matters, and given an order that the Conclusions published should be disputed according to the same. Whereupon I desired that sofar as there remained

*Cotton Libr. Vuell. B. 13.*

remained sixteen Conclusions not disputed (which to propose and justify, with your Highness's Counsel, I would be ready at all times) that if the Party adverse knowing the Conclusions to be Canonical, would not confess them, and thereby avoid Disputations, that then the said Party should dispute them, and upon the refusal of both the same, the Matters excusatories to be admitted by his Holiness, especially because the said Party adverse hath nothing material that could be perceived to lett the same. The Pope's Holiness answered, That he would deliberate upon the demand of both Parties. The 16<sup>th</sup> of this present, the Datary on the Pope's behalf sent unto me *Edward Karne* an Intimation for disputation of the Consistory to be kept the 20. of this present, and that I should send the Conclusions not disputed, that they might be in the said Consistory disputed; adding withal, that the said Consistory should be, *ultimus & peremptorius terminus quoad alias Disputationes*. Of the which Intimation your Highness shall receive a Copy herewith. Upon this, with the advice of your Ambassadors and Counsel here, I repaired unto the said Datary, and brought unto him three Conclusions to be disputed, with a Protestation, *De non recedendo ab ordine hactenus observato*, according to the Proem of the said Conclusions, the Copy whereof your Highness shall receive herewith. Afterwards, with the same Conclusions and Protestation, I went to Cardinal *de Monte*, who said, at the beginning, That all the Consistory crieth out upon the Disputations, and that we had been heard sufficiently, and that it was enough that we should have the fourth Disputation; adding withal, That it was a thing never seen before after such sort; and that it stood not with the honour of the See to have such Disputations in the Consistory, to the great disquieting of the Pope and the Cardinals, especially considering the manner that is used, and that all the Conclusions be touched which should content us. To this I answered, and desired his most Reverend Lordship to call to his remembrance, what he had promised to your Highness's Ambassadors and me, in the *Castel-Angel* upon *Shrove-Sunday*, the Pope being present, and allowing the same, contented that all the Conclusions should be disputed *singulariter*; and that I should at my pleasure, from time to time, chuse the Conclusions to be disputed. And how also afterward, *viz.* 17. *Febr.* the Pope's Holiness, Cardinal *Arcona*, and his Lordship, not going from that promise, gave direction for three Conclusions to be disputed every Consistory; the choice whereof to be at my liberty (according to the Copy of the said Order which I sent to your Highness with my Letters, of the date of the 22. of the last): And furthermore, that what time the order to dispute three conclusions in a Consistory was sent unto me, and I required to send the conclusions first to be disputed according to the said order; I did, to avoid all manner of doubts, protest afore I would accept it, and in the deliverance of the said Conclusions, that I would not otherwise accept it, but that all the Conclusions, according to the order promised in *Castel-Angel*, should be disputed and examined *singulariter*, and that standing, and not otherwise, I delivered my said Conclusions according to the Order of the 17<sup>th</sup> of *February*; which Order the Pope's Holiness hitherto had approved and observed, and from that I neither could nor would go: And where he said that we had been heard sufficiently; I said, that Audience and Information

mation of less than the one half of a Matter could not be sufficient ; and if they intended to see the truth of the whole, every point must be discussed. And as for the crying out of the Cardinals, I said, They had no cause so to do, for it was more for the honour of the See Apostolick, to see such a Cause as this is, well and surely tried, so that the Truth may appear, and the Matters be well known, than to proceed *precipitantly*, as they did at the beginning of this Matter, afore they well knew what the Matter was. And as touching the disquieting the Pope's Holiness, and the said Cardinals, I said, your Highness for their pains was much beholden unto them ; nevertheless, I said, that they might on the other side ponder such pains as your Highness hath taken for them, in part declared by me ; which was much more than for them to sit in their Chairs two or three hours in a week, to hear the justice of your defence in this cause. And as touching the manner used in the said Disputation, I said, his Lordship knew well that it was by the Party adverse, which all manner of wayes goeth about to fatigue and make weary the Consistory of the Disputations, specially in chiding, scolding, and alledging Laws and Decisions that never were, nor spoken of by any Doctor, and vainly continuing the time, to the intent that the Pope's Holiness, and the Cardinals, dissolving the Consistory, and not giving audience, the said party, without Law, Reason, or any good ground, might attain their desire, and keep under the Truth, that it should not appear ; and if any thing was sharply spoken of our Party, I said it was done only for our defence, and to shew the errors and falsity of the Queens Advocates in their Allegations, wherein, I said, they should not be spared. And forasmuch as on the behalf of your Highness there was nothing spoken but that which was grounded upon Law, and declared in what place, so that it cannot be denied ; I desired his Lordship that he would continue his goodness in this Matter, as your Highness's especial trust was he would do ; and that we might always, as we were accustomed, have recourse unto the same in all our Business for his good help and counsel. His Lordship not yet satisfied, said, That as concerning the Order, the Pope's Holiness might interpretate and declare what he meant by it ; and as touching the Conclusions, they were superfluous, impertinent, and calumnious, only proposed to defer the Matter. I answered, and said, That to interpretate the said Order where it is clear out of doubt, the Pope's Holiness considering the promise made on *Shrove-Sunday*, with my Protestation foresaid, and the execution of the said Order to that time, in divers Consistories observed, could not by right interpretate the said Order, admitting disputation upon all the Conclusions ; and of this I said, That if such alterations were made, without any cause given of your Highness's Party, there was little certainty to be reckoned upon amongst them. And as touching the superfluity and impertinency of the said Conclusions, I said, That that was the saying of the Party adverse, that did not understand the same Conclusions. And further, that such Conclusions as were clamorously, by the Advocates of the Party adverse, alledged to be superfluous, his Lordship in the Disputation and trial thereof in the Consistory, did manifestly perceive that it was not so. And where it was alledged the said Conclusions to be calumnious, and laid in to defer the Process. I answered, That we might well alledge again the



Counsel of the party adverse, the thing against us alledged, and say truly, that we were calumniously dealed withal, seeing the matters were to iust and clear, and yet not admitted. Then his Lordship went further, and said, that *Impedimentum allegatum erat perpetuum*, because your Highness, *excusare publice*, could not come out your Realm, and *quia de iure cessat perpetua*; and also *quod Causa requirit celeritatem*. To this I said, that his Lordship mistook the Matter, for we said not in the matters that your Highness could not go out of your Realm to no place, but we said, that the same could not go, *ad loca tam remota*, as Rome is; so that it was not *perpetuum impedimentum*. And to the other I shewed him a Text, and the common opinion of Doctors in a Cause of Matrimony, being *inter Regem & Reginam*, which took away the thing that he had said. Then his Lordship said, That it was enough that the place were sure to the Procurator by the Chapter, *Cum olim de testibus*. I said, That that Chapter did not prove that Allegation, and that they mistook the Text that so did understand it, for the Alternative that is in that Text is not referred *ad locum tutum*, but *ad ordinem Citationis inchoande in persona principali, aut ejus procuratore*; and so *Petrus de Anchorano* understandeth that Text; and otherwise understanding the same it should be against the Chapter, *Ex parte de appellatione*, and the common opinion there. Then he said that *Aretine* saith, *Quod sufficit quum locus sit tutus procuratori*. I said, that under his favour, *Aretine* saith the contrary, for he saith, *Quod partibus debet locus tutus assignari si poterit, & si non poterit partibus, detur procuratoribus*. Then his Lordship said to me, That I knew well he began to set forward these Disputations, and that he would do the best he could for the furtherance thereof.

The 19<sup>th</sup> of this present I went with your Highness's Ambassadors to the Pope, and delivered his Holiness in writing those things that were done in the Disputation of the 13<sup>th</sup> of this: And then your Ambassadors were in hand with the Pope to alter the Intimation, and to put out the term *peremptory*, and other that were exclusory of further Disputations to be had upon the same Conclusions. The Pope's Holiness said, That Disputations was no act Judicial requiring to be in the Consistory; and therefore he said, he would call certain Congregations of Cardinals, on *Friday* and *Monday* following, to hear the Disputations. Then *William Benet* said, That that could not stand very well with the Decree of the Intimation, which was *peremptory* for any further Disputations after the 20<sup>th</sup> of this present; and therefore I spake that the same term *peremptory* might be put out of the Intimation, alledging withal, that upon the said *Friday* or *Monday* it was no time to hear the Disputation, being so nigh after; and that his Holiness hitherto hath observed the Consistory for the Disputations, which Consistory cannot be unto after *Easter*, if the manner of the Court be observed. Then the Pope said, he might call a Consistory when he would, as he hath done in making of Cardinals, an Act much more solemn than a Disputation. To that I said, his Holiness might so do if he would; howbeit, it should be *præter solitum morem*: and therefore desired his Holiness to consider therein the order before assigned, and that this term *peremptory* would not stand with the order. His Holiness then willed we should inform the Cardinals, *Ancona*, and *de Monte*, and so we did; *Ancona* shewed himself somewhat reasonable, and was contented the term *peremptory* should

should be put out. *De Monte* said that the Pope would promise to hear the Conclusions disputed in Congregations, calling thereto certain Cardinals, so that the term *peremptory* should not be prejudicial. Then *I Edward Karne* desired him, that if the said term should not be prejudicial, that it might be stricken out, for I told him plainly that I would not stand to words, the writing shewing the contrary; adding withal, that I would not dispute in this term, *tanquam peremptorio*, but would manifestly shew and protest, That I, with other your Highness's Council, were ready to defend the Conclusions published, according to the order given, and hitherto observed; alledging also, that the Conclusions being justified, the Matters ought to be admitted; and that if the Pope's Holiness and the Cardinals would not give audience to me and your Highness's said Council, for the manifest trial and showing of the truth, they should give us cause to complain upon them, and to cry out, *usque ad Sidera*, your Highness's Ambassadors all affirming the same. Then the said Cardinal *de Monte* said, that the Pope's Holiness would provide for the Disputations, notwithstanding the term *peremptory* assigned, and said also, that in the Morning he would speak with the Pope, and give your Ambassadors and me an answer.

In the morning, which was the 20th of this present, the said Cardinal would, that nothing of the Decree of intimation should be manifested, because the other part had a Copy thereof, but would the Pope's Holiness to give an order that the word *peremptory* should be only for Disputations to be had in the Consistory, and not in Congregations, in which Congregations, the Conclusions remaining might be disputed; and tho they had drawn out this Order, yet because it was nothing plain, neither certain to be conformable to the former Order, I would have had the said Cardinal to speak to the said Datary for to make it as afore: and he was then contented, howbeit the Pope's Holiness commanded all the Cardinals to their places, so that I could not have the said Order, and was driven thereby either to dispute and accept the term, *tanquam peremptorium*, or else to fly the Disputations, giving occasion to the adverse Party to say, that I diffided in the justness of the Matters, and defence of the Conclusions. Whereupon your Highness's Ambassadors and we, with other your Learned Council, concluded, that *I Edward Karne* should protest, *De non consentiendo in termino, tanquam peremptorio*, and afterward to proceed to the proposing of the Conclusions, and so I did by mouth according to the tenor of a Copy, which herewithal your Highness shall receive. When I had protested, and the Pope had spoken this word *Acceptamus*, the Queen's Advocate began to protest that they would dispute no more, and desired his Holiness to proceed in the principal Cause. Then *I Edward Karne* said, That the Pope's Holiness did well perceive, that the Conclusions were published and proposed, not only for them to dispute, but also for all other, come who would, for the information of his Holiness, and the whole Consistory. And therefore I said, that tho they would not dispute, yet I was there, with other your Highness's Learned Council, to propose the Conclusions, according to the Order given, justifying them to be Canonical, and ready to defend them against all those that would gainsay them; and thereupon desired the Pope's Holiness, that tho the

• Council of the Party Adverse would not dispute, yet I with your

Highness's Learned Counsel might be heard again ; against which my desire the Queen's Advocate made great exclamations, till at the last the Pope commanded him to silence, and willed us to go to the Conclusions, which we did.

And here now it is determined, That we shall have no more Disputations in the Consistory, but the rest of the Conclusions to be disputed in Congregations before the Pope, purposely made for the same ; and what therein shall be determined or done, your Highness from time to time shall thereof by us be advertised, and of all other our doings in that behalf.

And as concerning the Letters which your Highness sent by *Francis* the Courier, of the last of *February*, as well to the Pope, as to me *Edward Karne*, for the admission of me and the Matter excusatory, we shall, according to your Highness's pleasure and order assigned, in the common Letter sent unto us by your said Highness, proceed and do therein as may be most beneficial and profitable for the same.

And thus most humbly we commend us to your Highness, beseeching Almighty God to preserve the same in felicity and health many years.  
At *Rome* the 28th of *March* 1532.

Your Highness's most humble Subjects,

Servants, and Chaplains,

*William Bennet,*

*Edward Karne,*

*Edmond Bommer.*

XLV. *Another Letter concerning the Process at Rome.*  
*An Original.*

*Cotton Libr.*  
*Vincl. B. 12.*

PLEASETH it your Highness, sithen our Letters of the 23 of *March*, here hath been great labour, and solliciting, to bring the Disputation publick out of the Consistory kept once in the week, into the Congregations, to be observed and kept before the Pope's Holiness and the Cardinals, in such place, and as oft as should please them ; to the intent, as we perceived, that the said Disputation might be the sooner ended, and not take such effect as it was devised for. And upon this great importune labour, I, *Edward Karne*, was monished oftentimes to send Conclusions to be proposed in the said Congregations, as well in *Palm-Sunday-week*, as in *Easter-week*, as appeareth by the Copies of the Intimations sent herewithal to your Highness: Upon which Intimations I delivered certain Conclusions, according to the order taken at the beginning, with a Protestation devised by your Grate's Counsel here, *De non recedendo ab eodem ordine, & de proponendo easdem Conclusiones*

*in Consistorio, juxta eundem ordinem & non aliter.* That notwithstanding the Pope's Holiness caused me to be monished again, *cum Convocatione*, that if I would not come in, *cum Advocatis*, the third day of April, *procederet ad ulteriora, protestatione mea previa non obstante.* Whereupon, with the advice of your said Learned Counsel, I conceived a Protestation, and the same delivered to the Pope's Holiness the said third day in the morning, protesting as it was therein contained, and causing it to be registred by the Datary; of the which Protestation your Highness shall also receive a Copy herewithal. This notwithstanding, the Pope's Holiness, the said third day in the afternoon made a Congregation, where the said Protestation was examined; and after the Treaty had upon the same, we were in conclusion remitted again to the Consistory, there to be heard, as much as the Consistory intendeth to hear, upon the Conclusions that are published; which was much more beneficial to us, than to have had all proposed in Congregations to have been kept, as is afore. And by this means the Matter was shifted off, and deferred unto the 10th of this month; at which time the Pope's Holiness kept the Consistory. And one Mr. *Providel*, a singular good Clerk, which came from *Bosony* for the furtherance of your Highness's Cause, very compendiously, and after good fashion and handling, to the great contentation, as appeared, of the Audience there, proposed three Conclusions, of the which two concerned the habilitation of me *Edward Karne*, to lay in the Matters Excusatory: And the third was, that the Cause ought to be committed, *extra curiam, ad locum tutum utrique parti*: Of the which Conclusions, and also his Sayings, the said 10th day, your Highness shall receive a Copy herewithal. And forasmuch as at the said Consistory, neither the *Imperials*, neither yet the Queens Counsel did appear; I, *Edward Karne*, with the advice of your Highness's Counsel, said to the Pope's Holiness, after the Proposition made by Mr. *Providel*, that his Holiness might perceive well, that if the Party adverse had any good matter to alledge, against such things as were deduced for the justification of the Conclusions, and matter Excusatory, and did not disside of their part, they would not have absented themselves, or shrunken from the Disputations, which they afore had accepted and taken; wherefore I accused their contumacy and absence, desiring that it might be enacted; and thereupon departed from the Consistory, for that day dissolve!

The 14th of this present, the Pope's Holiness caused Intimation to be made unto me, of the Consistory to be kept the 17th of the same; willing me to be there, *cum Advocatis*, to dispute all the Conclusions not proposed and disputed: Upon the which Intimation, I delivered to the Datary three Conclusions, the 19, the 20, and the 21 in order, with a Protestation devised by your Learned Counsel, sent here-withal to your Highness: And in the said Consistory, Mr. *Providel* did also alledge for the justification of the Matters and Conclusions; and over that answered to such Objections as he thought the Party adverse to make foundation upon, and that very compendiously, being sorry that the *Imperials*, and Queen's Counsel, did not come in to dispute the said Conclusions; and the sayings of the said Mr. *Providel* in the said Consistory, with my Protestation also, in not agreeing to the term, as *preemptory*, your Highness shall perceive in writing sent here-withal.

As concerning the seven Conclusions yet remaining undisputed, we think the Pope's Holiness will hear us no further in the Consistory; saying, that the Part adverse will not abide the Disputations, nor come in to the same: Nevertheless to take otherwise out of the Consistory, with the Cardinals Information, his Holiness is well contented.

And verily, Sir, to study, labour, set forward, and call upon such things as may confer to the advancement of the Matter, and your Highness's Purpose, there shall not want, neither good will, neither diligence to the uttermost, that we can excogitate or desire, as hitherto surely neither Party hath failed; trusting in God that thereby if Justice be not oppressed, some good effect shall follow, to the good contentation of your Highness. With these Presents, your Highness shall also receive a Copy of all things that were spoken, as well for your Highness's behalf, as by the Party adverse, in the Consistory, the 20th day of *March*.

And thus most humbly we commend us to your Highness, beseeching Almighty God long to continue the same in his most Royal Estate. At *Rome*, the 29th of *April*.

Your Highness's most humble Subjects,

and poor Servants,

*Edward Karne.*

*Edmond Bonner.*

XLVI. *A Letter from Benet and Cassali about the Process.*  
*An Original.*

*Cotton Libr.*  
*Vitel. B. 13.*

Serenissime & Invictissime Domine noster Supreme, salutem. Tribus Superioribus Consistoriis ante vacationes habitis, de Causa Excusatoria actum fuit; sed quid illud fuerit quod in primo egerunt rescire non potuimus, quia Cardinales pœna Excommunicationis prohibiti fuerant quicquam revelare. Secundo etiam aliquid super eadem causâ tractarunt, quod itidem nos celaverunt. Sed ultimo illo, quod die octavo Julii Congregatum fuit, ita ut inferius patebit, constituerunt. Quum ergo postero die Pontificem adivissemus, ut quod decretum foret cognosceremus, ab eo sic accepimus; nolle se ore suo, propterea quod Jurisperitus non sit, Consistorii deliberationem pronunciare; quocirca die sequenti ad ipsum rediremus, quoniam vellent Cardinales Montem & Anconitanum id ipsum nobis proferre: Et nihilominus idem quod deinde ex ipsis Cardinalibus audivimus tunc explicavit, noluit tamen nobis esse Responsi loco. Igitur sicut dixerat, rediimus, & nobis duo illi Cardinales sic retulerunt summum Dominum & Cardinales decrevisse, literas Exhortatorias cum à Pontifice, tum à Collegio Cardinalium, Majestati vestra scribendas

bendas esse, quibus vestram Majestatem adhortarentur, ut velit hic ad Causam Procuratorem constituere, idq; per totum Octobrem proximum facere. Pontifex propterea suadebat ut ad idem nos Majestatem Vestram cohortaremur, idemq; fecerunt Cardinales, volentes omnes ambiguitates & dubitationes tollere. Respondimus, velle quod nobis injungebatur Majestati Vestrae parere; verum illud non posse reticere quod erga Majestatem Vestram inique actum videbatur; quum neq; Excusator admittus, neq; ipsius allegationes forent probate ac receptæ, id quod tam sæpe instantissime pettum fuerat. Præterea non posse nos non valde mirari, ac etiam sine opere conueni, quod quum pro comperto haberemus juris esse id fieri, esset nihilominus denegatum; quum præsertim petendo Mandatum procuratorium, tacite viderentur rejicere Excusatorem, & per ipsum allegata. Sic autem illi nobis Responderunt, neque Excusatorem fuisse rejectum, neque per ipsum allegata, sed in eodem, quo prius, statu permanere; hoc autem excusatorium negotium minime, ut nobis iudicibus clarum, sed dubium videri. Ibiq; Anconitanus quædam nostris contraria adduxit, quæ D. Karne suis literis recenset. Dicebant quoq; in hac re favorabilius nos, quam adversarios fuisse tractatos; illud etiam addentes, quod si procuratorium mandatum mittatur, justitia optime ministrabitur, ac etiam quatenus fieri possit, favorabiliter; idque & Pontifex & Cardinales ambo constanter alleverabant. Quum vero nos sæpius diceremus, excusatorem admitti debuisse; dixerunt, si recte considerare velimus, nos idem ipsum re habuisse; si enim (dicebant), Procurator hic constituatur, literæ Remissoriæ & Compulsoriæ decernerentur, ad testes in partibus examinandos. Itemq; vir aliquis probus ad id delegabitur ad utramque partem testesque scilicet examinandos, ita ut processus in partibus fiat; Atque hoc pacto nos id consequi quod desideramus, quoniam quod ad totius causæ decisionem pertinet, ex eo quod de Pontificis potestate cognoscendum, & de jure Divino disceptandum sit, ac aliis etiam de causis, ipsam Decisionem Pontifici integram semper reservari nihilominus oporteret, quamvis causam alibi quam Romæ cognosci permissum fuisset. Nobis certe visum est, haud parum esse quod obtinuimus, longe enim pejora timebamus, quum nemo in urbe esset, qui non crederet Excusatorem una cum suis allegationibus rejectum iri. Hunc quidem eventum rei Cæsariani ægerrime tulerunt. Optime valeat Majestas vestra. Romæ die 13. Julii 1532.

Vestrae Regiæ Majestatis

Hier. Episcopus Wigornien.

W. Benet.

Gregorio Cassali.

## XLVII. The Sentence of Divorce:

*Anno Incarnationis millesimo quingentesimo tricesimo tertio, Indictione sexta, Clementis Pape decimo, mensis Maii vicefimo tertio, in Ecclesia Conventuali Monasterii Sancti Petri Dunstabilie, Ordinis Sancti Augustini Lincoln. Dioces. nostri Cantuarien. Provinciae.*

in an Inspe-  
sionu. Rot. Lat.  
24. Reg. 24.  
Part.

**I**N Dei Nomine, Amen. Nos Thomas Permissione Divina Cantuarien. Archiepiscopus, totius Angliæ Primas, & Apostolicæ Sedis Legatus, in quadam causâ inquisitionis de & super viribus Matrimonii inter Illustrissimum & Potentissimum Principem & Dominum nostrum Henricum Octavum Dei Gratia Angliæ & Franciæ Regem, Fidei Defensorem & Dominum Hiberniæ, ac Serenissimam Dominam Catharinam nobilis memoriæ Ferdinandi Hispaniarum Regis Filiam contracti & consummati, quæ coram nobis in iudicio ex officio nostro mero aliquandiu vertebatur, & adhuc vertitur, & pendet indecisa, rite & legitime procedentes, visis primitus per nos & diligenter inspectis, articulis sive capitulis in dicta causâ objectis & ministratis, una cum responsis eis ex parte dicti Illustrissimi & Potentissimi Principis Henrici Octavi factis & redditis, visisque & similiter per nos inspectis plurimorum Nobilium & aliorum testium fide dignorum dictis & depositionibus in eadem causâ habitis & factis, visisque præterea & similiter per nos inspectis, quamplurimum fere totius Christiani orbis Principalium Academiarum Censuris seu Conclusionibus Magistrilibus, etiam tam Theologorum quam Jurisperitorum responsis & opinionibus, utriusque denique Provinciæ Anglicanæ Conciliorum provincialium assertionibus & affirmationibus, aliisque salutaribus monitis & doctrinis super dicto matrimonio desuper respectively habitis & factis; visisque; ulterius, & pari modo per nos inspectis, pactis seu fœderibus pacis, & amicitie inter perennis famæ Henricum septimum nuper Regem Angliæ, & dictum nobilis memoriæ Ferdinandum nuper Regem Hispaniæ desuper initis & factis; visisque quoque per amplius, & diligenter per nos inspectis, omnibus & singulis actis actitatis, literis, processibus, instrumentis, scripturis, monumentis, rebusque; aliis universis in dicta causâ quomodolibet gestis & factis, ac aliis omnibus & singulis per nos visis & inspectis, et per nos cum diligentia & maturitate ponderatis & recensitis, servatisque ulterius per nos in hac parte de jure servandis, necnon partibus prædictis, videlicet præfato illustrissimo & potentissimo Principe Henrico Octavo per ejus Procuratorem idoneum coram nobis in dicta causâ legitime comparente, dicta vero Serenissima Domina Catharina per contumaciam absente, cujus absentia Divina repleatur præsentia, de Consilio Jurisperitorum & Theologorum, cum quibus in hac parte communicavimus, ad sententiam nostram definitivam sive finale Decretum nostrum in dicta causâ ferendam sive ferendum sic duximus procedendum, & procedimus in hunc modum. Quia per acta actitata, deducta, proposita, exhibita, & allegata, probata pariter & confessata, articulataque, capitulata, partis responsa, testium depositiones, & dicta instrumenta, monumenta, literas, scripturas, censuras, conclusiones Magistrales, opiniones, consilia, assertiones, affirmationes, tractatus & fœdera pacis, processus, res alias, & cætera promissa coram nobis in dicta



dicta causa respective habita, gesta, facta, exhibita & producta; Necnon ex eisdem, & diversis aliis ex causis & considerationibus, argumentisq; & probationum generibus variis, & multiplicibus, validis quidem & efficacibus, quibus animum nostrum hac in parte ad plenum informavimus, plene & evidenter invenimus & comperimus dictum Matrimonium inter præfatos Illustrissimum & Potentissimum Principem & Dominum nostrum Henricum Octavum, ac Serenissimam Dominam Catharinam, ut præmittitur, contractum & consummatum, nullum & omnino invalidum fuisse & esse, & Divino Jure prohibente contractum & consummatum exitisse: Idcirco nos Thomas Archiepiscopus Primas & Legatus antedictus, Christi nomine primitus invocato, ac solum Deum præ oculis nostris habentes, pro nullitate & invaliditate dicti Matrimonii pronunciamus, decernimus & declaramus, ipsumq; prætensum Matrimonium fuisse & esse nullum & invalidum, ac Divino Jure prohibente contractum & consummatum, nulliusq; valoris aut momenti esse, sed viribus & firmitate juris caruisse & carere, præfatoque Illustrissimo & Potentissimo Principi Henrico Octavo & Serenissimæ Domine Catharinæ non licere in eodem prætenso Matrimonio remanere, & pronunciamus, decernimus & declaramus; ipsosq; Illustrissimum & Potentissimum Principem Henricum Octavum ac Serenissimam Dominam Catharinam, quatenus de facto & non de jure dictum prætensum Matrimonium ad invicem contraxerunt & consummarunt, ab invicem separamus & divorciamus, atq; sic separatos & divorciatos, necnon ob omni vinculo Matrimoniali respectu dicti prætensi Matrimonii liberos & immunes fuisse & esse, pronunciamus, decernimus & declaramus, per hanc nostram sententiam definitivam, sive hoc nostrum finale Decretum, quam sive quod ferimus & promulgamus in his scriptis. In quorum præmissorum fidem & testimonium, has literas nostras testimoniales, sive præsens publicum sententiæ vel Decreti instrumentum, exinde fieri ac per Notarios Publicos subscriptos, scribas & auctuarios nostros in ea parte specialiter assumptos, subscribi & signari, nostrisq; sigilli appensione jussimus & fecimus communiri.

*He likewise passed Judgement (confirming the King's Marriage with Queen Ann) at Lambeth, May 28. 1533. which is in the same Inspectimus.*

Act 5. Anno Regni 25.

XLVIII. *An Act concerning the Deprivations of the Bishops of Salisbury and Worcester.*

**W**Here before this time the Church of *England*, by the King's most noble Progenitors, and the Nobles of the same, have been founded, ordained, and established, in the Estate and degree of Prelatic Dignities, and other Promotions Spiritual, to the intent and purpose that the said Prelates, and other Persons, having the said Dignities and Promotions Spiritual, continually should be abiding, and Reseants upon their said Promotions within this Realm; and also keep, use, and exercise Hospitality, Divine Services, teaching and preaching of the

Laws of Almighty God, to such Persons as were and have been within the precinct of their Promotions or Dignities, for the Wealth of the Souls of their Givers and Founders, greatly to the honour of Almighty God. Of the which said Spiritual Persons, the King's Highness, and his most noble Progenitors, have had right honourable, and well-learned Personages, apt, meet, and convenient, for to guide and instruct his Highness, and his most noble Progenitors, in their Counsels, concerning as well their Outward as Inward Affairs, to be devised and practised for the utility and preservation of this Realm; by reason whereof the Issues, Revenues, Profits, and Treasure, rising and coming of the said Spiritual Promotions and Dignities, were and should be spent, employed, and converted within this Realm, to the great profit and commodity of the King's Subjects of the same. And where also by the laudable Laws and Provisions of this Realm, before this time made, it hath been ordained, used, and established, that no Person nor Persons, of whatsoever Estate, Degree, or Quality he or they were, should take or receive within this Realm of *England*, to Farm, by any Procuracy, Writ, Letter of Attorney, Administrations, by Indenture, or by any other Mean, any Benefice, or other Promotion within this Realm, of any Person or Persons, but only of the King's true and lawful Subjects, being born under the King's Dominions. And also that no Person or Persons, of what estate and degree soever he or they were, by reason of any such Farm, Procuracie, Letter of Attorney, Administration, Indenture, or by any other mean, as is aforesaid, should carry, convey, or cause to be carried and conveyed out of this Realm, any Gold, Silver, Treasure, or other Commodity, by Letter of Exchange, or by way of Merchandise, or otherwise, for any of the Causes aforesaid, to the profit or commodity of any Alien, or other Stranger, being born out of this Realm, having any such Promotion Spiritual within the same, without licence of the King's Highness, by the advice of his Council, as by the same Laws, Statutes, and Provisions, more plainly at large it may appear; which said laudable Laws, Statutes, and Provisions, were made, devised, and ordained, by great policy and foresight of the King's most noble Progenitors, the Nobles and Commons of this Realm, for the great profit, utility, and benefit of the same, to the intent that the Gold, Silver, Treasure, Riches, and other Commodity of the same, by the occasion aforesaid, should not be exhausted, employed, converted, and otherwise transported out of this Realm and Dominions of the same, to the use, profit, and commodity of any Stranger being born out of this Realm, or the Dominions of the same: But only to be spent, and used, and bestowed within the same, to the great comfort and consolation of the Subjects of this Realm. Notwithstanding which said wholesome Laws, Statutes, and Provisions, the King's Highness being a Prince of great benignity and liberality, having no knowledge, nor other due information, or instruction of the same Laws, Statutes, and Provisions, heretofore hath nominated, and preferred, and promoted, *Laurance Campagnus* Bishop of *Sarum*, with all the Spiritual and Temporal Possessions, Promotions, and other Emoluments and Commodities in any wise belonging or appertaining to the same: And also hath nominated, preferred, and promoted *Hierome*, being another Stranger, born out of the King's said Realm and Dominions, to  
the

the See and Bishoprick of *Worcester*, with all the Spiritual and Temporal Promotions, and other Emoluments and Commodities, in any wise belonging or appertaining to the same. Which said two Bishops, and namely the Bishop of *Salisbury*, nothing regarding their Duties to Almighty God, nor their Cures of the said Bishopricks, ever since or for the more part of the time of their said Promotions or Profections into the same, have been, and yet be resident, dwelling and abiding at the See of *Rome*, or elsewhere, in other parts beyond the Sea, far out and from any of the King's said Dominions; by reason whereof, the great Hospitality, Divine Service, teaching and Preaching the Laws, and Examples of good living, and the other good and necessary effects before rehearsed, have been many years by-past, and yet continually be, not only withdrawn, decayed, hindred, and minished, but also great quantity of Gold, Silver, and Treasure, to the yearly sum and value of 3000 *l.* at the least, have been yearly taken and conveighed out of this Realm, to the singular profit, and great enriching of the said Bishops, and daily is like to be conveighed, transported, and sent, contrary to the purport and effect of the said former wholesome Laws and Statutes, to the great impoverishing of this Realm, as well presently as for to come, if speedy remedy be not had, therefore in brief time provided. In consideration whereof, be it enacted by the Authority of this present Parliament, that the said two several Sees and Bishopricks of *Salisbury* and *Worcester*, and either of them from henceforth, shall be taken, reputed, and accounted in the Law to be utterly void, vacant, and utterly destitute of any Incumbent, or Prelate, &c.

XLVIII. *A Letter from Cromwel to Fisher, about the Maid of Kent, Anno 34, or end of 35.*

MY Lord, in my right hearty wise I commend me to your Lordship, doing you to understand, that I have received your Letters dated at *Rochester*, the 18<sup>th</sup> day of this Month; in which ye declare what craft and cunning ye have to perswade, and to set a good Countenance upon an ill Matter, drawing some Scriptures to your purpose; which well weighed, according to the places whereout they be taken, make not so much for your purpose as ye alledge them for; and where in the first Leaf of your Letters ye write, that ye doubt nothing, neither before God nor before the World, if need shall that require, so to declare your self, whatsoever hath been said of you, that ye have not deserved such heavy words, or terrible threats, as hath been sent from me unto you by your Brother.

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How ye can declare your self afore God and the World, when need shall require, I cannot tell; but I think verily that your Declaration made by these Letters, is far insufficient to prove that ye have deserved no heavy words in this behalf. And to say plainly, I sent you no heavy words, but words of great comfort, willing your Brother to shew you

how benign and merciful the Prince was: And that I thought it expedient for you to write unto his Highness, and to recognize your Offences, and desire his pardon, which his Grace would not deny you now in your age and sickness; which my counsel I would you had followed, rather than to have written these Letters to me, excusing your self altho' there were no manner of default in you. But, my Lord, if it were in an other manner of case than your own, and out of the Matter which ye favour, I doubt not but that ye would think him that should have done as ye have done, not only worthy heavy Words, but also heavy Deeds; for where ye labour to excuse your self of your Hearing, Bribing, and concealing of the Maiden's false and feigned Revelations, and of your manifold sending of your Chaplains unto her, by a certain intent which ye pretend your self to have had, to know by communing with her, or by sending your Chaplains unto her, whether her Revelations were of God, or no, alledging divers Scriptures that ye were bound to prove them, and to receive them after they were proved. My Lord, whether you have used a due means to try her and her Revelations, or no, it appeareth by the process of your own Letters. For where you write that ye had conceived a great opinion of the holiness of this Woman, for many considerations rehearsed in your Letters, comprised in six Articles; whereof the first is grounded upon the bruit and fame of her; the second, upon her entring into Religion after her trances and disfiguration; the third, upon rehearsal that her Ghostly Father being Learned and Religious, should testify that she was a Woman of great holiness; the fourth, upon the report that divers other vertuous Priests, Men of good Learning and Reputation, should so testify of her, with which Ghostly Father, and Priests, ye never spake, as ye confess in your Letters; the fifth, upon the praises of my late Lord of Canterbury, which shewed you, as ye write, that she had many great Visions; the sixth, upon the saying of the Prophet *Amos*, *Non faciet Dominus Deus Verbum, nisi revelaverit secretum suum ad servos suos Prophetas*. By which Considerations ye were induced to the desire to know the very certainty of this Matter, whether these Revelations which were pretended to be shewed to her from God, were true Revelations or not. Your Lordship in all the sequel of your Letters, shew not that ye made any further trial upon the truth of her and her Revelations, but only in communing with her, and sending your Chaplains to her with idle Questions, as of the *3 Mary Magdalens*, by which your communication and sending, ye tried out nothing of her falshood, neither (as it is credibly supposed) intended to do as ye might have done, in any wise more easily than with communing with her, or sending to her; for little credence was to be given to her, affirming her own feigned Revelations to be from God; for if credence should be given to every such lewd Person as would affirm himself to have Revelations from God, what readier way were there to subvert all Common-Weals and good orders in the World?

Verily, my Lord, if ye had intended to trace out the truth of her, and of her Revelations, ye would have taken an other way with you; first, you would not have been converted with the vain Voices of the People, making bruits of her Trances and Disfiguration, but like a wise, discreet, and circumspect Prelate, ye should have examined (as other

other since) such sad and credible Persons as were present at her Trances and Disfigurings, not one or two, but a good number, by whose testimony ye should have proved, whether the Bruits of her Trances and Disfigurations were true or not. And likewise ye should have tried by what craft and perswasion she was made a Religious Woman; and if ye had been so desirous, as ye pretended, to enquire out the truth or fallshood of this Woman, and of her Revelations; it is to be supposed ye would have spoken with her good, religious, and well-learned Ghostly Father e're this time, and also with the vertuous and well-learned Priests, (as they were esteemed) of whose reports ye would have been informed by them which heard them speak; or ye would also have been minded to see the Book of her Revelations, which was offered you, of which ye might have had more trial of her and her Revelations, than of a hundred communications with her, or of as many sendings of your Chaplains unto her. As for the late Lord of *Canterbury's* saying unto you, That she had many great Visions, it ought to move you never a deal to give credence unto her or her Revelations; for the said Lord knew no more certainty of her, or of her Revelations, than he did by her own report. And as touching the saying of *Amos* the Prophet, I think verily the same moved you but a little to hearken unto her; for sithen the Consummation and the end of the Old Testament, and sithen the Passion of Christ, God hath done many great and notable things in the World, whereof he shewed nothing to his Prophets that hath come to the knowledge of Men. My Lord, all these things moved you not to give credence unto her, but only the very matter whereupon she made her false Prophecies; to which matter ye were so affected, as ye be noted to be in all matters which ye enter once into, that nothing could come amiss that made for that purpose. And here I appeal your Conscience, and instantly desire you to answer, Whether if she had shewed you as many Revelations for the confirmation of the King's Graces Marriage, which he now enjoyeth, as she did to the contrary, ye would have given as much credence to her as the same done, and would have let the trial of her and her Revelations, to overpass those many years, where ye dwelt not from her but twenty miles in the same Shire where her Trances, and Disfigurings, and Prophecies in her Trances were surmised, and reported. And if percase ye will say (as is not unlike but ye will say, minded as ye were wont to be) that the matter be not like, for the Law of God, in your opinion, standeth with the one and not with the other: Surely, my Lord, I suppose there had been no great cause to trust the one more than the other; for ye know by Scriptures of the Bible, that God may by his Revelation dispense with his own Law, as with the *Israelites* spoiling the *Aegyptians*, and with *Jacob* to have four Wives, and such other. Think you, my Lord, that any indifferent Man, considering the quality of the Matter, and your Affections, and also the negligent passing over of such lawful Trials as ye might have had of the said Maiden, and her Revelations, is so dull, that cannot perceive and discern that your communing, and often sending to the said Maid, was rather to hear and bruit many of her Revelations, than to try out the truth and fallshood of the same? And in this Business, I suppose, it will be hard for you to purge your self before God, or the World, but that ye have been in great default in hearing, believing,

believing, and concealing such things as tended to the destruction of the Prince; and that her Revelations were bent and purposed to that end, it hath been duly proved afore as great Assembly and Council of the Lords of this Realm, as hath been seen many years meet out of a Parliament. And what the said Lords deemed them worthy to suffer, which said, heard, believed, and concealed those false Revelations, be more terrible than any threats spoken by me to your Brother.

And where ye go about to defend, that ye be not to be blamed for concealing the Revelations concerning the King's Grace, because ye thought it not necessary to rehearse them to his Highness, for six Causes following in your Letters; afore I shew you my mind concerning these Causes, I suppose that albeit you perchance thought it not necessary to be shewed to the Prince by you, yet that your thinking shall not be your Trial, but the Law must define whether ye oughted to utter it or not.

And as to the first of the said seven Causes; Albeit she told you that she had shewed her Revelations concerning the King's Grace to the King her self; yet her saying, or others, discharged not you, but that ye were bound, by your fidelity, to shew to the King's Grace that thing which seemed to concern his Grace and his Reign so nighly: for how knew you that she shewed these Revelations to the King's Grace, but by her own saying, to which ye should have given no such credence, as to forbear the utterance of so great Matters concerning a King's Weal? And why should you so sinisterly judge the Prince, that if ye had shewed the same unto him, he would have thought that ye had brought that tale unto him, more for the strengthening and confirmation of your Opinion, than for any other thing else. Verily, my Lord, whatsoever your Judgement be, I see daily such benignity and excellent humanity in his Grace, that I doubt not but his Highness would have accepted it in good part, if ye had shewed the same Revelations unto him, as ye were bounden by your fidelity.

To the second Cause; Albeit she shewed you not that any Prince, or other Temporal Lord, should put the King's Grace in danger of his Crown; yet there were ways enough by which her said Revelations might have put the King's Grace in danger, as the foresaid Council of Lords have substantially and duly considered: And therefore albeit she shewed you not the means whereby the danger should ensue to the King, yet ye were nevertheless bounden to shew him of the danger.

To the third; Think you, my Lord, that if any Person would come unto you, and shew you, that the King's destruction were conspired against a certain time, and would fully shew you that he were sent from his Master to shew the same to the King, and will say further unto that, he would go streight to the King; were it not yet your duty to certifie the King's Grace of this Revelation, and also to enquire whether the said Person had done his foresaid Message or no? Yes verily, and so were ye bound, tho the Maiden shewed you it was her Message from God to be declared by her to the King's Grace.

To the fourth; Here ye translate the temporal Duty that ye owe to your Prince, to the spiritual Duty of such as be bound to declare the Word of God to the People, and to shew unto them the ill and punishment

ment of it in another World ; the concealment whereof pertaineth to the Judgement of God, but the concealment of this Matter pertaineth to other Judges of this Realm.

To the fifth ; There could no blame be imputed to you, if ye had shewed the Maidens Revelations to the King's Grace, albeit they were afterward found false, for no Man ought to be blamed doing his Duty : And if a Man would shew you secretly, that there were a great Mischiefe intended against the Prince, were ye to be blamed if ye shewed him of it ; albeit it was a feigned talk, and the said mischiefe were never imagined ?

To the sixth ; Concerning an Imagination of Mr. *Parr*, it was known that he was beside himself, and therefore they were not blamed that made no report thereof ; but it was not like in this case, for ye took not this Maiden for a mad Woman, for if ye had, ye would not have given unto her so great credence as ye did.

To the final, and seventh Cause ; Where ye lay unto the charge of our Sovereign, that hath so unkindly entreated you with grievous Words, and terrible Letters, for shewing his Grace truth in his great Matter, whereby ye were discomforted to shew unto him the Maidens Revelations : I believe that I know the King's Goodness, and natural Gentleness so well, that his Grace would not so unkindly handled you, as your unkindly writings him, unless ye gave him other Causes than be expressed in your Letters. And whatsoever the King's Grace hath said or written unto you heretofore, yet notwithstanding ye were nevertheless bounden to utter to him those pernicious Revelations.

Finally ; Where ye desire, for the Passion of Christ, that ye be no more twitched in this matter, for if ye be put to that strait, ye will not lose your Soul, but ye will speak as your Conscience bindeth you, with many more words of great courage. My Lord, if ye had taken my counsel sent unto you by your Brother, and followed the same, submitting your self, by your Letters, at the King's Grace, for your offences in this behalf, I would have trusted that ye should never be quykkrand in this matter more. But now, where ye take upon you to defend the whole Matter, as ye were in no default, I cannot so far promise you : And surely, my Lord, if the Matter come to trial, your own confession in this Letter, besides the Witness which be against you, will be sufficient to condemn you : Wherefore, my Lord, I will est-soons advise you, That laying apart all such excuses as ye have alledged in your Letters, which in my opinion be of small effect, as I have declared, ye beseech the King's Grace, by your Letters, to be your Gracious Lord, and to remit unto you your negligence, over-sight, and offence, committed against his Highness in this behalf ; and I dare undertake that his Highness shall benignly accept you into his gracious favour, all matters of displeasure past afore this time forgotten and forgiven. As touching the speaking of your Conscience, It is thought that ye have written and have spoken as much as ye can, and many things, as some right probably believes, against your own Conscience : and many report, that at the last Convocation, ye spake many things which ye could not well defend ; and therefore it is not greatly feared what ye can say or write in that Matter, howsoever ye be quykkrane and startled. And if ye had taken, &c.



L. *A Renunciation of the Pope's Supremacy signed by the Heads of six Religious Houses.*

Quia ea sit non solum Christianæ Religionis & pietatis ratio, sed nostræ etiam obedientiæ regula, ut Domino nostro Henrico ejus nominis pro Dominio Regio Octavo, cui uni & soli post Christum Jesum Salvatorem nostrum debentur omnia, non modo omnimodam in Christo, & eandem sinceram, perpetuamq; animi devotionem, fidem, observantiam, honorem, cultum, reverentiam præstemus, sed etiam de eadem fide & observantia nostra rationem quotiescunque postulabitur reddamus, & palam omnibus si res poscat libentissime testemur: Norint universi ad quos præfens scriptum pervenit, quod nos Priores & Conventus fratrum, viz. prædicatores Langley Regis ordinis Sancti Dominici, Minorum de Ailsbury Ordinis Sancti Francisci, prædicatorum Dunstons Ordinis antedicti, Minorum de Bedford Ordinis Sancti Francisci, Fratrum Carmelitarum de Hechyng Ordinis Beatæ Mariæ, Minorum de Morea Ordinis Sancti Francisci, uno ore & voce, atque unanimi omnium & singulorum consensu & assensu, hoc scripto nostro sub sigillis nostris communibus, & in domibus nostris capitularibus dato, pro nobis & successoribus nostris omnibus & singulis, in perpetuum profiteamur, testamur & fideliter promittimus & spondemus, nos dictos Priores & Conventus & Successores nostros, omnes & singulos, integram, inviolatam, sinceram perpetuamq; fidem, observantiam & obedientiam semper præstituros erga Dominum Regem nostrum Henricum Octavum, & erga Serenissimam Reginam Annam Uxorem ejusdem, & erga castum sanctumq; Matrimonium nuper non solum inter eosdem juste & legitime contractum, ratum & consummatum, sed etiam tam in duabus Convocationibus Cleri, quam in Parlamento Dominorum Spiritualium & Temporalium atq; Communitum in eodem Parlamento congregatorum & præsentium determinatum, & per Thomam Canturien. Episcopum solenniter confirmatum, & erga quamcunq; aliam ejusdem Henrici Regis nostri Uxorem, post mortem prædictæ Annæ nunc Uxoris suæ legitime ducendam, & erga sobolem dicti Domini Regis Henrici ex prædicta Anna legitime tam progenitam quam progignendam, & erga sobolem dicti Domini Regis ex alia quacunq; legitima Uxore post mortem ejusdem Annæ legitime progignendam, & quod eadem populo notificabimus, prædicabimus & suadebimus, ubicunq; dabitur locus & occasio. Item, quod confirmatum ratumq; habemus semperq; perpetuo habituri sumus, quod prædictus Rex noster Henricus est Caput Ecclesiæ Anglicanæ. Item, quod Episcopus Romanus, qui in suis Bullis Papæ nomen usurpat & summi Pontificis Principatum sibi arrogat, nihilo majoris neq; Auctoritatis aut jurisdictionis habendus sit, quam ceteri quivis Episcopi in Anglia alibi in sua cujusq; Diocesi. Item, quod soli dicto Domino Regi & Successoribus suis adharebimus, atq; ejus & Proclamationes, insuper omnes Angliæ leges atque etiam Statuta omnia, in Parlamento & per Parlamentum decreta, confirmata, stabilita & ratificata, perpetuo manutenebimus, Episcopi Romani legibus, decretis & Canonibus, si qui contra legem Divinam & Sacram Scripturam esse invenientur, in perpetuum renunciantes. Item, quod nullus nostrum omnium in ulla vel privata vel publica concione quicquam

quicquam ex Sacris Scripturis desumptum ad alienam sensum detorquere praesumet, sed quisquis Christum ejusque vera predicabit Catholice & Orthodoxe. Item, quod unusquisque in suis orationibus & comprecationibus de more faciendis, primum omnium Regem, tanquam Supremum Caput Ecclesiae Anglicanae, Deo & populi precibus commendabit; deinde Reginam cum sua sobole, tum demum Archiepiscopum Cantuariensem cum caeteris Cleri Ordinibus, prout videbitur. Item, quod omnes & singuli praedicti Piores & conventus & Successores nostri, Conscientiae & Jurisjurandi Sacro firmiter obligamur, quod omnia & singula praedicta fideliter & in perpetuum observabimus. In cujus rei testimonium huic Instrumento, vel scripto nostro, communia sigilla nostra appendimus, & nostra nomina propria quisque manu subscripsimus, Sacris in Domibus nostris Capitularibus, die quinto Mensis Maii, Anno Christi millesimo quingentesimo trigesimo quarto, Regni vero Regis nostri Henrici Octavi vicesimo sexto.

Ego Frater Richardus Ingerth Prior Conventus, & Praedicator Langley Regis, cum consensu omnium Fratrum Conventus praedicti, non coactus sed sponte subscribo.

Ego Frater Joannes Cotton, Prior Conventus Praedicatorum Dunstabliae, cum assensu omnium Fratrum Conventus praedicti, non coactus sed sponte subscribo.

Ego Frater Joannes Sutler, Prior Conventus Carmelitarum Hicchia; cum Assensu omnium Fratrum Conventus praedicti, non coactus sed sponte subscribo.

Ego Frater Edwardus Tryley Sacrae Theologiae Baccalaureus, & Conventus Ailsberiae, cum assensu omnium Fratrum Conventus praedicti, non coactus sed sponte subscribo.

Ego Frater Joannes Wyatt, Sacrae Theologiae Doctor Conventus Bed. una cum assensu omnium Fratrum, sponte hoc scribo & non coactus.

Ego Frater Joannes Chapmanus, Sacrae Theologiae Baccalaureus, Magister immerito Conventus Mare, cum assensu omnium Fratrum, mea sponte subscribo.

*Another Declaration to the same purpose, Mutatis mutandis, is made by the Priors of Bedford in Kent, of the Order of St. Dominick, May 4. 1534. Regn. vicesimo sexto. Rot. Clausa.*

LI. *A Mandate for the Consecration of a Suffragan Bishop.*

Rot. Pat. 2. par. 27 Regni.

**R**EX Reverendissimo in Christo Patri & per dilecto Consiliario nostro Thome Cantuariensi Episcopo salutem. Reverendus Pater & dilectus Consiliarius noster Richardus Norvicensis Episcopus nobis significavit, quod Dioecesis sua Episcopi Suffraganei solatio, qui suæ sollicitudinis partem sustinere consuevit, destituta est & existit; & ideo reverendos Patres Gregorium Abbatem Monasterii Beatæ Mariæ de Leystone, & Thomam Mannyng Priorem Monasterii Beatæ Mariæ de Butley, Norvicen. Dioc. Ordine Sacerdotali rite insignitos, & legitimo Matrimonio natos, & in arate legitima constitutos, virosq; in Spiritualibus & Temporalibus multum circumspectos, quibus de Canonicis nihil obviat instituta, quo minus (ut asserunt) ad Episcopalem Suffraganei Dignitatem admitti possint & deberent, nobis per suas literas suo magno sigillo munitas præsentavit, humiliter & devote supplicans, quatenus nos alterum ipsorum sic præsentatorum ad aliquam sedem Episcopi Suffraganei infra Provinciam Cantuariensem existentem nominare, ipsique sic nominato stylum, Titulum & Dignitatem hujusmodi sedis donare dignaremur: unde nos ex gratia nostra speciali & mero motu nostris, dictum Reverendum Patrem Thomam Mannyng Priorem Monasterii Beatæ Mariæ de Butley prædicti, alterum ex dictis, præsentamus in Episcopum Suffraganeum Sedis Gips vici Norvicen. Dioec. antedictæ, nominamus, eique Stylum, Titulum & Dignitatem ejusmodi Sedis Episcopi Suffraganei damus & conferimus. Atque hæc vobis tenore præsentamus, significamus, requirentes vos, quatenus eundem Patrem sic per nos nominatum, in Episcopum Suffraganeum ejusdem Sedis Gips vici consecratis, eique Benedictionem ac omnia Episcopalia Insignia conferatis; cæteraq; omnia & singula quæ vestro in hac parte incumbunt officio pastoralis, juxta modum & formam Statuti Parliamenti in vicesimo sexto Anno Regni nostri apud Westmonasterium nuper editi peragetis.

T. R. apud Westm. 6. die Martii 27 Regn.

## Ad Librum Tertium.

### I. Instructions for the General Visitation of the Monasteries.

*Articuli Regie Inquisitionis, in Monasticam vitam agentes, exponendi, & precipue in exemptos à jurisdictione Diocesana, jam tantum Regie Majestati & ejus jurisdictioni subditos & subjectos, ac hujus inchoiti sui Regni Statutis & legibus, nullisq; aliis penitus, obnoxios & astrictos.*

1. **I***N primis*; Whether Divine Service be solemnly sung, said, observed, and kept in this Monastery, according to the Number and the Abilities thereof, by Night and by Day, in due time and hours? and how many be present commonly at Mattins, and other Service, and who be absent, and so accustomed to be, without cause or sickness?

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2. *Item*; How many Monks, Canons Regulars, or Nuns, be within this Monastery, and how many there ought to be, and whether the number be compleat according to the Founder's Will, or the Statutes, Ordinances, and laudable custom of this House; and whether the number be augmented or diminished now of late?

3. *Item*; Who were the first Founders of this House?

*Fundationem primam, secundam, tertiam, & quotquot habent, exhibeant.*

4. *Item*; Whether this House hath had any increase of Lands given to it since the first Foundation thereof? by whom? by how many? and when?

5. *Item*; To what Sum of Money those Revenues and Rents of this House do extend and amount yearly?

6. *Item*; Whether this House was ever translated from one habit and order to another? by whose Authority? and for what Cause?

*Translationem exhibeant.*

7. *Item*; How the Lands and Possessions appertaining unto this Monastery, given by the first Founder, and all other Lands given since the first Foundation, were granted, given, and established, and so first brought to *Morte main*? whether by the only Authority of the Giver, or by the Autorization of the Prince for that time reigning, and by what tenour and form ye hold them?

*Donationem & Confirmationem exhibeant.*

8. *Item*; What evidence have you to shew for all and singular your Lands, Manors, Tenements, and other your Possessions Mortifate, and given unto you, and this your Monastery?

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9. *Item*;

9. *Item*; Wherefore, for what Causes and considerations ye were exempt from your Diocesan? and what was your Suggestion and Motive at the obtaining of your said Exemption?

*Exemptionem exhibeant.*

10. *Item*; Whether ye have any private, peculiar, or local Statutes, Confirmations, Ordinances, or Rules, made only for the behoof, good order, and singular weal of this House, besides the Rules of your Profession? and whether they were made either by your Founders before your Exemption, or by the good Fathers of this House, with the whole consent of the Brethren, being sinneth your exemption: to what use they were made, and how ye observe them?

*Statuta illa localia, & alia quotquot habent, exhibeant.*

11. *Item*; By what way and form the Master of this House was elected and chosen? And whether all the Brethren having, or ought to have by the Law, Statutes, or laudable custom of this House, Voices in the Election, were present in the same Election, or Lawfully called or cited to it?

12. *Item*; Whether any Persons Excommunicate, Suspended, or Interdicted, did give Voices in the same Election?

13. *Item*; Within what time after the Election was made and done, the Master of this House was confirmed? and by whom?

14. *Item*; Whether unto the Confirmation, all that had Interest, or that would object against the same, were lawfully cited, monished, and called?

*Exhibeat Electionem, Confirmationem & Titulum sue Incumbentiae.*

15. *Item*; What Rule the Master of this House, and other the Brethren, do profess?

16. *Item*; How many be professed, and how many be Novices; and whether the Novices have like Habit, or use to wear an Habit distinct from the Habit of the Brethren Professed?

17. *Item*; Whether ye do use to profess your Novices in due time, and within what time and space after they have taken the Habit upon them?

18. *Item*; Whether the Brethren of this House do know the Rule that they have professed, and whether they keep their Profession according to that their Rule, and Custom of this House; and in especial, the three substantial and principal Vows, that is to say, *Poverty, Chastity, and Obedience*?

19. *Item*; Whether any of the Brethren use any propriety of Money, or of Plate, in their Chambers: or of any other manner thing unwarre of the Master, and without his knowledg and licence, or by his sufferance and knowledg? and for what cause?

20. *Item*; Whether ye do keep Chastity, not using the company of any suspect Woman within this Monastery, or without? And whether the Master, or any Brother of this House be suspected upon Incontinency, or defamed for that he is much conversant with Women?

21. *Item*; Whether Women useth and resorteth much to this Monastery by back-ways, or otherwise? and whether they be accus-

mably, or at any time lodged within the Precinct thereof?

22. *Item*; Whether the Master, or any Brother of this House, useth to have any Boys or young men laying with him?

23. *Item*; Whether the Brethren of this House keep their Obedience, being ready at their Master's Commandment, in all things honest, lawful, and reasonable?

*Sequuntur Regule Cereemoniales.*

24. *Item*; Whether ye do keep silence in the Church, Cloister, Frairie, and Dormitorie, at the hours and time specified in your Rule?

25. *Item*; Whether ye do keep Fasting and Abstinence, according to your Rules, Statutes, Ordinances, and laudable Customs of this House?

26. *Item*; Whether ye abstain from Flesh in time of *Advent*, and other times declared and specified by the Law, Rules, and laudable Customs of this House?

27. *Item*; Whether ye wear Shirts and Sheets of Woollen, or whether ye have any Constitution, Ordinance, or Dispensation, granted or made to the contrary, by sufficient and lawful Authority?

*Profiteutes Regulam Benedicti quam arctissime tenentur ad predicanda Cereemonialia obseruanda.*

28. *Item*; Whether ye do sleep altogether in the *Dormitorie*, under one Roof, or not?

29. *Item*; Whether ye have all separate Beds, or any one of you doth lay with another?

30. *Item*; Whether ye do keep the Frairie at Meals, so that two parts, or the least, the two part of the whole Covent be always there, unless the Master at every one time dispense with you to the contrary?

31. *Item*; Whether ye do wear your Religious habit continually, and never leave it off but when ye go to bed?

32. *Item*; Whether every Brethren of this House have lightly departed hence, and hath gone to any other House of like Order and Profession, without special Letters and Licence of their Master?

33. *Item*; Whether the Master and Brethren of this House have received and admitted any Brother of another House, without special Licence and Letters of his Master and Head?

34. *Item*; Whether any of you, since the time of your Profession, hath gone out of this House to his Friends, or otherwise?

35. *Item*; How oft times he did so, and how long at every time ye tarried forth?

36. *Item*; Whether ye had special licence of your Master so to go forth, or not?

37. *Item*; Whether at every time of your being forth, ye changed or left off your habit, or every part thereof?

38. *Item*; Whether ye, or any of you be, or hath been, in manifest Apostasy, that is to say, Fugitives or Vagabonds?

39. *Item*; For what cause or occasion ye have so gone forth and been in Apostasy? and whether the cause of your going forth was by reason of the great cruelty of your Master, or by his negligence, not calling you home to your Cloister?

40. *Item*;

40. *Item*; Whether ye be weekly shaven, and do not nourish or suffer your Hair to be long? and whether ye wear your Apparel according to the Rule, not too excessive, nor too exquisite; and in like wise the traps of your hoes, and other your bearing Beasts?

41. *Item*; Whether the Master and Head of this House do use his Brethren charitably, without partiality, malice, envy, grudge, or displeasure more shewed to one than to another?

42. *Item*; Whether he do use his Disciplines, Corrections, and Punishments upon his Brethren, with mercy, pity, and charity, without cruelty, rigorousness, and enormous hurt, no more favouring one than another?

43. *Item*; Whether any Brother, or Religious Person of this House, be incorrigible?

44. *Item*; Whether the Master of this House do use his Brethren charitably when they be sick and diseased? and whether in time of their sickness he do procure unto them Physicians, and all other necessaries?

45. *Item*; Whether he make his Accompts (as he ought to do) once every year before his Brethren, and chiefly the Seniors and Officers, to the intent they may be made privy to the state and condition of the House, and know perfectly the due administration thereof?

46. *Item*; Whether the Prior, Subprior, Sellarar, Kitchener, Terture, Sacristen, or any such-like Officer, having Administration of every manner Revenues of this House, do make his whole and true Accompt, according as he is bound to do, not applying any thing by him received to his own proper use or commodity?

47. *Item*; Whether any Religious Person of this House do bear, occupy, or exercise more Offices than one, for, and to his own singular commodity, advantage, or profit, by the partial dealing of the Master?

48. *Item*; Whether all and singular the Revenues and Profits of this House be converted and employed to the behove and use thereof, and of the Brethren, and according to the Founder's mind and Giver?

49. *Item*; Whether the Master do make sufficient reparations upon his Monastery, as the Church and all other housing thereto adjoynd, and also upon all other the Lands, Granges, Farms, and Tenements belonging to the same, and whether he suffer any dilapidation, decay, or ruine in any part of them?

50. *Item*; Whether there be any Inventory made of all and singular the Moveables, Goods, which from time to time have been, and yet be in this House, as of Jewels, Reliques, Ornaments, Vestiments, ready Mony, Plate, Bedding, with other Utensils; also of Corn, Chattels and other Commodities, to the intent the state and condition of this House may be always known?

51. *Item*; That ye express truly and sincerely the whole state and condition of this House, as in Mony, Plate, Cartel, Corn, and other Goods?

52. *Item*; Whether this Monastery be indcbted? to whom? and for what cause?

53. *Item*; Whether any of the Lands be sold, or mortgaged? and for what Sums?

54. *Item*; Whether any be lett to Farm by the Master of this House for term of years, and for how many years? and specially whether they be



be letten for finall Sums, or for less Sums than they were wont to be letten for, to the intent to have great sums of ready Mony before hand?

55. *Item*; Whether he do enforce, compel, or constrain his Brethren, or any of them, to consent to the sealing of any Leafes, Grants, Farm-Holds, Annuities, Corrodies, or any other Alienations?

56. *Item*; Whether the Plate and Jewels, or any part or parcel thereof or of any other moveable Goods of this House be laid to pledg, sold, or alienated for a time, or for ever? for what cause, and to whom? or otherwise imbezled, or consumed?

57. *Item*; Whether the Master of this House be wont to give under his Seal of Office, or Covent-Seal, Farms, Corrodies, Annuities, or Offices, to his Kinsfolk, Alliances, Friends, or Acquaintance, for term of years, or otherwise, to the hurt, hindrance, dammage, and impoverishment of this House?

58. *Item*; Whether he be wont to grant any Patent, or Covent-Seal, without the consent of his Brethren?

59. *Item*; Whether the Covent-Seal of this House be surely and safely kept under three Keys; that is to say, one remaining and being in custody of the Master, and the other two in the custody of two Seniors?

60. *Item*; Whether the Muniments and Evidences of the Lands, Rents, and Revenues of this House, be safely kept from Vermin and Moistness?

61. *Item*; Whether the Master do keep Hospitality according to the ability of his House, and in like manner as other Fathers hereof have done heretofore?

62. *Item*; Whether the Master of this House, in receiving any Novice, being of willing and toward mind to enter into Religion, hath demanded or received, or consented to receive any Mony, Rewards, or any other temporal Commodities of him so entering, or willing to enter, or of any other his Friends? and whether for not promising, granting, or giving such Rewards or Gifts, any hath been repelled and not received?

63. *Item*; Whether the Novices, and other received into Religion, have a Preceptor and Master deputed unto them to teach them Grammar and good Letters?

64. *Item*; Whether any Senour of this House be deputed to declare, inform, and instruct them their Rules, and whereunto they shall be bounden to observe and keep, after their Profession?

65. *Item*; Whether any of you have taken upon him the Habit and Profession of your Religion, chiefly for the intent, hope, or trust to be made Head and Master of this House?

66. *Item*; Whether the Master of this House, in giving any Advocation, Nomination, Presentation, or Collation of any Parsonage, Vicarage, Chapel, or Benefice of the Patronage and Gift of this House, do take, or use to take any manner Pension, Portion, or other Commodity or Gains; or else doth make any Convention or Compaction, whereby any lucre may ensue to him in that behalf?

67. *Item*; Whether he do receive, or use to receive, the Fruits and Revenues of every such Benefice vacant, or use to borrow any Mony  
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of him to whom he intendeth to give such Benefice unto, expressly covenanting or intending, that he so obtaining the said Benefice, shall freely and clearly remit the said Mony so borrowed?

68. *Item*; What, and how many Benefices the Master of this House doth occupy and keep in his own hands?

69. *Item*; Whether the same Benefices be appropriate and united to this House by sufficient authority?

70. *Item*; Whether the Master of this House doth make distributions amongst the Parishioners of the Benefices appropriate, and doth keep and observe all and singular other Provisions and Ordinances specified and expressed in the Appropriations of the same Benefices?

*Exhibant omnes & singulas Appropriationes, una cum Ordinationibus & Dotationibus Vicariatuum.*

71. *Item*; Whether he do promote unto such Benefices as be of his Gift, sufficient and able Persons in Learning, Manners, and Vertue?

72. *Item*; Whether any Brother of this House do serve any Parish-Church, being appropriate and united to the same, and how many Churches appropriate be so served?

73. *Item*; Whether the Master of this House hath and possesseth any Benefice with Cure, or any other Dignity with his Abby?

*Si aliquod tale habet, Dispensationem exhibeat.*

74. *Item*; Whether the Master of this House at any time since he was first made Abbot, or Master, did know or believe that he was Suspended, or Excommunicate, either by the Law, or by any Judg; and whether he knowing or supposing himself so to be, did sing Mass in the mean time, and before he was absolved?

*In Visitatione Monialium ad Præmissa addantur hæc.*

75. *Item*; Whether this Monastery hath good and sufficient Enclosure, and whether the Doors and windows be diligently kept shut, so that no Man can have any entry into the same, or any part thereof, at inconvenient times?

*Propter quod necessarium erit Visitatori circumire Monasterium, ac videre & rimare dispositionem ædificiorum, & an sint aliqua loca pervia per quæ secrete intrari possit; & una secum habeat Abbatissam cum duabus aut tribus senioribus Monialibus, à quibus tum interroget, an ostia Monasterii singulis quibusque noctibus sub clavibus clausa teneantur, & quæ earum Monialium senio confectarum, vel an Abbas ipsa clavium custodiam tempore nocturno habeant & teneant: nam non est tutum clavium custodiam Junioribus committere.*

76. *Item*; Whether strangers, both Men and Women, useth commonly to have communication with the Sisters of this House, without licence of the Abbess or Prioress, specially in secret places, and in the absence of their Sisters?

77. *Item*;

77. *Item*; Whether any Sister of this House were professed for any manner of compulsion of her Friends and Kinsfolks, or by the Abbess or Priorefs?

78. *Item*; Whether any of the Sisters of this House useth to go forth any whither out of the Precinct thereof, without special Licence of their Abbess or Priorefs?

79. *Item*; Whether any Sister doth use her Habit continually out of her Cell?

80. *Item*; Wherein every one of you occupieth her self, beside the time of Divine Service?

81. *Item*; Whether any Sister of this House hath any familiarity with Religious Men, Secular Priests, or Laymen, being not near of kin unto them?

82. *Item*; Whether any Sister of this House hath been taken and found with any such accustomably so communing, and could not shew any reasonable cause why they so did?

83. *Item*; Whether any of you doth use to write any Letters of Love, or lascivious fashion to any Person, or receive any such, or have any privy Messengers coming and resorting unto you, or any of you, with Token or Gifts, from any manner secular Person or other?

84. *Item*; Whether any of you doth use to speak with any manner of Person, by night or by day, by Grates or back Windows, or other privy Places within this Monastery, without licence of your Head?

85. *Item*; Whether the Confessor of this House be a discreet Man, of good learning, vertue and honest behaviour, of good name and fame, and whether he hath been always so taken?

86. *Item*; How oftimes in the year the Sisters of this House useth to be Confessed and Communicate;

*Restat pro Ecclesiis Collegiatis, Hospitalibus, Ecclesiis Cathedralibus, Parochialibus, Ecclesiis, Episcopo, & Archiepiscopo, pro ordine Hierosolomitaram?*

*Exhibeant omnia scripta, munimenta, Inventaria, Schedulas quascunque, unde aliquid cognitionis eorum reformationi Monasteriorum, sive domorum utilitati, necessaria explicari, aut quoquo modo colligi possit.*

II. *General Injunctions to be given on the King's Highness's behalf in all Monastries and other Houses, of whatsoever Order or Religion they be.*

**F**irst; That the Abbot, Prior, or President, and all other Brethren of the Place that is visited, shall faithfully, truly, and heartily, keep and observe, and cause teach, and procure to be kept and observed of other, as much as in them may lie, all and singular Contents, as well in the Oath of the King's Highness Succession, given heretofore by them, as in a certain Profession lately sealed with the Common Seal, and subscribed and Signed with their own hands: Also that they shall ob-

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observe and fulfil, by all the means that they best may, the Statutes of this Realm, made, or to be made, for the suppression and taking away of the usurped and pretended Jurisdiction of the Bishop of *Rome* within this Realm: and for the assertion and confirmation of the Authority, Jurisdiction, and Prerogative of our most noble Sovereign Lord the King, and his Successors; and that they shall diligently instruct their Juniors and Youngers, and all other committed to their Cure, That the King's Power is by the Laws of God most excellent of all under God in Earth: and that we ought to obey him afore all other Powers, by God's Prescript; and that the Bishop of *Rome's* Jurisdiction or Authority heretofore usurped, by no means is founded or established by Holy Scripture: but that the same, partly by the craft and deceit of the same Bishop of *Rome*, and by his evil and ambitious Canons and Decretals; and partly by the toleration and permission of Princes, by little and little hath grown up; and therefore now, of most right and equity, is taken away and clean expelled out of this Realm.

Also, that the Abbot, Prior, or President and Brethren, may be declared, by the King's Supreme Power and Authority Ecclesiastical, to be absolved and loosed from all manner Obedience, Oath, and Profession by them heretofore perchance promised, or made, to the said Bishop of *Rome*, or to any other in his stead, or occupying his Authority; or to any other Foreign Prince, or Person: And nevertheless let it be enjoined to them, that they shall not promise or give such Oath or Profession to any such Foreign Potentate hereafter. And if the Statutes of the said Order Religious, or Place, seem to bind them to Obedience, or Subjection, or any other Recognizance of Superiority to the said Bishop of *Rome*, or to any other Foreign Power, Potentate, Person or Place by any ways; such Statutes, by the King's Graces Visitors, be utterly annihilate, broken, and declared void and of none effect; and that they be in no case bounden or obligate to the same, and such Statutes to be forthwith utterly put forth and abolished out of the Books, or Muniments of that Religion, Order or Place, by the President and his Brethren.

Also, that no Monk, or Brother of this Monastery, by any means go forth of the Precinct of the same.

Also, that Women, of what state or degree soever they be, be utterly excluded from entring into the Limits or Circuit of this Monastery, or place, unless they first obtain licence of the King's Highness, or his Visitor.

Also, that there be no entring into this Monastery but one, and that by the great fore-gate of the same, which diligently shall be watched and kept by some Porter specially appointed for that purpose, and shall be shut and opened by the same both day and night, at convenient and accustomed hours; which Porter shall repel all manner Women from entrance into the said Monastery.

Also, that all and singular Brethren, and Monks of this Monastery, take their refectiōns altogether in a place called the *Misericorde*, such days as they eat Flesh, and all other days in their Refectory; and that at every Meas there sit four of them, not of duty demanding to them any certain, usual, or accustomed duty or portion of Meat as they were wont to do; but that they be content with such Victuals as is set before them, and there take their Refectiōns soberly, without excess, with giving due thanks

thanks to God; and that at every such Refection, ſome Chapter of the New Teſtament, or Old, by ſome of the ſaid Brethren, be read and recited to the other, keeping ſilence, and giving audience to the ſame.

Alſo, that the Abbot and Preſident do daily prepare one Table for himſelf and his Gueſts thither reſorting, and that not over-ſumptuous, and full of delicate and ſtrange Diſhes, but honeſtly furniſhed with common Meats; At which Table, the ſaid Abbot, or ſome Senior in his ſtead, ſhall ſit to receive, and gently entertain the Strangers, the Gueſts.

Alſo, that none of the Brethren ſend any part of his Meat, or the leavings thereof to any Perſon, but that there be aſſigned an Almoner, which ſhall gather the Leavings, both of the Covent and Strangers Tables, after that the Servants of the Houſe have had their convenient Refections, and diſtribute the ſame to poor People; amongſt whom ſpecial conſideration be had of ſuch, before other, as be Kinsfolk to any of the ſaid Brethren, if they be of like power and debility as other be; and alſo of thoſe which endeavour themſelves, with all their will and labour, to get their living with their hands, and yet cannot fully help themſelves for their chargeable Houſhold, and multitude of Children: yet let not them be ſo cheriſhed, that they ſhall leave labour and fall to idleneſs; with conſideration alſo ſpecially to be had of them, which by weakneſs of their Limbs and Body be ſo impotent that they cannot labour; and by no means let ſuch Alms be given to valiant mighty and idle Beggars and Vagabonds, as commonly uſe to reſort about ſuch places; which rather, as drove-beaſts and Mychers, ſhould be driven away and compelled to labour, than in their idleneſs and lewdneſs, againſt the form of the King's Graces Statute in this behalf made, cheriſhed, and maintained, to the great hindrance and damage of the Common-Weal.

Alſo, that all other Almses or Diſtributions due, or accuſtomed to be made, by reaſon of the Foundation, Statutes, or cuſtomes of this place, be made and given, as largely and as liberally as ever they were at any time heretofore.

Alſo, that the Abbot, Prior, or Preſident, ſhall find Wood and Fewel ſufficient to make Fire in the Refectory, from *Alballow*-even to *Good-Friday*.

Alſo, that all the Brethren of this Houſe, except the Abbot, and ſuch as be ſick, or evil at eaſe, and thoſe that have fulfilled their *Jubilee*, lie together in the Dormitory, every one by himſelf, in ſeveral Beds.

Alſo, that no Brother, or Monk, of this Houſe, have any Child or Boy laying, or privily accompanying with him, or otherwiſe haunting unto him, other than to help him to Maſs.

Alſo, that the Brethren of this Houſe, when they be ſick, or evil at eaſe, be ſeen unto, and be kept in the Infirmary duly, as well for their ſuſtenance of Meat and Drink, as for their good keeping.

Alſo, that the Abbot, or Preſident, keep and find in ſome Univerſity, one or two of his Brothers, according to the Ability and Poſſeſſions of this Houſe; which Brethren, after they be learned in good and holy Letters, when they return home, may inſtruct and teach their Brethren, and diligently preach the Word of God.

Also, that every day, by the space of one hour, a Lesson of Holy Scripture be kept in this Covent, to which all, under pain by this said President to be moderated, shall resort; which President shall have Authority to dispense with them, that they, with a low and treatable voice, say their long hours, which were wont to be sung.

Also, that the Brethren of this House, after Divine Service done, read or hear somewhat of Holy Scripture, or occupy themselves in some such like honest and laudable exercise.

Also, that all and every Brethren of this House shall observe the Rule, Statutes, and laudable Customs of this Religion, as far as they do agree with Holy Scripture and the Word of God. And that the Abbot, Prior, or President of this Monastery, every day shall expound to his Brethren, as plainly as may be, in English, a certain part of the Rule that they have professed, and apply the same always to the Doctrine of Christ, and not contrariwise; and he shall teach them, that the said Rule, and other their Principles of Religion (so far as they be laudable) be taken out of Holy Scripture; and he shall show them the places from whence they were derived; and that their Ceremonies, and other observances of Religion, be none other things than as the first Letters or Principles, and certain Introductions to true Christianity, or to observe an order in the Church. And that true Religion is not contained in Apparel, manner of going, shaven Heads, and such other marks; nor in silence, fasting, up-rising in the night, singing and such other kind of Ceremonies, but in cleanness of mind, pureness of living, Christ's Faith not fained, and brotherly Charity, and true honouring of God in Spirit and Verity: And that those above-said things were instituted and begun, that they being first exercised in these, in process of time might ascend to those as by certain steps, that is to say, to the chief point and end of Religion: and therefore let them be diligently exhorted, that they do not continually stick and surcease in such Ceremonies and Observances, as tho' they had perfectly fulfilled the chief and outmost of the whole true Religion; but that when they have once past such things, they endeavour themselves to higher things, and convert their minds from such external Matters, to more inward and deeper Considerations, as the Law of God and Christian Religion doth teach and show. And that they assure not themselves of any Reward or Commodity any wise, by reason of such Ceremonies and Observances, except they refer all such to Christ, and for his sake observe them; and for that they might thereby the more easily keep such things as he hath commanded, as well to them as to all Christian People.

Also, that the Abbot and President of this Place shall make a full and true reckoning and account of his Administration every year to his Brethren, as well of his Receipts as Expences; and that the said Account be written in a great Book remaining with the Covent.

Also, that the Abbot and President of this House shall make no waste of the Woods pertaining to this House, nor shall set out unadvisedly any Farms of Reversions, without the consent of the more part of the Covent.

Also, that there be assigned a Book and a Register that may copy out into that Book all such Writings, word by word, as shall pass under the Covent-Seal of this House.

Also,

Also, that no Man be suffered to profess, or to wear the Habit of Religion in this House e're he be 24 years of Age compleat; And that they entice nor allure no Man with suasions and blandiments to take the Religion upon him.

*Item*, that they shall not shew no Reliques, or feigned Miracles, for encrease of Lucre, but that they exhort Pilgrims and Strangers to give that to the Poor, that they thought to offer to their Images or Reliques.

Also, that they shall suffer no Fairs, or Markets, to be kept or used within the limits of this House.

Also, that every Brother of this House that is a Priest, shall every day in his Mass, pray for the most happy and most prosperous estate of our Sovereign Lord the King, and his most noble and lawful Wife Queen  
*Ann.*

Also, that if either the Master, or any Brother of this House, do infringe any of the said Injunctions, any of them shall denounce the same, or procure to be denounced, as soon as may be, to the King's Majesty, or to his Visitor-General, or his Deputy. And the Abbot, or Master, shall minister spending Mony, and other Necessaries, for the way to him that shall so denounce.

Other spiritual Injunctions may be added by the Visitor, as the place and nature of the Comperets shall require, after his discretion.

Reserving Power to give more Injunctions, and to examine and discuss the Comperets, to punish and reform them that be convict of any notable Crime, to search and try the Foundations, Charters, Donations, Appropriations and Muniments of the said Places; and to dispose all such Papistical Escripts as shall be there found, to the Right Honorable Mr. *Thomas Cromwell* General-Visitor to the King's said Highness, as shall seem most expedient to his high wisdom and discretion.

### III. Some Particulars relating to the Dissolution of Monasteries.

#### Section I.

##### *The Preamble of the Surrender of the Monastery of Langden.*

**O**Mnibus Christi fidelibus; &c. Willielmus Dyer, Abbas Monasterii Beatae Mariæ Virginis & S. Thomæ Martyris de Langden, in Com. Kent, & ejusdem loci Conventus, Ordinis Præmonstrat. capitulum dictæ domus plene facientes, ejusdemq; domus (quæ in suis fructibus, redditibus, provenien. even. & emolumen. non mediocriter deteriorata est, & quasi in totum diminuta, ingentiq; ære alieno obruta, oppressa, & gravata extitit) statum usq; adeo matura deliberatione, & diligenti tractatu, considerantes, ponderantes, & pensantes, quod nisi celeri remedio, regia provisione huic Monasterio sive Prioratui (quippe quod de ejus fundatione & personatu existit) brevi succurratur & provideatur; funditus



funditus in Spiritualibus & Temporalibus annihiletur, per præfentes damus & concedimus, &c.

*The rest follows in the ordinary form of Law: but the ordinary Preamble in most Surrenders is,*

Omnibus Christi fidelibus, &c. Nos—Salutem. Sciatis quod nos, de liberate, certa scientia, & mero motu, nostris, ex quibusdam causis, justis, & rationabilibus, nos, animas & conscientias nostras specialiter moventibus, ultro & sponte dedisse & concessisse Domino Regi, &c.

But it seems some few Houses, though they were prevailed with to surrender, yet would not do it with such a Preamble, for there are about twenty Surrenders without any Preamble at all, made to *John London* Clerk, *ad usum Domini Regis*.

## Section II.

*A List of Religious Houses, which by the King's Letters Patents were of new founded and preserved from the dissolution of Lesser Monasteries.*

Anno Regni 28.

|                                                      |   |               |
|------------------------------------------------------|---|---------------|
| St. Mary of Betlesden, Buckinghamshire, Cistercians. | } | 17. August.   |
| St. Mary of Huntington, Augustians.                  |   |               |
| Chertsey, Cambridg-shire, Benedict. Nuns.            | } | 27.           |
| St. Mary in Winton, Southamp. shire, Benedict. Nuns. |   |               |
| Grace-dieu, Leicester shire, August. Nuns.           | } | 28.           |
| St. Michael Hull, York-shire, Carthusians.           |   |               |
| St. Clare of Denby, Cambridg-shire, Nuns.            |   | 2. September. |
| Kymme, Lincoln shire, Augustin.                      |   | 9.            |
| St. Ann Marick, York-shire, Benedict. Nuns.          |   | 16. November. |
| St. Mary of Bindon, Dorset-shire, Cistercians.       |   | 16.           |
| St. Mary Harpa, Westmor. Præmonstrat.                |   | 27.           |
| St. Mary of Hynnings, Lincoln-shire, Cisterc. Nuns.  |   | 13. December. |
| St. Mary de-la-Pray, Northamp. shire, Nuns.          |   | 14.           |
| St. Mary of Kelling, York-shire, Nuns.               |   | 19.           |
| St. Mary of Cockerland, Lancash. Præmonstrat. Nuns.  |   | 2. January.   |
| De-la-val, York-shire, Carthuf.                      |   | 2.            |
| St. Mary New-stead, Nottinghamsh. August. Nuns.      |   | 27.           |
| Wormsley, Herefordsh. August.                        |   | 30.           |
| St. Mary of Alnewick, Northumb. Præmonst.            |   | 30.           |
| Bellalanda, Yorksh. Cisterc.                         |   | 30.           |
| St. John Bapt. Egglestone, Yorksh.                   |   | 30.           |
| St. Mary de Nith, Glamorgansh. Cisterc.              |   | 30.           |
| St. Mary Ulnestock, Leicestersh.                     |   | 30.           |
| St. Mary of Dale, Derbysh. August.                   |   | 30.           |
| St. Katharine of Polesloo, Devonsh. Benedict. Nuns.  |   | 30.           |
| St. Mary Lacock, Wiltsh. August. Nuns.               |   | 30.           |
| St. Mary Chester, Nuns.                              |   | 30.           |
| St. Mary of Studley, Oxfordsh. Nuns.                 |   | 30.           |

St. Mary

|                                         |               |
|-----------------------------------------|---------------|
| St. Mary of Canon Leigh, Devonsh. Nuns. | 12. February. |
| Cockhill, Worcestersh. August. Nuns.    | 5. March.     |
| St. Bartholomew, New-Castle, Nuns.      | 30.           |
| St. Mary of Wallingwells, Yorksh.       | April.        |

*The Grants for these Houses are all in the 28 year of the King, to be held in perpetuam eleemosynam, and are enrolled in the 1st, 2d, 4th, and 5th parts of the Patent Rolls for that Year.*

## Section III.

*A List of all the Surrenders of Abbies, which are yet extant in the Augmentation Office.*

|                                                                            |               |           |
|----------------------------------------------------------------------------|---------------|-----------|
| <b>L</b> Angden, Præmonst. signed by the Abbot and 10 Monks,<br>Com. Kent. | 13. November. | Regni 27. |
| Folkeston, Benediçt. the Prior, Kent.                                      | 15.           |           |
| Dover, the Prior, 8 Monks, Kent.                                           | 16.           |           |
| Merten, August. the Prior, and 5 Friers, Yorksh.                           | 9. February.  |           |
| Hornby, Premonst. the Prior and two Monks.                                 | 23.           |           |
| Tilty, Cisterc. the Abbot and 5 Monks, Essex.                              | 28.           |           |
| Bilfington, the Prior and two Monks, Kent.                                 | 21.           |           |
| <i>These are all enrolled Rot. Claus. Part 1st.</i>                        |               | Regni 28. |

|                                                   |           |
|---------------------------------------------------|-----------|
| Furnesse, the Abbot and 30 Monks, Lancashire.     | 9. April. |
| Bermondsey, the Abb. Surrey.                      | 1. June.  |
| Bushliffham, Ep of St. Davids, Commendator, Berk. | 5. July.  |

*The Originals of these two last are lost, but enrolled Rot. Claus. Part 2d. Regn. 28.*

|                                                            |              |           |
|------------------------------------------------------------|--------------|-----------|
| Lanthony, August. the Prior and 21 Monks, Glocestsh.       | 10. May.     | Regni 29. |
| Abbington, Bened. the Abbot and 25 Monks, Berksh.          | 29.          |           |
| Charterhouse, the Prior, London.                           | 10. June.    |           |
| Chretsey,—the Abbot and 14 Monks.                          | 6. July.     |           |
| Wardon, Cisterc. the Abbot and 14 Monks, Bedfordsh.        | 4. December. |           |
| St. Austins Canterb. the Abby Seal.                        | 5.           |           |
| Westacre, August. the Prior and 8 Monks, Norfolk,          | 14. January. |           |
| Kingswood, Cisterc. Glocestsh. the Abbot and 13 Monks.     | 1. February. |           |
| Coxhall, Cisterc. the Abbot, Essex.                        | 5.           |           |
| St. Andrew, Bened. Northampt. the Prior and 12 Fr.         | 2. March.    |           |
| Holmcultrin—the Abbot and 25 Monks, Cumberland.            | 6.           |           |
| Butley, August, the Commend. and 8 Monks, Suffolk.         | 7.           |           |
| Stradford-Langthorn, Cisterc. the Abbot and 14 Mon. Essex. | 8.           |           |
| Southwick, August. Hampsh.                                 | 7. April.    |           |
| Kennelworth, Bened. the Prior and 16 Mon. Warwicksh.       | 14.          |           |
| Merton, August. the Abbot and 14 Monks, Surrey.            | 16.          |           |
| Pont-Robert, Cisterc. the Abbot and 8 Monks, Suffex.       | 16.          |           |
| Bello loco, Cisterc. the Abbot and 19 Monks, Hampsh.       | 17.          |           |

*Besides these, the following Surrenders are enrolled.*

Lewes,

|                                                                  |               |
|------------------------------------------------------------------|---------------|
| Iwes, Cluniac. Suffex, the Prior.                                | 16. November. |
| Cattle-Aere, Cluniac. Norfolk, the Prior.                        | 22.           |
| Titchfield, Præmonst. the Commend. Southamptsh.                  | 18. December. |
| Muchelling, Bened. Sommerfetsh. the Abbot.                       | 3. January.   |
| Boxley, Cisterc. Kent, the Abbot.                                | 26.           |
| Walden, Bened. Essex the Bp. Suffr. of Colchester, Com-<br>mend. | 22. March.    |

*Almost all these Abbies were above the value of two hundred pound, so that they were not within the Statute for suppressing the lesser Abbies, but the Abbots were prevailed on by other Motives to surrender their Houses to the King.*

|                                                                  |               |
|------------------------------------------------------------------|---------------|
| R. 30. Barle, Bened. Suffex, the Abbot and 16 Monks.             | 27. May.      |
| Thurgarton, August. Yorksh. the Prior and 8 Frat.                | 14. June.     |
| Bushliffham, Bened. Berksh. the Abbot and 15 Monks.              | 19.           |
| Axiholm, Carthuf. Lincolnsh. the Prior and 8 Monks.              | 23.           |
| Rupa, Cisterc. Yorksh. the Abbot and 17 Monks.                   | 23.           |
| Walbeck, Præmonst. Noringsh. the Abbot and 18 Mon.               | 20.           |
| Huntington Canons, Aug. the Prior and 8 Canons.                  | 11. July.     |
| Lincoln, Gilbertines the Prior, and 15 Monks.                    | 14.           |
| Feversham, Cluniac. Kent, the Abbot and 8 Monks.                 | 8.            |
| Bordesley, Cisterc. Worcestsh. the Abbot and 19 Monks.           | 17.           |
| Cumbermore, August. Chesh. the Abbot.                            | 27.           |
| St. Austins, Canterb. Bened. the Abbot and 30 Monks.             | 30.           |
| St. James, Northamptonsh. Bened. the Abbot Elect and<br>5 Monks. | 25. August.   |
| Fordham, Gilbertines, Cambridgsh. the Prior and 3 Frat.          | 1. September. |
| Chateras, Black-Nuns, Cambridgsh. the Abbess & 10 Nuns.          | 3.            |
| Val-royal, Chesh. the Abbot and 14 Monks.                        | 7.            |
| Croxton, Premonst. Leicestersh. the Abbot and 22 Mon.            | 8.            |
| Haughmond, Canons, Shropsh. the Abbot and 10 Mon.                | 9.            |
| Tudbury, Bened. Staffordsh. the Prior and 8 Monks.               | 14.           |
| De-la-pray, no Subscriptions, only the Common Seal.              | 16.           |
| Rostiter, August. Staffordsh. the Abbot and 8 Monks.             | 16.           |
| Crockesden, Cisterc. Staffordsh. the Abbot & 12 Mon.             | 17.           |
| Hilton, Cisterc. Staffordsh. the Abbot and 8 Monks.              | 18.           |
| Semperingham, * Gilbertines, the Prior and 8 Monks.              | 18.           |
| Sulby, Præmonst. Northampsh. the Abbot and 11 Mon.               | 20.           |
| Haberholm, Gilb. Lincolnsh. the Prior and 6 Can.                 | 24.           |
| Betlesden, Cisterc. Bedfordsh. Abbot and 11 Monks.               | 25.           |
| Cately, Gilb. Lincolnsh. the Prior.                              | 25.           |
| Bolington, Gilb. Lincolnsh. the Prior and 9 Monks.               | 26.           |
| Thelsford, the Holy Trinity, Warwicksh. Prior & 3 Mon.           | 26.           |
| Sixhill, Gilb. Lincolnsh. the Commend. and 8 Monks.              | 27.           |
| Thetford, August. Norfolk, the Prior.                            | 27.           |
| Alvinghame, Gilb. Lincolnsh. the Prior and 27 Monks.             | 29.           |
| Ormesby, Gilb. the Prior and 6 Frat.                             | 30.           |
| Linn Carmelites, { The Prior and 10 Fra.                         | } 30.         |
| Linn Dominicans, { The Prior and 11 Fra. Norfolk.                |               |
| Linn August. { The Prior and 14 Fra.                             |               |

\* In the Houses of this Order there were Convents for both Sexes. St. Gilbert L. of Semperingham founded it: the Bp. of Landoff was a. 1151 one of the first Conventuals in the whole Count.

|                                                           |                     |
|-----------------------------------------------------------|---------------------|
| Linn, Francisc. the Warden and 9 Frat.                    | 1. <i>October.</i>  |
| Ailesbury, Francisc. Buckinghamsh. the Warden & 6 Frat.   | 1.                  |
| Coventry, Carm. Warwicksh. the Prior and 13 Frat.         | 1.                  |
| Newstead, Gilb. the Prior and 5 Monks.                    | 2.                  |
| Mattersey, Gilb. the Prior and 4 Monks.                   | 3.                  |
| Coventry, Franc. Warden and 10 Frat.                      | 5.                  |
| Marmond, Canons, Cambridgsh. the Prior and 1 Monk.        | 5.                  |
| Stamford, August. Lincolnsh. the Prior and 5 Frat.        | 6.                  |
| Stamford, Dominic. the Prior and 9 Frat.                  | 7.                  |
| Grinsbey, Francisc. Lincolnsh. the Prior and 5 Frat.      | 9.                  |
| Miraval, Cisterc. Warwicksh. the Abbot and 9 Monks.       | 13.                 |
| Shouldham, Gilb. Norfolk, the Prior, 9 Monks, 7 Nuns.     | 15.                 |
| Braywood, Black-Nuns, Staffordsh. the Priores.            | 16.                 |
| Lilleshall, August. Shropsh. the Abbot and 10 Monks.      | 16.                 |
| Stafford, August. the Prior and 5 Monks.                  | 16.                 |
| Northampton, Dominic. the Prior and 7 Frat.               | 16.                 |
| Northallerton, Carmel. Yorksh. the Prior and 9 Frat.      | 17.                 |
| Warwick, Dominic. the Prior and 6 Frat.                   | 20.                 |
| Northampton, Carmel. the Prior and 8 Frat.                | 20.                 |
| Weatheral, Dominic. Cumberland, the Prior.                | 20.                 |
| Chickland, Gilb. Bedfordsh. the Prior, 6 Monks, 18 Nuns.  | 22.                 |
| Darley, August. Derbysh. the Abbot and 13 Monks.          | 22.                 |
| Dale, Premonst. Derbysh. the Abbot and 16 Monks.          | 24.                 |
| Repton, August. Derbysh. the Subprior and 8 Monks.        | 25.                 |
| Grace-dieu, August. Nuns, Leicestersh. the Priores.       | 27.                 |
| Northampton, Francisc. the Warden and 10 Frat.            | 28.                 |
| Northampton, August. the Prior and 9 Frat.                | 28.                 |
| Mallen Nuns, Kent, the Abbess and 10 Nuns.                | 29.                 |
| Bardeny, Bened. Lincolnsh. the Abbot and 13 Monks.        | 1. <i>November.</i> |
| Barnwell, August. Can. Cambridgsh. the Prior and 6 Monks. | 8.                  |
| Leicester, Francisc. the Warden and 7 Frat.               | 10.                 |
| Dominic. the Prior.                                       | 10.                 |
| August. the Prior.                                        | 10.                 |
| London, Dominic. the Bp. of Rochest. Commend. & 15 Frat.  | 10.                 |
| August. the Prior and 12 Frat.                            | 12.                 |
| Francisc. the Warden and 25 Frat.                         | 12.                 |
| Cross-Friers, 6 Frat.                                     | 13.                 |
| Doncaster, Carm. Yorksh. the Prior and 6 Friers.          | 13.                 |
| Werkfop, August. Notting. sh. the Prior and 15 Friers.    | 14.                 |
| Pipewell — — Lincolnsh. the Abbot and 13 Monks.           | 15.                 |
| Wigemore—Herefordsh. the Commend. and 10 Friers.          | 18.                 |
| York, August. the Prior and 7 Friers.                     | 18.                 |
| Doncaster, Francisc. Guardian, 6 Friers, 3 Novices.       | 20.                 |
| Monkbretton, Bened. Yorksh. the Prior and 13 Monks.       | 21.                 |
| St. Helens London, a Nunnery, no hands, only the Seal.    | 25.                 |
| Pomfret, Dominic. Yorksh. the Prior, 7 Friers, 1 Novice.  | 26.                 |
| York, Carmel. the Prior, 9 Friers, 3 Novices.             | 27.                 |
| Francisc. the Guardian, 15 Friers, 5 Novices.             | 27.                 |
| Dominic the Prior, 6 Friers, 4 Novices.                   | 27.                 |
| Gilbertines, the Prior, 3 Monks.                          | 28.                 |
| August. the Prior, 9 Friers, 4 Novices.                   | 28.                 |

|                                                                |                      |
|----------------------------------------------------------------|----------------------|
| Be'lalanla, Cisterc. Yorksh. the Abbot and 24 Monks.           | 30. <i>November.</i> |
| Dunnington, the Order of the Trinity, Berksh. the Minister.    | 30.                  |
| Ryevall, Cisterc. Yorksh. the Abbot and 23 Monks.              | 3. <i>December.</i>  |
| St. Albans, Bened. Herefordsh. the Abbot and 37 Monks.         | 5.                   |
| Anstham, Bened. Oxfordsh. the Prior and 8 Monks.               | 4.                   |
| Kirkham, August. Yorksh. the Prior and 17 Friars.              | 8.                   |
| Notly ——— Yorksh. the Abbot and 17 Monks.                      | 9.                   |
| Ellerton, Gilber. Yorksh. the Prior and 4 Friars.              | 11.                  |
| York, the H. Trin. the Minister and 10 Priests.                |                      |
| Yarom, Dominic. the Prior, and 5 Friars and 6 Novices.         |                      |
| Duby, Dominic. the Prior and 5 Friars.                         | 3. <i>January.</i>   |
| Semperingham, Gilber. the Commend. and 3 Monks.                | 6.                   |
| Newcastle, Francif. the Warden, with 8 Friars & 2 Nov.         | 9.                   |
| Newcastle, August.                                             | 9.                   |
| Newcastle, Dominic. the Prior and 12 Friars.                   | 10.                  |
| Newcastle, Carmel. the Prior, 7 Friars, and 2 Novices.         | 10.                  |
| Walknell, Newcastle, H. Trin. the Prior.                       | 10.                  |
| Tinmouth. Bened. Northumberl. Prior, 15 Prebend. 3 Nov.        | 12.                  |
| Warwick, Bened. the Prior and 12 Monks.                        | 15.                  |
| Coventry, Carthus. the Prior and 7 Monks.                      | 16.                  |
| York, August. the Prior and 17 Fellows.                        | 17.                  |
| Brednstock, Wiltsh. the Prior and 13 Monks.                    | 18.                  |
| Richmond, Yorksh. Francif. the Prior and 14 Friars.            | 19.                  |
| Lacock, Wiltsh. Nunnery, the Abbess.                           | 21.                  |
| Combe, Warwicksh. Cisterc. the <i>quondam</i> Abbot, 13 Monks. | 21.                  |
| Kenisham, Sommer.sh. August. the Abbot and 10. Monks.          | 23.                  |
| Bolton, Yorksh. August. the Prior and 14 Friars.               | 29.                  |
| Cockerfand, Lanc.sh. Premonf. the Abbot and 22 Monks.          | 29.                  |
| Pollsworth, Warwicksh. Nunnery, no Hands, only the Seal.       | 31.                  |
| Nottingham, Carmel. the Prior and 6 Friars.                    | 5. <i>February.</i>  |
| Francif. the Prior and 7 Friars.                               | 5.                   |
| Athelny, Sommer.sh. Bened. the Abbot and 8 Monks.              | 8.                   |
| Taunton, Sommer.sh. August. the Prior and 12 Monks.            | 10.                  |
| Buckland, Sommer.sh. Nunnery, the Prioresf.                    | 10.                  |
| Dunkefwell, Sommer.sh. Cisterc.                                | 12.                  |
| Polleslow, Devonsh. Nunnery, the Prioresf.                     | 14.                  |
| Witham, Sommer.sh. Carthus. the Prior and 12 Monks.            | 15.                  |
| Bushsham, Devonsh.                                             | 19.                  |
| Cannonleigh, Devonsh. Nunnery, no Hands but the Seal.          | 19.                  |
| Hartland, Devonsh. August. the Abbot and 4 Monks.              | 21.                  |
| Torry, Premonf. Devonsh. the Abbot and 15 Monks.               | 23.                  |
| Launceston, Cornwall, August. the Prior and 8 Monks.           | 24.                  |
| Buckfast, Devonsh. Cister. the Abbot with 10 Monks.            | 25.                  |
| Buckland, Devonsh. Cister. the Abbot.                          | 27.                  |
| Bodiny n, Cornwall, August. the Prior and 8 Monks.             | 27.                  |
| Edingdon, Wiltsh. August. the Rector and 12 Monks.             | 28.                  |
| Plimptone, Canons, August. Devonsh. the Prior & 18 Monks.      | 1. <i>March.</i>     |
| St. Germans, Can. Aug. Cornwall, the Prior and 7 Monks.        | 2.                   |
| Ford, Cister. Devon. the Abbot and 13 Monks.                   | 8.                   |
| Milpeton, Bened. Dev.sh. Abbot & Bp. Suff. of Shaftf. 12 Mo.   | 11.                  |
| Abbots-bury, Bened. Dorsetsh. the Prior and 10 Monks.          | 12.                  |

|                                                        |                  |
|--------------------------------------------------------|------------------|
| Tarent Nunnery, Dorsetsh. the Abbess and 18 Nuns.      | 13.              |
| Bindon, Cisterc. Dorsetsh. the Abbot and 7 Monks.      | 14.              |
| Cerne, Bened. Dorsetsh. the Abbot and 16 Monks.        | 15.              |
| Sherburne, Bened. Dorsetsh. the Abbot and 16 Monks.    | 18 <i>March.</i> |
| Montecute Cluniac. Sommer.sh. the Abbot and 13 Monks.  | 20.              |
| Tavenstock, Bened. Sommer.sh. the Abbot and 20 Monks.  | 20.              |
| Shaftsbury Nunnery, Dorsetsh. the Abbess.              | 23.              |
| Willton Nunnery, Wiltsh. the Abbess.                   | 25.              |
| Hinton Carthus. Somersetsh. the Prior and 19 Monks.    | 31.              |
| Bruton Canons-August. Sommer.sh. the Abbot & 14 Monks. | 1. <i>April.</i> |
| Hide, Bened. Hampsh. Bp. Bangor Commend. and 21 Monks. |                  |
| in <i>April</i> , but no date.                         |                  |

*Without date there are four.*

Franciscans Cambr. the Guardian and 23 Frat.  
 Dominicans Cambr. the Prior. and 15 Fr.  
 Thetford Dominic. the Prior.  
 Sancta Maria de Pratis, the Abbot and 19 Monks.

*Hospitals resigned this Year.*

|                                                   |                     |
|---------------------------------------------------|---------------------|
| St. Thomas Southwark, the Master and one Brother. | 25. <i>July.</i>    |
| St. John Wells, the Master and 3 Brothers.        | 3. <i>February.</i> |
| Bridgwater, the Master and 7 Brothers.            | 3.                  |
| St. John Exon, the Master and 2 Brothers.         | 20.                 |

*All the former Resignations have the Covent Seals put to them, except those of some few Houses of Begging Friars, which perhaps had no Seals; they are also enrolled in the 1st, 2d, 3d, and 5th Claus. Rolls of that Year. There are likewise some few more enrolled, of which the Originals are lost, which follow.*

|                                             |                      |
|---------------------------------------------|----------------------|
| Hales-Owen, Premonst. Sallop the Abbot.     | 9. <i>June.</i>      |
| Clattercott. Gilbert. the Prior.            | 22. <i>August.</i>   |
| Bedford, Francif. the Warden.               | 3. <i>October.</i>   |
| Stamford, Francif. the Warden.              | 8.                   |
| Derleyghs, Cisterc. Staffordsh. the Abbot.  | 20.                  |
| Pipeldeth, Cisterc. Northam.sh. the Abbot.  | 5. <i>November.</i>  |
| De-la-pray Nunnery, Northam.sh. the Abbess. | 16. <i>December.</i> |
| Northallerton, Carmel. Yorksh. the Prior.   | 20.                  |
| Pulton, Gilbert. the Prior.                 | 16. <i>January.</i>  |
| Newburg, August. Yorksh.                    | 22.                  |
| Bath Cathedral, Bened.                      | 27.                  |
| Brusyard Nunnery, Suffolk, the Abbess.      | 17. <i>February.</i> |
| Newham, Cisterc. Devonsh. the Abbot.        | 8. <i>March.</i>     |

Here follow the Resignations made in the 31. Year of the King's  
Reign, of which the Originals are yet extant.

|                                                                                                     |               |
|-----------------------------------------------------------------------------------------------------|---------------|
| K Inme Can August. Lincolnsh. the Prior and 9 Monks.                                                | 6. July.      |
| Bevoll Carthuf. Notting. sh. the Prior and 7 Monks.                                                 | 8.            |
| Irthforth Nunnery, Lincolnsh. the Priorefs and 17 Nuns.                                             | 9.            |
| Nancotton Nunnery, Yorksh. without Subscriptions.                                                   | 11.           |
| Hynings Nunnery, Lincolnsh. no subscriptions.                                                       | 11.           |
| Volle Nunnery, Lincolnsh. the Priorefs.                                                             | 11.           |
| Newstead Premonst. Notting. sh. the Prior and 11 Monks.                                             | 21.           |
| St. Ofith. Can. August. Effex. the Abbot and 16 Monks.                                              | 28.           |
| Eliftu Nunnery, Bedfordsh. the Abbefs.                                                              | 26. August.   |
| Hamond, a Commission to the Bp. of Chester to take the<br>Surrender of it.                          | 31.           |
| Swine Nunnery, Yorksh. no subscriptions.                                                            | 3. September  |
| Haughmond Can. August. Sallop. the Abbot and 10 Mon.                                                | 9.            |
| Nunnkeling Nunnery, Yorksh. no subscription but the Seal.                                           | 10.           |
| Nunniton Nunnery, the Priorefs, 27 Croffes for fubfcript.                                           | 12.           |
| Ulhaefcott, Leiceftersh. the Prior and 11 Fryers.                                                   | 15.           |
| Marrick Nunnery, Yorksh. the Priorefs.                                                              | 15.           |
| Burnham Nunnery, Bucks, the Abbefs and 9 Nuns.                                                      | 19.           |
| St. Bartholomew Smithfield, the Prior.                                                              | 25. October.  |
| Edmundsbury Bened. Suffolk, the Abbot and 44 Monks.                                                 | 4. November   |
| A Commission for the furrender of St. Allborrough, Chesh.                                           | 7.            |
| Berkin Nunnery, Effex, the Abbefs.                                                                  | 14.           |
| Tame, Oxfordsh. Bp. * 'eonen. and 16. Monks.                                                        | 16.           |
| Osney, <i>ibid. id.</i> and 12 Monks.                                                               | 17.           |
| Goditow Nunnery, Oxfordsh. fubfcribed by a Notary.                                                  | 17.           |
| Studley Nunnery, Oxfordsh. figned as the former.                                                    | 19.           |
| Thelsford, Norfolk, the Prior and 13 Monks                                                          | 16. February. |
| Westminster Bened. the Abbot and 27 Monks.                                                          | 16. January.  |
| A Commission to the Arch Bp. of Canterb. for taking<br>the furrender of Chrift's-Church Canterbury. | } 20. March.  |
| And another for the furrender of Rochester, both dated                                              |               |
| Waltham Benedict. Effex, the Abbot and 17 Monks                                                     | 23.           |
| St. Mary Watte, Gilber. Bp. of Landaffe Commend. 8 Fry-<br>ers and 14 Nuns.                         |               |

\* What this  
see was I can-  
not conjecture.

There is also in the Augmentation-Office, a Book concerning the  
Resignations and Suppressions of the following Monasteries.

|                                                                                               |              |
|-----------------------------------------------------------------------------------------------|--------------|
| St. Swithins Winchester.                                                                      | 15. November |
| St. Mary Winchester.                                                                          | 17.          |
| Wherewel, Hampshire.                                                                          | 21.          |
| Chrift's Church, Twinham, the Commendator thereof is<br>called <i>Episcopus Neopolitanus.</i> | 28.          |
| Winchelcomb.                                                                                  | 3. December. |
| Ambrose Bury.                                                                                 | 4.           |
| St. Austins, near Bistol.                                                                     | 9.           |
|                                                                                               | Billerfwick, |



|                            |              |
|----------------------------|--------------|
| Billeffwick, near Bristol. | 9. December. |
| Malmesbury.                | 15.          |
| Cirencester.               | 19.          |
| Hales.                     | 24.          |
| St. Peter's, Glocester.    | 2. January.  |
| Teuksbury.                 | 9.           |

*There are also several other Deeds enrolled, which follow.*

|                                                |              |
|------------------------------------------------|--------------|
| S. Mary-Overhay, in Southwark.                 | 14. October. |
| St. Michael, near Kingston upon Hull, Carthuf. | 9. November. |
| Burton upon Trent, Staffordsh.                 | 14.          |
| Hampol Nunnery, Yorksh.                        | 19.          |
| St. Oswald, Yorksh.                            | 20.          |
| Kirkstall, Yorksh.                             | 22.          |
| Pomfret, Yorksh.                               | 23.          |
| Kirkelles, Yorksh.                             | 24.          |
| Ardyngton, Yorksh.                             | 26.          |
| Fountains, Yorksh.                             | 26.          |
| St. Mary York.                                 | 29.          |
| St. Leonard York.                              | 1. December. |
| Nunnapleton Nunnery, Yorksh.                   | 5.           |
| St. Gelmans Selbe, Yorksh.                     | 6.           |
| Melfey, Yorksh.                                | 11.          |
| Malton, Yorksh.                                | 11.          |
| Whitby, Yorksh.                                | 14.          |
| Albalanda, Northumb.                           | 18.          |
| Montgrasse Carthuf. Yorksh.                    | 18.          |
| Alnewick Premonstrat. Northumb.                | 22.          |
| Gisburn August. Yorksh.                        | 22.          |
| Newshame, Dunelm.                              | 29.          |
| St. Cuthberts Cathedral of Duresme.            | 31.          |
| St. Bartholomew Nunnery, in Newcastle.         | 3. January.  |
| Eglelifton, Richmondsh.                        | 5.           |
| St. Mary Carlile, Cumber.                      | 9.           |
| Hoppa Premonst. Westmorland.                   | 14.          |
| St. Werburg. Chester.                          | 20.          |
| St. Mary Chester, a Nunnery.                   | 21.          |
| St. Peters Shrewsbury.                         | 24.          |
| St. Milburg Winlock, Salop.                    | 26.          |

#### Section IV.

It seems there was generally a Confession made with the Surrender: Of these some few are yet extant, though undoubtedly great care was taken to destroy as many as could be in Queen *Mary's* time. That long and full one made by the Prior of *St. Andrews* in *Northampton*, the Preamble whereof is printed by *Fuller*, and is at large Printed by *Weaver*, is yet preserved in the Augmentation-Office. There are some few more also extant, six of these I have seen, one of them follows.

For-

Forasmuch as we *Richard Green*, Abbot of our Monastery of our Blessed Lady *St. Mary of Betlesden*, and the Convent of the said Monastery, do profoundly consider, That the whole manner and trade of living, which we and our pretended Religion have practised, and used many days, does most principally consist in certain dumb Ceremonies, and other certain Constitutions of the Bishops of *Rome*, and other Forinsecal Potentates, as the Abbot of *Cistins*, and therein only nosed, and not taught in the true knowledg of God's Laws, procuring always Exemptions of the Bishops of *Rome* from our Ordinaries and Diocesans: submitting our selves principally to Forinsecal Potentates and Powers, which never came here to reform such disorders of living and abuses, as now have been found to have reigned amongst us. And therefore now assuredly knowing, that the most perfect way of living is most principally and sufficiently declared unto us by our Master Christ, his Evangelists and Apostles, and that it is most expedient for us to be governed and ordered by our Supream Head, under God, the King's most noble Grace, with our mutual assent and consent, submit our selves, and every one of us, to the most benign Mercy of the King's Majesty; and by these presents do surrender, &c.

*The Surrender follows in common form, Signed by the Abbot, Subprior, and 9 Monks, 25. Septemb. Regni 30.*

There are others to the same purpose Signed by the Guardian and seven Franciscans at *Alisbury*, the 1st of *October*. By the Franciscans at *Bedford* the 3d of *October*. The Franciscans in *Coventry* the 5th of *October*. And the Franciscans in *Stamford* the 8th of *October*. And the Carmelites in *Stamford* on the same day, which I shall also insert, the former four agreeing to it.

Forasmuch as we the Prior and Friars of this House of *Carmelites* in *Stamford*, commonly called the White Friars in *Stamford*, in the County of *Lincoln*, do profoundly consider that the perfection of Christian living doth not consist in some Ceremonies, wearing of a white Coat, disguising our selves after strange fashions, docking and becking, wearing Scapulars and Hoods, and other-like Papistical Ceremonies, wherein we have been most principally practised and nosed in times past; but the very true way to please God, and to live a true Christian Man, without all hypocrisy and feigned dissimulation, is sincerely declared to us by our Master Christ, his Evangelists, and Apostles; being minded hereafter to follow the same, conforming our self to the Will and Pleasure of our Supream Head, under God, on Earth, the King's Majesty; and not to follow henceforth, the superstitious Traditions of any Forinsecal Potentate or Power, with mutual assent and consent, do submit our selves unto the Mercy of our said Sovereign Lord, and with the like mutual assent and consent do surrender, &c.

Signed by the Prior and 6 Friars.

## Section V.

*Of the manner of suppressing the Monasteries after they were Surrendered.*

The Reader will best understand this by the following account of the Suppression of the Monastery of *Teuksbury*, copied from a Book that is in the Augmentation-Office, which begins thus :

The Certificate of *Robert Southwell* Esquire, *William Petre*, *Edward Kairne*, and *John London*, Doctors of Law ; *John Ap-vice*, *John Kingsman*, *Richard Pzulet*, and *William Bernars*, Esquires, Commissioners assigned by the King's Majesty, to take the Surrenders of divers Monasteries, by force of his Grace's Commission to them, 6, 5, 4, or 3 of them, in that behalf directed ; bearing date at his Highness's Palace of *Westminster*, the 7th day of *Novemb.* in the 31 year of the Reign of our most dread Sovereign Lord *Henry* the Eighth, by the Grace of God, King of *England*, and of *France*, Defender of the Faith, Lord of *Ireland*, and in Earth immediately under Christ Supreme Head of the Church of *England*, of all and singular their Proceedings, as well in and of these Monasteries by his Majesty appointed to be altered, as of others to be dissolved, according to the tenour, purport, and effect of his Graces said Commission ; with Instructions to them likewise delivered, as hereafter ensueth.

## Com. Gloucester.

|                                            |   |                                                                                                                                                                                                                                                                                                                                                                      |
|--------------------------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>Teuksbury</i> late<br/>Monastery</p> | } | <p>Surrendered to the use of the King's Majesty, and of his Heirs and Successors for ever made bearing date under the Covent-Seal of the same late Monastery, the 9th day of <i>January</i>, in the 31 year of the Reign of our most dread victorious Sovereign Lord, King <i>Henry</i> the Eighth : and the said day and year clearly dissolved and suppressed.</p> |
|--------------------------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

|                                                                                            |      |                                                                                                                                                                                                                                   |   |                                                                                                                                                                                                                                                                                                   |    |    |    |        |      |    |
|--------------------------------------------------------------------------------------------|------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|----|--------|------|----|
| <p>The clear yearly value of all the Possessions belonging to the said late Monastery.</p> | }    | <p>As well Spiritual as Temporal, over and besides 136 l. 8 s. 1 d. in Fees, Annuities, and Custodies, granted to divers Persons by Letters Patents under the Covent-Seal of the said late Monastery for term of their lives.</p> | } | <table border="0"> <tr> <td style="text-align: right;">l.</td> <td style="text-align: right;">s.</td> <td style="text-align: right;">d.</td> </tr> <tr> <td style="text-align: right;">1595 :</td> <td style="text-align: right;">15 :</td> <td style="text-align: right;">06</td> </tr> </table> | l. | s. | d. | 1595 : | 15 : | 06 |
| l.                                                                                         | s.   | d.                                                                                                                                                                                                                                |   |                                                                                                                                                                                                                                                                                                   |    |    |    |        |      |    |
| 1595 :                                                                                     | 15 : | 06                                                                                                                                                                                                                                |   |                                                                                                                                                                                                                                                                                                   |    |    |    |        |      |    |

|                                                                        | l.  | s.                                                   | d.       |    |    |   |   |
|------------------------------------------------------------------------|-----|------------------------------------------------------|----------|----|----|---|---|
| Pensions assigned to the late Religious dispatched; that is to say, to | {   | <i>John Wich</i> , late Abbot there                  | 266      | 13 | 04 | } |   |
|                                                                        |     | <i>John Beley</i> late Prior there                   | 16       | 00 | 00 |   |   |
|                                                                        |     | <i>J. Bromesgrove</i> late Prior of <i>Delehurst</i> | 13       | 06 | 08 |   |   |
|                                                                        |     | <i>Robert Circester</i> Prior of <i>St. James</i>    | 13       | 06 | 08 |   |   |
|                                                                        |     | <i>Will. Didcote</i> Prior of <i>Cranborne</i>       | 10       | 00 | 00 |   | } |
|                                                                        |     | <i>Robert Cheltenham</i> B. D.                       | 10       | 00 | 00 |   |   |
|                                                                        |     | Two Monks 8 l. a piece                               | 16       | 00 | 00 |   |   |
| One Monk                                                               |     | 07                                                   | 00       | 00 | }  |   |   |
| 27 Monks 6 l. 13 s. 4d. each                                           | 180 | 00                                                   | 00       | }  |    |   |   |
|                                                                        |     |                                                      | l. s. d. |    |    |   |   |
|                                                                        |     | And so remains clear                                 | 1044     | 08 | 10 |   |   |

Records and Evidences } Belonging } Remain in the Treasury there under the Custody of *John Whittington* Kt. the Keys thereof being delivered to *Richard Paulet* Receiver.

Houses and Buildings assigned to remain undefaced. } The Lodging called the *Nemark*, leading from the Gate to the late Abbots Lodging, with Buttery, Pantry, Cellar, Kitching, Larder, and Pastry thereto adjoining. The late Abbot's Lodging, the Hosterly, the Great Gate entring into the Court, with the Lodging over the same; the Abbot's Stable, Bakehouse, Brew-house and Slaughterhouse, the Almry, Barn, Derry house, the great Barn next *Aven*, the Maltinghouse, with the Garnees in the same, the Oxhouse in the Barton, the Barton-gate, and the Lodging over the same. } Committed to the custody of *John Whittington* Knight.

Deemed to be superfluous. } The Church, with Chappels, Cloister, Chapterhouse, Misericord, the two Dormitories, Infirmary with Chappels and Lodgings within the same; the Work-hay, with another House adjoining to the same, the Covent-Kitching, the Library, the old Hosterly, the Chamberers Lodging, the new-Hall, the old Parlor adjoining to the Abbot's Lodging; the Cellarers Lodging, the Poultry-house, the Gardner, the Almary, and all other Houses and Lodgings not above reserved. } Committed as above-said.

Leads remaining upon } The Quire, Iles, and Chapels annex the Cloister Chapter-houfer, Frater, *St. Michaels* Chapel, Halls, Fermory, and Gate-house, esteemed to } 180 Foder.

Bells remaining } In the Steeple there are eight poize, by estimation } 14600 weight. Jewels

Jewels reserved to the use of the King's Majesty. } Miters garnished with gilt, rugged }  
 } Pearls, and counterfeit Stones. }<sup>2.</sup>

Plate of Silver reserved to the same use. } Silver gilt 329 ounces. }  
 } Silver parrel gilt 605 ounces. }<sup>1431.</sup>  
 } Silver white 497 ounces. }

Ornaments reserved to the said use. } One Cope of Silver Tissue, with }  
 } One Cleftible, and one Tunicle of the }  
 } same; one Cope of Gold Tissue, }  
 } with one Cleft. and two Tunicles of }  
 } the same. }

Sum of all the Ornaments, Goods, & Chattels belonging to the said late Monastery. } Sold by the said Commissioners, as in a }  
 } particular Book of Sales thereof made }  
 } ready to be shewed; as more at large }<sup>l. s. d.</sup>  
 } may appear. } 194 08 00

Payments } To the late Religious & }  
 } Servants dispatcht }  
 } To 38 late Religious Persons of the }  
 } said late Monastery of the King's Mat. }  
 } reward. } 80 13 04

Payments } To an 144 late Servants of the said }  
 } late Monastery, for their Wages and }  
 } Liveries. } 75 10 00

Payments } For debts owing by }  
 } the said late Monastery, }  
 } To divers Persons for Victuals and Ne- }  
 } cessaries of them had to the use of the }  
 } said Monastery, with 10 l. payed to }  
 } the late Abbot there, for and in full }  
 } payment of 124 l. 5 s. 4 d. by him to }  
 } be paid to certain Creditors of the said }  
 } late Monastery, by Covenants made }  
 } with the aforesaid Commissioners. } 18 12 00

And so remains clear—19 12 08

*Then follows a list of some small Debts owing to and by the said Monastery.*

*Then follows a list of the Livings in their Gift.*

Com. Glocest. } Four Parsonages and 10 Vicarages.

Com. Wigorn. } Two Parsonages and 2 Vicarages.

Com. Warwic. } Two Parsonages.

|                                            |                                   |
|--------------------------------------------|-----------------------------------|
| Com. <i>Will.</i><br><i>Bristol.</i>       | } Five Parfonages and 1 Vicarage. |
| Com. <i>Wilts.</i>                         | } 00            2 Vicar.          |
| Com. <i>Oxon.</i>                          | } One Parf. and 2 Vicar.          |
| Com. <i>Dorf.</i>                          | } Four Parf. and 2 Vicar.         |
| Com. <i>Sommerf.</i>                       | } Three Parf.                     |
| Com. <i>Devon.</i>                         | } 00            1 Vicar.          |
| Com. <i>Cornub.</i>                        | } 00            2 Vicar.          |
| Com. <i>Glamorg.</i><br>and <i>Morgan.</i> | } 00            5 Vicar.          |

In all 21 Parfonages and 27 Vicarages.

#### IV. *Queen Ann Boleyn's last Letter to King Henry.*

SIR,

Cotton Libr.  
Otho C. 10.

YOUR Grace's displeasure, and my Imprisonment, are things so strange unto me, as what to write, or what to excuse, I am altogether ignorant. Whereas you send unto me (willing me to confess a Truth, and so obtain your favour) by such an one whom you know to be mine antient professed Enemy; I no sooner received this Message by him, than I rightly conceived your meaning; and if, as you say, confessing a Truth indeed may procure my safety, I shall with all willingness and duty perform your Command.

But let not your Grace ever imagine that your poor Wife will ever be brought to acknowledge a Fault, where not so much as a thought thereof preceded. And to speak a Truth, never Prince had Wife more loyal in all duty, and in all true affection, than you have ever found in *Ann Boleyn*, with which Name and Place I could willingly have contented my self, if God, and your Grace's pleasure had been so pleased. Neither did I at any time so far forget my self in my Exaltation, or received Queenship, but that I alwayes looked for such an alteration as now I find; for the ground of my preferment being on no surer Foundation than your Grace's Fancy, the least alteration, I knew, was fit and sufficient to draw that Fancy to some other Subject. You have chosen me, from a low estate, to be your Queen and Companion, far beyond my desert or desire. If then you found me worthy of such honour, Good your Grace let not any light Fancy, or bad counsel of mine Enemies, withdraw your Princely Favour from me; neither let that Stain, that unworthy stain of a disloyal heart towards your good Grace, ever cast so foul a blot on your most dutiful Wife, and the  
Infant

Infant-Princess your Daughter : Try me, good King , but let me have a lawful Trial, and let not my sworn Enemies sit as my Accusers and Judges ; yea, let me receive an open Trial, for my Truth shall fear no open shame ; then shall you see, either mine innocency cleared, your suspicion and Conscience satisfied, the ignominy and slander of the World stopped, or my Guilt openly declared. So that whatsoever God or you may determine of me, your Grace may be freed from an open censure ; and mine Offence being so lawfully proved, your Grace is at liberty, both before God and Man, not only to execute worthy punishment on me as an unlawful Wife, but to follow your Affection, already settled, on that Party, for whose sake I am now as I am , whose Name I could some good while since have pointed unto : your Grace being not ignorant of my suspicion therein.

But if you have already determined of me, and that not only my Death, but an infamous slander must bring you the enjoying of your desired happiness ; then I desire of God, that he will pardon your great sin therein, and likewise mine Enemies, the Instruments thereof ; and that he will not call you to a strict account for your unprincely and cruel usage of me, at his General Judgement-Seat, where both you and my self must shortly appear, and in whose Judgement I doubt not ( whatsoever the World may think of me ) mine Innocence shall be openly known, and sufficiently cleared.

My last and only request shall be , That my self may only bear the burthen of your Grace's displeasure, and that it may not touch the innocent Souls of those poor Gentlemen, who ( as I understand ) are likewise in strait Imprisonment for my sake. If ever I have found favour in your sight, if ever the Name of *Ann Boleyn* hath been pleasing in your ears, then let me obtain this request ; and I will so leave to trouble your Grace any further, with mine earnest Prayers to the Trinity to have your Grace in his good keeping , and to direct you in all your Actions. From my doleful Prison in the *Tower* this *6th* of *May*.

Your most Loyal and ever

Faithful Wife,

*Ann Boleyn.*

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V. *The Judgement of the Convocation concerning General-Councils.*  
*Published by the L. Herbert from the Original.*

AS concerning General-Councils, like-as we (taught by long experience) do perfectly know that there never was, nor is, any thing devised, invented, or instituted by our Fore-Fathers, more expedient or more necessary for the establishment of our Faith, for the extirpation of Heresies, and the abolishing of Sects and Schisms; and finally, for the reducing of Christ's People unto one perfect unity and concord in his Religion, than by the having of General-Councils ; so

that the same be lawfully had and congregated in *Spiritu Sancto*, and be also conform and agreeable, as well concerning the surety and indifference of the Places, as all other Points requisite and necessary for the same, unto that wholesome and godly Institution and usage, for the which they were at first devised and used in the Primitive Church: Even so on the other side, taught by like experience, we esteem, repute, and judge, That there is, ne can be any thing in the World more pestilent and pernicious to the Common-weal of Christendom, or whereby the Truth of God's Word hath in times past, or hereafter may be sooner defaced or subverted, or whereof hath and may ensue more contention, more discord and other devilish effects, than when such General Councils have or shall be assembled, not Christianly nor charitably, but for and upon private malice and ambition, or other worldly and carnal Respects and Considerations, according to the saying of *Gregory Nazianzenus*, in his Epistle to one *Procopius*, wherein he writeth this Sentence following; *Sic sentio, si verum scribendum est, omnes Conventus Episcoporum fugiendos esse, quia nullius Synodi finem vidi bonum, neque habentem magis solutionem malorum, quam incrementum: Nam cupiditates contentionum, & gloria (sed ne putes me odiosum ista scribentem) vincunt rationem.* That is to say; "I think this, if I should write truly, That all General Councils be to be eschewed, for I never saw that they produced any good End or Effect, nor that any Provision or Remedy, but rather increase of Mischiefs proceeded of them. For the desire of maintenance of Men's Opinions and ambition of Glory (but reckon not that I write this of malice) hath alwayes in them overcome reason. Wherefore we think that Christian Princes, especially and above all things, ought and must, with all their wills, power, and diligence, foresee and provide; *Ne Sanctissima hac in parte majorum Instituta, ad improbissimos ambitionis aut malitie effectus explendos, diversissimo suo fine & sceleratissimo pervertantur: Neve ad alium pretextum possint valere, & longe diversum effectum orbi producere quam Sanctissima rei facies præ se ferat.* That is to say, "Lest the most noble wholesome Institutions of our Elders in this behalf be perverted to a most contrary and most wicked end and effect; that is to say, to fulfil and satisfy the wicked affections of Men's Ambition and Malice; or, lest they might prevail for any other colour, or bring forth any other effect than their most vertuous and laudable countenance doth outwardly to the World shew or pretend. And first of all we think that they ought principally to consider who hath the Authority to call together a General Council. Secondly, Whether the Causes alledged be so weighty and so urgent, that necessarily they require a General Council, nor can otherwise be remedied. Thirdly, Who ought to be Judges in the General Council. Fourthly, What order of proceeding is to be observed in the same, and how the Opinions or Judgements of the Fathers are to be consulted or asked. Fifthly, What Doctrines are to be allowed or defended, with diverse other things which in General Councils ought of reason and equity to be observed. And as unto the first Point, We think that neither the Bishop of *Rome*, nor any one Prince, of what estate, degree, or preheminance soever he be, may by his own Authority, call, indict, or summon any General Council without the express consent, assent, and agreement of the residue of Christian Princes, and especially such as have



have within their own Realms and Seignories, *Imperium merum*, that is to say, of such as have the whole, intire, and supream Government and Authority over all their Subjects, without knowledging or recognizing of any other supream Power or Authority. And this to be true, we be induced to think, by many and fundry, as well Examples as great Reasons and Authority. The which, forasmuch as it should be over long and tedious to expresse here particularly, we have thought good to omit the same for this present. And in witness that this is our plain and determinate Sentence, Opinion and Judgement, touching the Premisses, we the Prelates and Clergy under-written, being congregate together in the Convocation of the Province of *Canterbury*, and representing the whole Clergy of the same, have to these Presents subscribed our Names the 20<sup>th</sup> of *July*, in the Year of our Lord, 1536. 28 *Hen. 8.*

Signed by

*Thomas Cromwel, Thomas Cantuariensis, Johannes London,* with 13 Bishops; and of Abbots, Priors, Arch-Deacons, 1icans, Proctors, Clerks, and other Ministers 49.

*There were then but 17 Bishops in the Province of Canterbury, and Rochester being vacant of the other 15, 14 did sign this.*

VI. *Instructions for the King's Commissioners, for a new survey, and an Inventory to be made of all the Demesnes, Lands, Goods, and Chattels appertaining to any House of Religion of Monks, Canons, and Nuns within their Commission, according to the Articles hereafter following. The number of which Houses in every County limited in their Commission, being annexed to the said Commission. An Original.*

Henry R.

First; After the Division made, one Auditor, one particular Receiver, one Clerk of the Register of the last Visitation, with three other discreet Persons to be named by the King in every County where any such Houses be; after their repair to such House, shall declare to the Governour, and Religious Persons of the same, the Statute of Dissolution, the Commission, and the cause and purpose of their repair for that time.

*Ex MSS. Nob. D. C. Pierpoint.*

*Item;* That after the Declaration made, the said Commissioners shall swear the Governours of the Houses, or such other the Officers of the same House, or other, as ye shall think can best declare the state and plight of the same, to make declaration and answer to the Articles there under-written.

*Item;* Of what Order, Rule, or Religion, the same House is, and whether it be a Cell or not; and if it be a Cell, then the Commissioners to deliver to the Governours of the House a Privy Seal, and also to injoin him, in the King's Name, under a great pain, to appear without delay before the Chancellor of the Augmentations of the Revenues of the

the King's Crown and the Council ; and in the mean time not to meddle with the same Cell , till the King's pleasure be further known.

*Item* ; What number of Persons of Religion be in the same , and the conversation of their lives, and how many of them be Priests, and how many of them will go to other Houses of that Religion ; or how many will take Capacities ; and how many Servants or Hinds the same House keepeth commonly , and what other Persons have their living in the same House.

*Item* ; To survey the quantity or value of the Lead and Bells of the same House, as near as they can, with the ruine, decay, state and plight of the same.

*Item* ; Incontinently to call for the Covert-Seal, with all Writings and Charters, Evidences and Muniments concerning any of the Possessions to be delivered to them, and put the same in safe keeping; and to take a just Inventory betwixt them and the Governour, or other Head-Officer, by Indenture, of the Ornaments, Plate, Jewels, Chattels, ready Money, Stuff of Household, Coin, as well signed as not signed, Stock and Store in the Farmor's hands, and the value thereof, as near as they can, which were appertaining to the same Houses the first day of *March* last past ; and what debts the House doth owe, and to what Person ; and what Debts be owing to them, and by whom.

*Item* ; After, to cause the Covert, or Common-Seal, the Plate, Jewels, and ready Money, to be put in safe keeping, and the residue of the Particulars specified in the Inventory, to be left in the keeping of the Governour, or some other Head-Officer, without wasting or consumption of the same, unless it be for necessary expence of the House.

*Item* ; That they command the Governour, or other receiver of the same House, to receive no Rents of their Farms until they know further of the King's pleasure, except such Rents as must needs be had for their necessary Food or Sustenance, or for payment of their Servants Wages.

*Item* ; To survey discreetly the Demesnes of the same House ; that is to say, such as have not been commonly used to be letten out, and to certifye the clear yearly value thereof.

*Item* ; To examine the true yearly value of all the Farms of the same House, deducting thereof Rents reserved, Pensions and Portions payed out of the same, Synodals, and Proxies ; Bailiffs, Receivers, Stewards, and Auditors Fees, and the Names of them to whom they be payed and due, and to none other.

*Item* ; What Leases hath been made to any Farmer, of the Farms pertaining to the same House ; and what Rent they reserved, and to whom, and for how many years, and a Copy of the Indenture if they can get it or else the Counter-pane.

*Item* ; To search and enquire what Woods, Parks, Forrests, Commons, or other Profit belonging to any of the Possessions of the same Houses, the Number of the Acres, the Age and Value , as near as they can.

*Item* ; What Grants, Bargains, Sales, Gifts, Alienations, Leases of any Lands, Tenements, Woods, or Offices, hath been made by any the said Governours, of any of the said Houses, within one Year next before the

the 4<sup>th</sup> day of *February* last past, and of what things, or to what value, and to whom, and for what estate.

*Item*; If there be any House of the Religion aforesaid omitted and not certified in the *Exchequer*, then the said Commissioners to survey the same, and to make Certificate accordingly.

*Item*; That they straitly command every Governour of every such House limited in their Commission, to Sow and Till their Grounds as they have done before, till the King's pleasure be further known.

*Item*; If there be any House given by the King to any Person, in any of the said several Limits of the said Commission, the Names whereof shall be declared to the said Commissioners, Then the said Commissioners shall immediately take the Covent from the Governor, and take an Inventory indented of the Lead, Bells, Debts, Goods, Chattels, Plate, Jewels, Ornaments, Stock and Store, to the King's use; and to make sale of the Goods, Chattels, and other Implements, Plate and Jewels only excepted.

*Item*; The said Commissioners in every such House, to send such of the Religious Persons that will remain in the same Religion, to some other great House of that Religion, by their discretion, with a Letter to a Governor for the Receipt of them; And the residue of them that will go to the World, to send them to my Lord of *Canterbury*, and the Lord Chancellor for their Capacities, with the Letter of the same Commissioners.

*Item*; The said Commissioners to give the said Persons that will have Capacities, some reasonable Rewards, according to the distance of the place, by their discretions to be appointed.

*Item*; The said Commissioners to command the Governour to report to the Chancellor of the Augmentation for his yearly Stipend and Pension.

*Item*; If there be any House dissolved or given up to the King by their Deed, then the Commissioners shall order themselves in every point and purpose, as the Houses given by the King to any other Person in form aforesaid.

*Item*; Every of the said Commissioners having in charge to survey more than one Shire within the Limits of their Commission, immediately after they have perused one Shire, parcel of their Charge, in form aforesaid, shall send to the Chancellour of the Court for the Augmentation of the Revenues of the King's Crown, a brief Certificate of all these Comperts, according to the Instructions aforesaid, what they have done in the Premises, and in every County so surveighed, then to proceed further to another County; and so as they pass the said Counties to make like Certificate, and so forth, till their Limits be surveighed, and there to remain till they know further of the King's pleasure.

*Item*; If the said Commissioners have but one County in charge, then to certifie the said Chancellor in form aforesaid, and there to remain till they know further of the King's pleasure.

VII. *Injunctions given by the Authority of the King's Highness to the Clergy of this Realm.*

Register,  
Craun,  
fol. 47.

**I**N the name of God, Amen. In the Year of our Lord God one thousand five hundred thirty six, and of the most noble Reign of our Sovereign Lord, *Henry* the Eighth, King of *England* and *France*, the 28 Year, and the day of *Thomas Cromwel* Knight, Lord *Cromwel*, Keeper of the Privy-Seal of our said Sovereign Lord the King, and Vicegerent unto the same, for and concerning all his Jurisdictions Ecclesiastical within the Realm, visiting by the King's Highness's Supream Authority Ecclesiastical, the People and Clergy of this Deanery of by my trusty Commissary lawfully deputed and constitute for this part, have, to the glory of Almighty God, to the King's Highness's honour, the publick weal of this his Realm, and encrease of Vertue in the same, appointed and assigned these Injunctions ensuing to be kept and observed, of the Dean, Parsons, Vicars, Curates, and Stipendaries, resiant or having cure of Soul, or any other Spiritual Administrations within this Deanery, under the pains hereafter limited and appointed.

The first is; That the Dean, Parsons, Vicars, and other, having cure of Soul any-where within this Deanery, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes of this Realm, made for the abolishing and extirpation of the Bishop of *Rome's* pretended and usurped Power and Jurisdiction within this Realm. And for the establishment and confirmation of the Kings Authority and Jurisdiction of the same, as of the Supream Head of the Church of *England*; and shall, to the uttermost of their Wit, Knowledg, and Learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open, for the space of one quarter of a year next ensuing, once every *Sunday*, and after that at the least-wise twice every quarter, in their Sermons and other Collations, that the Bishop of *Rome's* usurped Power and Jurisdiction, having no establishment nor ground by the Law of God, was of most just causes taken away and abolished; and therefore they owe unto him no manner of obedience or subjection; and that the King's Power is within his Dominion the highest Power and Potentate, under God, to whom all Men within the same Dominions, by Gods Commandment, owe most loyalty and obedience, afore and above all other Powers and Potentates in Earth.

*Item*; Whereas certain Articles were lately devised and put forth by the King's Highness's Authority, and condescended upon by the Prelates and Clergy of this his Realm in Convocation, whereof part are necessary to be holden and believed for our Salvation, and the other part do concern and teach certain laudable Ceremonies, Rites, and Usages of the Church, meet and convenient to be kept and used for a decent and politick order in the same; the said Dean, Parsons, Vicars, and other Curats, shall so open and declare in their said Sermons, and other Collations,

Collations, the said Articles unto them that be under their Cure, that they may plainly know and discern which of them be necessary to be believed and observed for their Salvation, and which be not necessary, but only do concern the decent and politick order of the said Church: according to such Commandment and Admonition as hath been given unto them heretofore, by Authority of the King's Highness in that behalf.

Moreover, That they shall declare unto all such as be under their Cure, the Articles likewise devised, put forth, and authorized of late, for and concerning the abrogation of certain superfluous Holy-days, according to the effect and purport of the same Articles: and persuade their Parishioners to keep and observe the same inviolable, as things honestly provided, decreed, and established, by common consent, and publick Authority, for the Weal, Commodity, and Profit of all this Realm.

Besides this, to the intent that all Superstition and Hypocrisie, crept into divers Mens hearts may vanish away, they shall not set forth or extol any Images, Reliques, or Miracles, for any superstition or lucre; nor allure the People by any inticements to the pilgrimages of any Saint, otherwise than is permitted in the Articles lately put forth by the Authority of the King's Majesty, and condescended upon by the Prelates and Clergy of this his Realm in Convocation; as though it were proper or peculiar to that Saint to give this Commodity, or that: seeing all Goodness, Health, and Grace, ought to be both asked and looked for only of God, as of the very Author of the same, and of none other, for without him it cannot be given: But they shall exhort, as well their Parishioners as other Pilgrims, that they do rather apply themselves to the keeping of God's Commandments, and fulfilling of his Works of Charity: persuading them that they shall please God more by the true exercising of the bodily Labour, Travail, or Occupation, and providing for their Families, than if they went about to the said Pilgrimages; and that it shall profit more their Souls health, if they do bestow that on the Poor and Needy, which they would have bestowed upon the said Images or Reliques.

Also in the same their Sermons, and other Collations, the Parsons, Vicars, and other Curats, aforesaid, shall diligently admonish the Fathers and Mothers, Masters and Governours of Youth, being within their Cure, to teach, or cause to be taught, their Children and Servants, even from their Infancy, their *Pater Noster*, the Articles of our Faith, and the Ten Commandments, in their Mother Tongue: And the same so taught, shall cause the said Youth oft to repeat and understand. And to the intent that this may be the more easily done, the said Curats shall, in their Sermons, deliberately and plainly recite of the said *Pater Noster*, the Articles of our Faith, and the Ten Commandments, one Clause or Article one day, and another another day, till those be taught and learnt by little; and shall deliver the same in writing, or show where printed Books containing the same be to be sold, to them that can read or will desire the same. And thereto that the said Fathers and Mothers,

Masters and Governours, do bestow their Children and Servants, even from their Childhood, either to Learning, or some other honest Exercise, Occupation, or Husbandry : exhorting, counselling, and by all the ways and means they may, as well in their said Sermons and Collations, as otherwise, perswading the said Fathers, Mothers, Masters, and other Governours, being under their Cure and Charge, diligently to provide and foresee that the said Youth be in no manner-wise kept or brought up in idleness, lest at any time afterwards they be driven, for lack of some Mystery or Occupation to live by, to fall to begging, stealing, or some other unthriftiness ; forasmuch as we may daily see, through sloth and idleness, divers valiant Men fall, some to begging, and some to theft and murder ; which after brought to calamity and misery, impute a great part thereof to their Friends and Governours, which suffered them to be brought up so idly in their Youth ; where if they had been well educated and brought up in some good Literature, Occupation, or Mystery, they should, being Rulers of their own Family, have profited, as well themselves as divers other Persons, to the great commodity and ornament of the Common-weal.

Also, that the said Parsons, Vicars, and other Curats, shall diligently provide that the Sacraments and Sacramentals be duly and reverently ministred in their Parishes ; and if at any time it hapned them, either in any of the Cases expressed in the Statutes of this Realm, or of special licence given by the King's Majesty to be absent from their Benefices, they shall leave their Cure, not to a rude and unlearned Person, but to an honest, well-learned, and expert Curate, that may teach the rude and unlearned of their Cure wholesome Doctrine, and reduce them to the right way that do err ; and always let them see, that neither they, nor their Vicars, do seek more their own profit, promotion, or advantage, than the profit of the Souls that they have under their Cure, or the Glory of God.

Also, the said Dean, Parsons, Vicars, Curats, and other Priests, shall in no wise, at any unlawful time, nor for any other cause, than for their honest necessity, haunt or resort to any Taverns or Ale-houses ; And after their Dinner and Supper, they shall not give themselves to Drinking or Riot, spending their time idly, by Day or by Night, at Tables or Cards-playing, or any other unlawful Game ; but at such times as they shall have such leisure, they shall read or hear somewhat of Holy Scripture, or shall occupy themselves with some other honest Exercise ; and that they alway do those things which appertain to good congruence and honesty, with profit of the Common-weal, having always in mind, That they ought to excel all others in purity of life, and should be examples to all other to live well and christianly.

Furthermore ; Because the Goods of the Church are called the Goods of the Poor, and at these days nothing is less seen than the Poor to be sustained with the same ; all Parsons, Vicars, Pensionaries, Prebendaries, and other Beneficed Men within the Deanery, not being resident upon their Benefices, which may dispend yearly 20 *l.* or above within this Deanry, or elsewhere, shall distribute hereafter yearly amongst their

their poor Parishioners, or other Inhabitants there, in the presence of the Church-Wardens, or some other honest Men of the Parish, the fortieth part of the Fruits and Revenues of the said Benefices: lest they be worthily noted of Ingratitude; which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof amongst the poor People of that Parish, that is so fruitful and profitable unto them.

And to the intent that Learned Men may hereafter spring the more for the execution of the Premises; Every Parson, Vicar, Clerk, or beneficed Man within this Deanery, having yearly to dispend in Benefices, and other promotions of the Church, an 100*l.* shall give competent exhibition to one Scholar; and for as many hundred pounds more as he may dispend, to so many Scholars more shall give like exhibition in the University of *Oxford* or *Cambridge*, or some Grammer-School; which after they have profited in good Learning, may be Partners of their Patrons Cure and Charge, as well in preaching as otherwise, in the execution of their Offices; or may, when need shall be, otherwise profit the Common-wealth with their Counsel and Wisdom.

Also, that all Parsons, Vicars, and Clerks, having Churches, Chapels, or Mansions within this Deanery, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of their Benefices till they be fully repaired; and the same so repaired, shall always keep and maintain in good state.

All which and singular Injunctions shall be inviolably observed of the said Dean, Parsons, Vicars, Curats, Stipendaries, and other Clerks and beneficed Men, under the pain of suspension and sequestration of the Fruits of their Benefices, until they have done their duty according to these Injunctions.

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VIII. Cromwel's Letter to Shaxton, Bishop of Sarum, taken from a Copy writ by his Secretary.

MY Lord, after hearty Commendations, I cannot but both much marvel that you whom I have taken as mine trusty Friend, should judge me, as I perceive by your Letters you do, and also be glad that ye so frankly utter your Stomach to me. I would thank you for your plain writing and free monitions, saving that you seem fuller of suspicion than it becometh a Prelate of your sort to be: and (to say that maketh me more sorry) much worse perswaded of me than I thought any of your Learning and Judgement could have been. I took a Matter out of your hands to mine, if upon considerations mine Office bind me to do so, what cause have ye to complain? if I had done this, either upon affection, or intending prejudice to your estimation, you might have expostulated with me; and yet if ye then had done it after a gentler sort, I should both sooner have amended that I did amiss,

*Cott. Libr.  
Cleop. E. 4.*

and also have had better cause to judge your writing to me, to be of a friendly heart towards me. If ye be offended with my sharp Letters, how can your tefty words (I had almost given them another Name) delight me? I required you to use no extremity in your Office, *durus est hic sermo*, ye call it; and when ye have done, ye begin again, even as though all being said, all were still behind. If ye have used none extremity, I am, I ensure you, as glad of it as I ought to be: And though ye do not, yet upon a complaint my Office binderh me to succour him that saith he is over-matched, and is compelled to sustain wrong. I was thus informed, and by Persons to whom I gave more credit than I intend to do hereafter, if they have abused me, as ye would make me believe they have. They thus complaining, could I do less than grant unto them such Remedies as the King's Highness and his Laws give indifferently to all his Subjects? Might I not also somewhat gather, that ye proceeded the sorer against the Reader, *Roger London*, when I had seen how much you desired the preferment of your Servant to that Revenue? My Lord, you had shewed your self of much more patience, I will not say of much more prudence, if you had contented your self with their lawful Appeal, and my lawful Injunctions; and rather have written somewhat fully to instruct us in this Matter, than thus to desire to conquer me by shrewd words, to vanquish me by sharp threp of Scripture, which as I know to use travel, so I trust to God as great a Clerk as ye be, is done already. Thus out of their place, it becometh me not, neither yet I am wont to vaunt my self of well-doing, I know who worketh all that is well wrought by me; and whereas he is the whole Doer, I intend not to offer him this wrong, to labour, and I to take the thanks; yet as I do not cease to give thanks, that it hath pleased his Goodness to use me as an Instrument, and to work somewhat by me, so I trust I am as ready to serve him in my Calling, to my little power, as ye are prest to write worse of me than ye ought to think. My Prayer is, That God give me no longer life, than I shall be glad to use mine Office *in edificationem*, and not *in destructionem*, as ye bear me in hand I do. God, ye say, will judge such using of Authority, meaning flatly, that I do abuse such Power as hath pleased God and the King's Highness to set me in; God, I say, will judge such Judges as ye are, and charge also such thoughts as ye misuse: ye do not so well as I would ye should do, if ye so think of me as your Letters make me think ye do. The Crime that ye charge me withal, is greater than I may or ought to bear, untruer, I trust, than they that would fainest, shall be able to prove. It is a strange thing, you say, that I neither would write, nor send you word by mouth, what ye should do with the Popish Monks of *Abington*; and that the Abbot of *Reading* could get streight way my Letters to inhibit your just doings; That was not my mind which I wrote, I did not intend to lett your just doings, but rather to require you to do justly; neither I was swift in granting my Letters to him, albeit I am much readier to help him that complains of wrong, than prest to further on him that desireth punishment of a Person whom I am not sure hath offended. I made you no answer, a strange thing! my Lord, I thought ye had better known my Business, than for such a Matter to esteem me not your Friend; you might have better judged that I was too much cumbred with other Affairs, that those which

sued



sued for the Abbot, could better espy their time than you could. Some Man will think it rather utter displeasure conceived before, than that ye have any urgent occasion here to misjudge my mind towards you. As concerning your Manor you must use your Priviledges as things lent unto you, so long as ye shall occupy them well, that is, according to the mind and pleasure of them that gave you them. I took neither the Monk's Cause, nor any other, into my hands, to be a bearer of any such whom their upright dealings is not able to bear. No, you know I think, that I love such readers of Scripture as little as ye do: would God Men of your sort were as diligent to see that in all their Dioceses good were made, as I am glad to remove things when I know them; if ye had taken even then but half the pains to send up such things against him as ye now send, neither you should have had cause, no nor occasion thus easily to divine of my good or evil-will towards you, nor I have been cumbered with this answer. My Lord, I pray you, while I am your Friend, take me to be so, for if I were not, or if I knew any cause why I ought not, I would not be afraid to shew you what had alienated my mind from you; so you should well perceive that my displeasure should last no longer than there were cause. I pass over your *Nemo leditur nisi a seipso*, I pray with you this first part, *Our Lord have pity upon me*; the other part is not in my Prayers, *That God should turn my heart*, for he is my Judge, I may err in my doings for want of knowledge, but I willingly bear no misdoers, I willingly hurt none whom honesty and the King's Laws do not refuse. Undo not you your self, I intend nothing less than to work you any displeasure. If hitherto I have shewed you any pleasure, I am glad of it: I showed it to your Qualities and not to you; if they tarry with you, my good-will cannot depart from you, except your Prayer be heard, that is, *My heart be turned*. I assure you I am right glad ye are in the place ye are in, and will do what shall lie in me to aid you in your Office, to maintain your Reputation, to give you credit among your Flock, and elsewhere; as long as I shall see you faithful to your Duty, according to your Calling. I will not become your good Lord, as your desire is, I am and have been your Friend, and take you to be mine; cast out vain suspicion, let rash Judgement rule Men of less wit and discretion, wilfulness becometh all Men better than a Bishop, which should always teach us to lack gladly our own Will, because you may not have your own Will. Here is *Christus paup. facit & ditat, cum Dominus dedit & Dominus abstulit*, to what purpose? *Sit nomen Domini benedictum*, can never lack his place, it becometh always in season; or else as great a Divine as ye are, I would say, it were not the best placed here, except you wist better, you had rather lose all than any part of your will. I pray you teach Patience better in your Deeds, or else speak as little of it as ye can. My Lord, you might have provoked an other in my place, that would have used less patience with you, finding so little in you; but I can take your Writings, and this Heat of your Stomach, even as well as I can, I trust, beware of Flatterers. As for the Abbot of *Redding*, and his Monk, if I find them as ye say they are, I will order them as I shall think good; ye shall do well to do your Duty, if you so do, ye have no cause to mistrust my Friendship; if ye do not, I must tell it you, and that somewhat after the plainest sort, To take a Cause out of your hands into mine,

mine, I do but mine Office, you meddle further than your Office will bear you, thus roughly to handle me for using of mine. If ye do so no more, I let pass all that is past, and offer you such kindness as ye shall lawfully desire at my hands. Thus fare you well.

IX. The Sentence given out by Pope *Paul* the third,  
against King *Henry*.

*Damatio & Excommunicatio Henrici .8. Regis Angliæ, ejusque  
Fautorum & Complicum, cum aliarum pœnarum adjectione.*

*Paulus Episcopus Servus Servorum Dei ad perpetuam  
rei memoriam.*

*Cherubini  
Bullarium  
Tom. 2.  
pag. 704.*

**E**Jus qui immobilis permanens sua providentia ordine mirabili dat cuncta moveri, disponente clementia, vices, licet immeriti gerentes in terris, & in sede justitiæ constituti, juxta prophetæ quoque Hieremiæ vaticinium dicentis: Ecce te constitui super gentes & Regna, ut evellas & destruas, ædifices, plantes, præcipuum super omnes Reges Universæ Terræ cunctosq; populos obtinentes principatum: ac illum qui pius & misericors est, & vindictam ei qui illam prævenit paratam temperat, nec quos impœnitentes videt severa ultione castigat, quin prius comminetur, in assidue autem peccantes & in peccatis perseverantes, cum excessus misericordiæ fines prætereunt, ut saltem metu pœnæ ad cor reverti cogantur, justitiæ vires exercet, imitantes; ex incumbenti nobis Apostolicæ sollicitudinis studio per-urgemur, ut cunctarum personarum nostræ curæ cœlitus commissarum salubri statui solertius intendamus, ac erroribus & scandalis, quæ Hostis antiqui versutia imminerè conspicimus, propensius obviamus, excessusq; & enormia ac scandalosa crimina congrua severitate coerceamus, & juxta Apostolum inobedientiam ovium promptius ulciscendo, illorum perpetratores debita correctione sic compescamus, quod eos Dei iram provocasse pœniteat, & ex hoc aliis exemplum cautelæ salutaris accedat.

Sane cum superioribus diebus nobis relatum fuisset, quod Henricus Angliæ Rex, licet tempore Pontificatus scilicet record. Leonis Papæ X. Prædecessoris nostri diversorum hæreticorum Errores, sæpe ab Apostolica Sede & Sacris Conciliis præteritis temporibus damnatos, & novissime nostra ætate per perditionis alumnum Martinum Lutherum suscitatos & innovatos, zelo Catholicæ Fidei, & erga dictam Sedem devotionis fervore inductus, non minus doctè quam pie, per quendam librum per eum desuper compositum, & eidem Leoni Prædecessori ut eum examinaret & approbaret oblatum, confutasset, ob quod ab eodem Leone Prædecessore ultra dicti libri, cum magna ipsius Henrici Regis laude & commendatione, approbationem, titulum Defensoris Fidei reportaverit, à recta Fide & Apostolico tramite devians, ac propriæ salutis, famæ, & honoris

honoris immemor, postquam Charissima in Christo Filia nostra Catharina Angliæ Regina illustri sua progenie conjuge, cum qua publice in facie Ecclesiæ Matrimonium contraxerat, & per plures annos continuaverat, ac ex qua, dicto constante Matrimonio, prolem pluries susceperat; nulla legitima subsistente causa, & contra Ecclesiæ prohibitionem dimissa, cum quadam Anna Bolena, Muliere Anglica, dicta Catharina adhuc vivente, de facto Matrimonium contraxerat, ad deteriora profiliens, quasdam leges seu generales Constitutiones edere non erubuit, per quas subditos suos ad quosdam hæreticos & schismaticos Articulos tenendos, inter quos & hoc erat quod Romanus Pontifex Caput Ecclesiæ, & Christi Vicarius non erat, & quod ipse in Anglica Ecclesia supremum Caput existebat, sub gravibus etiam mortis pœnis cogebat. Et his non contentus, Diabolo sacrilegii crimen suadente, quamplures Prælatos, etiam Episcopos, aliasq; personas Ecclesiasticas, etiam Regulares, necnon Saculares, sibi ut hæretico & schismatico adherere, ac Articulos prædictos Sanctorum Patrum decretis & Sacrorum Conciliorum Statutis, imo etiam ipsi Evangelicæ veritati contrarios, tanquam tales alios damnatos approbare, & sequi nolentes, & intrepide reculantes, capi & carceribus mancipari. Hisq; similiter non contentus, mala malis accumulando, bonæ memoriæ Jo. H. S. Vitalis Presbyt. Cardinal. Rossen. quem ob fidei constantiam & vitæ Sanctimoniam ad Cardinalatus dignitatem promoveramus, cum dictis hæresibus & erroribus consentire nollet, horrenda immanitate & detestanda sævitia, publice miserabili supplicio tradi & decollari mandaverat, & fecerat, Excommunicationis, & Anathematis, aliasq; gravissimas sententias, censuras, & pœnas in literis & constitutionibus recolendæ mem. Bonifacii VIII. Honorii III. Roman. Pontificum prædecessorum nostrorum desuper editis contentas, & alias in tales à jure latas damnabiliter incurrendo, ac Regno Angliæ, & dominiis quæ tenebat, necnon regalis fastigii celsitudine ac præfati tituli prærogativa, & honore se indignum reddendo.

2. Nos licet ex eo, quod prout non ignorabamus, idem Henricus Rex certis censuris Ecclesiasticis, quibus à piæ memoriæ Clemente Papa VII. etiam prædecessore nostro, postquam humanissimis literis & paternis exhortationibus, multisq; nunciis & mediis, primo & postremo etiam judicialiter, ut præfatam Annam à se dimitteret, & ad prædictæ Catharinæ suæ veræ Conjugis consortium rediret, frustra monitus fuerat, innodatus extiterat, Pharaonis duritiam imitando, per longum tempus in clavium contemptum inforduerat, & infordecebat, quod ad cor rediret, vix sperare posse videremus. ob paternam tamen Charitatem, qua in minoribus constituti donec in obedientia, & reverentia Sedis prædictæ permansit, cum prosecuti fueramus, utq; clarius videre possemus, an clamor qui ad nos delatus fuerat, (quem certe etiam ipsius Henrici Regis respectu falsum esse desideramus) verus esset, statuius ab ulteriori contra ipsum Henricum Regem processu ad tempus abstinendo, hujus rei veritatem diligentius indagare.

3. Cum autem debitis diligentibus desuper factis clamorem ad nos, ut præfertur, delatum, verum esse, simulque, quod dolenter referimus, dictum Henricum Regem ita in profundum malorum descendisse, ut de ejus resipiscencia nulla penitus videatur spes haberi posse, repererimus: Nos attendentes vetere lege, crimen adulterii notatum lapidari mandatum, ac auctores Schismatis halitu terræ absorptos, eorumq; sequaces cœlesti igne

igne consumptos, Elymamque Magum viis Domini resistentem per Apostolum aeterna severitate damnatum fuisse, volentemque ne in districto examine ipsius Henrici Regis & subditorum suorum, quos secum in perditionem trahere videmus, animarum ratio à nobis exposcatur, quantum nobis ex alto conceditur, providere contra Henricum Regem, ejusque complices, fautores, adherentes, & sequaces, & in pramissis quomodolibet culpabiles, contra quod ex eo quod excessus, & delicta prædicta adeo manifesta sunt & notoria, ut nulla possint tergiversatione celari, absque ulteriori mora ad executionem procedere possemus, benignius agendo, decrevimus infra scripto modo procedere.

4. Habita itaque super his cum venerabilibus fratribus nostris S. R. E. Cardinalibus deliberatione matura, & de illorum consilio & assensu, præfatum Henricum Regem, ejusque complices, fautores, adherentes, consultores & sequaces, ac quoscunque alios in pramissis. seu eorum aliquo quequo modo culpabiles, tam laicos quam Clericos, etiam regulares cujuscunque dignitatis, status, gradus, ordinis, conditionis, præeminentiæ, & excellentiæ existant, (quorum nomina & cognomina, perinde ac si præsentibus infererentur, pro sufficienter expressis haberi volumus) per viscera misericordiæ Dei nostri hortamur, & requirimus in Domino, quatenus Henricus Rex à prædictis erroribus prorsus abstineat, & constitutiones, seu leges prædictas, sicut de facto eas fecit, revocet, casset, & annullet, & coactione subditorum suorum ad eas servandas, necnon carceratione, captura, & punitione illorum, qui ipsis constitutionibus seu legibus adherere, aut eas servare noluerint, & ab aliis erroribus prædictis penitus, & omnino abstineat, & si quos præmissorum occasione captivos habeat, relaxet.

5. Complices vero, fautores, adherentes, consultores, & sequaces dicti Henrici Regis in pramissis, & circa ea ipsi Henrico Regi super his de cætero non adsistant, nec adhæreant, vel faveant, nec ei consilium, auxilium, vel favorem, desuper præstent.

6. Alias si Henricus Rex, ac fautores, adherentes, consultores, & sequaces, hortationibus & requisitionibus hujusmodi non annuerint cum effectu, Henricum Regem, fautores, adherentes, consultores & sequaces, ac alios culpabiles prædictos, auctoritate Apostolica, ac ex certa nostra scientia, & de Apostolicæ potestatis plenitudine, tenore præsentium, in virtute sanctæ obedientiæ, ac sub majoris Excommunicationis lata sententia, à qua etiam prætextu cujuscunque privilegii, vel facultatis, etiam in forma confessionalis, cum quibuscunque efficacissimis clausulis nobis & Sede prædicta quomodolibet concessis, & etiam iteratis vicibus innovatis, ab alio quam à Romano Pontifice, præterquam in mortis Articulo constituti, ita tamen, quod si aliquem absolvi contingat, qui postmodum convalescit, nisi post convalescentiam, monitioni & mandatis nostris hujusmodi paruerit cum effectu, in eandem Excommunicationis sententiam reincindat, absolvi non possint.

7. Necnon rebellionis, & quoad Henricum Regem, etiam perditionis Regni, & Dominiorum prædictorum, & tam quoad eum, quam quoad alios monitos supradictos supra & infra scriptis pœnis, quas si dictis monitioni & mandatis, ut præfertur, non paruerint, eos, & eorum singulos, ipso facto respective incurrere volumus, per præfentes monemus; eisque & eorum cuilibet districte præcipiendo mandamus, quatenus Henricus Rex per se, vel procuratorem legitimum & sufficienti mandato suf-

fultum,

fultum, infra nonaginta, complicēs vero, fautores, adhærentes, confultores, & sequaces, ac alii in præmissis quomodolibet culpabiles prædicti, Sæculares & Ecclesiastici etiam regulares, personaliter infra sexaginta dies compareant coram nobis, ad se super præmissis legitime excusandum & defendendum; alias videndum & audiendum contra eos & eorum singulos, etiam nominatim, quos sic monemus, quatenus expediat, ad omnes & singulos, actus, etiam sententiam definitivam, declaratoriam, condemnatoriam, & privatoriam, ac mandatum executivum procedi. Quod si Henricus Rex, & alii moniti prædicti intra dictos terminos eis ut præfertur, respectivè præfixos non comparuerint, & prædictam Excommunicationis sententiam per tres dies, post lapsum dictorum terminorum animo, quod absit, sustinuerint indurato, censuras ipsas aggravamus, & successive reaggravamus, Henricumq; ipsum, privationis Regni & Dominiorum prædictorum, & tam eum quam alios monitos prædictos, & eorum singulos, omnes & singulas alias pœnas prædictis incurrisse, ab omnibusq; Christi fidelibus, cum eorum bonis perpetuo diffidatos esse. Et si interim ab humanis decedat, Ecclesiastica debere carere sepultura, auctoritate & potestatis plenitudine prædictis decernimus, & declaramus, eosque anathematis, maledictionis, & damnationis æternæ mucrone percutimus.

8. Necnon quæ præfatus Henricus Rex quomodolibet, & ex quavis causa tenet, habet, aut possidet, Quamdiu Henricus Rex, & alii moniti prædicti, & eorum singuli in aliis per dictum Henricum Regem non tentis, habitis, aut possessis permanerint, & triduo post eorum inde recessum, & alia quæcunq; ad quæ Henricum Regem, & alios monitos prædictos, post lapsum dictorum terminorum declinare contigerit, Dominia, civitates, terras, castra, villas, oppida, Metropolitanasque, & alias Cathedralēs, cæterasq; inferiores Ecclesias, necnon Monasteria, Prioratus, Domos, Conventus, & loca religiosa, vel pia cujuscunque, etiam S. Benedicti. Cluniacen. Cisterciën. Præmonstraten. ac Prædicatorum, Minorum, Eremitarum, S. Augustini, Carmelitarum, & aliorum Ordinum, ac Congregationum, & Militiarum quarumcunque in ipsis Dominiis, Civitatibus, terris, castris, villis, oppidis, & locis existentia, Ecclesiastico supponimus Interdicto, ita ut illo durante in iis etiam prætextu cujuscunque Apostolici indulti, Ecclesiis, Monasteriis, Prioratibus, Domibus, Conventibus, locis, ordinibus, aut personis, etiam quacunq; dignitate fulgentibus concessi, præterquam in casibus à jure permissis, ac etiam in illis alias quam clausis januis, & Excommunicatis & interdictis exclusis, nequeant Missæ, aut alia divina officia celebrari.

9. Et Henrici Regis, complicumque, fautorum, adhærentium, confultorum, sequacium, & culpabilium prædictorum filii, pœnarum, ut hic in hoc casu par est, participes sint, omnes & singulos ejusdem Henrici Regis ex dicta Anna, ac singulorum aliorum prædictorum filios natos, & nascituros, aliosque descendentes, usque in eum gradum, ad quem jura pœnas in casibus hujusmodi extendunt (nemine excepto, nullaq; minoris ætatis, aut sexus, vel ignorantia, vel alterius cujuscunque causa habitata ratione) dignitatibus, & Honoribus in quibus quomodolibet constituti existunt, seu quibus gaudent, utuntur, potiuntur, aut muniti sunt, necnon privilegiis, concessionibus, gratiis, indulgentiis, immunitatibus, remissionibus, libertatibus, & indultis, ac dominiis, civitatibus, castris, terris, villis, oppidis, & locis, etiam Commendatis, vel in Gubernium  
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concessis,

concessis, & que in feudum, emphyteusum, vel alias à Romanis, vel aliis Ecclesiis, Monasteriis, & locis Ecclesiasticis, ac secularibus Principibus, Dominis, Potentatibus, etiam Regibus & Imperatoribus, aut aliis privatis, vel publicis personis quomodolibet habent, tenent, aut possident, ceterisque omnibus bonis, mobilibus & immobilibus, juribus & actionibus suis quomodolibet competentibus privatos, dictaque bona feudalia, vel emphyteutica, & alia quaecunque ab aliis quomodolibet obtenta, ad directos dominos, ita ut de illis libere disponere possint, respective devoluta, & eos qui Ecclesiastici fuerint, etiamsi religiosi existant, Ecclesiis etiam Cathedralibus, & Metropolitanis, necnon Monasteriis & Prioratibus, preposituris, prepositatibus, dignitatibus, personatibus, Officiis, Canonicatibus & Præbendis, aliisque beneficiis Ecclesiasticis per eos quomodolibet obtentis privatos, & ad illa ac alia in posterum obtinenda inhabiles esse, similiter decernimus & declaramus; eosque sic respective privatos ad illa, & alia quaecunque similia, ac dignitates, honores, administrationes, & officia, jura, ac feuda in posterum obtinenda, auctoritate & scientia, ac plenitudine similibus inhabilitamus.

10. Ipsiusque Henrici Regis, ac Regni omniumque aliorum dominiorum, civitatum, terrarum, castrorum, villarum, fortalitiorum, arcium, oppidorum & locorum suorum, etiam de facto obtentorum Magistratus, iudices, Castellanos, Custodes & Officiales quoscunque, necnon Communitates, Universitates, Collegia, Feudatarios, vassallos, subditos, cives, incolas, & habitatores etiam forenses, dicto Regi de facto obedientes, tam seculares, quam si qui rationis alicujus temporalitatis ipsum Henricum Regem in superiorem recognoscant, etiam Ecclesiasticos, à præfato rege, seu ejus complicibus, fautoribus, adhærentibus, consultoribus, & sequacibus supradictis deputatis, à juramento fidelitatis, jure vassallico, & omni erga Regem, & alios prædictos subjectione absolvi-mus, ac penitus liberamus. His nihilominus sub Excommunicationis pœna mandantes, ut ab ejusdem Henrici Regis, suorumque officialium, iudicum, & magistratuum quorumcunque obedientia penitus & omnino recedant, nec illos in superiores recognoscant, neque illorum mandatis optemperent.

11. Et ut alii eorum exemplo perterriti discant ab hujusmodi excessibus abstinere, eisdem auctoritate, scientia, & plenitudine, volumus, ac decernimus, quod Henricus Rex & complicés, fautores, adhærentes, consultores, sequaces, & alii in præmissis culpabiles, postquam alias pœnas prædictas, ut præfertur, respective incurrerint, necnon præfati descendentes, ex tunc infames existant, & ad testimonium non admittantur; testamenta, & codicillos, aut alias dispositiones, etiam inter vivos concedere, & facere non possint, & ad alicujus successionem ex testamento, vel ab intestato, necnon ad jurisdictionem, seu judicandi potestatem, & ad Notarius Officium, omnesque actus legitimos quoscunque, ita ut eorum processus, sive instrumenta atque alii actus quicunque, nullius sint roboris vel momenti, inhabiles existant, & nulli ipsis, sed ipsi aliis super quocunque debito & negotio, tam civili, quam criminali, de jure respondere teneantur.

12. Et nihilominus omnes, & singulos Christi fideles, sub Excommunicationis, & aliis infra scriptis pœnis, monemus, ut monitos, Excommunicatos, aggravatos, interdictos, privatos, maledictos, & damnatos prædictos evitent, & quantum in eis est, & ab aliis evitari faciant,

faciant, nec cum eisdem, seu præfati Regis Civitatum, Dominiorum, Terrarum, Castrorum, Comitatum, Villarum, Fortalitiorum, Oppidorum, & locorum prædictorum civibus, incolis, vel habitatoribus aut subditis & vassallis, emendo, vendendo, permutando, aut quancunque mercaturam, seu negotium exercendo, commercium, seu aliquam conversationem, seu communionem habeant: aut vinum, granum, sal, seu alia vitu- alia, arma, pannos, merces vel quicquid alias mercantias, vel res per mare in eorum navibus, triremibus, aut aliis navigiis, sive per terram cum mulis, vel aliis animalibus, deferre aut conducere, seu deferri aut conducere facere, vel delata per illos recipere, publice vel occulte, aut talia facientibus auxilium, consilium, favorem publice vel occulte directe vel indirecte, quovis quæsito colore, per se, vel alium, seu alios quoquo modo præstare præsumunt. Quod si fecerint, ultra Excommunicationis prædictæ, etiam nullitatis contra- ctuum quos inirent, necnon perditionis mercium, vitualium, & bonorum omnium delatorum, quæ capientium fiant, pœnas similiter eo ipso incurrant.

13. Caterum quia convenire non videtur, ut cum his qui Ecclesiam contempnunt, dum præsertim ex eorum pertinacia spes corrigibilitatis non habetur, hi qui divinis obsequiis vacant, converterentur, quod etiam illos tuto facere non posse dubitandum est, omnium & singularum Metro- politanarum & aliarum Cathedralium, cæterarumq; inferiorum Ecclesia- rum & Monasteriorum, domorum & locorum Religiosorum, & piorum quorumcumque, etiam S. Augustini, S. Benedicti, Cluniacen. Cisterciën. Præmonstraten. ac Prædicatorum, Minorum, Carmelitarum, aliorum- que quorumcumq; ordinum, & Militiarum, etiam Hospitalis Hierosoly- mitani, Prælati, Abbatibus, Prioribus, Præceptoribus, Præpositis, Mi- nistris, Custodibus, Guardianis, Conventibus, Monachis & Canonicis, necnon Parochialium Ecclesiarum Rectoribus, aliisque quibuscunq; per- sonis Ecclesiasticis in Regno & Dominiis prædictis commorantibus, sub Excommunicationis ac privationis Administrationum & regiminum Mo- nasteriorum, dignitatum, personatum, administrationum, ac officiorum, Canonatuumque, & Præbendarum, Parochialium Ecclesiarum, & alio- rum beneficiorum Ecclesiasticorum quorumcumq; quomodolibet qualifi- catorum, per eos quomodolibet obtentorum, pœnis mandamus, quate- nus infra quinque dies, post omnes & singulos terminos prædictos elapsos, de ipsis Regno, & Dominiis, dimissis tamen aliquibus Presbyteris in Ecclesiis quarum curam habuerint, pro administrando baptisinate par- vulis, & in pœnitentia decedentibus, ac aliis Sacramentis Ecclesiasticis, quæ tempore Interdicti ministrari permittuntur, exeant & discedant, ne- que ad Regnum, & Dominia prædicta revertantur; donec moniti, & Excommunicati, aggravati, reaggravati, privati, maledicti, & damnati prædictis monitionibus, & mandatis nostris hujusmodi obtemperaverint, meruerint à censuris hujusmodi absolutionis beneficium obtinere, seu Interdictum in Regno, & Dominiis prædictis, fuerit sublatum.

14. Præterea si præmissis non obstantibus, Henricus Rex, Complices, fautores, adherentes, consultores, & sequaces prædicti in eorum perti- nacia perseveraverint, nec conscientia stimulus eos ad cor reduxerit, in eorum forte potentia, & armis confidentes, omnes & singulos Duces, Marchiones, Comites, & alios quoscunq; tam Seculares, quam Ecclesia- sticos etiam forenses, de facto dicto Henrico Regi obedientes, sub ejus- dem Excommunicationis, ac perditionis honorum suorum (quæ, ut in- fra dicitur, similiter capientium fiant) pœnis, requirimus & monemus,



quatenus omni mora, & excufatione poftpofita, eos, & eorum fingulos, ac ipforum milites & fipendarios, tam equefres quam pedefres, aliofque quofcumque, qui eis cum armis fauerint, de Regno & Dominiis prædictis, etiam vi armorum, fi opus fuerit, expellant: ac quod Henricus Rex, & eius complices, fautores, adhærentes, confultores, & fequaces, mandatis noftris non obtemperantes prædicti, de Civitatibus, Terris, Caftis, Villis, Oppidis, Fortalitiis, aut aliis locis Regni & Dominiis prædictorum fe non intromittant, procurent: eis fub omnibus & fingulis penis prædictis inhiibentes, ne in favorem Henrici, ejuſque complicum, fautorum, adhærentium, confultorum, & fequacium aliorumq; monitorum prædictorum, mandatis noftris non obtemperantium, arma cujuſlibet generis offenfiva, vel defenfiva, Machinas quoq; bellicas, feu tormenta (artellarias nuncupata) fumant aut teneant, feu illis utantur, aut armatos aliquos præter confuetam familiam parent, aut ab Henrico Rege, complicibus, fautoribus, adhærentibus, confultoribus, & fequacibus, vel aliis in Regis ipſius favorem paratos, quomodolibet, quavis occasione vel caufa, per fe vel alium feu alios, publice vel occulte, directe vel indirecete teneant, vel receptent, aut dicto Henrico Regi, feu illius complicibus, fautoribus, adhærentibus, confultoribus, & fequacibus prædictis, confilium, auxilium, vel quomodolibet ex quavis caufa, vel quovis quæſito colore ſive ingenio, publice vel occulte, directe vel indirecete, tacite vel exprefſe, per fe vel alium feu alios præmiſſis, vel aliquo præmiſſorum præſtent, feu præſtari faciant quoquomodo.

15. Præterea ad dictum Henricum Regem facilius ad fanitatem, & præfatæ Sedis obedientiam reducendum, omnes & fingulos Chriſtianos Principes, quacunq; etiam Imperiali & Regali dignitate fulgentes, per viſcera miſericordiæ Dei noſtri (cujus caufa agitur) hortamur & in Domino requirimus, eis nihilominus, qui Imperatore & Rege inferiores fuerint, quos propter excellentiam dignitatis à cenſuris excipimus, ſub Excommunicationis pœna mandantes, ne Henrico Regi ejuſq; complicibus, fautoribus, adhærentibus, confultoribus, & fequacibus, vel eorum alicui, per fe vel alium feu alios, publice vel occulte, directe vel indirecete, tacite vel exprefſe, etiam ſub prætextu confœderationum aut obligationum quocumque etiam juramento, aut quavis alia firmitatæ roboratarum, & ſæpius geminarum, à quibus quidem obligationibus & juramentis omnibus, nos eos & eorum fingulos eiſdem auctoritate & ſcientia ac plenitudine per præſentes abſolvimus, ipſaſque confœderationes & obligationes tam factas, quam in poſterum faciendas, quas tamen (in quantum Henricus Rex & complices, fautores, adhærentes, confultores, & fequaces prædicti circa præmiſſa, vel eorum aliquod fe directe vel indirecete juvare poſſent) ſub eadem pœna fieri prohibemus, nullius roboris vel momenti, nullasque, irritas, caſſas, inanes, ac pro infectis habendas fore decernimus & declaramus, confilium, auxilium, vel favorem quomodolibet præſtent, quinimo fi qui illis, aut eorum alicui ad præſens quomodolibet aſſiſtant, ab ipſis omnino & cum affectu recedant. Quod fi non fecerint poſtquam præſentes publicatæ & executioni demandatæ fuerint, & dicti termini lapſi fuerint, omnes & ſingulas civitates, terras, oppida, caſtra, villas, & alia loca eis ſubjecta, ſimili Eccleſiaſtico Interdicto ſupponimus, volentes ipſum Interdictum donec ipſi Principes à Confilio, auxilio, & favore Henrico Regi & complicibus, fautoribus, adhærentibus, confultoribus & fequacibus prædictis præſtando deſtiterint, perdurare.



16. Insuper tam Principes prædictos, quàm quoscumq; alios, etiam ad stipendia quorumcumq; Christi fidelium militantes, & alias quascumq; personas, tam per mare, quam per terras, armigeros habentes, similiter hortamur & requirimus, & nihilominus eis in virtute sancta obedientia mandantes, quatenus contra Henricum Regem, complices, fautores, adherentes, consultores, & sequaces prædictos, dum in erroribus prædictis, ac adversus Sedem prædictam, rebellionem permauerint, armis insurgant, eosq; & eorum singulos persequantur, ac ad unitatem Ecclesiæ, & obedientiam dictæ Sedis redire cogant & compellant; & tam eos quam ipsorum subditos & vassallos, ac civitatum, terrarum, castrorum, oppidorum, villarum, & locorum suorum incolas, & habitatores, aliosque omnes & singulas personas supradictis mandatis nostris, ut præfertur, non obtemperantes, & quæ præfatum Henricum Regem, postquam censuras, & pœnas prædictas incurrerit, in Dominum quomodolibet, etiam de facto recognoverint, vel ei quovis modo obtemperare præsumpserint, aut qui eum, ac complices, fautores, adherentes, consultores, sequaces ac alios non obtemperantes prædictos, ex Regno & Dominiis prædictis, ut præfertur, expellere noluerint, ubicumq; eos invenerint, eorumque bona, mobilia & immobilia, mercantias, pecunias, navigia, credita, res, & animalia, etiam extra territorium dicti Henrici Regis ubilibet consistentia, capiant.

17. Nos enim eis bona, mercantias, pecunias, navigia, res, & animalia prædicta sic capta, in proprios eorum usus convertendi, eisdem auctoritate, scientia, & potestatis plenitudine, plenariam licentiam, facultatem & auctoritatem concedimus, illa omnia ad eosdem capientes plenarie pertinere, & spectare, & personas ex Regno & Dominiis prædictis originem trahentes, seu in illis domicilium habentes, aut quomodolibet habitantes, mandatis nostris prædictis non obtemperantes, ubicumq; eos capi contigerit, capientium servos fieri decernentes: præsentisque literas quoad hoc ad omnes alios cujuscumq; dignitatis, gradus, status, ordinis, vel conditionis fuerint, qui ipsi Henrico Regi, vel ejus complicitibus, fautoribus, adherentibus, consultoribus, & sequacibus, aut aliis monitionibus, & mandatis nostris hujusmodi quoad commercium non obtemperantibus, vel eorum alicui victualia, arma, vel pecunias subministrare, aut cum eis commercium habere, seu auxilium, consilium, vel favorem, per se vel alium, seu alios, publice vel occulte, directe vel indirecte, quovis modo contra tenorem præsentium præstare præsumpserint, extendentes.

18. Et ut præmissa facilius iis quos concernunt innotescant, universis & singulis Patriarchis, Archiepiscopis, Episcopis, & Patriarchalium Metropolitan. & aliarum Cathedralium, & Collegiatarum Ecclesiarum Prælati, Capitulis, aliisque personis Ecclesiasticis, Sæcularibus ac quorumvis ordinum Regularibus, necnon omnibus & singulis, etiam mendicantium ordinum Professoribus, exemptis & non exemptis, ubilibet constitutis, per easdem præsentis sub Excommunicationis & privationis Ecclesiarum, Monasteriorum, ac aliorum Beneficiorum Ecclesiasticorum, graduum quoque & officiorum, necnon privilegiorum, & indulgentiarum quorumcumq; etiam à Sede prædicta quomodolibet emanatorum penis ipso facto incurrendis, præcipimus & mandamus, quatenus ipsi ac eorum singuli, si, & postquam vigore præsentium desuper requisiti fuerint, infra tres dies immediate sequentes, præfatum Henricum Regem, omnesq;

alios

alios & singulos, qui supradictas censuras & pœnas incurrerint, in eorum Ecclesiis, Dominicis & aliis festivis diebus, dum major inibi populi multitudo ad divina convenerit, cum Crucis vexillo, pulsatis campanis, & accensis, ac demum extinctis, & in terram projectis, & conculcatis candelis, & aliis in similibus fervari solitis caeremoniis servatis, Excommunicatos publice nuncient, & ab aliis nuntiari, ac ab omnibus arctius evitari faciant & mandent, necnon sub supradictis censuris & pœnis, presentes literas, vel earum transumptum, sub forma infra scripta confectum, infra terminum trium dierum, postquam, ut praefertur, requisiti fuerint, in Ecclesiis, Monasteriis, Conventibus, & aliis eorum locis, publicari & affigi faciant.

19. Volentes, omnes & singulos cujuscumq; status, gradus, conditionis, praeminentiae, dignitatis, aut excellentiae fuerint, qui quo minus presentes literae vel earum transumpta, copiae, seu exemplaria, in suis civitatibus, terris, castris, oppidis, villis, & locis legi & affigi, ac publicari possint, per se, vel alium, seu alios, publice vel occulte, directe vel indirecte impediverint, easdem censuras & pœnas, ipso facto incurrere. Et cum fraus & dolus nemini debeant patrocinari, ne quisquam ex his, qui alicui regimini & administrationi deputati sunt, infra tempus sui regimini seu administrationis praedictas sententias, censuras & pœnas sustineat, quali post dictum tempus sententiis, censuris & pœnis praedictis amplius ligatus non existat, quemcumque qui dum in regimine, & administratione existens, monitioni & mandato nostris, quoad praemissa vel aliquid eorum obtemperare noluerit, etiam deposito regimine, & administratione hujusmodi, nisi paruerit, eisdem censuris & pœnis subiacere decernimus.

20. Et ne Henricus Rex ejusq; complices, & fautores, adhaerentes, consultores, & sequaces, aliiq; quos praemissa concernunt, ignorantiam earundem praesentium literarum, & in eis contentorum praetendere valeant, literas ipsas (in quibus omnes & singulos, tam juris, quam facti, etiam solemnitatum, & processuum, citationumq; omissarum defectus, etiam si tales sint, de quibus specialis, & expressa mentio facienda esset, propter notorietatem facti, auctoritate, scientia, & potestatis plenitudine, similibus, supplemus) in Basilicae Principis Apostolorum, & Cancellariae Apostolicae de urbe, & in partibus in Collegiatae B. Mariae Burgen. Tornacen. & Parochialis de Dunikerke oppidorum Morinensis dioecesis, Ecclesiarum valvis affigi, & publicari mandamus: Decernentes quod earundem literarum publicatio sic facta, Henricum Regem, ejusq; complices, fautores, adhaerentes, consultores, & sequaces, omnesq; alios, & singulos quos literae ipsae quomodolibet concernunt, perinde eos arctent, ac si literae ipsae eis personaliter lectae, & intimatae fuissent, cum non sit verisimile, quod ea, quae tam patenter fiunt, debeant apud eos incognita remanere.

21. Caterum quia difficile foret praesentes literas ad singula quaeque loca, ad quae necessarium esset deferri, singula volumus & dicta auctoritate decernimus, quod earum transumptis manu publici Notarii confectis, vel in alma urbe impressis, ac sigillo alicujus personae in dignitate Ecclesiastica constitutae munitis, ubiq; eadem fides adhibeatur, quae originalibus adhiberetur, si essent exhibitae vel ostense.

22. Nulli ergo omnino hominum liceat hanc paginam nostrae monitionis, aggravationis, reaggravationis, declarationis, percussione, suppositionis, inhibitionis, absolutionis, liberationis, requisitionis, inhibitionis,

tionis, hortationis, exceptionis, prohibitionis, concessionis, extensionis, suppletionis, mandatorum, voluntatis, & decretorum, infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare presumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri & Pauli Apostolorum eius se noverit incursum.

Datum Romæ apud Sanctum Marcum, Anno Incarnationis Domini 1535. 3 Kal. Sept. Pont. nostri Anno 1.

*Sequitur suspensio Executionis dictæ Bullæ, & tandem ejus revocatio, & Executio.*

*Paulus Episcopus Servus Servorum Dei, ad perpetuam rei memoriam.*

**C**um Redemptor noster ideo illum qui ipsum negaverat, Petrum, viz. Universæ Ecclesiæ præficere voluerit, ut in sua culpa disceret aliis esse miserendum, non immerito Romanus Pontifex qui ipsius Petri in dignitate Successor existit, debet etiam in Officio exercendæ misericordiæ ipsius esse Successor. Sed cum in eum dirigitur misericordia, qui ex hoc sit insolentior, & obstinatio, aliosq; secum trahit in perditionem, debet ipse Romanus Pontifex, postposita in eum misericordia, omnem severitatem adhibere, quo membrum illud putridum ita à corpore separaretur, ut reliqua membra absq; metu contagionis salva remaneant, præsertim cum pluribus curis adhibitis, & multo tempore in hoc consumpto morbum quotidie magis invalescere, ipsa experientia comprobat.

1. Aliis cum nobis relatum fuisset, quod Henricus Angliæ Rex, præter ea quæ Matrimonium de facto, & contra prohibitionem Ecclesiæ temerarie contractum concernebant, quasdam leges, seu generales constitutiones subditos suos ad hæresim, & schisma trahentes ediderat, & bonæ memoriæ Joann. tit. Sancti Vitalis Presbyterum Cardinem Rosen. publice damnari & capite puniri, ac alios quamplures Prælatos, necnon alias personas Ecclesiasticas hæresi & schismati hujusmodi adherere nolentes, carceribus mancipari fecerat; Nos, licet illi qui talia nobis retulerant tales essent, ut nullo modo de veritate suorum dictorum ambigerendum esset, cupientes tamen respectu ipsius Henrici Regis, quem antequam in has insanias incidere, peculiari quadam charitate prosequeremur. prædicta falsa reperiri, de eis informationem ulteriorem habere procuravimus, & inveniētes clamorem ad nos delatum verum esse, ne nostro Officio deessemus, contra eum procedere decrevimus, juxta formam quarundam literarum nostrarum, quarum tenor sequitur. Et est talis, &c.

Omittitur insertio, quia bulla ipsa est quæ præcedit.

2. Dum autem postea ad dictarum literarum executionem deveniendum esse statuissēmus, cum nobis per nonnullos principes, & alias insignes personas persuaderetur, ut ab executione hujusmodi per aliquan-

tum

tu n temporis superfederemus, spe nobis data, quod interim ipse Henricus Rex ad cor rediret & resipisceret; nos qui, ut hominum natura fert, facile credebamus quod desiderabamus, dictam executionem suspendimus, sperantes (ut spes nobis data erat) ex ipsa suspensione, correctionem & resipiscentiam, non autem pertinaciam & obstinationem, ac majorem delirationem, ut rei effectus edocuit, proventuram.

3. Cum itaq; resipiscentia & Correctio hujusmodi quam tribus fere annis expectavimus, non solum postea sequuta non sit, sed ipse Henricus Rex quotidie magis se in sua feritate, ac temeritate confirmans. in nova etiam scelera proruperit, quippe cum non contentus vivorum Prælatorum & sacerdotum crudelissima trucidatione, etiam in mortuos, & eos quidem quos in sanctorum numerum relatos Universalis Ecclesia pluribus sæculis venerata est, feritatem exercere non expavit, Divi enim Thomæ Cantuarien. Archiepiscopi, cujus ossa, quæ in dicto Regno Angliæ potissimum, ob innumera ab omnipotenti Deo illic perpetrata miracula, summa cum veneratione in arca aurea in Civitate Cantuarien. servabantur, postquam ipsum Divum Thomam, ad majorem Religionis contemptum, in judicium vocari, & tanquam contumacem damnari ac proditorem declarari fecerat, exhumari, & comburi, ac cineres in ventum spargi iussit, omnem plane cunctarum gentium crudelitatem superans, cum ne in bello quidem hostes victores lavire in mortuorum cadavera soliti sunt; adhuc omnia ex diversorum Regum etiam Anglorum, & aliorum Principum liberalitate donaria, ipsi arcæ appensa, quæ multa, & maximi pretii erant, sibi usurpavit; nec putans ex hoc satis injuriæ religionis intulisse, Monasterium Divo illi Augustino, à quo Christianam fidem Angli acceperunt, in dicta civitate dicatum, omnibus Thesauris, qui etiam multi & magni erant, spoliavit, & sicut se in belluam tranmutavit, ita etiam belluas quasi foci is suas honorare voluit, feras videlicet in dicto Monasterio, expulsis Monachis, intromittendo, genus quidem sceleris non modo Christi fidelibus, sed etiam Turcis inauditum & abominandum.

4. Cum itaq; morbus iste à nullo quantumvis peritissimo medico alia cura sanari possit, quam putridi membri abscissione, nec valeret cura hujusmodi, absq; eo, quod nos apud Deum causam hanc nostram efficiamus, ulterius retardari, ad dictarum literarum (quas ad hoc ut Henricus Rex, ejusque Complices, Fautores, adhærentes, consultores, & sequaces, etiam super excessibus per eum novissime, ut præfertur, perpetratis, intra terminum eis, quoad alia, per alias nostras literas prædictas respective præfixas, se excusare, alias pœnas ipsis literis contentas incurrant, extendimus & ampliamus) publicationem, & deinde, Deo duce, ad executionem procedere omnino statuimus. Et quia à fide dignis accepimus, quod si ipsarum & præsentium literarum publicatio Diep Rothomagen. vel Bononiæ Ambianen. Diœc. Oppidis in Franciæ, aut Civitate Sancti Andree, seu in Oppido Callistren. Sancti Andree Diœc. in Scotiæ Regnis, vel in Thuamien. & Antiferten. Civitatibus, vel Diœc. Domini Hiberniæ fiat, non solum tam facile, ut si in locis in dictis literis expressis fieret, sed facilius ipsarum literarum tenor, ad Henrici, & aliorum quos concernunt, præsertim Anglorum, notitiam deveniret; Nos volentes in hoc opportune providere, motu, scientia, & potestatis plenitudine prædictis decernimus, quod publicatio literarum superius insertarum, quarum insertioni superius factæ, ac ipsis Originalibus quoad validitatem

validitatem publicationis, seu executionis presentium, fidem adhiberi volumus, in duobus ex locis presentibus literis expressis, alias juxta supra insertarum, & presentium literarum tenore facta, etiam si in locis extra Romanam Curiam in dictis presentibus literis specificatis hujusmodi publicatio non fiat, perinde Henricum Regem, & alios quos concernunt presentium Anglos afficiat, ac si Henrico Regi & aliis predictis presentium Anglis personaliter intimata fuissent.

5. Quodq; presentium transumptis, juxta modum in presentibus literis expressum factis, tam in judicio quam extra, eadem fides adhibeatur, quæ Originalibus adhiberetur, si forent exhibitæ, vel offensa.

6. Non obstantibus Constitutionibus & Ordinationibus Apostolicis, necnon omnibus illis, quæ in dictis literis volumus non obstare, ceterisq; contrariis quibuscunque.

7. Nulli ergo omnino hominum liceat hanc paginam nostri Decreti, & voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare presumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri & Pauli Apostolorum ejus se noverit incursum.

Dat. Romæ apud S. Petrum, Anno Incarnationis Dominicæ 1538.  
decimo sexto Kal. Januarii, Pontificatus nostri anno quinto.

X. *The Judgement of some Bishops concerning the King's Supremacy.  
An Original.*

**T**He words of St. *John* in his 20th Chap. *Sicut misit me Pater, & ego mitto vos, &c.* hath no respect to a King's or a Princes Power, but only to shew how that the Ministers of the Word of God, chosen and sent for that intent, are the Messengers of Christ, to teach the Truth of his Gospel, and to loose and bind sin, &c. as Christ was the Messenger of his Father. The words also of St. *Paul*, in the 20th Chap. of the *Acts*; *Attendite vobis & universo gregi, in qua vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei*, were spoken to the Bishops and Priests, to be diligent Pastors of the People, both to teach them diligently, and also to be circumspect that false Preachers should not seduce the People, as followeth immediately after in the same place. Other places of Scripture declare the highness and excellency of Christian Princes Authority and Power; the which of a truth is most high, for he hath power and charge generally over all, as well Bishops, and Priests, as other. The Bishops and Priests have charge of Souls within their own Cures, power to minister Sacraments, and to teach the Word of God; to the which Word of God Christian Princes knowledge themselves subject; and in case the Bishops be negligent, it is the Christian Princes Office to see them do their duty.

Ex MSS.  
D. Scilling-  
fleer.

*T. Cantuarien.*

*Joannes London.*

*Cuthbertus Dunelm.*

*Jo. Batwellen.*

*Thomas Elien.*

*Nicolans Sarisburien.*

*Hugo Wygorn.*

*J. Roffen.*

XI. *Injunctions to the Clergy made by Cromwell.*

Regist.  
Cromwell.

**I**N the Name of God, Amen. By the Authority and Commission of the excellent Prince *Henry*, by the Grace of God, King of *England* and of *France*, Defenſor of the Faith; Lord of *Ireland*; and in Earth Supreme Head, under Chriſt, of the Church of *England*. I *Thomas* Lord *Cromwell*, Privy-Seal, and Vice-gerent to the King's ſaid Highneſs, for all his Jurisdiction Eccleſiaſtical within this Realm, do, for the advancement of the true Honour of Almighty God, encrease of Vertue, and diſcharge of the King's Majeſty, give and exhibit unto you theſe Injunctions following, to be kept, obſerved, and fulfilled, upon the pains hereafter declared.

*First*; That ye ſhall truly obſerve and keep all and ſingular the King's Highneſs Injunctions, given unto you heretofore in my Name, by his Graces Authority; not only upon the pains therein expreſſed, but alſo in your default after this ſecond monition continued, upon further puniſhment to be ſtraitly extended towards you by the King's Highneſs Arbitriment, or his Vice gerent aforeſaid.

*Item*; That ye ſhall provide on this ſide the Feaſt of next coming, one Book of the whole Bible of the largeſt Volume in *English*, and the ſame ſet up in ſome convenient place within the ſaid Church that ye have Cure of, whereas your Pariſhioners may moſt commodiouſly reſort to the ſame and read it; the charge of which Book ſhall be ratably born between you the Parſon and the Pariſhioners aforeſaid, that is to ſay, the one half by you, and the other half by them.

*Item*; That you ſhall diſcourage no Man privily or apertly from the reading or hearing of the ſaid Bible, but ſhall expreſſy provoke, ſtir, and exhort every Perſon to read the ſame, as that which is the very lively Word of God, that every Chriſtian Man is bound to embrace, believe, and follow, if he look to be ſaved; admoniſhing them nevertheleſs to avoid all contention, altercation therein, and to uſe an honeſt ſobriety in the inquiſition of the true ſenſe of the ſame, and refer the explication of the obſcure places to Men of higher judgement in Scripture.

*Item*; That ye ſhall every *Sunday* and Holy day through the Year, openly and plainly recite to your Pariſhioners, twice or thrice together, or oftner, if need require, one partice or ſentence of the *Pater Noſter*, or *Creed*, in *English*, to the intent they may learn the ſame by Heart; And ſo from day to day, to give them one little leſſon or ſentence of the ſame, till they have learned the whole *Pater Noſter* and *Creed*, in *English*, by rote. And as they be taught every ſentence of the ſame by rote, ye ſhall expound and declare the underſtanding of the ſame unto them, exhorting all Parents and Houſholders to teach their Children and Servants the ſame, as they are bound in Conſcience to do. And that done, ye ſhall declare unto them the *Ten Commandments*, one by one

one, every Sunday and Holy-day, till they be likewise perfect in the same.

*Item* ; That ye shall in Confessions every *Lent* examine every Person that cometh to Confession unto you, whether they can recite the Articles of our Faith, and the *Pater Noster* in English, and hear them say the same particularly ; wherein if they be not perfect, ye shall declare to the same, That every Christian Person ought to know the same before they should receive the blessed Sacrament of the Altar ; and monish them to learn the same more perfectly by the next year following, or else, like-as they ought not to presume to come to God's Board without perfect knowledge of the same, and if they do, it is to the great peril of their souls ; so ye shall declare unto them, that ye look for other Injunctions from the King's Highness by that time, to stay and repel all such from God's Board as shall be found ignorant in the Premises ; whereof ye do thus admonish them, to the intent they should both eschew the peril of their Souls, and also the worldly rebuke that they might incur after by the same.

*Item* ; That ye shall make, or cause to be made, in the said Church, and every other Cure ye have, one Sermon every quarter of the year at least, wherein ye shall purely and sincerely declare the very Gospel of Christ, and in the same exhort your Hearers to the Works of Charity, Mercy, and Faith, especially prescribed and commanded in Scripture, and not to repose their trust or affiance in any other Works devised by Mens fantasies besides Scripture ; as in wandring to Pilgrimages, offering of Money, Candles, or Tapers, to Images, or Reliques ; or kissing or licking the same over, saying over a number of Beads, not understood or minded on, or in such-like superstition ; for the doing whereof, ye not only have no promise of reward in Scripture, but contrariwise great threats and maledictions of God, as things tending to Idolatry and Superstition, which of all other Offences God Almighty doth most detest and abhor, for that the same diminisheth most his honour and glory.

*Item* ; That such feigned Images as ye know in any of your Cures to be so abused with Pilgrimages or Offerings of any thing made thereunto, ye shall, for avoiding of that most detestable offence of Idolatry, forthwith take down, and without delay ; and shall suffer from henceforth no Candles, Tapers, or Images of Wax to be set afore any Image or Picture, but only the Light that commonly goeth a-cross the Church by the Rood-loft, the Light before the Sacrament of the Altar, and the Light about the Sepulchre ; which for the adorning of the Church, and Divine Service, ye shall suffer to remain : still admonishing your Parishioners, that Images serve for none other purpose, but as to be Books of unlearned Men, that ken no Letters, whereby they might be otherwise admonished of the lives and conversation of them that the said Images do represent ; which Images if they abuse, for any other intent than for such remembrances, they commit Idolatry in the same, to the great danger of their Souls : And therefore the King's Highness graciously tending the weal of his Subjects Souls, hath in part already, and more will

hereafter, travail for the abolishing of such Images as might be an occasion of so great an offence to God, and so great a danger to the Souls of his loving Subjects.

*Item* ; That in all such Benefices, or Cures, as ye have, whereupon ye be not your self Resident, ye shall appoint such Curates in your stead, as can both by their hability, and also promptly execute these Injunctions, and do their duty, otherwise that ye are bounden in every behalf accordingly, and may profit them, no less with good Examples of living, than with declaration of the Word of God, or else their lack and defaults shall be imputed unto you, who shall straitly answer for the same if they do otherwise.

*Item* ; That ye shall admit no Man to preach within any your Benefices or Cures, but such as shall appear unto you to be sufficiently licensed thereunto by the King's Highness, or his Grace's Authority, by the Arch-Bishop of *Canterbury*, or the Bishop of this Diocess; and such as shall be so licensed, ye shall gladly receive to declare the Word of God, without any resistance or contradiction.

*Item* ; If ye have heretofore declared to your Parishioners any thing to the extolling or setting forth of Pilgrimages, feigned Reliques, or Images, or any such superstitions, that you shall now openly afore the same recant and reprove the same, shewing them (as the truth is) that ye did the same upon no ground of Scripture, but as one led and seduced by a common Error and Abuse crept into the Church, through the sufferance and avarice of such as felt profit by the same.

*Item* ; If ye do or shall know any Man within your Parish, or elsewhere, that is a Letter of the Word of God to be read in English, or sincerely preached, or of the execution of these Injunctions; or a favourer of the Bishop of *Rome's* pretended power, now by the Laws of this Realm justly rejected and extirped; ye shall detect and present the same to the King's Highness, or his honourable Council, or to his Vicegerent aforesaid, or the Justice of Peace next adjoining.

*Item* ; That you, and every Parson, Vicar, or Curate within this Diocess, shall for every Church keep one Book or Register, wherein he shall write the day and year of every Wedding, Christening, and Burying, made within your Parish for your time, and so every Man succeeding you likewise; and also there insert every Persons Name that shall be so wedded, christened, and buried; and for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffer with two Locks and Keys, whereof the one to remain with you, and the other with the Wardens of every such Parish wherein the said Book shall be laid up; which Book ye shall every *Sunday* take forth, and in the presence of the said Wardens, or one of them, write and record in the same, all the Weddings, Christenings, and Burings, made the whole Week afore; and that done, to lay up the Book in the said Coffer, as afore: And for every time that the same shall be omitted, the Party that shall be in the fault thereof, shall forfeit to the said Church



Church 3 s. 4 d. to be employed on the reparation of the said Church.

*Item*; That ye shall every quarter of a year read these and the other former Injunctions, given unto you by the Authority of the King's Highness, openly and deliberately before all your Parishioners, to the intent that both you may be the better admonished of your duty, and your said Parishioners the more incited to ensue the same for their part.

*Item*; Forasmuch as by a Law established, every Man is bound to pay the Tithes; no Man shall, by colour of duty, omitted by their Curates, detain their Tithes, and so redouble one wrong with another, or be his own Judge, but shall truly pay the same, as hath been accustomed, to their Parsons and Curates, without any restraint or diminution; and such lack or default as they can justly find in their Parsons or Curates to call for reformation thereof at their Ordinaries, and other Superiors hands, who, upon complaint, and due proof thereof, shall reform the same accordingly.

*Item*; That no Person shall from henceforth alter or change the order and manner of any Fasting-day that is commanded and indicted by the Church, nor of any Prayer, or of Divine Service, otherwise than is specified in the said Injunctions, until such time as the same shall be so ordered and transported by the Kings Highness's Authority; The Eves of such Saints, whose Holy-dayes be abrogated be only excepted, which shall be declared henceforth to be no Fasting-dayes; excepted also the commemoration of *Thomas Becket*, some-time Arch-Bishop of *Canterbury*, which shall be clean omitted, and in the stead thereof, the Ferial Service used.

*Item*; That the knolling of the Avies after Service, and certain other times, which hath been brought in and begun by the pretence of the Bishop of *Rome's* pardon, henceforth be left and omitted, lest the People do hereafter trust to have pardon for the saying of their Avies, between the said knolling, as they have done in times past.

*Item*; Where in times past Men have used in divers places in their Processions, to sing *Ora pro nobis* to so many Saints, that they had no time to sing the good Suffrages following, as *Parce nobis Domine*, and *Libera nos Domine*, it must be taught and preached, that better it were to omit *Ora pro nobis*, and to sing the other Suffrages.

All which and singular Injunctions I minister unto you and your Successors, by the King's Highness Authority to me committed in this part, which I charge and command you by the same Authority to observe and keep upon pain of Deprivation, Sequestration of your Fruits, or such other coercion as to the King's Highness, or his Vice gerent for the time being shall seem convenient.

*These are also in the Bp. of London's Register, Fol. 29, 30. with Bonner's Mandate to his Arch-Deacons for observing them, 30 Sept. 1541. Anno Regn. 32.*

XII. *Injunctions given by Thomas Arch-Bishop of Canterbury, to the Parsons, Vicars, and other Curats in his Visitation, kept (sede vacante) within the Dioceſs of Hereford, Anno Domini 1538.*

## I.

**F**irst ; That ye, and every one of you, shall, with all your diligence and faithful obedience, observe, and cause to be observed, all and singular the King's Highness Injunctions, by his Graces Commissaries given in such places as they in times past have visited.

## II.

*Item* ; That ye, and every one of you shall have, by the first day of August next coming, as well a whole Bible in *Latin* and *English*, or at the least a *New Testament* of both the same Language, as the Copies of the King's Highness Injunctions.

## III.

*Item* ; That ye shall every day study one Chapter of the said Bible, or New Testament, conferring the *Latin* and *English* together, and to begin at the first part of the Book, and so to continue until the end of the same.

## IV.

*Item* ; That ye, or none of you, shall discourage any Lay-Man from the reading of the Bible in *English* or *Latin*, but encourage them to that, admonishing them that they so read it, for reformation of their own Life, and knowledge of their Duty ; and that they be not bold or presumptuous in judging of Matters afore they have perfect knowledge.

## V.

*Item* ; That ye, both in your Preaching and secret Confession, and all other works and doings, shall excite and move your Parishioners unto such Works as are commanded expressly of God, for the which God shall demand of them a strict reckoning ; and all other Works which Men do of their own Will or Devotion, to teach your Parishioners that they are not to be so highly esteemed as the other ; and that for the not doing of them God will not ask any account.

## VI.

*Item* ; That ye, nor none of you, suffer no Friar, or Religious Man, to have any Cure or Service within your Churches or Cures, except they be lawfully dispensed withal, or licensed by the Ordinary.

## VII.

*Item* ; That ye, and every one of you, do not admit any young Man or Woman to receive the Sacrament of the Altar, which never received it before, until that he or she openly in the Church, after Mass, or evening Song, upon the Holy-day, do recite, in the vulgar Tongue, the *Pater Noster*, the *Creed*, and the *Ten Commandments*.

## VIII.

*Item* ; That ye, and every one of you, shall two times in a quarter declare to your Parishioners the Band of Matrimony, and what great danger it is to all Men that useth their Bodies but with such Persons as they lawfully may by the Law of God. And to exhort in the said

Time

Times your Parishioners, that they make no privy Contracts, as they will avoid the extream pain of the Laws used within the King's Realm, by his Graces Authority.

XIII. *A Letter of Cromwell's to the Bishop of Landaff, directing him how to proceed in the Reformation. An Original.*

AFTER my right hearty Commendations to your Lordship, ye shall herewith receive the King's Highness Letters addressed unto you, to put you in remembrance of his Highness travels, and your duty touching order to be taken for Preaching, to the intent the People may be taught the Truth, and yet not charged at the beginning with over-many Novelties; the publication whereof, unless the same be tempered and qualified with much wisdom, do rather breed Contention, Division, and contrariety in Opinion in the unlearned Multitude, than either edifie, or remove from them, and out of their hearts, such abuses as by the corrupt and unfavoury teaching of the Bishop of *Rome* and his Disciples have crept in the same. The effect of which Letters albeit I doubt not, but as well for the honesty of the Matter, as for your own discharge, ye will so consider and put in execution, as shall be to his Graces satisfaction in that behalf: Yet forasmuch as it hath pleased his Majesty to appoint and constitute me in the room and place of his Supream and Principal Ministry, in all Matters that may touch any thing his Clergy, or their doings, I thought it also my part, for the exoneration of my Duty towards his Highness, and the rather to answer to his Graces Expectation, Opinion, and Trust conceived in me, and in that amongst other committed to my fidelity, to desire and pray you, in such substantial sort and manner, to travel in the execution of the Contents of his Graces said Letters; namely, for avoiding of Contrariety in preaching, of the pronounciation of Novelties, without wise and discreet qualification, and the repression of the temerity of those, that either privily, or apertly, directly or indirectly, would advance the pretended Authority of the Bishop of *Rome*; as I be not for my discharge enforced to complain further, and to declare what I have now written unto you for that purpose, and so to charge you with your own fault, and to devise such remedy for the same, as shall appertain: desiring your Lordship to accept my meaning herein, tending only to an honest, friendly, and Christian Reformation, for avoidage of further inconvenience, and to think none unkindness, tho in this Matter, wherein it is almost more than time to speak, I write frankly, compelled and enforced thereunto, both in respect of my private Duty, and otherwise, for my discharge; forasmuch as it pleaseth his Majesty to use me in the lieu of a Counsellour, whose Office is as an Eye to the Prince, to foresee, and in time to provide remedy for such Abuses, Enormities, and Inconveniences, as might else with a little sufferance engender more evil in Publick Weal, than could be after recovered, with much labour, study, diligence,

Cotton Libr.  
Cl. p. E. 4.

ligence, and travails. And thus most heartily fare you well. From the *Rolls*, the 6th of *January*.

Your Lordship's Friend,

*Thomas Cromwell.*

XIV. The Commission by which *Bommer* held his Bishoprick of the King.

*Licentia Regia concessa Domino Episcopo ad exercendam Jurisdictionem Episcopalem.*

Regill.  
*Bommer.* fo'.  
primo.

**H**enicus Octavus, Dei Gratia Angliæ & Franciæ Rex, Fidei Defensor, Dominus Hiberniæ, & in Terra Supremum Ecclesiæ Anglicanæ sub Christo Caput, Reverendo in Christo Patri Edmundo Londonensi Episcopo Salutem. Quandoquidem omnis jurisdictionis Autoritas, atque etiam jurisdictionis omnimoda, tam illa quæ Ecclesiastica dicitur quam Sæcularis, à Regia Potestate velut à Supremo Capite, & omnium infra Regnum nostrum Magistratum fonte & scaturigine, primitus emanavit, sane illos qui jurisdictionem hujusmodi antehac non nisi precario fungentur, beneficium hujusmodi sic eis ex liberalitate Regia indultum gratis animis agnoscere, idque Regiæ Munificentiæ solummodo acceptum referre, eique, quotiens ejus Majestati videbitur, libenter concedere convenit. Cum itaque nos per dilectum Commissarium nostrum Thomam Cromwell Nobilis Ordinis Garterii Militem, Dominum Cromwell & de Wymolden nostri privati Sigilli Custodem, nostrumque ad quascunque causas Ecclesiasticas nostra Authoritate, uti Supremi Capituli dictæ Ecclesiæ Anglicanæ, quomodolibet tractand. sive ventiland. vicem gerentem, Vicarium Generalem & Officium Principalem, per alias Literas Patentes sigillo nostro Majori communitas, constituerimus & præfecerimus. Quia tamen ipse Thomas Cromwell nostris & hujus Regni Angliæ tot & tam arduis negotiis adeo præpeditus existit, quod ad omnem jurisdictionem nobis, uti Supremo Capiti hujusmodi competentem, ubique locorum infra hoc Regnum nostrum præfatum, in his quæ moram commode non patiuntur. aut sine nostrorum subditorum injuria differri non possunt, in sua persona expediend. non sufficiet, Nos tuis in hac parte supplicationibus humilibus inclinati, & nostrorum subditorum commodis consulere cupientes, Tibi vices nostras sub modo & forma inferius descriptis committendas fore, Teque licentiandum esse decernimus, ad ordinandum igitur quoscunque infra Uoc. tuam London. ubicunque oriundos, quos moribus & literatura prævio diligenti & rigoroso examine idoneos fore compereris, ad omnes etiam Sacros & Presbyteratus ordines promovendum, præsentatosque ad beneficia Ecclesiastica quæcunque infra Uoc. tuam London. constituta, si ad curam beneficiis hujusmodi imminentem sustinend. habiles reperti fuerunt & idonei, admittendum ac in & de iisdem instituendum & investigandum; Ac etiam si res ita exigat destituendum,

tuendum, beneficiaq; Ecclesiastica quæcunq; ad tuam collationem sive dispositionem spectantia & pertinentia personis idoneis conferendum, atq; approbandum testamenta & ultimas voluntates quorumcunq; tuæ Diocæseos, bona, jura, sive credita non ultra summam centum librarum in bonis suis vitæ & mortis suarum temporibus habend. necnon administrationes quorumcunq; subditorum nostrorum tuæ Dioc. ab intestato decedend. quorum bona, jura, sive credita non ultra summam prædictam vitæ & mortis suarum temporibus sese extendent, quatenus hujusmodi testatorum approbatio atq; administrationis commissio sive concessio per prædecessores tuos aut eorum alicujus respectivè Commissarios retroactis temporibus fiebat ac fieri & committi potuit, & non aliter committendum, Calculumq; ratiocinium & alia in ea parte expedienda, causaq; lites & negotia coram te aut tuis deputatis pendend. indecis. necnon alias sive alia, quascunq; sive quæcunq; ad forum Ecclesiasticum perinentia ad te aut tuos deputatos sive deputand. per viam querelæ aut appellationis sive ex officio devolvend. sive deducend. quæ extra legum nostrarum & statutorum Regni nostri offens. coram te aut tuis Deputatis agitari, aut ad tuam sive alicujus Commissariorum per te vigore hujus Commissionis nostræ deputandorum cognitionem devolvi aut deduci valeant & possint, examinand. & decidend. Ad visitandum insuper Capitulum Ecclesiæ tuæ Cathedral. London. civitatemq; London. necnon omnia & singula Monasteria, Abbatias & Prioratus, Collegia & alia loca pia, tam Religiosa quam Hospitalia, quæcunq; clorumq; & populum dict. Dioc. London. quatenus Ecclesiæ, Monasterii, Abbatia, per te sive Prædecessores tuos London. Episcopos visitatio hujusmodi temporalibus retroactis exerceri potuit, ac per te sive per eosdem de legibus & statutis ac juribus Regni nostri exerceri potuit & potest, & non aliter: Necnon ad inquirendum per te, vel alium seu alios ad id per te deputandum sive deputandos, tam ex officio mero mixto quam promotio super quorumcunq; excessibus, criminibus seu delictis quibuscunq; ad forum Ecclesiasticum spectantibus infra Dioc. London. ac delinquentes sive criminosos, juxta comperta per te in ea parte per Licita Juris remedia pro modo culpæ, prout natura & qualitas delicti poposcerit, coercendum & puniendum, ceteraq; omnia & singula in Præmissis seu aliquo præmissorum, aut circa ea necessaria seu quomodolibet opportuna, ac alia quæcunq; Autoritatem & Jurisdictionem Episcopalem quovismodo respiciend. & concernend. præter & ultra ea quæ tibi ex Sacris Literis divinitus commissæ esse dignoscantur, vice, nomine, & Autoritate nostris exequendum, Tibi, de cujus sana doctrina, conscientia puritate, vitæq; & morum integritate, ac in rebus gerendis fide & industria plurimum confidimus, vices nostras cum potestate alium vel alios, Commissarium vel Commissarios, ad præmissa seu eorum aliqua surrogandi & substituendi, eosdemq; ad placitum revocand. tenore præsentium committimus, ac liberam facultatem concedimus; Teq; licentiam per præsentis ad nostri beneplaciti duntaxat duraturas, cum cujuscunq; congruæ & Ecclesiasticæ coercionis potestate quacunq; inhibitione in te datam præsentium emanata in aliquo non obstante Tuam Conscientiam coram Deo strictissime onerantes, & ut summo omnium judici aliquando rationem reddere, & coram nobis tuo cum periculo corporali respondere intendis: te admonentes ut interim tuum officium juxta Evangelii normam pie & sancte exercere studeas, & ne quem ullo tempore unquam vel ad sacros ordines promoveas, vel ad

curam animarum gerend. quovis modo admittas, nisi eos duntaxat quos ad tanti & tam venerabilis Officii functionem vitæ & morum integritas certissimis testimoniis approbata, literarum scientiæ & aliæ qualitates requisite ad hoc habiles & idoneos clare & luculenter ostenderint & declaraverint; Nam ut maxime compertum cognitumq; habemus morum omnium, & Maxime Christianæ Religionis corruptelam a malis Pastoribus in populum emanasse, sic ut veram Christi Religionem, vitæq; & morum emendationem a bonis Pastoribus iterum delectis & assumptis in integrum restitutum iri haud dubie speramus. In cujus rei testimonium præsentis Literas nostras inde fieri, & Sigilli nostri quo ad Causas Ecclesiasticas utimur appensione iussimus Communiri. Dat. 12. die mensis Novemb. Anno Dom. 1539. & Regni nostri Anno 31.

XV. *The King's Letters Patents for printing the Bible in English.*

Rot. Pat. 3.  
Hen. 8. **H**enry the Eighth, &c. To all and singular Printers and Sellers of Books within this our Realm, and all other Officers, Ministers, and Subjects, these our Letters hearing or seeing, Greeting. We let you wit, That being desirous to have our People at all times convenient, give themselves to the attaining the knowledg of God's Word, whereby they will the better honour him, and observe and keep his Commandments; and also do their Duties better to us, being their Prince and Sovereign Lord: And considering that this our Zeal and Desire cannot by any mean take so good effect, as by the granting to them the free and liberal use of the Bible in our own natural *English* Tongue: so unless it be foreseen that the same pass at the beginning by one Translation to be perused and considered; The frailty of Men is such, that the diversity thereof may breed and bring forth manifold Inconveniencies; as when wilful and heady Folk shall confer upon the diversity of the said Translations. We have therefore appointed our right trusty and well-beloved Counsellor, the Lord *Cromwell*, Keeper of our Privy-Seal, to take for us, and in our Name, special care and charge, that no manner of Person, or Persons, within this our Realm, shall enterprise, attempt, or set in hand to print any Bible in the *English* Tongue of any manner of Volumn, during the space of five years next ensuing after the Date hereof, but only all such as shall be deputed, assigned, and admitted by the said Lord *Cromwell*.

The 13 Novemb. Tricesimo primo Regni.

XVI. The

XVI. The Attainder of *Thomas Cromwell*.

*Item quedam alia petitio, formam cujusdam actus attaincture in se continens, exhibita est sue Regie Majestati in Parlamento prædicto, cujus tenor sequitur in hæc verba.*

**I**N their most humble-wise shewing to your most Royal Majesty, the Lords Spiritual and Temporal, and all your most loving and obedient Subjects, the Commons in this your most high Court of Parliament assembled; That where your most Royal Majesty, our Natural Sovereign Lord, is justly, and lawfully, really entituled to be our sole Supream Head and Governour, of this your Realm of *England*, and of the Dominions of the same; to whom, and to none other under God, the Kingly Direction, Order, and Governance of your most loving and obedient Subjects, and People of this your Realm, only appertaineth and belongeth. And the which your most loving and obedient Subjects, your Highness prudently and quietly, without any manner of disturbance by a long time most graciously hath preserved, sustained, and defended: And your Highness, for the Quietness, Wealth, and Tranquillity of your said humble and obedient Subjects, hath made, and ordained, divers and many most godly, vertuous, and wholesome Laws; and for due execution of the same, hath not desisted to travel in your own most Royal Person, to support and maintain, as well the Laws of Almighty God, as the Laws by your Highness made and ordained, by due and condign Execution of the same Laws upon the Transgressors offending contrary to the same: And your Majesty hath always most vertuously studied and laboured, by all ways, and all means, to and for the setting forth thereof, in such wise as it might be most to the Honour, Glory, and Pleasure of Almighty God; and for the common accord and wealth of this your Realm, and other your Dominions: And for the true execution of the same, hath elected, chosen, and made divers, as well of your Nobles as others, to be of your most Honourable Council, as to the Honour of a Noble Prince appertaineth. And where your Majesty hath had a special trust and confidence in your said most trusty Counsellors, that the same your Counsellors, and every of them, had minded and intended, and finally purposed to have followed and pursued your most Godly and Princely Purpose, as of truth the more number hath most faithfully done; Yet nevertheless *Thomas Cromwell*, now Earl of *Essex*, whom your Majesty took and received into your trusty Service, the same *Thomas* then being a Man of very base and low degree, and for singular Favour, Trust and Confidence, which your Majesty bare and had in him, did not only erect and advance the same *Thomas* unto the state of an Earl, and enriched him with manifold Gifts, as well of Goods, as of Lands and Offices, but also him, the said *Thomas Cromwell*, Earl of *Essex*, did erect and make one of your most trusty Counsellors, as well concerning your Grace's Supream Jurisdictions Ecclesiastical, as your most high secret Affairs Temporal. Nevertheless your Majesty now of late hath found, and tried, by a large number of Witnesses, being your faithful Subjects, and Personages of great Honour,

Parliament  
Rolls.

Act 60. Anno  
Regni tricesi-  
mo secundo.

Worship, and Discretion, the said *Thomas Cromwell*, Earl of *Essex*, contrary to the singular truitt and confidence which your Majesty had in him, to be the most false and corrupt Traitor, Deceiver, and Circumventor against your most Royal Person, and the Imperial Crown of this your Realm, that hath been known, seen, or heard of in all the time of your most noble Reign : Infomuch that it is manifestly proved and declared, by the Depositions of the Witnesses aforesaid, That the same *Thomas Cromwell*, Earl of *Essex*, usurping upon your Kingly Estate, Power, Authority, and Office ; without your Grace's Commandment or Assent, hath taken upon him to set at liberty divers Persons, being convicted and attainted of Misprision of High Treason ; and divers other being apprehended, and in Prison, for Suspicion of High Treason ; and over that, divers and many times, at sundry places in this your Realm, for manifold Sums of Mony to him given, most traiterously hath taken upon him, by several Writings, to give and grant, as well unto Aliens, as to your Subjects, a great number of Licenses for conveying and carrying of Mony, Corn, Grain, Beans, Beer, Leather, Tallow, Bells, Mettals, Horses, and other Commodities of this your Realm, contrary to your Highness's most Godly and Gracious Proclamations made for the Common-Wealth of your People of this your Realm in that behalf, and in derogation of your Crown and Dignity. And the same *Thomas Cromwell*, elated, and full of pride, contrary to his most bounden Duty, of his own Authority and Power, not regarding your Majesty Royal ; And further, taking upon him your Power, Sovereign Lord, in that behalf, divers and many times most traiterously hath constituted, deputed, and assigned, many singular Persons of your Subjects to be Commissioners in many your great, urgent, and weighty Causes and Affairs, executed and done in this your Realm, without the assent, knowledg, or consent of your Highness. And further also, being a Person of as poor and low degree, as few be within this your Realm ; pretending to have so great a stroak about you, our, and his natural Sovereign Liege Lord, that he letted not to say publickly, and declare, That he was sure of you ; which is detestable, and to be abhorred amongst all good Subjects in any Christian Realm, that any Subject should enterprize or take upon him so to speak of his Sovereign Liege Lord and King. And also of his own Authority and Power, without your Highness's consent, hath made, and granted, as well to Strangers as to your own Subjects, divers and many Pass-ports, to pass over the Seas, with Horses, and great Sums of Mony, without any search. And over that, most Gracious Sovereign Lord, amongst divers other his Treasons, Deceits, and Falshoods, the said *Thomas Cromwell*, Earl of *Essex*, being a detestable Heretick, and being in himself utterly disposed to sett and sow common Sedition and Variance among your true and loving Subjects, hath secretly set forth and dispersed into all Shires, and other Territories of this your Realm, and other your Dominions, great numbers of false Erroneous Books, whereof many were printed and made beyond the Seas, and divers other within this Realm, comprising and declaring, among many other Evils and Errors, manifest Matters to induce and lead your Subjects to diffidence, and refusal of the true and sincere Faith and Belief, which Christian Religion bindeth all Christian People to have, in the most Holy and Blessed

Sacrament



Sacrament of the Altar, and other Articles of Christian Religion, most graciously declared by your Majesty, by Authority of Parliament : And certain Matters comprised in some of the said Books, hath caused to be translated into our Maternal and English Tongue : And upon report made unto him by the Translator thereof, that the Matter so translated hath expressly been against the said most Blessed and Holy Sacrament ; Yet the same *Thomas Cromwell*, Earl of *Essex*, after he had read the same Translation, most heretically hath affirmed the same material Heresie so translated, to be good ; and further hath said, that he found no fault therein ; and over that, hath openly and obstinately holden Opinion, and said, That it was as lawful for every Christian Man to be a Minister of the said Sacrament, as well as a Priest. And where also your most Royal Majesty, being a Prince of Vertue, Learning, and Justice, of singular Confidence and Trust, did constitute and make the same *Thomas Cromwell*, Earl of *Essex*, your Highness's Vicegerent within this your Realm of *England* ; and by the same, gave unto him Authority and Power, not only to redress and reform all, and all manner of Errors, and Erroneous Opinions, insurging and growing among your loving and obedient Subjects of this your Realm, and of the Dominions of the same, but also to order and direct all Ecclesiastical and Spiritual Causes within your said Realm and Dominions ; the said *Thomas Cromwell*, Earl of *Essex*, not regarding his Duty to Almighty God, and to your Highness, under the Seal of your Vicegerent, hath, without your Grace's assent or knowledg, licensed and authorized divers Persons, detected and suspected of Heresies, openly to teach and preach amongst your most loving and obedient Subjects, within this your Realm of *England*. And under the pretence and colour of the said great Authorities and Cures, which your Majesty hath committed unto him in the Premisses, hath not only, of his corrupt and damnable Will and Mind, actually, at some time, by his own Deed and Commandment, and at many other Times by his Letters expressly written to divers worshipful Persons, being Sheriffs, in sundry Shires of this your Realm, falsely suggesting thereby your Grace's Pleasure so to have been, caused to be set at large many false Hereticks, some being there indicted, and some other being thereof apprehended, and in Ward : and commonly, upon complaints made by credible Persons unto the said *Thomas Cromwell*, Earl of *Essex*, of great and most detestable Heresies committed and sprung in many places of this your Realm, with declaration of the specialities of the same Heresies, and the Names of the Offenders therein, the same *Thomas Cromwell*, Earl of *Essex*, by his crafty and subtil means and inventions, hath not only defended the same Hereticks from Punishment and Reformation ; but being a fautor, maintainer, and supporter of Hereticks, divers times hath terribly rebuked divers of the said credible Persons being their Accusers, and some others of them hath persecuted and vexed by Imprisonment and otherwise. So that thereby many of your Grace's true and loving Subjects have been in much dread and fear, to detect or accuse such detestable known Hereticks ; the particularities and specialities of which said abominable Heresies, Errors, and Offences, committed and done by the said *Thomas Cromwell*, being over-tedious, long, and of too great number here to be expressed, declared, or written. And to the intent to have those  
damnable

damnable Errors and Heresies, to be inculcated, impressed, and infixed in the Hearts of your Subjects, as well contrary to God's Laws, as to your Laws and Ordinances. Most Gracious Sovereign Lord, the same *Thomas Cromwel*, Earl of *Essex*, hath allured and drawn unto him by Retainours, many of your Subjects sunderly inhabiting in every of your said Shires and Territories, as well erroneously perswading and declaring to them the Contents of the false erroneous Books, above-written, to be good, true, and best standing with the most Holy Word and Pleasure of God; as other his false and heretical Opinions and Errors; whereby, and by his Confederacies therein, he hath caused many of your faithful Subjects to be greatly infected with Heresies, and other Errors, contrary to the right Laws and Pleasure of Almighty God. And the same *Thomas Cromwel*, Earl of *Essex*, by the false and traiterous means above-written, supposing himself to be fully able, by force and strength, to maintain and defend his said abominable Treasons, Heresies, and Errors, not regarding his most bounden Duty to Almighty God, and his Laws, nor the natural Duty of Allegiance to your Majesty, in the last day of *March* in the 30 year of your most gracious Reign, in the Parish of *St. Peter the Poor*, within your City of *London*, upon demonstration and declaration then and there made unto him, that there were certain new Preachers, as *Robert Barnes* Clerk, and other, whereof part were committed to the Tower of *London*, for preaching and teaching of leud Learning against your Highness's Proclamations; the same *Thomas* affirming the same Preaching to be good, most detestably, arrogantly, erroneously, wilfully, maliciously, and traiterously, expressly against your Laws and Statutes, then and there did not let to declare, and say, these most traiterous and detestable words ensuing, amongst other words of like matter and effect; that is to say, That *if the King would turn from it, yet I would not turn; And if the King did turn, and all his People, I would fight in the Field in mine own Person, with my Sword in my hand, against him and all others;* and then, and there, most traiterously pulled out his Dagger, and held it on high, saying these words, *Or else this Dagger thrust me to the heart, if I would not die in that Quarrel against them all: And I trust, if I live one year or two, it shall not lie in the King's Power to resist or lett it if he would.* And further, then and there swearing by a great Oath, traiterously affirmed the same his traiterous saying and pronounciation of words, saying, *I will do so indeed,* extending up his Arm, as though he had had a Sword in his Hand; to the most perilous, grievous, and wicked Example of all other your loving, faithful and obedient Subjects in this your Realm, and to the peril of your most Royal Person. And moreover, our most gracious Sovereign Lord, the said *Thomas Cromwell*, Earl of *Essex*, hath acquired and obtained into his possession, by Oppression, Bribery, Extort, Power, and false Promises made by him, to your Subjects of your Realm, innumerable Sums of Mony and Treasure; and being so enriched, hath had your Nobles of your Realm in great disdain, derision, and detestation, as by express words by him most opprobriously spoken hath appeared. And being put in remembrance of others, of his estate, which your Highness hath called him unto, offending in like Treasons, the last day of *January*, in the 31 year of your most noble Reign, at the Parish of *St. Martins in the Field*, in the County of *Middlesex*, most arrogantly, willingly,

willingly, maliciously, and traiterously, said, published, and declared, That if the Lords would handle him so, that he would give them such a Break-fast as never was made in England, and that the proudest of them should know; to the great peril and danger, as well of your Majesty, as of your Heirs and Successors: For the which his most detestable and abominable Heresies and Treasons, and many other his like Offences and Treasons over-long here to be rehearsed and declared. Be it Enacted, Ordained, and established by your Majesty, with the Assent of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, That the said *Thomas Cromwell*, Earl of *Essex*, for his abominable and detestable Heresies and Treasons, by him most abominably, heretically, and traiterously practised, committed, and done, as well against Almighty God, as against your Majesty, and this your said Realm, shall be, and stand, by Authority of this present Parliament, convicted and attainted of Heresie and High Treason, and be adjudged an abominable and detestable Heretick and Traitor; and shall have and suffer such pains of Death, losses, and forfeitures of Goods, Debts, and Chattels, as in cases of Heresie and High Treason, or as in cases of either of them, at the pleasure of your most Royal Majesty. And that the same *Thomas Cromwell*, Earl of *Essex*, shall, by Authority aforesaid, lose, and forfeit to your Highness, and to your Heirs and Successors, all such his Castles, Lordships, Mannors, Messuages, Lands, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, Rights, Conditions, and all other his Hereditaments, of what names, natures, or qualities soever they be, which he the said *Thomas Cromwell*, Earl of *Essex*, or any other to his use had, or ought to have had, of any Estate of Inheritance, in Fee-Simple or Fee-Tail, in Reversion or Possession, at the said last day of *March*, in the said thirtieth Year of your most Gracious Reign, or any time sith or after, as in Cases of High Treason. And that all the said Castles, Lordships, Mannors, Lands, Messuages, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, and all other the Premises forfeited, as is aforesaid, shall be deemed, invested; and adjudged, in the Lawful, real, and actual possession of your Highness, your Heirs, and Successors for ever in the same, and in such estate, manner, and form, as if the said Castles, Lordships, Mannors, Messuages, Lands, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, and other the Premises, with their Appurtenances, and every of them, were specially or particularly founden, by Office or Offices, Inquisition or Inquisitions, to be taken by any Escheator, or Escheators, or any other Commissioner or Commissioners, by virtue of any Commission or Commissions to them or any of them, to be directed in any County or Counties, Shire or Shires, within this your Realm, of *England*, where the said Castles, and other the Premises, or any of them, been, or do ly, and returned into any of your Majesties Courts. Saving to all and singular, Person and Persons, Bodies politick and corporate, their Heirs and Successors, and their Successors and Assignes of every of them, other than the said *Thomas Cromwell*, Earl of *Essex*, and his Heirs, and all and every other Person and Persons, claiming by the same *Thomas Cromwell*, and to his use, all such Right, Title, Entric, Possession, Interest, Reversions, Remainders,

Lease,

Leafe, Leafes, Conditions, Fees, Offices, Rents, Annuities, Commons, and all other Commodities, Profits, and Hereditaments whatsoever they or any of them might, should, or ought to have had, if this Act had never been had or made. Provided always, and be it enacted by the Authority aforefaid, that this Act of Attainder, ne any Offence, ne other thing therein contained, extend not unto the Deanery of *Wells*, in the County of *Sommerfet*; nor to any Mannors, Lands, Tenements, or Hereditaments thereunto belonging; nor be in any wife prejudicial or hurtful unto the Bishop of *Bath* and *Wells*, nor to the Dean and Chapter of the Cathedral Church of *St. Andrew* of *Wells*, nor to any of them, nor to any of their Successors; but that the said Bishop, Dean, and Chapters, and their Successors, and every of them, shall and may have, hold, use, occupy, and enjoy, all and singular their Titles, Rights, Mannors, Lands, Tenements, Rents, Reversions, and Services, and all and singular other their Hereditaments, Commodities, and Profits, of what nature, kind, or quality, or condition soever they be, in as ample and large manner and form, as tho this Act of Attainder, or any Offence therein mentioned, had never been had, committed, nor made; and that from hence-forth the Dean, and his Successors, Deans of the said Cathedral Church that hereafter shall be perfected, elected, and admitted to the same, Shall, by the Authority aforefaid, be Dean of the said Cathedral Church, fully and wholly incorporated with the Chapter of the same, in as ample, large, and like manner and form, to all intents and puposes, as the Deans before this time hath been and used to be, with the said Chapter of the said Cathedral Church of *Wells*. And that the same Dean and Chapter, and their Successors, shall have, occupy, and enjoy, all and singular their such Possessions, Mannors, Lands, Tenements, Rents, Reversions, and Services, and all and singular their Hereditaments, of what nature, kind, name or names they be called or known. And shall be adjudged and deemed in actual and real possession and feizin of, and in the same Premises, to all intents and purposes, according to their old Corporation, as tho this Act of Attainder, or any thing, clause, or matter therein contained had never been had, committed, nor made. This said Act of Attainder, or any other Act, Provision, or any thing heretofore had or made to the contrary notwithstanding. *Cui quidem petitioni cum provisione predict. perlect. & intellect. per dictum Dominum Regem ex Autoritate & consensu Parliamenti predicti sic Responsum est.*

*Soit fait come il est desire.*

XVII. Cromwell's Letter to the King concerning his Marriage  
with Ann of Cleve. An Original.

To the King, my most Gracious Sovereign Lord  
his Royal Majesty.

**M**ost Merciful King, and most Gracious Sovereign Lord, may it please  
the same to be advertised, That the last time it pleased your be- Cotton Libr.  
nign Goodness to send unto me the Right Honourable Lord Chancel- Orho C. 10.  
lor, the Right Honourable Duke of *Norff.* and the Lord Admiral, to  
examine, and also to declare unto me divers things from your Majesty;  
among the which, one special thing they moved, and thereupon they charged  
me, as I would answer before God at the dreadful day of Judgment,  
and also upon the extream danger and damnation of my Soul and Con-  
science, to say what I knew in the Marriage, and concerning the Mar-  
riage, between your Highness and the Queen. To the which I an-  
swered as I knew, declaring unto them the Particulars, as nigh as I then  
could call to remembrance: Which when they had heard, they, in  
your Majestie's Name, and upon like charge as they had given me be-  
fore, commanded me to write to your Highness the Truth, as much as I  
knew in that Matter; which now I do, and the very truth, as God shall  
save me, to the uttermost of my knowledg. First; After your Majesty  
heard of the Lady *Ann of Gleves* arrival at *Dover*, and that her Jour-  
nies were appointed towards *Greenwich*, and that she should be at *Roche-*  
*ster* on New-years Even at night, your Highness declared to me, that  
you would privily visit her at *Rocheester*, upon New-years-day, adding  
these words, *To nourish love*; which accordingly your Grace did upon  
New-years-day, as is above-said. And the next day, being *Friday*,  
your Grace returned to *Greenwich*, where I spake with your Grace, and  
demanded of your Majesty, How ye liked the Lady *Ann*: your High-  
ness answered, as me thought, heavily, and not pleasantly, *Nothing so*  
*well as she was spoken of*; saying further, *That if your Highness had knowre*  
*as much before as ye then knew, she should not have come within this Realm*;  
saying as by the way of lamentation, *What Remedy?* Unto the which  
I answered and said, I know none but was very sorry therefore; and so  
God knoweth I was, for I thought it a hard beginning. The next day  
after the receipt of the said Lady, and her entry made unto *Greenwich*,  
and after your Highness had brought her to her Chamber, I then waited  
upon your Highness into your Privy-Chamber; and being there, your  
Grace called me unto you, saying to me these words, or the like, *My*  
*Lord, is it not as I told you? say what they will, she is nothing so fair as she*  
*hath been reported; howbeit she is well and seemly.* Whereunto I an-  
swered and said, By my Faith, Sir, ye say truth; adding thereunto,  
that I thought she had a Queenly manner; and nevertheless was sorry  
that your Grace was no better content: And thereupon your Grace  
commanded me to call together your Council, which were these by  
name; The Arch-Bishop of *Canterbury*, the Dukes of *Norfolk* and  
*Suffolk*,

*Suffolk*, my Lord Admiral, and my Lord of *Duresme*, and my self, to commune of these Matters, and to know what Commissions the Agents of *Cleves* had brought, as well touching the performance of the Covenants sent before from hence to *Dr. Wotton*, to have been concluded in *Cleves*, as also in the declaration how the Matters stood for the Covenants of Marriage, between the Duke of *Lorraine's* Son, and the said Lady *Ann*. Whereupon *Olefeiger* and *Hogeston* were called, and the Matters proposed; whereby it plainly appeared that they were much astonish'd and abash'd, and desired that they might make answer in the next morning, which was *Sunday*: And upon the *Sunday* in the morning your said Counsellors and they met together early, and there est-soons was proposed unto them, as well touching the Commission for the performance of the Treaty and Articles sent to *Mr. Wotton*, as also touching the Contracts and Covenants of Marriage between the Duke of *Lorraine's* Son, and the Lady *Ann*, and what terms they stood in. To which things so proposed, they answered as Men much perplexed, That as touching Commission, they had none to treat concerning the Articles sent to *Mr. Wotton*. And as to the Contract and Covenants of Marriage they could say nothing, but that a Revocation was made, and that they were but Spoufals. And finally, after much reasoning, they offer'd themselves to remain Prisoners, until such time as they should have sent unto them from *Cleves* the first Articles ratified under the Duke their Masters Sign and Seal, and also the Copy of the Revocation made between the Duke of *Lorraine's* Son and the Lady *Ann*. Upon the which Answers, I was sent to your Highness by my Lords of your Council, to declare to your Highness their Answer; and came to you, by the Privy Way, into your Privy Chamber, and declared unto the same all the Circumstances, wherewith your Grace was very much displeas'd, saying, *I am not well handled*; insomuch that I might well perceive that your Highness was fully determin'd not to have gone through with the Marriage at that time, saying unto me these words, or the like in effect; *That if it were not that she is come so far unto my Realm, and the great Preparations that my States and People have made for her, and for fear of making a ruffle in the World; that is, to mean to drive her Brother into the hands of the Emperor and the French King's hands, being now together, I would never have ne married her.* So that I might well perceive your Grace was neither content with the Person, ne yet with the Proceedings of the Agents; And at after-dinner, the said *Sunday*, your Grace sent for all your said Counsellors in, repeating how your Highness was handled, as well touching the said Articles, as also the said Matter of the Duke of *Lorraine's* Son. It might, and I doubt not, did appear unto them how loth your Highness was to have married at that time. And thereupon, and upon the Considerations aforesaid, your Grace thought that it should be well done that she should make a Protestation before your said Counsellors and Notaries to be present, that she was free from all Contracts; which was done accordingly. And thereupon I repairing to your Highness, declared how that she had made her Protestation. Whereunto your Grace answered in effect these words, or much like; *Is there none other Remedy, but that I must needs, against my Will, put my Neck in the Yoke*; and so departed, leaving your Highness in a study or pensiveness. And yet your Grace determin'd the next morning



morning to go through; and in the morning, which was *Monday*, your Majesty preparing your self towards the Ceremonies; There was one Question, Who should lead to the Church? And it was appointed that the Earl of *Effex* deceased, and an Earl that came with her, should lead her to the Church. And thereupon one came to your Highness, and said to you, That the Earl of *Effex* was not come; whereupon your Grace appointed me to be one that should lead her: And so I went into her Chamber, to the intent to have done your Commandment; and shortly after I came into her Chamber, the Earl of *Effex* was come: Whereupon I repaired back again into your Graces Privy Chamber, and shewed your Highness how he was come; and thereupon your Majesty advanced towards the Gallery out of your Privy Chamber; and your Grace being in and about the midst of your Chamber of Presence, called me unto you, saying these words, or the like in sentence; *My Lord, if it were not to satisfy the World, and my Realm, I would not do that I must do this day for none earthly thing*; and therewith one brought your Grace Word that she was coming; and thereupon your Grace repaired into the Gallery towards the Closet, and there paused for her coming, being nothing content that she so long tarried, as I judged then. And so consequently she came, and your Grace afterwards proceeded to the Ceremonies; and they being finished, travelled the day as appertained, and the night after the custom. And in the morning, on *Tuesday*, I repairing to your Majesty into your Privy-Chamber, finding your Grace not so pleasant as I trusted to have done, I was so bold to ask your Grace how you liked the Queen? Whereunto your Grace soberly answered, saying, *That I was not all Men, surely, as ye know, I liked her before not well, but now I like her much worse*; for, quoth your Highness, *I have felt her Belly, and her Breasts, and thereby, as I can judg, she should be no Maid*; which strook me so to the Heart when I felt them, that I had neither will nor courage to proceed any farther in other Matters; saying, *I have left her as good a Maid as I found her*: Which me thought then ye spake displeasantly, which made me very sorry to hear; Your Highness also after *Candlemas*, and before *Showstie*, once or twice said, *That ye were in the same case with her as ye were afore, and that your Heart could never consent to meddle with her carnally*. Notwithstanding your Highness alledged that ye for the most part used to lay nightly, or every second night by her, and yet your Majesty ever said, *That she was as good a Maid for you, as ever her Mother bare her, for any thing ye had ministred to her*. Your Highness shewed to me also in *Lent* last passed, at such time as your Grace had some communication with her of my *Lady Mary*, how that she began to wax stubborn and wilful, ever lamenting your fate, and ever verifying that ye never had any carnal knowledg with her: And also after *Easter*, your Grace likewise, at divers times, and in the *Whitsun-week*, in your Grace's Privy-Chamber at *Greenwich*, exceedingly lamented your fate, and that your greatest grief was, *That ye should surely never have any more Children for the comfort of this Realm, if ye should so continue*; assuring me, *that before God ye thought she was never your lawful Wife*. At which time your Grace knoweth what answer I made; which was, that I would for my part do my utmost to comfort and deliver your Grace of your Afflictions; and how sorry I was both to see and hear your Grace, God knoweth. Your Grace divers times

sithen *Whitsuntide*, ever alleading one thing, and also saying, That ye had as much to do to move the consent of your Heart and Mind as ever did Man, and that you took God to witness; but ever, you said, the Obstacle could never out of your Mind. And, Gracious Prince, after that you had first seen her at *Rockester*, I never thought in my heart that ye were or would be contented with that Marriage. And Sir, I know now in what case I stand, in which is only the Mercy of God and your Grace; if I have not, to the uttermost of my remembrance, said the Truth, and the whole Truth in this Matter, God never help me. I am sure there is, as I think, no Man in this your Realm that knew more in this than I did, your Highness only excepted. And I am sure, my Lord Admiral calling to his remembrance, can shew your Highness, and be my Witness what I said unto him after your Grace came from *Rockester*, yea, and after your Grace's Marriage: And also now of late, sithence *Whitsuntide*, and I doubt not but many and divers of my Lords of your Council, both before your Marriage and sithence, have right-well perceived that your Majesty hath not been well pleased with your Marriage. And as I shall answer to God, I never thought your Grace content, after you had once seen her at *Rockester*. And this is all that I know, most gracious and most merciful Sovereign Lord, beseeching Almighty God, who ever hath in all your Causes counselled, preserved, opened, maintained, relieved, and defended your Highness; So he will now vouchsafe to counsel you, preserve you, maintain you, remedy you, relieve and defend you, as may be most to your Honour, with Prosperity, Health, and Comfort of your Hearts desire. For the which, and for the long Life, and prosperous Reign of your most Royal Majesty, I shall, during my Life, and whiles I am here, pray to Almighty God, that he of his most abundant Goodness will help, aid, and comfort you, after your continuance of *Nestor's* Years: that that most noble Imp, the Princes Grace, your most dear Son, may succeed you to Reign long, prosperously, and feliciouly to God's pleasure: beseeching most humbly your Grace to pardon this my rude writing, and to consider that I a most woful Prisoner, ready to take the Death, when it shall please God and your Majesty; and yet the frail flesh inciteth me continually to call to your Grace for Mercy and Grace for mine Offences; and thus Christ save, preserve, and keep you.

Written at the *Tower* this *Wednesday*, the last of *June*, with the heavy Heart, and trembling hand, of your Highness's most heavy and most miserable Prisoner, and poor Slave,

Thomas Cromwell,

Most Gracious Prince, I cry for Mercy, Mercy, Mercy.



XVIII. *The King's own Declaration concerning it,  
An Original.*

**F**irst; I depose and declare, That this hereafter written is meerly the verity intended, upon none sinister affection, nor yet upon none hatred nor displeasure, and herein I take God to witness. Now to the Matter I say and affirm; That when the first communication was had with me for the Marriage of the Lady *Ann* of *Cleves*, I was glad to hearken to it, trusting to have some assured Friend by it; I much doubting that time, both the Emperor, *France*, and the Bishop of *Rome*; and also because I heard so much, both of her excellent Beauty and vertuous Conditions. But when I saw her at *Rocheſter*, the first time that ever I saw her, it rejoiced my heart that I had kept me free from making any Pact or Bond before with her till I saw her my self; for then I assure you I liked her so ill, and so far contrary to that she was praised, that I was woe that ever she came into *England*; and deliberated with my self, that if it were possible to find means to break off, I would never enter Yoke with her. Of which misliking, both the great Master, the Admiral that now is, and the Master of the Horses, can and will here record. Then after my Repair to *Greenwich*, the next day after I think, and doubt not, but that the Lord of *Essex* well examined, can, and will, or hath declared what I then said to him in that case; not doubting, but since he is a Person which knoweth himself condemned to die by Act of Parliament, will not damn his Soul, but truly declare the Truth, not only at the time spoken by me, but also continually till the day of Marriage; and also many times after, whereby my lack of consent, I doubt not, doth or shall well appear; And also lack enough of the Will and Power to consummate the same; wherein both he, my Physitians, the Lord Privy Seal that now is, *Hennage* and *Denny* can, and I doubt not will testify according to truth, which is, That I never for love to the Woman consented to marry; nor yet if she brought Maiden-head with her, took any from her by true Carnal Copulation. This is my brief, true, and perfect Declaration.

Cotton Libr.  
Olibo C. 12.

XIX. *The Judgment of the Convocation for annulling of the  
Marriage with Ann of Cleve.*

**T**enor vero Literarum Testimonialium hujusmodi sequitur, & est talis. Excellentissimo in Christo Principi, &c. Thomas Cantuarien. & Edwardus Eboracen. Archiepiscopi, cateriq; Episcopi & reliquus vestri Regni Angliæ Clerus, Autoritate Literarum Commissionarium Vestre Majestatis, Congregati ac Synodum universalem representantes, cum obsequio, reverentia & honore debitis, salutem & fœlicitatem. Cum nos humillimi & Majestatis Vestre devotissimi subditi, Convocati & Congregati sumus virtute Commissionis Vestre magno sigillo Vestro figillat.

Regist.  
Crommer.

figillat. dat. 6 Julii Anno foeliciffimi Regni Veftri tricefimo fecundo, quam accepimus in hac qua fequuntur verba.

Henricus Octavus Dei Gratia Angliae, &c. Archiepifcopis Cantuarren. & Eborac. ac ceteris Regni noftri Angliae Epifcopis, Decanis, Archidiaconis, & univerfo Clero, falutem. Egerunt apud nos Regni noftri proceres & populus, ut cum nuper quaedam emerferint, qua ut illi putant ad nos Regniq; noftri fucceffionem pertineant, inter qua praecipua eft, caufa & conditio Matrimonii quod cum Illuftri & Nobili Foemina Domina Anna Clevenfis propter externam quidem conjugii fpeciem, perplexum alioqui etiam multis ac variis modis ambiguum videtur; Nos ad ejuſdem Matrimonii difquifitionem ita procedere dignaremur ut opinionem Veftram qui in Eccleſia noſtra Anglicana ſcientiam Verbi Dei & Doctrinam profitemini exquiramus, vobiſq; difcutiendum Autoritatem ita demandemus, ut ſi animis Veftris fuerit perſuaſum Matrimonium cum praefata Domina Anna minime conſiſtere aut cohaerere debere; nos ad Matrimonium contrahend. cum alia liberos eſſe, Veftro, Patrum ac reliqua deinde Eccleſiae ſuffragio pronuncietur & confirmetur. Nos autem qui Veftrum in reliquis Eccleſiae hujus Anglicanae negotiis gravioribus qua Eccleſiaſtica Oeconomiam & Religionem ſpectant iudicium amplecti ſolemus, ad veritatis explicanda testimonium omnino neceſſarium ratifumus Cauſae hujusmodi Matrimonialis ſeriem & circumſtantias vobis exponi & communicari curare, ut quod vos per Dei Leges licere decreveritis id demum totius Eccleſiae noſtrae Autoritate innixi licite facere & exequi audeamus. Vos itaq; Convocari & in Synodum Univerſalem noſtrae Autoritate convenire volentes, vobis conjunctim & diviſim committimus atq; mandamus, ut inſpecta hujus negotii veritate, ac ſolum Deum praeculis habentes, quod verum, quod juſtum, quod honeſtum, quod ſanctum eſt, id nobis de communi Concilio ſcripto annuncio renunciatis, & de communi conſenſu licere definiatis: Nempe hoc unum a vobis noſtro jure poſtulamus, ut tanquam fida & proba Eccleſiae membra cauſae huic Eccleſiaſticae, qua maxima eſt, in juſtitia & veritate aſſeſſe velit, & eam maturime juxta Commiſſionem vobis in hac parte factam abſolvere & expedire. In cujus rei Teſtimonium has Literas noſtras fieri fecimus Patentes, Teſte meipſo apud Weſtmon. ſexto die Julii, Anno Regni noſtri tricefimo ſecundo. Nos tenorem & effectum Veftrae Commiſſionis per omnia ſequentes, poſtquam matura deliberatione perpendimus & conſideravimus omnes Matrimonii praetenti inter Veftram Majestatem Illuſtriſſimam & Nobilem foeminam Dominam Annam Clevenſem circumſtantias, nobis multis modis expoſitas, cognitatas & perſpectas, tandem ad definitionem & determinationem ſequentem, quam communi omnium conſenſu juſtorumq; animorum noſtrorum iudicio ac recto conſcientiae dictamine protulimus, proceſſimus, in hunc modum & (quod tenor Veftrae Commiſſionis exigit) Veftrae Nobiliſſimae Majestati in hoc praefenti ſcripto referrend. duximus, & ſignificamus prout ſequitur.

Primum itaq; comperimus & conſideravimus Matrimonium inter Majestatem Veftram & Nobilem foeminam Dominam Annam Clevenſem praetentam pracontracto quodam ſive ſponſaliorum, ſive Matrimonii, inter dictam Dominam Annam & Marchionem Lotharingiae concluſo ambiguum, plane impeditum & perplexum reddi; Animadvertimus enim quod quamvis Veftra Majestas in prima hujus Matrimonii praetenti tractatione

tractatione præcontractus prædicti, & de quo tum sermo multus habebatur, discussionem & declarationem ante solemnizandum cum dicta Domina Anna Matrimonium tanta instantia exegerit, ut pro conditione contrahendi deinde Matrimonii fuisse merito existimari possit, qua conditione defacta nihil ageretur; atq; hæc cum ita se haberent tamen neq; ante solemnizationem illa de præcontractu ambiguitas expedita & declarata est, cum id ipsum tum temporis Majestas Vestra denuo exposceret & efflagitaret, cui clara jam & expedita esse omnia falso renunciabatur, neq; postea quicquam efficax ut promissum ab Oratoribus fuerat, huc transmissum est, quo scrupulus ille ex præcontractu natus eximeretur, tolleretur aut amoveretur, adeo quidem ut prætentum Matrimonium inter Majestatem Vestram & Dominam Annam prædictam non modo ex conditionis defectu corruerit, sed si nulla conditio hujusmodi omnino fuisset, certe quidem Matrimonium hujusmodi prætentum ex sola præcontractus hujusmodi causa non explicata in suspenso manserit, in eum etiam casum nullius vigoris omnino ac valoris pronunciandum, quo præcontractum illum verbis de presenti factum fuisse consisterit, id quod multis de causis est verisimilius & merito suspectum haberi potest.

Consideravimus præterea ex his quæ allegata, asserpta & probata nobis fuerunt, quod prætentum Matrimonium inter Majestatem vestram & Dominam Annam prædictam internum, purum, perfectum & integrum consensum non habuit: Imo contra quemadmodum inter ipsa tractationis initia, cum de hoc Matrimonio ageretur, plurimus illecebrarum fucus adhibitus est, & magnus laudationum acervus supra fidem cumulatus, ut hic perduceretur & obtruderetur ignota, ita solemnizationis actus qui instabat a Majestate Vestra animo reluctante & dissentiente exortus est, causis maximis & gravissimis urgentibus & prementibus quæ animum invitum & alienum perpellere merito possent.

Consideravimus etiam carnalem Copulam inter Majestatem Vestram & prædictam Dominam Annam minime secutam esse, nec cum ea justo impedimento intercedente consequi deinde posse. Quæ omnia ex his quas audivimus probationibus vera & certa esse existimamus. Postremo illud quoq; Consideramus, quod & nobis ab aliis propositum etiam nos verum esse fatemur, agnoscimus & approbamus viz. ut si Majestas Vestra (modo ne fiat divinæ jussioni præjudicium) in libertate contrahendi Matrimonii cum alia esse declaretur, maxime totius Regni beneficio id futurum. Cum quidem Regni fœlicitas omnis & conservatio, tum in Regia Vestra persona ad Dei honorem & divinarum legum executionem conservandam consistit, tum in vitandis etiam sinistris omnibus opinionibus & scandalis quæ de Majestatis Vestræ progenie post natam nobis ex prætentis Matrimonio sobolem suborirentur, si præcontractus ille de quo diximus, & cujus declaratio nulla secuta est, prædictæ Dominae Annæ objiceretur. His itaq; de causis & considerationibus aliisq; multis non necessariis quæ exprimentur, cum separatim singulis, tum conjunctim omnibus consideratis & perpensis, Nos Archiepiscopi & Episcopi, cum Decanis, Archidiaconis, & reliquo hujus Regni Clero nunc congregato, circumstantias facti ejusq; veritatem ut antedictum est considerantes, tum vero quid Ecclesia in hujusmodi casibus & possit facere & sæpe numero antehac fecerit perpendentes, tenore præsentium declaramus & definimus, Majestatem Vestram prædicto Matrimonio prætentis, utpote nullo & invalido, non alligari, sed alio desuper judicio non expectato  
Ecclesiæ

Ecclesiæ suæ Autoritate fretam posse arbitrio suo ad contrahend. & consummand. Matrimonium cum quavis scœminâ, divino jure vobiscum contrahere non prohibita, procedere, prætenso illo cum Domina Anna prædicta Matrimonio non obstante.

Similiter Dominam Annam prædictam non obstante Matrimonio prætenso cum Majestæte Vestra, quod nullo pacto obstare debere Decernimus, posse arbitrio suo cum quavis alia persona divino jure non prohibita Matrimonium contrahere. Hæc Nos Clerum & doctam Ecclesiæ Anglicanæ partem representantes, tum vera, justa, honesta, & sancta esse Affirmamus, tum eisdem qui perfectissime, integerrime, & efficacissime ad omnem intentionem, propositum & effectum a nobis exigi potest, Consentimus & Assentimur per præsentis. In quorum omnium & singulorum testimonium hæc scripta manuum nostrarum subscriptione, communimus, utriusq; etiam Archiepiscopi sigillo apposito. Dat. Westmonono die mensis Julii, Anno Dom. 1540.

## XX. Ann of Cleve's Letter to her Brother

### BROTHER,

Cotton Libr.  
Ostbo. C. 10.

**B**Ecause I had rather ye knew the Truth by mine Advertisement, than for want thereof ye should be deceived by vain Reports, I write these present Letters unto you, by which ye shall understand, That being advertised how the Nobles and Commons of this Realm desired the King's Highness here to commit the examination of the Matter of Marriage, between me and his Majesty, to the determination of the Clergy: I did the more willingly consent thereunto, and since the determination made, have also allowed, approved, and agreed unto the same, wherein I have more respect, as becometh me, to Truth and good Pleasure, than any worldly Affection that might move me to the contrary. I account God pleased with that is done, and know my self to have suffered no wrong or injury; but being my Body preserved in the integrity which I brought into this Realm, and I truly discharged from all band of Consent, I find the King's Highness, whom I cannot justly have as my Husband, to be nevertheless as a most kind, loving, and friendly Father and Brother, and to use me as honourably, and with as much humanity and liberality as you, I my self, or any of our Kin or Alies could wish or desire; wherein I am, for my own part, so well content and satisfied, that I much desire my Mother, You, and other mine Alies so to understand it, accept, and take it; and so to use your self towards this Noble and Vertuous Prince, as he may have cause to continue his friendship towards you, which on his behalf shall nothing be impaired or altered for this Matter; for so hath it pleased his Highness to signify unto me, that like as he will shew me always a most fatherly and brotherly kindness, and has so provided for me; so will he remain with you, and other, according to such terms as have passed in the same knot of Amity which between you hath been concluded, this Matter notwithstanding, in such wise as neither I, ne you, or any of our Friends shall have just cause of discontentment. Thus much I have thought

thought necessary to write unto you, lest for want of true knowledg ye might otherwise take this Matter than ye ought, and in other sort care for me than ye should have cause. Only I require this of you, That ye so use your self, as for your untowardness in this Matter, I fare not the worfe; whereunto I trust you will have regard.

XXI. *The Resolutions of several Bishops and Divines, of some Questions concerning the Sacraments; by which it will appear with what maturity and care they proceeded in the Reformation, taken from the Originals, under their own hands. Only in copying them, I judged it might be more acceptable to the Reader to see every Man's Answer set down after every Question; and therefore they are published in this method.* Ex M. SS.  
D. Stilling-  
fleet.

### The first Question.

*What a Sacrament is by the Scripture?*

#### *Answers.*

**T**He Scripture sheweth not what a Sacrament is, nevertheless where *Canterbury.* in the Latin Text we have *Sacramentum*, there in the Greek we have *Mysterium*; and so by the Scripture, *Sacramentum* may be called *Mysterium, id est, res occulta sive arcana.*

To the first; In Scripture we neither find Definition nor Description *York.* of a Sacrament.

Without prejudice to the Truth, and saving always more better *London.* Judgment, *Cum facultate etiam melius deliberandi in hac parte.*

To the first Question; I think that the Scriptures do use this word *Sacrament*, in divers places, according to the Matter it treateth upon, *Tobie 12. Rev. 1. Wisd. 2. 6. 12. Dan. 2. Ephes. 1. 3. 5. Col. 1. 1 Tim. 10. Rev. 17.* as also it doth divers other words: Yet, what a *Sacrament* is by definition, or description of Scripture, I cannot find it explicated openly. Likewise as I cannot find the definition or description of the *Trinity*, nor yet such-like things. Marry, what other Men can find, being daily and of long season exercised in Scripture, I cannot tell, referring therefore this thing to their better knowledg.

I think that where this word *Sacramentum* is found in the Scripture *Rocheſter.* in the Latin Translation, there in the Greek is found this word *μυστήριον*, that is to say, a *Mystery*, or a *secret Thing*.

What the word *Sacrament* betokeneth, or what is the definition, de- *Carlile.* scription, or notification thereof, I have found no such plainly set out by Scripture. But this I find, that it should appear by the same Scripture, that the Latin word *Sacramentum*, and the Greek word *Mysterium*,

be in manner always used for one thing ; as much as to say as, *Abconditum, Occultatum, vel in occulto.*

Dr. *Thomas Robertſon.* Ad Quæſtiones.  
*Robertſon.* Ad primam Reſpondeo, vocem Sacramenti, mihi in Sacris Literis non reperiri in hac ſignificatione, niſi quatenus ad Matrimonium applicatur a Paulo, ubi tamen Græce habetur Myſterium : & proinde ex meris Scripturis expreſſe definiri non poſſe.

Dr. *Cox.* I find not in Scripture, the definition of a *Sacrament*, nor what a *Sacrament* is.

Dr. *D.ay.* I find no definition in Scripture of this word *Sacramentum* ; howbeit whereſoever it is found in Scripture, the ſame is in the Greek *Myſterium*, which ſignifieth a ſecret, or hid Thing.

Dr. *Oglethorp.* Non habetur in Scripturis, quid Sacramentum proprie ſit, niſi quod ſubinde Myſterium dicitur : varia enim, & in Scripturis, & in Eccleſiaſticis Scriptoribus reperitur ejus nominis ſignificatio ; ideoque definiri non poteſt.

Dr. *Redmayn.* I find no definition of this word *Sacrament* in the Scripture ; nor likewise of this word *Gratia*, or *Lex*, with innumerable more ; and yet what they ſignify, it is known ; ſo the ſignification of this word *Sacrament* is plain, it is nothing elſe but a ſecret hid Thing, or any Myſtery.

Dr. *Edgworth.* Like as *Angelus, Cælum, Terra*, be ſpoken of in Scripture, yet none of them defined : ſo altho *Sacramentum* be ſpoken of in Scripture, yet it hath no definition there, but is taken divers ways, and in divers ſignifications.

Dr. *Symmons.* This word *Sacrament* in Scripture is not defined.

Dr. *Treſham.* I ſay this word *Sacrament*, taken in his common ſignification, betokeneth a Myſtery, and hid, or a ſecret thing : But if ye underſtand it, in his proper ſignification, as we uſe to apply it only to the ſeven Sacraments, the Scripture ſheweth not what a Sacrament is. And yet left any Man might be offended, thinking, that becauſe the Scripture ſheweth not what a Sacrament is, therefore the ſame is a light thing, or little to be eſteemed : Here may be remembred, that there are ſome weighty and godly things, being alſo of our Belief, which the Scripture ſheweth not expreſſly what they are. As for Example ; We believe the Son is conſubſtantial to the Father : *Item* ; that the Father is unbegotten, yet the Scripture ſheweth not what is conſubſtantial, nor what is unbegotten, neither maketh any mention of the words. Likewise it is true, Baptiſm is a Sacrament, Pennance is a Sacrament, &c. yet the Scripture ſheweth not what a Sacrament is.

*Edwardus Leyghton.*

Responſions unto the Queſtions.

To the firſt Queſtion, I ſay ; That in Holy Scripture I never found, *Dr. Leyghton.*  
and I think there is no Man that will find a definition or deſcription of  
this word *Sacramentum* ; which is as much to ſay in Engliſh, as, a My-  
ſtery, a ſecret, or a hid thing.

I do read no definition of *Sacramentum* in Scripture ; but *Dr. Coren.*  
ſometimes ſaid in ſcripture *ſecret* or hid.

In primo articulo conveniunt omnes, non fatiſ conſtat *Sacramentum* quid ſit *Sacramentum* ; Pleriq; tamen dicunt Græce appellari, *Myſterium*, (i. e.) a ſecret, or a hid Thing.

In the Anſwer unto the firſt Queſtion, They do all agree, that it is *Agreement.*  
not evident by Scripture, what a *Sacrament* is, but *Myſterium*, that is,  
a ſecret, or a hid thing.

## 2. Queſtion.

*What a Sacrament is by the Ancient Authors ?*

*Anſwers.*

**T**HE Ancient Doctors call a Sacrament, *Sacræ rei Signum, viz. viſibile* *Canterbury.*  
*Verbum, Symbolum, atque pactio qua ſumus conſtricti.*

To the ſecond ; Of *St. Auguſtin's* words, this Deſcription following *York.*  
of a *Sacrament* may be gathered ; *Sacramentum eſt inviſibilis gratiæ, viſi-*  
*bilis forma.* And this thing, that is ſuch viſible form or ſign of inviſi-  
ble Grace in Sacraments, we find in Scripture, altho we find not the  
word *Sacrament*, ſaving only in the Sacrament of Matrimony.

To the ſecond ; I find in Authors this Declaration, *Sacramentum eſt* *London.*  
*Sacræ rei ſignum.* Alſo, *Inviſibilis Gratiæ viſibilis Forma.* Alſo, *Viſi-*  
*bilis Forma inviſibilis Gratiæ imaginem gerens & cauſa exiſtens.* And of  
the verity and goodneſs of this Deſcription or Declaration, I refer me  
to the Divines, better acquainted with this Matter than I am.

I think that this word *Sacrament*, as it is taken of the Old Authors, *Rocheſter.*  
hath divers and ſundry ſignifications, for ſometime it is extended to all  
holy Signs, ſometimes to all Myſteries, ſometimes to all Allegories, &c.

*Thomas Waldenſis*, who writeth a ſolemn Work *de Sacramentis*, cauſ- *Carlile.*  
eth me to ſay, that this word, *Sacramentum in Communi*, is defined of  
the Ancient Authors ; who after that he had ſhewed how that *Wycliff*,  
and before him *Berengarius* hath ſaid, that *Auguſtine* defineth *Sacramen-*  
*tum* thus ; *Sacramentum eſt ſacrum Signum* ; and *Signum* in this wiſe,



De D. ma  
Ch. 1. 4. *Signum est res præter speciem quam sensibus ingerit aliquid aliud ex se faciens in cogitationem venire.* He himself, with Ancient Authors, as he saith, defineth it thus; *Sacramentum est invisibilis Gratiæ visibilis Forma, vel, Sacramentum est Sacræ rei Signum*: Both these Descriptions (saith he) be of the Ancient Fathers.

Dr.  
Rebertson. *Sacramentum a vetustioribus, quemadmodum fert Hugo de S. Victore, & Thomas Aquinas, nondum reperiri definitum, nisi quod Augustinus interdum vocet Sacramenta, Sacra signa aut signacula, interdum similitudines earum rerum, quarum sunt Sacramenta. Et Rabanus, Sacramentum dicitur, quod sub tegumento rerum corporalium, virtus Divina secretius salutem eorundem Sacramentorum operatur, unde & a secretis virtutibus vel Sacris, Sacramenta dicuntur.*

Dr. Cox. The Ancient Authors commonly say, That a Sacrament is, *Sacræ rei Signum*, or *Sacrosanctum Signaculum*; but they do not utterly and properly define what it is.

Dr. Day. The Ancient Doctors take this word, *Sacramentum*, diversly, and apply it to many things.

Dr.  
Oglethorp. Ex Augustino & aliis colligitur, *Sacramentum posse dici, Sacræ rei Signum, vel, invisibilis gratiæ visibilis Forma, quanquam hæc posterior definitio non conveniat omnibus Sacramentis, scil. tantum septem istis usitatis; sed nec his quoq; ex æquo, cum non æqualem conferant gratiam.*

Dr.  
Redmayn. Generally it is taken to signify every secret Mystery, and *Sacramenta* be called, *Sacrarum rerum signa*, or, *Sacra signacula*: And as this word *Sacrament* particularly is attributed to the chief Sacraments of the Church, this definition of a Sacrament may be gathered of St. *August.* *Invisibilis Gratiæ visibilis Forma.* And also that a Sacrament, is a mystical or secret Work which consisteth *ex Verbo & elemento.* And *Cyprian* saith, *Verborum solennitas & sacri invocatio nominis, & signa institutionibus Apostolicis Sacerdotum Ministeriis Attributa, visibile celebrant Sacramentum, rem vero ipsam Spiritus Sanctus format & efficit.*

Dr.  
Edgeworth. By the Ancient Authors, *Sacramentum* hath many significations, sometimes it is called a Secret Counsel. *Tob. 12. Sacramentum Regis abscondere bonum est.* *Nebuchadnezar's* Dream was called *Sacramentum*, *Dan. 2.* The Mystery of Christ's Incarnation, and of our Redemption, is so called, *Ephes. 3.* and *1 Tim. 3.* So that every secret Thing having some privy sense or signification, is called *Sacramentum*, generally extending the Vocablè: Notwithstanding in one signification, *Sacramentum*, accordeth properly to them that be commonly called the *Seven Sacraments*; and hath this definition taken of St. *August.* and others, *Invisibilis gratia visibilis Forma, ut ipseus imaginem gerat & quodammodo causa existat.*

Dr.  
Symmons. The Ancient Authors of Divinity use this word *Sacrament* in divers significations, for they call it *Mysterium*; and so the Scripture useth it



it in many places, as *1 Tim. 3. Tobie 12. Wisd. 2. Dan. 2. Eph. 1. & 3.* The word *Sacrament* is also used for a Figure or a Sign of the Old Testament, signifying *Christ*, as the *Paschal Lamb*, and the *Brasēn Serpent*, and divers other holy Signs. It is also taken of the Holy Authors, to be an Holy Sign, which maketh to the sanctification of the Soul, given of God against Sin for our Salvation, as it may be gathered of them; for this word *Sacrament* is called by them, *Sacrum Signum*; but I have not read any exprefs definition common to all Sacraments.

This word *Sacrament*, in the Ancient Authors, is oft-times used in this general signification, and so (as is before-said) it is a Mystery, or secret Thing; and sometimes the same word is used as applicable only unto the Seven Sacraments; and is thus described, A visible Form of an invisible Grace: and thus also, a thing by the which, under the covering of visible Things, the godly Power doth work our health. Dr. Tresham.

To the second, I say; That *Hugo de Sancto Victore*, is one of the most Ancient Authors that I ever could perceive, took upon him to define or describe a *Sacrament*: Howbeit, I suppose, that this common description which the Schoolmen use, after the Master of the Sentences, *viz. Sacramentum est invisibilis Gratia visibilis seu sensibilis Forma*, may be gathered of *St. Austin*, and divers other Ancient Authors words in many places of their Works. Dr. Leygton.

I do find no definition plainly set forth in Old Authors; notwithstanding this definition, *Invisibilis Gratia visibilis Forma*, may be gathered out of *St. Augustine*. Dr. Coren.

In secundo Articulo conveniunt omnes, Sacramentum esse sacrae rei *Con. signum*. Tresham, Oglethorpus, & Edgworth, dicunt hanc definitionem, Sacramentum est invisibilis gratia visibilis Forma, his septem convenire. Thurlebeus ait, non convenire omnibus septem, & æque pluribus posse attribui atq; septem.

In the second they put many descriptions of a *Sacrament*, as the sign of a holy Thing, a visible Word, &c. But upon this one definition, a Sacrament is a visible Form of invisible Grace, they do not all agree: for Doctors, *Edgworth*, *Tresham*, and *Oglethorp* say, That it is applicable only and properly unto the word *Sacrament*, as it signifieth the Seven Sacraments usually received. My Lord Elect of *Westminster* saith, That it agreeth not unto all the Seven, nor yet more specially unto the Seven, than unto any other. *Agreem.*

## 3. Question.

*How many Sacraments there be by the Scripture ?*

*Answers.*

*Canterbury.* The Scripture sheweth not how many Sacraments there be, but *Incarnatio Christi* and *Matrimonium*, be called in the Scripture *Mysteria*, and therefore we may call them by the Scripture *Sacramenta*. But one *Sacramentum* the Scripture maketh mention of, which is hard to be revealed fully, as would to God it were, and that is *Mysterium Iniquitatis*, or *Mysterium Meretricis magnæ & Bestiæ*.

*York.* To the third ; In Scripture we find no precise number of Sacraments.

*London.* To the third ; I find not set forth the express number, with express declaration of this many and no more ; nor yet of these expressly by Scripture which we use, especially under the name of *Sacraments*, saving only of Matrimony.

*Rockester.* I think that in the Scripture be innumerable Sacraments, for all *Mysteria*, all *Ceremonies*, all the *Facts of Christ*, the whole *Story of the Jews*, and the *Revelations of the Apocalypse*, may be named Sacraments.

*Carlile.* The certain number of Sacraments, or *Mysteria*, contained within Scripture, cannot be well expressed or assigned ; for Scripture containeth more than infallibly may be rehearsed.

*Dr. Robertson.* De istis septem, quæ usitate vocamus Sacramenta, nullum invenio nomine Sacramenti appellari, nisi Matrimonium. Matrimonium esse Sacramentum, probat Eckius, Homi. 73. & conferre gratiam, ibid.

*Dr. Cox.* There be divers Sacraments by the Scripture, as in *Tobie 12. Sacramentum Regis*, the King's Secret. Also *Nebuchadnezzar's Dream, Dan. 2.* is called, *Sacramentum. Incarnatio Christi, Sacramentum, Ephes. 3. Matrimonium, Sacramentum.*

*Dr. Day.* Taking for Sacraments any thing, that this word, *Sacramentum*, doth signify, there be in Scripture a great number of Sacraments more than seven.

*Dr. Ozlethorpe.* Non habetur determinatus Sacramentorum numerus in Scripturis, sunt enim innumera fere illic, quæ passim vocantur Sacramenta ; cum omnis allegoria, omneq; Mysterium, dicatur Sacramentum. Quin & somnia, ac secreta, subinde Sacramenta vocantur. *Tobiæ 2. Sacramentum Regis* abscondere bonum est ; & *Dan. 2. Imploremus misericordias Dei Cœli super Sacramento isto, & somnio.* Paulus etiam *Epist. 2. vocat Mysterium Incarnationis Christi Sacramentum* : Et in *Apoc. 1. vocat Sacramentum septem Stellarum.* Ac hoc præcipue observandum venit,  
nullum

nullum a septem Sacramentis receptis, hoc nomine appellari, præter solum Matrimonium.

As many as there be Myſteries, which be innumerable; but by Scripture, I think, the ſeven which be named Sacraments, may principally bear the name. Dr. Redmayn.

Speaking of Sacraments generally, they be innumerable ſpoken of in Scripture; but properly to ſpeak of Sacraments, there be but ſeven that may be ſo called, of which Matrimony is expreſſly called *Sacramentum*, Ephes. 5. and as I think, in the germane and proper ſignification of a Sacrament; ſo that the indiviſible knot of the Man and his Wife in one Body, by the Sacrament of Matrimony, is the Matter of this Sacrament; upon which, as on the literal verity the Apoſtle foundeth this allegorical ſaying, *Ego autem dico in Chriſto & in Eccleſia*; for the myſtical ſenſe preſuppoſeth a verity in the Letter on which that is taken. Six more there be to which the definition doth agree, as manifeſtly doth appear by the Scriptures, with the expoſition of the Ancient Authors. Dr. Edgworth.

In the Scripture there is no certain number of Sacraments. Dr. Symmons.

I find no more of the ſeven, called expreſſly Saeraments, but only Matrimony, but extending the name of Sacrament in his moſt general acception; there are in Scripture a great number of Sacraments, whereof the Apoſtle ſaith, *Si noverint Myſteria omnia*, &c. Dr. Treſham.

To the third; I ſay, that I find not in Scripture any of theſe ſeven which we commonly call Sacraments, called *Sacramentum*, but only *Matrimonium*. But I find divers and many other things called Sacraments in Scripture, as in the 12 of *Tobie*, *Sacramentum Regis abſcondere bonum eſt*. Item *Apoc. 17. Dicamus tibi Sacramentum*. Item, 1 *Tim. 3. Magnum eſt pietatis Sacramentum*, &c. Dr. Leyghton.

I cannot tell how many Sacraments be, by Scripture, for they be above one hundred. Dr. Coren.

*In tertio conveniunt ſatis: non eſſe certum numerum Sacramentorum per Scripturas.* Redmayn addit, But by Scripture I think the ſeven which be named Sacraments, may principally bear the Name. *Idem ſentit Edgworth, & ſeptem tantum. Matrimonium in Scripturis haberi ſub nomine Sacramenti pleriq; dicunt.*

In the third they do agree, That there is no certain number of Sacraments by Scripture, but even as many as there be Myſteries; and none of theſe ſeven called Sacraments, but only Matrimony in Scripture. Agreem.

## 4. Question.

*How many Sacraments there be by the Ancient Authors ?*

*Answers.*

*Canterbury.* **B**Y the Ancient Authors there be many Sacraments more than seven; for all the Figures which signify Christ to come, or testify that he is come, be called Sacraments, as all the Figures of the Old Law, and in the New Law; *Eucharistia, Baptismus, Pascha, Dies Dominicus, lotio Pedum, signum Crucis, Chrisma, Matrimonium, Ordo, Sabbathum, Impositio manuum, Oleum, Consecratio Olei, Lac, Mel, Aqua, Vinum, Sal, Ignis, Cinis, adaptio Aurium, vestis candida*, and all the Parables of Christ, with the Prophecies of the *Apocalyps*, and such others, be called by the Doctors, *Sacramenta*.

*York.* To the fourth; There is no precise number of Sacraments mentioned by the Ancient Authors, taking the word *Sacrament*, in his most general signification.

*London.* To the fourth; I find that St. *Austine* speaketh, *de Baptismo, de Eucharistia, de Matrimonio, de Ordinatione clericorum, de Sacramento Chrismatico & Unctionis*: Also I find in the said St. *Austine*, that in the Old Law there were many Sacraments, and in the New Law few.

*Rockester.* I think that in the Doctors be found many more Sacraments than seven, *viz. Panis Gatechumenorum, signum Crucis, Oleum, Lac, Sal, Mel, &c.*

*Carlisle.* That Scripture containeth, by the same Holy Ghost which is Author thereof, the Holy Doctors, and Ancient Fathers expoundeth; So that where in Scripture the number of Sacraments is uncertain, it cannot be among them certain.

*Dr. Robertson.* Apud Augustinum lego Sacramentum Nuptiarum, Sacramentum Baptismi, Sacramentum Eucharistiæ, quod & altaris sive panis vocat; Sacramentum Ordinationis; Sacramentum Chrismatici, quod datur per manus impositionem Baptizatis; Sacramentum Unctionis.

*Dr. Cox.* I find in the Ancient Authors, that *Baptism* is called *Sacramentum, Eucharistia Sacramentum, Matrimonium Sacramentum, Ordo Sacramentum, Chrisma Sacramentum, Impositio Manuum per Baptismum Sacramentum, Dilectio Sacramentum, Lotio pedum Sacramentum, Oleum, Mel, Lac, Sacramenta*; and many others.

*Dr. Day.* There be a great sort of Sacraments found in the Doctors, after the acceptation above-said, more than seven.

*Dr. Oglethorpe.* Apud Scriptores Ecclesiasticos reperiuntur multo plura Sacramenta quam hæc septem.

\*

Taking

Taking this word Sacrament univerſally for Myſteries, or all ſecret Tokens, there be more Sacraments than can be reckoned ; but the ſeven by old Authors may ſpecially obtain the name. *Lotio pedum* is ſpoken of in old Authors, as a ſpecial Sacrament uſed then in the Church, and as it appeareth, having a great ground in the Scripture ; and I think it were better to renew that again, and ſo to have eight Sacraments, rather than to diminith the number of the ſeven now uſed.

Dr.  
Redmayn.

Even like as to the next Queſtion before.

Dr.  
Edgworth.

The ancient Authors acknowledg many more than ſeven ; for they call in their Writings, all Rites and Ceremonies, Sacraments.

Dr.  
Symmons.

Generally, as many as Myſteries, ſpecially ſeven, and no more of like nature to them ; for although I find not expreſs mention where Penance is called a Sacrament, yet I think it may be deduced and proved by *Cyprian*, in his Sermon *de Paſſione Chriſti*, in theſe words ; *Deniq; quicumq; ſunt Sacramentorum Miniſtri, per operationem auctoritas in figura Crucis omnibus Sacramentis largitur effectum, & cuncta peragit nobis quod omnibus nominibus eminet a Sacramentorum vicariis invocatum : At licet indigni ſint qui accipiunt, Sacramentorum tamen reverentia & propinquiore ad Deum parat accessum, & ubi redierint ad cor conſtat abluſionis donum, & redit effectus munerum, nec alias queri aut repeti neceſſe eſt ſalutiferum Sacramentum* ; in theſe words, *redit effectus munerum* ; and, *nec alias repeti neceſſe eſt ſalutiferum Sacramentum*, muſt needs be underſtood Penance, and alſo that Penance is a Sacrament : For as our firſt acceſs to God is by the Sacrament *Baptiſm*, which *Cyprian* there following called *Ablutionem primam* ; ſo if we fall by deadly ſin, we cannot *repetere* God again, but by Penance ; which *repeting* (*i. e.*) Penance, *Cyprian* calleth, *Salutiferum Sacramentum*.

Dr.  
Trefham.

To the fourth, I ſay ; That I find in ancienter Authors, every one of theſe ſeven, which we call commonly Sacraments, called *Sacramentum* ; as in *Auſtin* every one of them is called *Sacramentum* but only Penance, which *Cyprian* calleth *Sacramentum*. Alſo I find in the ancienter Authors divers other things (beſides the ſeven) called Sacraments, as *Lotio Pedum* in *Cyprian*, &c.

Dr.  
Loyghton.

More Sacraments be found in old Authors than Seven.

Dr. Coren.

*In quarto conveniunt, plura eſſe Sacramenta quam ſeptem apud Authores : Con.*

*Redman addit* ; But the ſevent, by old Authors, may ſpecially obtain the name. *Idem putat Edgworth, and Trefham. Lotio Pedum*, he thinketh were better to be renewed, and ſo made eight Sacraments, than the number of the ſeven to be diminithed. *Trefhamus citat Cyprianum in Serm. de Paſſione Chriſti pro pœnitentia, quod dicatur Sacramentum, cum alii fere omnes nuſquam appellari aiunt Sacramentum apud Authores, & hic locus aperte agit de Baptiſmo, quod vocat donum abluſionis, & Sacramentum Salutiferum.*

*Agreement.* In the fourth they agree, That there is no determinate number of Sacraments spoken of in the old Authors ; but that my Lord of *York*, and *Edgworth*, *Tresham*, *Redman*, *Crayford*, and *Simmons*, say, That those seven, by old Authors, may specially obtain the name of Sacraments. The Bishop of *St. David's* saith, That there be but four Sacraments in the old Doctors most chiefly spoken of, and they be *Baptism*, the Sacrament of the *Altar*, *Matrimony*, and *Penance*.

### 5. Question.

*Whether this word Sacrament, be and ought to be attributed to the seven only? And whether the seven Sacraments be found in any of the old Authors?*

#### *Answers.*

*Canterbury.* I know no cause why this word *Sacrament* should be attributed to the seven only ; for the old Authors never prescribed any certain number of Sacraments, nor in all their Books I never read these two words joined together, *viz. septem Sacramenta.*

*York.* To the fifth ; To the first part of this Question, this word *Sacrament* is used and applied in Scripture, to some things that be none of the seven Sacraments. To the second part ; The seven Sacraments be found in some of the ancient Authors.

*London.* To the fifth, I answer ; That this word *Sacrament*, in our Language, commonly hath been attributed to the seven customably called Sacraments, not for that yet, that the word *Sacrament* cannot be applied to any more, but for that the seven have been specially of very long and ancient season received, continued and taken for things of such sort.

*Rocheſter.* I think that the name of a Sacrament, is and may be attributed to more than seven, and that all the seven Sacraments be found in the old Authors, tho all peradventure be not found in one Author. But I have not read *Penance* called by the name of a Sacrament in any of them.

*Carlile.* Certain it is, that this word *Sacrament*, neither is nor ought to be attributed to seven only, for both Scripture and ancient Authors otherwise applieth it, but yet nothing letteth, but that this word *Sacrament* may most especially, and in a certain due preheminance, be applied to the seven Sacraments, of most ancient name and usage among Christian Men. And that the ancient Authors have so used and applied it, affirmeth the said *Thomas Walden*. convincing *Wycliffe* and *Berengarius*, who enforced the contrary ; from *Cyprian*, and also *Augustine*, with other holy Doctors, they may so well be gathered.

*Dr. Robertſon.* Vocabulum, Sacramenti, in Sacris Literis, nulli Sacramentorum quod sciam tribuitur, nisi Matrimonio : a vetustis Scriptoribus tribuitur Cere-  
moniiis & umbris legis, Incarnationi Christi, figuris, allegoriis, & festi-  
vitatibus :

vitatibus : Apud Paulum legitur divinitatis, voluntatis divinæ, & pietatis Sacramentum. Caterum loquendo de Sacramentis his, quæ sunt invisibilis gratiæ collatæ in Ecclesia Christi visibilia signa, opinor non plura quam septem inveniri, hisq; magis proprie quam reliquis, sub hac ratione, tribui nomen Sacramenti.

This word Sacrament is not, nor ought not to be attributed to these seven only. Those that we call seven Sacraments, be found in old Authors, although some of them be seldom found called by this name Sacrament. Dr. Cox.

This word, *Sacramentum*, neither is, nor ought to be so attributed unto these seven, but that it is, and may be attributed to many more things, and so the Ancient Doctors use it. The seven Sacraments be found in Ancient Doctors under the name of Sacrament, saving that I remember not that I have read in them *Penance* called a Sacrament. Dr. Day.

Nomen commune est multis aliis rebus, quam septem istis usitatis Sacramentis. Septem Sacramenta, seorsim & sparsim reperiuntur in veterum monumentis. Dr. Ogleshorp.

To the seven specially and principally, and in general to innumerable more. But I cannot tell whether in any Old Author might be found these two words, *seven Sacraments*, or this number limited ; but every one of the seven Sacraments, one by one, be found in the Old Authors. Dr. Redmayn.

*Sacramentum*, in his proper signification, is and ought to be attributed to the seven only ; and they be all seven found in the Authors. Dr. Edgworth.

This word, Sacrament, is not only to be attributed to the seven, but that the seven Sacraments especially conferreth Grace, the Old Authors especially accounteth them by the number of seven ; and these seven are found in Authors and Scriptures, altho they be not found by the name of *seven*. Dr. Symmons.

I say, this word Sacrament is attributed to the seven ; and that the seven Sacraments are found in the Ancient Authors. Dr. Tresham.

To the fifth I say, first, (as before) that this word *Sacramentum*, is not applied or attributed in Holy Scripture to any of the seven, but only to *Matrimony*. But it is attributed in Scripture, and Ancient Authors to many other things besides these : Howbeit, taking this word, *Sacramentum*, for a sensible sign of the invisible Grace of God given unto Christian People, as the Schoolmen, and many late Writers take it ; I think that the seven commonly called Sacraments, are to be called only and most properly Sacraments. Dr. Leyghton.

This word Sacrament, may well be attributed to the seven ; and so it is found in Old Authors, saving that I do not read expressly in old Doctors, *Penance* to be under the name of a Sacrament, unless it be in *Chrysostome*, in the Exposition *ad Hebræ. Homil. 20. sect. 1. cap. 10. in principio*. Dr. Coren.

*Non. Cox.* In quinto præter Herfordens. Roffens. Dayium. Oglethorpum, Menevens. & Coxum, putant omnes nomen Sacramenti præcipue his septem convenire. Symons addit, *The seven Sacraments specially confer Grace*: Eboracens. Curren, Tresham, Symons, aiunt septem Sacramenta inveniri apud veteres, quanquam Curren & Symons mox videntur iterum negare.

*Dissent.* In the fifth; The Bishops of *Hereford* and *St. Davids*, *Dr. Day*, *Dr. Cox*, say, That this word, Sacrament, in the Old Authors, is not attributed unto the seven only, and ought not to be attributed. The Bishop of *Carlisle* alledging *Waldensis*. Doctors, *Curren*, *Edgworth*, *Symons*, *Tresham* say, That it is and may be attributed, And *Dr. Curren*, and *Mr. Symmons*, seem to vary against themselves each in their own Answers; for *Dr. Curren* saith, That this word *Sacrament* is attributed unto the seven in the old Doctors, and yet he cannot find that it is attributed unto *Pennance*. *Dr. Symons* saith, That the Old Authors account them by the number of seven; and yet he saith, That they be not found there by the name of *seven*.

### 6. Question.

*Whether the determinate number of seven Sacraments be a Doctrine, either of the Scripture; or of the old Authors, and so to be taught?*

#### *Answers.*

*Canterbury.* **T**He determinate number of seven Sacraments is no Doctrine of the Scripture, nor of the Old Authors.

*York.* To the sixth; The Scripture maketh no mention of the Sacraments determined to seven precisely; but the Scripture maketh mention of seven Sacraments, which be used in Christ's Church, and grounded partly in Scripture; and no more be in use of the said Church but seven so grounded; and some of the Ancient Doctors make mention of seven, and of no more than seven, as used in Christ's Church so grounded; wherefore a Doctrine may be had of seven Sacraments precisely used in Christ's Church, and grounded in Scripture.

*London.* To the sixth; I think it be a Doctrine set forth by the Ancient Fathers, one from another, taking their matter and ground out of Scripture, as they understood it; tho Scripture, for all that, doth not give unto all the seven, the special names by which now they are called, nor yet openly call them by the name of Sacrament, except only (as is before-said) the Sacrament of *Matrimony*.

*Rocheſter.* Albeit the seven Sacraments be in effect found both in the Scripture, and in the Old Authors, and may therefore be so taught; yet I have not read this precise and determinate number of seven Sacra-



Sacraments, neither in the Scripture, nor in the ancient Writers.

By what is here before-said, I think it doth well appear, that both *Carlile.* the Scripture of God, and holy Expositors of the same, would have the seven Sacraments both taught, and in due form exhibited to all Christian People, as it shall also better appear by what followeth.

In Scriptura tantum unum ex istis septem Sacramentum vocari invenio, nimirum Matrimonium: apud veteres reperiuntur omnia hæc septem, a nullo tamen, quod sciam, nomine 7. Sacramentorum celebrari, nisi quod Eras. ait 7. a veteribus recenseri: August. loquens de Sacramentis ad Januarium Ep. 118. ait numerum septenarium tribui Ecclesiæ proprie instar universitatis; Item objectum fuisse Huslo in Concilio Constantienti quod infideliter senserit de 7. Sacramentis. De perfectione Num. Septenarii, vide August. lib. 1. de Civ. cap. 31. *Dr. Robertsons.*

This determinate number of seven Sacraments, is no Doctrine of *Dr. Cox.* Scripture, nor of the Old Authors, nor ought not to be taught as such a determinate number by Scripture and Old Authors.

Neither the Scripture, nor the Ancient Authors, do recite the determinate number of the seven Sacraments; but the Doctrine of the seven Sacraments is grounded in Scripture, and taught by the ancient Authors, albeit not altogether. *Dr. Day.*

Septenarius Sacramentorum numerus, Doctrina est recentium Theologorum; quam illi partim ex Scriptura, partim ex veterum scriptis, argute in sacrum hunc (ut aiunt) numerum, collegerunt. *Dr. Oglethorpe.*

I think, as I find by old Authors, the ancient Church used all these seven Sacraments; and so I think it good to be taught. *Dr. Redmayn.*

The determinate number of seven Sacraments, is not taught in any one Process of the Scripture, nor of any one of the old Authors of purpose speaking of them altogether, or in one Process, as far as I can remember; albeit they all seven be there, and there spoken of in Scripture manifestly, and so have the old Authors left them in sundry places of their Writings; and so it ought to be taught. *Dr. Edgworth.*

Forasmuch as the Scripture teacheth these seven, and sheweth special Graces given by the same, the which are not so given by others, called *Sacraments*, the old Authors perceiving the special Graces, have accounted them in a certain number, and so have been used by Doctors to be called *seven*, and without inconvenience may so be taught. *Dr. Symmons.*

I say, The determinate number of seven is not expressly mentioned in the Scripture, like as the determinate number of the seven Petitions of the Prayer is not expressly mentioned; and as I think the seven Petitions to have their ground in Scripture, even so do I think of the seven Sacraments, to be grounded in Scripture. *Dr. Treslane.*

Dr. *Leygton.* To the sixth I say as before, That the old Authors call each of these seven, Sacraments; but be it, I cannot remember that ever I read the determinate, precise, and express number of seven Sacraments in any of the ancient Authors, nor in Scripture. Howbeit we may find in Scripture, and the old Authors, also mention made, and the Doctrine of each of these seven, commonly called *Sacraments*.

Dr. *Ceren.* The determinate number of seven, is a Doctrine to be taught, for every one of them be contained in Scripture, tho they have not the number of seven set forth there, no more than the Petitions of the *Pater Noster* be called seven, nor the Articles of the *Creed* be called twelve.

*Con.* Priori parti Quæstionis negative Respondent. Herfordens. Menevens. Roffens. Dayus, Dunelmens. Oglethorpus, Thurleby: Posteriori parti, quod sit Doctrina conveniens respondent affirmative, Eboracen. Roffen. Carliolen. Londinen. Dayus, Edgworth, Redmayn, Symmons, Curren: Londinen. & Redmanus non respondent priori parti Quæstionis, nec Oglethorpus, Tresham, Robinsonus Posteriori. Eboracen. Londin. Symmons, Curren, volunt è Scripturis peti Doctrinam septem Sacramentorum.

*Agreem.* In the sixth, touching the determinate number of the seven Sacraments, the Bishop of *Duresme*, *Hereford*, *St. Davids*, and *Rocheſter*, the Elect of *Westminster*, Dr. *Day*, and Dr. *Oglethorpe* say, *This prescribed number of Sacraments is not found in the old Authors.* The Bishop of *York*, Drs. *Curren*, *Tresham*, and *Symmons*, say the contrary. Concerning the second part, Whether it be a Doctrine to be taught? The Bishops of *Hereford*, *St. Davids*, and Dr. *Cox*, *Think it ought not to be so taught as such a determinate number by Scripture.* The Bishops of *York*, *London*, *Carlisle*; Drs. *Day*, *Curren*, *Tresham*, *Symmons*, *Crayford*, *Think it a Doctrine meet to be taught*: And some of them say, *That it is founded on Scripture.*

### 7. Question.

*What is found in Scripture of the Matter, Nature, Effect, and Vertue of such as we call the seven Sacraments; so as altho the Name be not there, yet whether the thing be in Scripture or no, and in what wise spoken of?*

#### *Answers.*

*Canterbury.* I Find not in the Scripture, the Matter, Nature, and Effect of all these which we call the seven Sacraments, but only of certain of them, as of *Baptism*, in which we be regenerated and pardoned of our sin by the Blood of Christ: Of *Eucharistia*, in which we be concorporated unto Christ, and made lively Members of his Body, nourished  
and

and led to the Everlasting Life, if we receive it as we ought to do, and else it is to us rather Death than Life. Of *Penance* also I find in the Scripture, whereby Sinners after Baptism returning wholly unto God, be accepted again unto God's Favour and Mercy. But the Scripture speaketh not of *Penance*, as we call it a Sacrament, consisting in three parts, *Contrition*, *Confession*, and *Satisfaction*; but the Scripture taketh *Penance* for a pure conversion of a sinner in heart and mind from his sins unto God, making no mention of private Confession of all deadly sins to a Priest, nor of Ecclesiastical satisfaction to be enjoined by him. Of *Matrimony* also I find very much in Scripture, and among other things, that it is a Mean whereby God doth use the infirmity of our Concupiscence to the setting forth of his Glory, and encrease of the World, thereby sanctifying the Act of Carnal Conjunction between the Man and the Wife to that use; yea, altho one Party be an Infidel: and in this, *Matrimony* is also a Promise of Salvation, if the Parents bring up their Children in the Faith, Love, and Fear of God. Of the Matter, Nature, and Effect of the other three, that is to say, *Confirmation*, *Order*, and extream *Unction*, I read nothing in the Scripture, as they be taken for Sacraments.

To the seventh; Of *Baptism*, we find in Scripture the Justification *Tork* by the Word of Christ; we find also that the Matter of *Baptism* is Water, the Effect and Vertue is Remission of Sins. Of *Confirmation*, we find that the Apostles did confirm those that were baptized, by laying their hands upon them, and that the Effect then was the coming of the Holy Ghost into them, upon whom the Apostles laid their hands, in a visible sign of the Gift of divers Languages, and therewith of ghostly strength to confess Christ, following upon the same. Of the Sacrament of the *Altar*, we find the Institution by Christ, and the Matter thereof, Bread and Wine, the Effect, Increase of Grace. Of the Sacrament of *Penance*, we find the Institution in the Gospel, the Effect, Reconciliation of the Sinner, and the union of him to the Mystical Body of Christ. Of the Sacrament of *Matrimony*, we find the Institution both in the Old and New Testament, and the Effect thereof, Remedy against Concupiscence and Discharge of sin, which otherwise should be in the Office of Generation. Of the Sacrament of *Order*, we find, that our Saviour gave to his Apostles power to baptize, to bind and to loose Sinners, to remit sins, and to receive them, to teach and preach his Word, and to consecrate his most precious Body and Blood, which be the highest Offices of *Order*; and the effect thereof Grace, we find in Scripture. Of extream *Unction*, we find in the Epistle of the Holy Apostle St. *James*, and of the Effects of the same.

To the seventh, I find, that St. *Austin* is of this sentence, That *where the Sacraments of the old Law did promise Grace and Comfort, the Sacraments of the New Law do give it indeed.* And moreover he saith, That *the Sacraments of the New Law are, factu faciliora, pauciora, salubriora, & foeliciora, more easer, more fewer, more wholesomer, and more happy.* *London.*

*Rockefter.* The Scripture teacheth of *Baptism*, the Sacrament of the *Altar*, *Matrimony* and *Penance* manifestly: There be also in the Scripture manifest Examples of Confirmation, *viz.* That it was done after Baptism by the Apostles, *per Manuum Impositionem*. The Scripture teacheth also of *Order*, that it was done, *per Manuum Impositionem cum oratione & junio*. Of the *Unction* of sick Men, the Epistle of St. *James* teacheth manifestly.

*Carhle.* I think verily, That of the Substance, Effect, and Vertue of these seven usual Sacraments, that are to be taken and esteemed above others, we have plainly and expressly by Holy Scripture. Of *Baptism*, That who-soever believeth in Christ, and is Christened, shall be saved; and except that one be born again of Water and the Holy Ghost, he cannot come within the Kingdom of God. Of *Matrimony*, we have in Scripture, both by name, and in effect, in the Old and New Testament, both by Christ and his Apostle *Paul*. Of the Sacrament of the *Altar*, I find plainly, expressly, both in the Holy Gospels, and other places of Scripture. Of *Penance* in like manner. Of *Confirmation* we have in Scripture, that when the *Samaritans*, by the preaching of *Philip*, had received the Word of God, and were Christened, the Apostles hearing of the same, sent *Peter* and *John* unto them; who when they came thither, they prayed for them that they might receive the Holy Ghost: then they laid their hands upon them, and so they received the Holy Ghost; *This*, saith *Bede*, is the Office and Duty only of Bishops. And *this manner and form*, (saith St. *Hierom*) as it is written in the Acts, the Church hath kept, That the Bishop should go abroad to call for the Grace of the Holy Ghost, and lay his hands upon them, who had been Christened by Priests and Deacons. Of the Sacrament of *Orders*, we have, That Christ made his Apostles the Teachers of his Law, and Ministers of his Sacraments, that they should duly do it, and make and ordain others likewise to do it after them. And so the Apostles ordained *Matthias* to be one of their number. St. *Paul* made and ordained *Timothy* and *Titus*, with others likewise. Of the Sacrament of *Extream Unction*, we have manifestly in the Gospel of *Mark*, and Epistle of St. *James*.

*Dr. Robertson.* *Materia Sacramentorum est Verbum & Elementum, virtus quam Deus per illa digne sumentibus conferat gratiam, juxta suam promissionem, nimirum quod sint Sacra Signacula, non tantum signantia, sed etiam significantia. Unde opinor constare hanc Sacramentorum vim esse in Sacris Literis.*

*Dr. Cox.* I find in Scripture, of such things as we use to call *Sacraments*. First, Of *Baptism* manifestly. Of *Eucharistia* manifestly. Of *Penance* manifestly. Of *Matrimony* manifestly. Of *Ordering*, *per manus Impositionem & Orationem* manifestly. It is also manifest, that the Apostles laid their hands upon them that were Christened. Of the *Unction* of the Sick with Prayer manifestly.

*Dr. Day.* Albeit the seven Sacraments be not found in Scripture expressed by name, yet the thing it self, that is, the Matter, Nature, Effect and Vertue of

of them is found there. Of *Baptism* in divers places; of the most Holy Communion; of Matrimony; of Absolution; of Bishops, Priests, and Deacons, how they were ordained *per Manuum Impositionem cum Oratione*; Of laying the Apostles Hands on them that were Christened, which is a part of Confirmation; of Unction of them that were sick, with Prayer joined withal.

Natura, vis, effectus, ac uniuersujusq; Sacramenti proprietates, seorsim in Scriptura reperitur, ut veteres eam interpretati sunt. Dr. Oglethorp.

As it appeareth in the Articles which be drawn of the said seven Sacraments. Dr. Redmayn.

In Scripture we find of the Form of the Sacraments, as the words *Sacramental*; and the Matter, as the *Element, Oil, Chrism*; and the Patient receiving the Sacrament; and of Grace and encrease of Vertue given by them, as the Effects. Dr. Edgworth.

The things are contained in Scripture, as *Baptism, Confirmation, Eucharistia, Pœnitentia, Extrema Unctio, Ordo*, altho they have not there this name *Sacramentum*, as Matrimony hath; and every one of them hath his Matter, Nature, Effect and Vertue. Dr. Symmons.

I think the Thing, the Matter, the Nature, the Effect, and Vertue of them all be in the Scripture, and all there instituted by God's Authority, for I think that no one Man, neither the whole Church hath power to institute a Sacrament, but that such Institution pertaineth only to God. Dr. Tresham.

To the seventh, I say, That we may evidently find in Scripture, the substance of every one of the seven Sacraments, the Nature, Effect, and Vertue of the same; as of *Baptism, Confirmation, Penance, Matrimony*, and so forth of the rest. Dr. Leyghton.

Of the Matter, Nature, Vertue, and Effect, of such as we call *Sacraments*, Scripture maketh mention: Of *Baptism* manifestly; of the most *Holy Communion* manifestly; of *Absolution* manifestly; of *Matrimony* manifestly; of *Bishops, Priests, and Deacons*, Scripture speaketh manifestly; for they were ordered, *per Impositiones Manuum Presbyterii cum Oratione & Jejunio*. Dr. Coren.

Conueniunt præter Menevens. naturam septem Sacramentorum nobis tradi in Scripturis. Eboracens. effectus singulorum enumerat, item Carliolens.

Londinens. non respondet Questioni. Treshamus ait ideo è Scripturis tradi nobis Sacramenta, quoniam tota Ecclesia non habet Auctoritatem Instituenti Sacramenta.

In the seventh they do agree, saving this, That the Bishop of St. Davids says, That the Nature, Effect, and Vertue of these seven Sacraments, only *Baptism, the Sacrament of the Altar, Matrimony, Penance*, are contained Agreement.

tained in the Scripture. The other say, That the Nature and the Vertue of all the seven, be contained in the Scripture.

## 8. Question.

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

Answers.

Canterbury. **O**F Confirmation with Chrism, without which it is counted no Sacrament, there is no mention in the Scripture.

York. To the eighth; We find Confirmation, *cum Impositione Manuum* in Scripture, as before; *cum Chrismate* we find not in the Scripture, but yet we find Chrismation with Oil used even from the time of the Apostles, and so taken as a Tradition Apostolick.

London. To the eighth; I find in Scripture, in many places, *de Impositione Manuum*, which I think (considering the usage commonly and so long withal used) to be Confirmation; and that with Chrism, to supply the visible appearance of the Holy Ghost, which Holy Ghost was so visibly seen in the Primitive Church; nevertheless for the perfect declaration of the verity hereof, I refer it to the judgment of Men of higher knowledg in this Faculty.

Rockester. Altho Confirmation be found in the Scripture, by Example, as I said before, yet there is nothing written *de Chrismate*.

Carlile. The Imposition of Hands, the Holy Doctors take for the same which we call Confirmation, done upon them which were christened before, whereof is written in the *Acts*. And as for *Chrisma*, it should seem by *Cyprian*, both as touching the consecution and usage thereof, that it hath a great ground to be derived out of Scripture, tho it be not manifestly therein spoken of.

Dr. Robertson. Res & Effectus Confirmationis continentur in Scriptura, nempe, Impositio Manuum per Apostolos Baptizatis, per quam dabatur Spiritus Sanctus. De Chrismate nihil illic legimus, quia per id tempus Spiritus Sanctus signo visibili descenderit in Baptizatos. Quod ubi fieri desierit, Ecclesia Chrismate signi externi loco uti cœpit.

Dr. Cox. I find not in Scripture that the Apostles laying their Hands upon them that were baptized, did anoint them *Chrismate*.

Dr. Day. Confirmation *cum Chrismate* I read not in Scripture, but *Impositionem Manuum super Baptizatos*, I find there is, which ancient Authors call Confirmation; and Inunction with *Chrisma* hath been used from the Primitive Church.

De Impositione manuum cum Oratione, expressa mentio est in Scripturis, quæ nunc usitato nomine, a Doctoribus dicitur, Confirmatio. *Oglethorp.* Dr.  
Sacrum Chrisma, Traditio est Apostolica, ut ex veteribus liquet.

The Question is not simple, but as if it were asked, Whether *Euctiristia in infermentato*, be in the Scripture, or, *baptismus cum sale*. Imposition of the Apostles hands, in which was conferred the Holy Ghost for Confirmation of them who were baptized, is found in Scripture. *Chrismata* is a Tradition deduced from the Apostles, as may be gathered by Scripture, and by the Old Authors, and the Mystery thereof is not to be despised. Dr. *Redm. yn.*

This Sacrament is one, *unitate integritatis*, as some others be: Therefore it hath two parts; of which one, that is, *Impositio Manuum*, is taken, *Heb. 6. & Act. 8.* The other part, that is, *Chrisme*, is taken of the Tradition of the Fathers, and so used from the Primitive Church. *vid. Cyp. Epist. lib. 1. Ep. 12.* Dr. *Edgworth.*

Confirmation is found in Scripture, and Confirmation *cum Chrismate*, is gathered from the Old Authors. Dr. *Symmons.*

I say, Confirmation is found in Scripture, but this additament, *cum Chrismate*, is not of the Scripture, yet is it a very ancient Tradition, as appeareth by *Cyp. de Unct. Chrism.* Dr. *Tresham.*

To the eighth Question, I say, That Confirmation of them that be baptized, is found in Scripture, but *cum Chrismate* it is not found in Scripture, but it was used *cum Chrismate* in the Church soon after the Apostles Time, as it may evidently appear by the cited Authors. Dr. *Leyhton.*

The laying of the Bishops hands upon them that be christened, which is a part of Confirmation, is plainly in Scripture; and the Unction with *Chrisme*, which is another part, hath been observed from the Primitive Church, and is called of St. *Austin, Sacramentum Chrismatis*. Unction of the Sick with Oil, and the Prayer, is grounded expressly in Scripture. Dr. *Coren.*

Conveniunt omnes Confirmationem cum Chrismate non haberi in Scripturis. Eboracens. Tresham, Coren, Day, Oglethorpe, Edgworth, Leighton, Simmons, Redman, Robinsonus, Confirmationem in Scripturis esse contendunt; cæterum Chrisma esse traditionem Apostolicam: addit Robertsonus, & ubi fieri desiderat miraculum Consecrandi Spiritus Sancti, Ecclesia Chrismate signi externi loco uti cœpit; Convenit illi Londinens.

Carliolens. putat usum Chrismatis ex Scripturis peti posse; Putant omnes tum in hoc Articulo, tum superiori, Impositionem Manuum esse Confirmationem.

In the eighth they do agree all, except it be the Bishop of *Carlisle, Agreement.* That *Confirmatio cum Chrismate* is not found in Scripture, but only *Confirmatio cum Manuum Impositione*. And that also my Lord of St. *David's* denieth

denieth to be in Scripture, as we call it a *Sacrament*. My Lord of *Carlisle* saith, That *Chrisma*, as touching the consecution and usage thereof, hath a ground to be derived out of Scripture. The other say, That it is but a *Tradition*.

### 9. 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?*

#### *Answers.*

*Canterbury.*

**A**LL Christian Princes have committed unto them immediately of God the whole Cure of all their Subjects, as well concerning the Administration of God's Word, for the Cure of Souls, as concerning the Ministration of things Political and Civil Governance: And in both these Ministrations, they must have sundry Ministers under them to supply that, which is appointed to their several Offices. The Civil Ministers under the King's Majesty, in this Realm of *England*, be those whom it shall please his Highness for the time to put in Authority under him: As for Example; The Lord Chancellor, Lord Treasurer, Lord Great Master, Lord Privy-Seal, Lord Admiral, Majors, Sheriffs, &c. The Ministers of God's Word, under his Majesty, be the Bishops, Parsons, Vicars, and such other Priests as be appointed by his Highness to that Ministration: As for Example, The Bishop of *Canterbury*, the Bishop of *Duresme*, the Bishop of *Winchester*, the Parson of *Winwick*, &c. All the said Officers and Ministers, as well of that sort as the other, be appointed, assigned, and elected, and in every place, by the Laws and Orders of Kings and Princes. In the admission of many of these Officers, be divers comely Ceremonies and Solemnities used, which be not of necessity, but only for a good order and seemly fashion; for if such Offices and Ministrations were committed without such solemnity, they were nevertheless truly committed: And there is no more Promise of God, that Grace is given in the committing of the Ecclesiastical Office, than it is in the committing of the Civil Office. In the Apostles time, when there was no Christian Princes, by whose Authority Ministers of God's Word might be appointed, nor Sins by the Sword corrected, there was no Remedy then for the correction of Vice, or appointing of Ministers, but only the consent of Christian Multitudes among themselves, by an uniform consent, to follow the advice and persuasion of such Persons whom God had most endued with the Spirit of Counsel and Wisdom: And at that time, forasmuch as the Christian People had no Sword, nor Governour amongst them, they were constrained of necessity to take such Curats and Priests, as either they knew themselves to be meet thereunto, or else as were commended unto them by others, that were so replete with the Spirit of God, with such knowledg in the profession of Christ, such Wisdom, such Conversation and Counsel,



fel, that they ought even of very Conscience to give credit unto them, and to accept such as by them were presented : and so sometimes the Apostles and others, unto whom God had given abundantly his Spirit, sent or appointed Ministers of God's Word ; sometimes the People did chuse such as they thought meet thereunto ; and when any were appointed or sent by the Apostles or others, the People of their own voluntary Will with thanks did accept them : nor for the Supremity, Empire, or Dominion, that the Apostles had over them to command, as their Princes and Masters, but as good People ready to obey the Advice of good Counsellors, and to accept any thing that was necessary for their edification and benefit.

To the ninth ; We find in Scripture, that the Apostles used the Power *York* to make Bishops, Priests, and Deacons ; which Power may be grounded upon these words ; *Sicut misit me vivens Pater, sic ego mitto vos, &c.* And we verily think, that they durst not have used so high Power, unless they had had Authority from Christ ; but that their Power to ordain Bishops, Priests, or Deacons, by Imposition of Hands, requireth any other Authority, than Authority of God, we neither read in Scripture, nor out of Scripture.

To the ninth ; I think the Apostles made Bishops by the Law of God, *London*, because, *Acts 22.* it is said, *In quo vos Spiritus Sanctus posuit :* Nevertheless, I think if Christian Princes had been then, they should have named by Right, and appointed the said Bishops to their Rooms and Places.

I think that the Apostles made Bishops by Authority given them *Rocheſter* from God.

That Christ made his Apostles, Priests, and Bishops, and that he gave *Carlisle* them Power to make others like, it seemeth to be the very Trade of Scripture.

Opinor Apostolos Authoritate Divina creasse Episcopos & Presbyteros, ubi Publicus Magistratus permittit. *Dr. Robertſon.*

Altho the Apostles had no authority to force any Man to be Priest, *Dr. Cox.* yet (they moved by the Holy Ghost) had authority of God to exhort and induce Men to set forth God's Honour, and so to make them Priests.

The Apostles made, that is to say, ordained Bishops by authority given them by God ; *Joh. 20.* *Sicut misit me vivens Pater, ita & ego mitto vos.* *Item Joan. ult. & Act. 20.* and *1 Tim. 4.* *Paulus ordinavit Timotheum & Titum, & prescribit quales illi debeant ordinare.* *1 Tim. 1. Tit. 1.* *Dr. Day.*

Apostoli autoritate & mandato Dei, ordinabant ac instituebant Episcopos, petita ac obtenta prius facultate a Principe ac Magistratu (ut *Dr. Oglethorpe.* opinor) qui tum præerat.

Christ

Dr. *Redmayn.* Christ gave his Apostles authority to make other Bishops and Ministers in his Church, as he had received authority of the Father to make them Bishops; but if any Christian Prince had then been, the Apostles had been, and ought to have been obedient Subjects, and would nothing have attempted, but under the permission and assent of their Earthly Governours: yet was it meet that they which were special and most Elect Servants of our Saviour Christ, and were sent by him to convert the World; and having most abundantly the Holy Ghost in them, should have special ordering of such Ministry as pertained to the planting and encreasing of the Faith; whereunto I doubt not, but a Christian Prince, of his godly Mind, would most lovingly have condescended. And it is to be considered, that in this Question, with other like, this word, *making of a Bishop, or Priest*, may be taken two ways: for understanding the Word, to ordain or Consecrate, so it is a thing which pertaineth to the Apostles and their Successors only; but if by this word (*Making*) be understood the appointing or naming to the Office; so, it pertaineth specially to the Supream Heads and Governours of the Church, which be Princes.

Dr. *Edgworth.* The Apostles made Bishops and Priests by authority given them of God, and not for lack of any higher Power: Notwithstanding where there is a christened King or Prince, the Election, Deputation and Assignment of them, that shall be Priests or Bishops, belongeth to the King or Prince, so that he may forbid any Bishop within his Kingdom, that he give no Orders, for Considerations moving him, and may assign him a time when he shall give Orders, and to whom: Example of King *David*, 1 Chron. 24. dividing the *Levites* into 24 Orders, deputing over every Order one chief Bishop, prescribing an Ordinal and Rule how they should do their Duties, their Courses; and what Sacrifices, Rites, and Ceremonies, they should use every day, as the day and time required. And his Son, King *Solomon*, diligently executed, and commanded the same Usages to be observed in the Temple, after he had erected and finished it, 2 Chron. 8.

Dr. *Symmons.* The Apostles made Bishops and Priests, by authority given them of God.

Dr. *Tresham.* I say, That the Apostles had authority of God to make Bishops; yet if there had been a Christian King in any place where they made Bishops, they would, and ought, to have desired authority also of him, for the executing of such their godly Acts, which no Christian King would have denied.

Dr. *Leighton.* To the ninth, I say, That the Apostles (as I suppose) made Bishops by authority given unto them of Christ: Howbeit I think they would and should, have required the Christian Princes consent and license thereto, if there had been any Christian Kings or Princes.

Dr. *Coren.* The Apostles made Bishops and Priests by authority given them of God: Notwithstanding if there had been a Christian King at that time,

t had been their Duties, to have had his License and Permission to do the same.

Omnes Conveniunt Apostolos Divinitus accepisse Potestatem creandi *Con.*  
Episcopos; Eboracens. addit, non opus fuisse alia autoritate Apostolis quam divina: Sic Thirleby & Edgworth, Redmanus distinguit de Institutione Presbyteri, Ordinationem & Consecrationem tribuit tantum Apostolicis & eorum Successoribus, nominationem & electionem Magistratibus: Sic Londinens. Leightonus, Redman, Tresham, Curren, aiunt petendam fuisse Potestatem a Magistratu Christiano, si tum fuisset. Robertsonus non respondet Questioni, concedit enim datam esse Apostolis Potestatem creandi Episcopos ubi Magistratus permittit. Oglethorpus putat eos impetrasse potestatem a principibus: Carliolens. Rossens. Dayus, non respondent ultimæ Parti.

In the ninth, touching the Authority of the Apostles in making *Agreem.*  
Priests, the Bishop of York, the Elect of Westminster, Dr. Edgworth, say, That the Apostles made Priests by their own Power, given them by God, and that they had no need of any other Power. The Bishop of St. Davids saith, That because they lacked a Christian Prince, by that necessity they Ordained other Bishops. Dr. Leighton, Curren, Tresham, and Redmayn, suppose, That they ought to have asked license of their Christian Governors, if when there had been any.

### 10. Question.

Whether Bishops or Priests were first? and if the Priests were first, then the Priest made the Bishop.

#### Answers.

**T**He Bishops and Priests were at one time, and were no two things, *Canterbury.* but both one Office in the beginning of Christ's Religion.

To the tenth; We think that the Apostles were Priests before they *York.* were Bishops; and that the Divine Power which made them Priests, made them also Bishops; and altho their Ordination was not by all such Course as the Church now useth, yet that they had both Visible and Invisible Sanctification, we may gather of the Gospel, where it is written, *Sicut misit me Pater vivens, & ego mitto vos: & cum hæc dixit, insufflavit in eos & dixit, accipite Spiritum Sanctum: Quorum remiseritis, &c.* And we may well think, that then they were made Bishops, when they had not only a Flock, but also Shepherds appointed to them to overlook, and a Governance committed to them by the Holy Ghost to oversee both; for the name of a Bishop, is not properly a name of Order; but a name of Office, signifying an Overseer. And altho the inferior Shepherds have also Cure to oversee their Flock, yet forso much as the  
Bishops

Bishops Charge is also to oversee the Shepherds, the name of Overseer is given to the Bishops, and not to the other; and as they be in degree higher, so in their Consecration we find difference even from the Primitive Church.

*London.* To the tenth; I think the Bishops were first, and yet I think it is not of importance, whether the Priest then made the Bishop, or else the Bishop the Priest; considering (after the Sentence of St. Jerome) that in the beginning of the Church there was none (or if it were, very small) difference between a Bishop and a Priest, especially touching the signification.

*Rocheſter.* I find in Scripture, That Christ being both a Priest and a Bishop, ordained his Apostles, who were both Priests and Bishops; and the same Apostles did afterwards ordain Bishops, and commanded them to ordain others.

*Carlile.* Christ made his Apostles Exorcists, as it appeareth in the 10. *Mat.* Deacons, Priests, and Bishops, as partly there, and after, in the 20 of St. John, *Quorum Remiseritis, &c.* and where he said, *Hoc facite in meam Commemorationem.* In the *Acts*, *Ceterorum nemo audebat se conjungere illis.* So that they were all these together; and so being according to the Ordinance of Christ, who had made after them 72 other Priests; as it appeareth in the 10th of St. Luke: They made and ordained also others the seven principal Deacons, as it is shewed in the 6th of the *Acts*; where it is said, That they praying laid their hands upon them. In the 13 of the *Acts*, certain there named at the commandment of the Holy Ghost, severed Saul and Barnabas to that God had taken them, Fasting, Praying, and laying their hands upon them; the which Saul, Ananias the Disciple had baptized, laying his hand upon him, that he might be replenished with the Holy Ghost. And Paul so made, ordained Timothy and Tite, willing them to do likewise as he had done, and appointed to be done from City to City. James was ordained the Bishop of Jerusalem, by Peter, John, and James. So that Example otherwise we read not.

*Dr. Robertſon.* Incertus sum utri fuere priores, at si Apostoli in prima professione Ordinati erant, apparet Episcopos fuisse priores, nempe Apostolos, nam postea designavit Christus alios septuaginta duos. Nec opinor absurdum esse, ut Sacerdos Episcopum Consecret, si Episcopus haberi non potest.

*Dr. Cox.* Although by Scripture (as St. Hierome saith) Priests and Bishops be one, and therefore the one not before the other: Yet Bishops, as they be now, were after Priests, and therefore made of Priests.

*Dr. Day.* The Apostles were both Bishops and Priests, and they made Bishops, and Priests, as Titus and Timotheus made Priests. *Episcopatum ejus accipiat alter, A&. I. Presbyteros qui in vobis sunt, obsecro & ego Compresbyter, 1 Pet. 5.* And in the beginning of the Church, as well that word *Episcopus* as *Presbyter*, was common and attributed both to Bishops and Priests.

Utrique

Utrique primi a Deo facti, Apostoli, Episcopi ; Septuaginta discipuli (ut conjectura ducor) Sacerdotes. Unde verisimile est Episcopos præcessisse, Apostoli enim prius vocati erant. Dr. Oglethorpe.

They be of like beginning, and at the beginning were both one, as St. *Hierome* and other old Authors shew by the Scripture, wherefore one made another indifferently. Dr. Redmayn.

Christ our Chief-Priest and Bishop, made his Apostles Priests and Bishops all at once ; and they did likewise make others, some Priests, and some Bishops : and that the Priests in the Primitive Church made Bishops, I think no inconvenience ; (as *Jerome* saith) in an *Epist. ad Evagrium*. Even like as Souldiers should chuse one among themselves to be their Captain : So did Priests chuse one of themselves to be their Bishop, for consideration of his learning, gravity, and good living, &c. and also for to avoid Schisms among themselves by them, that some might not draw the people one way, and others another way, if they lacked one Head among them. Dr. Edgworth.

Christ was and is the great High Bishop, and made all his Apostles Bishops ; and they made Bishops and Priests after him, and so hath it ever-more continued hitherto. Dr. Symmons.

I say, Christ made the Apostles first Priests, and then Bishops, and they by this Authority made both Priests and Bishops ; but where there had been a Christian Prince, they would have desired his Authority to the same. Dr. Tresham.

To the Tenth.—

Dr. Leyghton.

The Apostles were made of Christ Bishops and Priests, both at the first ; and after them, *Septuaginta duo Discipuli*, were made Priests. Dr. Coren.

Menevens. Thirleby, Redmanus, Cokus, asserunt in initio eisdem fuisse Episcopos & Presbyteros. Londinenf. Carliolenf. Symmons, putant Apostolos fuisse institutos Episcopos a Christo, & eos postea instituisse alios Episcopos & Presbyteros, & 72 Presbyteros postea fuisse Ordinatos : Sic Oglethorpus, Eboracens. & Tresham aiunt Apostolos primo fuisse Presbyteros, deinde Episcopos, cum aliorum Presbyterorum credita esset illis cura. Robertsonus incertus est utri fuere priores, non absurdum tamen esse opinatur, ut Sacerdos consecret Episcopum, si Episcopus haberi non potest. Sic Londinenf. Edgworth, Dayus, putant etiam Episcopos, ut vulgo de Episcopis loquimur, fuisse ante Presbyteros. Leightonus nihil Respondet. Con.

In the tenth ; Where it is asked, Whether Bishops or Priests were first ? The Bishop of St. *David's*, my Lord Elect of *Westminster*, Dr. *Cox*, Dr. *Redmayn*, say, That at the beginning they were all one. The Bishops of

York, London, Rochester, Carlisle; Drs. Day, Tresham, Symmons, Oglethorp, be in other contrary Opinions. The Bishop of York, and Doctor Tresham, think, That the Apostles first were Priests, and after were made Bishops, when the overseeing of other Priests was committed to them. My Lords of Duresme, London, Carlisle, Rochester, Dr. Symmons and Craf-ford, think, That the Apostles first were Bishops, and they after made other Bishops and Priests. Dr. Coren and Oglethorp, say, That the Apostles were made Bishops, and the 72 were after made Priests. Dr. Day thinks, That Bishops, as they be now-a-days called, were before Priests. My Lord of London, Drs. Edgworth and Robertson, think it no inconvenience, if a Priest made a Bishop in that time.

### II. 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?

#### Answers.

*Canterbury.* A Bishop may make a Priest by the Scripture, and so may Princes and Governors also, and that by the Authority of God committed to them, and the People also by their Election; for as we read that Bishops have done it, so Christian Emperors and Princes usually have done it, and the People before Christian Princes were, commonly did Elect their Bishops and Priests.

*York.* To the eleventh; That a Bishop may make a Priest, may be deduced of Scripture; for so much as they have all Authority necessary for the ordering of Christ's Church, derived from the Apostles, who made Bishops and Priests, and not without Authority, as we have said before to the ninth Question; and that any other than Bishops or Priests may make a Priest, we neither find in Scripture nor out of Scripture.

*London.* To the eleventh, I think, That a Bishop duly appointed, hath Authority, by Scripture, to make a Bishop, and also a Priest: because Christ being a Bishop did so make himself; and because alive, his Apostles did the like.

*Rochester.* The Scripture sheweth by example, that a Bishop hath Authority to make a Priest; albeit no Bishop being subject to a Christian Prince, may either give Orders to Excommunicate, or use any manner of Jurisdiction, or any part of his Authority, without Commission from the King, who is Supream Head of that Church whereof he is a Member; but that any other Man may do it besides a Bishop, I find no example, either in Scripture, or in Doctors.

*Carlisle.* By what is said before, it appeareth, that a Bishop by Scripture may make Deacons and Priests, and that we have no example otherwise.

Opinor

Opinor Episcopum habere Auctoritatem creandi Sacerdotem, modo id Magistratus publici permisso fiat. An vero ab alio quam Episcopo id rite fieri possit, haud scio, quamvis ab alio factum non memini me legisse. Ordin. conferr. gratiam. vid. Eck. Homil. 60. Dr. Robertson.

Bishops have Authority, as is aforesaid, of the Apostles, in the tenth Question, to make Priests, except in cases of great necessity. Dr. Cox.

Bishops have authority by Scripture, to ordain Bishops and Priests; Dr. Day. Joh. 20. *Hujus rei gratia reliqui te Cretæ ut constituas oppidatim Presbyteros,* Tit. 1. Act. 14.

Autoritas ordinandi Presbyteros data est Episcopis per verbum, multiq; aliis quos lego. Dr. Ogletorpe.

To the first part, I Answer, Yea; for so it appeareth Tit. 1. and 1 Tim. 5. with other places of Scripture. But whether any other but only a Bishop may make a Priest, I have not read, but by singular priviledg of God; as when *Moses* (whom divers Authors say was not a Priest) made *Aaron* a Priest. Truth it is, that the Office of a Godly Prince is to over see the Church, and the Ministers thereof; and to cause them do their duty, and also to appoint them special Charges and Offices in the Church, as may be most for the Glory of God, and edifying of the People: and thus we read of the good Kings in the Old Testament, *David, Joas, Ezekias, Josias*. But as for *Making*, that is to say, Ordaining and Consecrating of Priests, I think it specially belongeth to the Office of a Bishop, as far as can be shewed by Scripture, or any Example, as I suppose from the beginning. Dr. Redmayn.

A Bishop hath authority by Scripture to make a Priest, and that any other ever made a Priest since Christ's time I read not. Albeit *Moses* who was not anointed Priest, made *Aaron* Priest and Bishop, by a special Commission or Revelation from God, without which he would never so have done. Dr. Edgworth.

A Bishop placed by the Higher Powers, and admitted to minister, may make a Priest; and I have not read of any other that ever made Priests. Dr. Symmons.

I say, a Bishop hath authority by Scripture to make a Priest, and other than a Bishop, hath not power therein, but only in case of necessity. Dr. Tresham.

To the eleventh; I suppose that a Bishop hath authority of God, as his Minister, by Scripture to make a Priest; but he ought not to admit any Man to be Priest, and consecrate him, or to appoint him unto any ministry in the Church, without the Princes License and Consent, in a Christian Region. And that any other Man hath authority to make a Priest by Scripture, I have not read, nor any example thereof. Dr. Leghton.

*Dr. Corcu.* A Bishop being licensed by his Prince and supream Governour, hath authority to make a Priest by the Law of God. I do not read that any Priest hath been ordered by any other than a Bishop.

*G. n.* Ad primam partem Quæstionis respondent omnes, & convenit omnibus præter Menevens. Episcopum habere autoritatem instituendi Presbyteros. Roffen. Leighton, Curren, Robertsonus, addunt, Modo Magistratus id permittat. Ad secundam partem Respondent Coxus & Tresham in necessitate concedi potestatem Ordinandi aliis. Eboracen. videtur omnino denegare aliis hanc autoritatem. Redmayn, Symmons, Robertson, Leighton, Thirleby, Curren, Roffen. Edgworth, Oglethorp, Carliolen. nusquam legerunt alios usos fuisse hac potestate, quanquam (privilegio quodam) data sit Moysi, ut Redmanus arbitratur & Edgworth. Nihil respondent ad secundam partem Quæstionis Londinensis & Dayus.

*Ayrcm.* In the eleventh; To the former part of the Question, the Bishop of St. Davids doth answer, That *Bishops have no Authority to make Priests, without they be authorized of the Christian Prince.* The others, all of them do say, That *they be authorized of God.* Yet some of them, as the Bishop of Rochester, Dr. Curren, Leighton, Robertson, add, That *they cannot use this Authority without their Christian Prince doth permit them.* To the second part, the Answer of the Bishop of St. Davids is, That *Laymen have other-whiles made Priests.* So doth Dr. Edgworth and Redman say, That *Moses, by a Priviledg given him of God, made Aaron his Brother Priest.* Dr. Tresham, Crayford, and Cox say, That *Laymen may make Priests in time of Necessity.* The Bishops of York, Duresme, Rochester, Carlisle, Elect of Westminster, Dr. Curren, Leighton, Symmons, seem to deny this thing; for they say, *They find not, nor read not any such example.*

## 12. Question.

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

### *Answers.*

*Canterbury.* **I**N the *New Testament*, he that is appointed to be a Bishop, or a Priest, needeth no Consecration by the Scripture, for election or appointing thereto is sufficient.

*York.* To the twelfth Question; The Apostles ordained Priests by Imposition of the Hand with Fasting and Prayer; and so following their steps, we must needs think, that all the foresaid things be necessarily to be used by their Successors: and therefore we do also think, that Appointment only without visible Consecration and Invocation for the assistance and power of the Holy Ghost, is neither convenient nor sufficient; for  
without



without the said Invocation, it becometh no Man to appoint to our Lord Ministers, as of his own Authority : whereof we have example in the *Acts of the Apostles* ; where we find, that when they were gathered to chuse one in the place of *Judas*, they appointed two of the Disciples, and commended the Election to our Lord, that he would chuse which of them it pleased him, saying and praying, *Lord, thou that knowest the hearts of all Men, shew whether of these two thou dost chuse to succeed in the place of Judas.* And to this purpose in the *Acts* we read, *Dixit Spiritus Sanctus segregate mihi Barnabam, &c.* And again, *Quos posuit Spiritus Sanctus regere Ecclesiam Dei.* And it appeareth also that in the *Old Testament*, in the ordering of Priests, there was both Visible and Invisible Sanctification ; and therefore in the *New Testament*, where the Priesthood is above comparision higher than in the *Old*, we may not think that only Appointment sufficeth without Sanctification, either Visible or Invisible.

To the twelfth ; I think Consecration of a Bishop and Priest be required, for that in the Old Law (being yet but a shadow and figure of the New) the Consecration was required, as appears *Levit. 8.* yet the truth of this I leave to those of higher Judgments. London.

The Scripture speaketh, *de Impositione Manus & de Oratione* : and of other manner of Consecrations, I find no mention in the *New Testament* expressly ; but the Old Authors make mention also of Intunctions. Rochester.

Upon this Text of *Paul* to *Timothy* ; *Noli negligere gratiam que in te est, quæ data est tibi per Prophetam cum Impositione Manuum Presbyterii* ; *St. Anselm* saith, This Grace to be the Gift of the Bishops Office, to the which God of his meer goodness had called and preferred him. The Prophecy (he saith) was the inspiration of the Holy Ghost, by the which he knew what he had to do therein. The Imposition of the hands is that by the which he was ordained and received that Office : And therefore (saith *St. Paul*) *God is my Witness, that I have discharged my self, showing you as I ought to have done.* Now look you well upon it whom that ye take to Orders, lest ye lose your self thereby. Let Bishops therefore, who (as saith *St. Hierome*) hath power to make Priests, consider well under what Law the order of Ecclesiastical Constitution is bounden ; and let them not think those words of the Apostle to be his, but rather the words of *Christ* himself. Carlisle.

Opinor requiri Consecrationem quandam, hoc est, impositionem manuum, Orationem, Jejunium, &c. tamen nusquam hoc munere fungi posse, nisi ubi Magistratus invitet, jubeat, aut permittat. Dr. Robertson.

By Scripture there is no Consecration of Bishops and Priests required, but only the appointing to the Office of a Priest, *cum Impositione Manuum.* Dr. Cox.

Consecration of Bishops and Priests I read not in the *New Testament*, but *Ordinatio per Manuum Impositionem cum Oratione* is read there, as in the places above ; and the only appointment, as I think, is not sufficient.

Præter

Dr. Oglethorp. Præter vocationem, seu designationem externam, quæ vel a Principe fit, vel a populo per electionem & suffragia, requiritur Ordinatio alia per manuum impositionem, idque per Verbum Dei.

Dr. Redman. Besides the appointing to the Office, it appeareth that in the Primitive Church, the Apostles used certain Consecration of the Ministers of the Church, by imposition of Hands and Prayer, *Acts 6.* and with Fasting, *Acts 14, &c.* The Office of Priesthood is too dangerous to set upon, when one is but appointed only: Therefore for the confirmation of their Faith, who take in hand such charge, and for the obtaining of farther Grace requisite in the same, Consecration was ordained by the Holy Ghost, and hath been always used from the beginning.

Dr. Edgworth. Deputation to the Office, is not sufficient to make a Priest or a Bishop, as appeareth by *David* and *Solomon*, who deputed the 24 above-mentioned to their Offices, yet they made none of them Priests, nor any other.

Dr. Symmons. The appointing to the Office *per Manuum Impositionem*, is in Scripture, and the Consecration of them hath of long time continued in the Church.

Dr. Tresham. There is a certain kind of Consecration required, which is Imposition of the Bishops hands with Prayer, and the appointing only is not sufficient.

Dr. Leygton. To the twelfth; I suppose that there is a Consecration required, as by Imposition of Hands; for so we be taught by the ensample of the Apostles.

Dr. Coren. In the *New Testament* is required to the making of a Bishop, *Impositio Manuum cum Oratione*, which I take for Consecration, and Appointment unto the Office is not sufficient; for King *David*, *1 Chron. 24.* did appoint 24 to be Bishops, who after were consecrated; so that both the Appointment and the Consecration be requisite.

Con. Respondent Eboracens. Londinens. Carliolens. Leighton, Tresham, Roberfonus, Edgworth, Curren, Dayus, Oglethorp, Consecrationem esse requisitam. Redmanus ait eam receptam esse ab Apostolis, atque a Spiritu Sancto institutam ad conferendam gratiam. Dayus, Roffens. Symmons, aiunt Sacerdotium conferri per manuum impositionem, idque Scripturis; Consecrationem vero diu receptam in Ecclesia: Coxus Institutionem cum manuum impositione sufficere, neque per Scripturam requiri Consecrationem. Robertfonus addit supra alios nusquam hoc munere fungi posse quempiam, nisi ubi Magistratus invitet, jubeat aut permittat.

Agreement. In the twelfth Question, where it is asked, Whether in the *New Testament* be required any Consecration of a Bishop, or only appointing to the Office be sufficient? The Bishop of *St. Davids* saith, That *only the Appointing*. Dr. Cox, That *only Appointing*, cum Manuum Impositione,

is sufficient without Consecration. The Bishops of York, London, Duresm, Carlisle, Drs. Day, Curren, Leighton, Tresbam, Edgworth, Oglethorp, say, That Consecration is requisite. Dr. Redmayn saith, That Consecration hath been received from the Apostles Time, and institute of the Holy Ghost to confer Grace. My Lord of Rochester, Dr. Day, and Symmons, say, That Priesthood is given per manuum impositionem, and that by Scripture; and that Consecration hath of long time been received in the Church.

### 13. 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?

#### Answers.

**I**T is not against God's Law, but contrary they ought indeed so to do; *Canterbury.* and there be Histories that witnesseth, that some Christian Princes, and other Laymen unconsecrate have done the same.

To the thirteenth; To the first part of this Question, touching *York* Teaching and Preaching the Word of God in case of such need; we think that Laymen not ordered, not only may, but must preach Christ and his Faith to Infidels, as they shall see opportunity to do the same, and must endeavour themselves to win the Miscreants to the Kingdom of God, if that they can; for as the Wise Man saith, *God hath given charge to every Man of his Neighbour*; and the Scripture of God chargeth every Man to do all the good that he can to all Men: And surely this is the highest Alms to draw Men from the Devil the Usurper, and bring them to God the very Owner. Wherefore in this case every Man and Woman may be an Evangelist, and of this also we have example. But touching the second part, for case of Necessity; As we neither find Scripture, nor Example, that will bear, that any Man, being himself no Priest, may make, that is to say, may give the Order of Priesthood to another, and Authority therewith to minister in the said Order, and to use such Powers and Offices, as appertaineth to Priesthood grounded in the Gospel: So we find in such case of need, what hath been done in one of the Ancient Writers; altho this Authority to Ordain, after form afore-mentioned, be not to Laymen expressly prohibited in Scripture; yet such a prohibition is implied, in that there is no such Authority given to them, either in Scripture or otherways; for so much as no Man may use this or any other Authority which cometh from the Holy Ghost, unless he hath either Commission grounded in Scripture, or else Authority by Tradition, and ancient use of Christ's Church universally received over all.

To

*London.* To the thirteenth and fourteenth following; I think that necessity herein, might either be a sufficient Rule and Warrant to determine and order such Cases, considering that *tempore necessitatis mulier baptizat, & Laicus idem facit, & audit confessionem*: or else that God would inspire in the Princes Heart, to provide the best and most handsome Remedy therein: And hard were it peradventure to find such great necessity, but either in the Train of the said Prince, or in the Regions adjoining thereunto, there might be had some Priests for the said purposes; or, finally, That the Prince himself, godlily inspired in that behalf, might, for so good purposes and intents, set forth the Act indeed, referring yet this thing to the better judgment of others.

*Rockester.* To the thirteenth and fourteenth following; I never read these cases, neither in Scripture, nor in the Doctors, and therefore I cannot answer unto them by Learning, but think this to be a good Answer for all such Questions, *viz. Necessitas non habet Legem.*

*Carlisle.* It is to be thought, that Christ may call, as it pleaseth him, inwardly, outwardly, or by both together: So that if no Priest might be had, it cannot be thought, but that a Christian Prince, with others learned, inwardly moved and called, might most charitably and godlily prosecute that same their Calling in the most acceptable Work, which is to bring People from the Devil to God, from Infidelity to true Faith, by whatsoever means God shall inspire.

*Dr. Robertson.* In hoc casu existimarem accersendos Verbi & Sacramentorum Ministros, si qui forent vicini; quin si nulli invenirentur, Principem illum Christianum haberemus pro Apostolo, tanquam missum a Deo, licet externo Sacramento non esset commendatus, quum Deus Sacramentis suis non sit alligatus.

*Dr. Cox.* To the thirteenth, and fourteenth following; It is not against God's Law, that the Prince, and his learned temporal Men, may Preach and Teach, and in these cases of extream Necessity, make and institute Ministers.

*Dr. Day.* In this case (as I think) the Prince and other temporal learned Men with him, may by God's Law, Teach and Preach the Word of God, and Baptize; and also (the same Necessity standing) elect and appoint Men to those Offices.

*Dr. Oglethorp.* In summa necessitate Baptizare & predicare possunt & debent, hæc etenim duo, necessaria sunt media ad salutem; at ordinare (ut conjectura ducor) non debent, sed aliunde Sacrificos accersire, quos si habere nequeant, Deus ipse (cujus negotium agitur) vel oraculo admo-nebit, quid faciendum erit, vel necessitas ipsa (quæ sibi ipsi est Lex) modum Ordinandi suggeret ac suppeditabit.

*Dr. Redmyn.* I think they might, in such case of Necessity; for in this case the Laymen made the whole Church there, and the Authority of preaching and ministring the Sacraments, is given immediately to the Church; and the

the Church may appoint Ministers, as is thought convenient. There be two Stories good to be considered for this Question, which be written in the 10th Book of the *History Ecclesiastick*; the one of *Fruventius*, who preached in *India*, and was after made Priest and Bishop by *Athanasius*. And the other Story is of the King of the *Iberians*, of whom *Ruffine* the writer of the Story saith thus; *Et nondum initiatus Sacris sit sue gentis Apostolus*. Yet nevertheless it is written there, That an Ambassade was sent to *Constantine the Emperor*, that he would send them Priests for the further establishment of the Faith there.

The Prince and his temporal learned Men, might and ought, in that necessity, to instruct the People in the Faith of Christ, and to baptize them, *ut idem rex sit, & sue gentis Apostolus*, and these be sufficient for the Salvation of his Subjects. But as concerning other Sacraments, he ought to abide and look for a special Commission from Almighty God, as *Moses* had, or else to send unto other Regions where Priests or Bishops may be had, and else not to meddle. Examples in *Eccles. Hist. lib. 10. cap. 1. de Fruventio. & cap. 2. de Ancilla captiva quæ convertit gentem Hiberorum cujus captivæ monitis ad Imperatorem Constantinum totius gentis legatio mittitur, res gesta exponitur, Sacerdotes mittere exorantur qui captum erga se Dei munus implerent, &c.* Dr. Edgworth.

I think that in such a necessity, a learned Christian Prince, and also temporal Men learned, be bound to preach and minister either Sacraments, so that the same Ministers be orderly assigned by the High Power and the Congregation. Dr. Symmons.

I say, to the first part, That such a King, and his temporal learned Men, not only might, but were also bound to preach God's Word in this case. And as to the second part, I say, That if there could no Bishop be had to Institute, the Prince might in that of necessity do it. Dr. Tresham.

To the thirteenth; I suppose the Affirmative thereof to be true; *Quamvis potestas clavium residet præcipue in Ecclesia.* Dr. Leyghton.

In such a case, I do believe that God would illuminate the Prince; so that either he himself should be made a Bishop, by internal working of God (as *Paul* was) or some of his Subjects, or else God would send him Bishops from other parts. And as for preaching of the Word of God, the Prince might do it himself, and other of his learned Subjects, altho they were no Priests. Dr. Coren.

In prima parte Quæstionis Conveniunt omnes, etiam Laicos, tali rerum statu, non solum posse sed debere docere. Menevens. Thirlebeus, Leightonus, Coxus, Symmons, Tresham, Redmaynus, Robertsonus, etiam potestatem Ministrandi Sacramenta, & Ordinandi Ministros, concedunt illis. Eboracens. hanc profus potestatem denegat. Coren credit Principem Divinitus illuminandum & consecrandum fore in Episcopum interne, aut aliquem ex suis, Pauli exemplo. Simile habet Herefordensis & Carliolensis. Con.

Dayus nihil respondet de Ordinandis Presbyteris in hac necessitate.

*Agreem.*

In the thirteenth ; Concerning the first part, Whether Laymen may Preach and Teach God's Word? They do all agree, in such a case, *That not only they may, but they ought to teach.* But in the second part, touching the Constituting of Priests of Laymen, my Lord of York, and Doctor Edgeworth, doth not agree with the other ; they say, *That Laymen in no wise can make Priests, or have such Authority.* The Bishops of *Durresne, St. Davids, Westminster, Drs. Tresbam, Cox, Leighton, Crayford, Symmons, Redmayn, Robertson,* say, *That Laymen in such case have Authority to minister the Sacraments, and to make Priests.* My Lords of *London, Carlisle, and Hereford,* and Dr. *Coren,* think, *That God in such a case would give the Prince Authority, call him inwardly, and illuminate him or some of his, as he did St. Paul.*

#### 14. 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?*

*Answers.*

*Canterbury.* **I**T is not forbidden by God's Law.

*York.*

To the fourteenth ; In this case, as we have said in the next Article afore, Teaching of the Word of God may be used by any that can and would use it, to the Glory of God ; and in this case also the Sacrament of Baptism may be ministred by those that be no Priests ; which things altho we have not of Scripture, yet the universal Tradition and Practice of the Church, doth teach us : And peradventure contract of Matrimony might also be made, the Solemnization thereof being only ordained by Law positive, and not by any ground, either of Scripture, or of Tradition ; altho for very urgent causes, the said Solemnization is to be observed when it may be observed ; but that the Princes may not Make, that is, may not Order Priests nor Bishops, not before Ordered to minister the other Sacraments, the ministry whereof in Scripture is committed only to the Apostles, and from them derived to their Successors, even from the Primitive Church hitherto, and by none other used, we have answered in the thirteenth Article.

*London.*

*Ut supra, Quæst. 13.—*

*Rocheſter.*

*Ut supra, Quæst. 13.—*

Not only it is given of God to Supream Governours, Kings and *Carlile*. Princes immediate under them, to see, cause, and compel all their Subjects, Bishops, Priests, with all others, to do truly and uprightly their bounden Duties to God, and to them, each one according to his Calling: but also if it were so, that any-where such lacked to do and fulfil that God would have done, right-well they might, by the inward moving and calling of God, supply the same.

Huic Quæstioni idem Respondendum, quod priori, arbitror.

Dr.

*Robertson.*

Ut *supra*, Quæst. 13.—

Dr. *Cox.*

To this case, as to the first, I answer; That if there could no Bishops be had to order new Priests there, by the princes assignation and appointment; then the Prince himself might ordain and constitute, with the consent of the Congregation, both Priests and Ministers, to Preach and Baptize, and to do other Functions in the Church.

Dr. *Day.*

Si ab aliis Regionibus Sacerdotes haberi non poterint, opinor ipsum Principem deputare posse etiam Laicos ad hoc Sacrum Officium; sed omnia prius tentanda essent, ut *supra*.

Dr.

*Oglethorp.*

To this, I think, may be answered, as to the last Question before; howbeit the surest way, I think, were to send for some Ministers of the Church dwelling in the next Regions, if they might be conveniently had.

Dr.

*Redmayn.*

Likewise as to the next Question afore.

Dr.

*Edgworth.*

If the King be also a Bishop, as it is possible, he may appoint Bishops and Priests to minister to his People: but hitherto I have not read that ever any Christian King, made Bishop or Priest.

Dr.

*Symmons.*

I make the same answer, as to the 13<sup>th</sup> Question is made.

Dr.

*Tresham.*

To the fourteenth; I suppose the Affirmative to be true, in case that there can no Bishops nor Priests be had forth of other Countries, conveniently.

Dr.

*Leyghton.*

In this case I make answer as before, That God will never suffer his Servants to lack that thing that is necessary: for there should, either from other parts, Priests and Bishops be called thither, or else God would call inwardly some of them that be in that Region to be Bishops and Priests.

Dr. *Coren.*

Fatentur ut prius omnes, Laicos posse Docere. Eboracens. Symmons, *Con.*

Oglethorp negant posse Ordinare Presbyteros, tamen concedit Eboracens. baptizare & contrahere Matrimonia, Edgworth tantum baptizare posse; nam sufficere dicit ad salutem. Alii omnes eandem potestatem concedunt, quam prius. Roffens. non aliud

respondet his duabus Questionibus, quam quod necessitas non habeat Legem.

*Agreem.* In the fourteenth they agree for the most part as they did before, That *Laymen in this case may teach and minister the Sacraments.* My Lord of York, Dr. Symmons, and Ogletorp say, *They can make no Priests, altho Symmons said they might minister all Sacraments, in the Question before.* Yet my Lord of York, and Edgworth, do grant, *That they may Christen.* The Bishops of London, Rochester, and Dr. Crayford, say, *That in such a case, Necessitas non habet Legem.*

### 15. 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?*

#### *Answers.*

*Canterbury.* **A** Man is not bound, by the Authority of this Scripture, *Quorum Remiseritis*, and such-like, to confess his secret deadly Sins to a Priest, altho he may have him.

*York.* To the fifteenth; This Scripture is indifferent to secret and open Sins; nor the Authority given in the same is appointed or limited, either to the one, or to the other, but is given commonly to both: And therefore seeing that the Sinner is in no other place of Scripture discharged of the confession of his secret Sins, we think, that this place chargeth him to confess the secret Sins, as well as the open.

*London.* To the fifteenth; I think that as the Sinner is bound by this authority to confess his open Sins, so also is he bound to confess his secret Sins, because the special end is, to wit, *Abolutionem a peccato cuius fecit se servum*, is all one in both cases: And that all Sins as touching God are open, and in no wise secret or hid.

*Rochester.* I think that Confession of secret deadly sins is necessary for to attain absolution of them; but whether every Man that hath secretly committed deadly Sin, is bound by these words to ask Absolution of the Priest therefore, it is an hard Question, and of much controversy amongst learned Men, and I am not able to define betwixt them; but I think it is the surest way, to say, that a Man is bound to Confess, &c.

*Carlisle.* I think that by the mind of most Ancient Authors, and most holy Expositors, this Text, *Quorum Remiseritis peccata, &c.* with other-like, serveth well to this intent; That Christian-Folk should confess their secret deadly Sins to a Priest there to be absolved, without which Mean, there can be none other like Assurance.

Opinor



Opinor obligare, modo aliter conscientia illius satisfieri nequeat. *Robertson.*

I cannot find that a Man is bound by Scripture to confess his secret deadly Sins to a Priest, unless he be so troubled in his Conscience, that he cannot be quieted without godly Instruction. *Dr. Cox.*

The Matter being in controversy among learned Men, and very doubtful, yet I think rather the truth is, That by Authority of this Scripture, *Quorum Remiseritis, &c.* and such-like, a Man is bound to confess his secret deadly Sins, which grieve his Conscience, to a Priest, if he may conveniently have him. Forasmuch as it is an ordinary way ordained by Christ in the Gospel, by Absolution to remit Sins; which Absolution I never read to be given, *sine Confessione previã.* *Dr. Day.*

Confitenda sunt opinor, etiam peccata abdita ac secreta propter Absolutionem ac conscientia tranquillitatem, & precipue pro vitanda desperatione, ad quam plerumq; adiguntur multi in extremis, dum sibi ipsis de remissione peccatorum nimium blandiuntur, nullius (dum sani sunt) censuram subeuntes nisi propriam. *Dr. Ogleshorpe.*

I think, that altho in these words Confession of privy Sins, is not expressly commanded; yet it is insinuated and shewed in these words, as a necessary Medicine or Remedy, which all Men that fall into deadly sin ought, for the quieting of their Consciences seek, if they may conveniently have such a Priest as is meet to hear their Confession. *Dr. Redmayn.*

Where there be two ways to obtain remission of Sin, and to recover Grace, a Man is bound by the Law of Nature to take the surer way, or else he should seem to condemn his own Health, which is unnatural. Also because we be bound to love God above all things, we ought by the same Bond to labour for his Grace and Favour: So that because we be bound to love God, and to love our selves in an Order to God, we be bound to seek the best and surest Remedy to recover Grace for our selves. Contrition is one way; but because a Man cannot be well assured, whether his Contrition, Attrition, or Displeasure for his Sin be sufficient to satisfy or content Almighty God, and able or worthy to get his Grace: Therefore it is necessary to take that way that will not fail, and by which thou mayest be sure, and that is Absolution of the Priest, which by Christ's Promise will not deceive thee, so that thou put no step or bar in the way; as, if thou do not then actually sin inwardly nor outwardly, but intend to receive that the Church intendeth to give thee by that Absolution, having the efficacy of Christ's Promise, *Quorum Remiseritis, &c.* Now the Priest can give thee no Absolution from that Sin that he knoweth not: therefore thou art bound, for the causes aforesaid, to confess thy Sin. *Dr. Edgworth.*

This Scripture, as Ancient Doctors expound it, bindeth all Men to confess their secret deadly Sins. *Dr. Symmons.*

Dr. *Tresham.* I say, That such Confession is a thing most consonant to the Law of God, and it is a wise point, and a wholesome thing so for to do, and God provoketh and allureth us thereto, in giving the Active Power to Priests to absolve in the words, *Quorum Remiseritis*. It is also a safer way for Salvation to confess, if we may have a Priest: Yet I think that Confession is not necessarily deduced of Scripture, nor commanded as a necessary Precept of Scripture, and yet it is much consonant to the Law of God, as a thing willed, not commanded.

Dr. *Leighton.* To the fifteenth; I think that only such as have not the knowledge of the Scripture, whereby they may quiet their Consciences, be bound to confess their secret deadly sins unto a Priest: Howbeit no Man ought to contemn such Auricular Confession, for I suppose it to be a Tradition Apostolical, necessary for the unlearned Multitude.

Dr. *Coren.* A Man whose Conscience is grieved with mortal secret sins, is bound by these words, *Quorum Remiseritis, &c.* to confess his Sin to a Priest, if he may have him conveniently.

*Con.* Eboracen. Londinen. Dayus, Oglethorpus, Coren, Redmayn, asserunt obligari. Coxus, Tresham, & Robertsonus dicunt non obligari, si aliter Conscientiæ illorum satisfieri queat; Meneven. nullo modo obligari. Carliolen. & Symmons aiunt, secundum veterum interpretationem, hac Scriptura quemvis obligari peccatorem. Roffen. Hereforden. & Thirleby non respondent, sed dubitant. Leightonus solum indoctos obligari ad Confessionem. Edgworth tradit duplicem modum remissionis peccatorum, per Contritionem sive Attritionem, & per Absolutionem: & quia nemo potest certus esse, num attritio & dolor pro peccato sufficiat ad satisfaciendum Deo & obtinendam gratiam, ideo tutissimam viam deligendam, scilicet, Absolutionem a Sacerdote, quæ per promissionem Christi est certa; Absolvere non potest nisi cognoscat peccata; Ergo peccata per Confessionem sunt illi revelanda.

*Agreement.* In the eleventh; Concerning Confession of our secret deadly Sins. The Bishops of York, *Duresme, London, Drs. Day, Coren, Oglethorp, Redmayn, Crayford,* say, That Men be bound to confess them of their secret Sins. Drs. *Cox, Tresham, Robertson,* say, They be not bound, if they may quiet their Consciences otherwise. The Bishop of St. Davids also saith, That this Text bindeth no Man. Dr. *Leighton* saith, That it bindeth only such as have not the knowledge of Scripture. The Bishop of Carlisle and *Symmons* say, That by ancient Doctors exposition, Men be bound, by this Text, to confess their deadly sins.

## 16. Question.

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

*Answers.*

**A** Bishop or a Priest by the Scripture, is neither commanded nor forbidden to Excommunicate, but where the Laws of any Region giveth him authority to Excommunicate, there they ought to use the same in such Crimes, as the Laws have such authority in; and where the Laws of the Region forbiddeth them, there they have no authority at all; and they that be no Priests may also Excommunicate, if the Law allow thereunto. *Canterbury.*

To the sixteenth; The power to Excommunicate, that is, to dissever the Sinner from the communion of all Christian People, and so put them out of the Unity of the Mystical Body for the time, *donec resipiscat*, is only given to the Apostles, and their Successors in the Gospel, but for what Crimes, altho in the Gospel doth not appear, saving only for disobedience against the Commandment of the Church, yet we find example of Excommunication used by the Apostles in other cases: As of the Fornicator by *Paul*, of *Hymeneus* and *Alexander* for their Blasphemy by the same; and yet of other Crimes mentioned in the Epistle of the said *Paul* writing to the *Corinthians*. And again of them that were disobedient to his Doctrine, *2 Theff. 3*. We find also charge given to us, by the Apostle *St. John*, that we shall not commune with them, nor so much as salute him with *Ave*, that would not receive his Doctrine. By which it may appear that Excommunication, may be used for many great Crimes, and yet the Church at this day, doth not use it, but only for manifest disobedience. And this kind of Excommunication, whereby Man is put out of the Church, and dissevered from the Unity of Christ's Mystical Body, which Excommunication toucheth also the Soul, no Man may use, but they only, to whom it is given by Christ. *York.*

To the sixteenth; I think that a Bishop may Excommunicate, taking example of *St. Paul* with the *Corinthian*; and also of that he did to *Alexander* and *Hymeneus*. And with the Lawyers it hath been a thing out of Question, That to Excommunicate solemnly, appertaineth to a Bishop, altho otherwise, both inferior Prelates and other Officers, yea and Priests too in notorious Crimes, after divers Mens Opinions, may Excommunicate semblably, as all others that be appointed Governors and Rulers over any Multitude, or Spiritual Congregation. *London.*

I answer affirmatively to the first part, in open and manifest Crimes, meaning of such Priests and Bishops as be by the Church authorized to use that power. To the second part, I answer, That it is an hard Question, wherein I had rather hear other Men speak, than say my own Sentence, *Rocheſter.*

Sentence; for I find not in Scripture, nor in the Old Doctors, that any Man hath given Sentence of Excommunication, save only Priests; but yet I think, that it is not against the Law of God, that a Layman should have Authority to do it.

*Carisle.* Divers Texts of Scripture seemeth, by the Interpretation of Ancient Authors, to shew, that a Bishop or a Priest may Excommunicate open deadly Sinners continuing in obstinacy with contempt. I have read in Histories also, that a Prince hath done the same.

*Dr. Robertsjön.* Opinor Episcopum aut Presbyterum Excommunicare posse, tanquam ministrum & os Ecclesiæ, ab eadem mandatum habens. Utrum vero id juris nulli nisi Sacerdotibus in mandatis dari possit, non satis scio. Excommunicandum esse opinor pro hujuscemodi criminibus, qualia recen-  
set Paulus, 1 Cor. 5. si, is qui frater nominatur, est fornicator, aut avarus, aut idolis serviens, aut maledicus, aut ebriosus, aut rapax, cum hujusmodi ne cibum sumere, &c.

*Dr. Cox.* A Bishop or a Priest, as a publick Person appointed to that Office, may excommunicate for all publick Crimes: And yet it is not against God's Law, for others than Bishops or Priests to Excommunicate.

*Dr. Day.* A Bishop or a Priest may Excommunicate by God's Law, for manifest and open Crimes: Also others appointed by the Church, tho they be no Priests, may exercise the power of Excommunication.

*Dr. Oglethorp.* Non solum Episcopus Excommunicare potest, sed etiam tota Congregatio, idq; pro lethalibus criminibus ac publicis, è quibus scandalum Ecclesiæ provenire potest. Non tamen pro re pecuniaria uti olim solebant.

*Dr. Redmayn.* They may Excommunicate, as appeareth 1 Cor. 5. 1 Tim. 1. and that for open and great Crimes, whereby the Church is offended; and for such Crimes as the Prince and Governours determine, and thinketh expedient, Men to be Excommunicate for, as appeareth in *nonnullis Constitutionibus Justiniani*. Whether any other may pronounce the Sentence but a Bishop or a Priest, I am uncertain.

*Dr. Edgworth.* A Bishop, or a Priest only, may Excommunicate a notorious and grievous Sinner, or obstinate Person from the Communion of Christian People, because it pertaineth to the Jurisdiction which is given to Priests, Jo. 26. *Quorum Remiseritis, &c. Et Quorum retinetis, &c.* There is one manner of Excommunication spoken of, 1 Cor. 5. which private Persons may use. *Si is qui frater nominatur inter vos est fornicator, aut avarus, aut idolis serviens, &c. cum hujusmodi ne cibum quidem capiatis.* Excluding filthy Persons, covetous Persons, Brawlers and Quarrellers, out of their Company, and neither to eat nor drink with them.

*Dr. Symmons.* Whosoever hath a place under the Higher Power, and is assigned by the same to execute his Ministry given of God, he may Excommunicate  
for

for any Crime, as it shall be seen to the High Power, if the same Crime be publick.

A Bishop and Priest may Excommunicate by Scripture: as touching, for what Crimes; I say, for every open deadly sin and disobedience. *Dr. Tresham.* And as touching, Whether only the Priest may Excommunicate? I say, not he only, but such as the Church authorizes so to do.

To the sixteenth, I say, That a Bishop or a Priest having License and Authority of the Prince of the Realm, may Excommunicate every obstinate and inobedient Person, for every notable and deadly Sin. And further, I say, That not only Bishops and Priests may Excommunicate, but any other Man appointed by the Church, or such as have Authority to appoint Men to that Office, may Excommunicate. *Dr. Leygton.*

A Bishop or a Priest may Excommunicate an obstinate Person for publick Sins. Forasmuch as the Keys be given to the whole Church, the whole Congregation may Excommunicate; which Excommunication may be pronounced by such a one as the Congregation does appoint, altho he be neither Bishop nor Priest. *Dr. Coron.*

Menevenf. Herefordenf. Thirleby, Dayus, Leightonus, Coxus, Symmons, Coren, concedunt Autoritatem excommunicandi etiam Laicis, modo a Magistratu deputentur. Eboracensf. & Edgworth prorsus negant datum Laicis, sed Apostolis & eorum Successoribus tantum. Rossensf, Redmaynus, & Robertsonus ambigunt, num detur Laicis. Londinensf. non respondet Quæstioni: Oglethorpus & Thirleby aiunt, Ecclesiæ datam esse potestatem Excommunicandi; Idem Treshamus. *Con.*

In the sixteenth, of Excommunication, they do not agree. The Bishops of York, *Duresme*, and *Dr. Edgworth* say, That *Lay-men have not the Authority to Excommunicate, but that it was given only unto the Apostles and their Successors.* The Bishops of *Hereford*, *St. Davids*, *Westminster*; Doctors, *Day*, *Coren*, *Leighton*, *Cox*, *Symmons*, say, That *Laymen may Excommunicate, if they be appointed by the High Ruler.* My Lord Elect of *Westminster*, *Dr. Tresham*, and *Dr. Oglethorp*, say further, That *the Power of Excommunication was given to the Church, and to such as the Church shall institute.* *Agreement.*

## 17. 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 Ancient Authors?*

*Answers.*

*Canterbury.* **U**NCTION of the Sick with Oil, to remit Venial Sins, as it is now used, is not spoken of in the Scripture, nor in any Ancient Authors.

These are the Subscriptions which are at the end of every Man's Paper.

*T. Cantuarien.* This is mine Opinion and Sentence at this present, which I do not temerariouly define, but do remit the judgment thereof wholly unto your Majesty.

*York.* To the seventeenth; Of *Unction of the Sick with Oil*, and that Sins thereby be remitted, *St. James* doth teach us; but of the Holy Prayers, and like Ceremonies used in the time of the *Unction*, we find no special mention in Scripture, albeit the said *St. James* maketh also mention of Prayer to be used in the Ministry of the same.

*Edward Ebor.*

*London.* To the seventeenth; I think that albeit it appeareth not clearly in Scripture, whether the usage in extream *Unction* now, be all one with that which was in the beginning of the Church: Yet of the *Unction* in time of Sicknes, and the Oil also with Prayers and Ceremonies, the same is set forth in the Epistle of *St. James*, which place commonly is alledged, and so hath been received, to prove the Sacrament of extream *Unction*.

*Ita mihi Edmundo Londinensi Episcopo pro hoc tempore dicendum videtur, salvo iudicio melius sentientis, cui me prompte & humiliter subijcio.*

*Rochester.* Inunction of them that be Sick with Oil, and praying for them for remission of Sins, is plainly spoken of in the Epistle of *St. James*, but after what form or fashion the said Inunction was then used, the Scripture telleth not.

*Written on the back of the Paper,  
The Bishop of Rochester's Book.*

*Carlisle.* Extream *Unction* is plainly set out by *St. James*, with the which maketh also that is written in the 6th of *St. Mark*, after the mind of right good ancient Doctors.

*Robert Carliolen.*

De Unctione Infirmorum nihil reperio in Scripturis, præter id quod scribitur, Marc. 6. & Jacob. 5. Dr. *Robertson.*  
*Thomas Robertson.*  
*T. Cantuarien.*

Unction of the Sick with Oil consecrate, as it is now used, is not spoken of in Scripture. Dr. *Cox.*  
*Richardus Cox.*

Unction of the Sick with praying for them is found in Scripture. Dr. *Day.*  
*George Day.*

Opiniones non Assertiones.

De Unctione Infirmorum cum oleo, adjecta Oratione, expressa mentio est in Scripturis, quanquam nunc addantur alii ritus, honestatis gratiâ (ut in aliis Sacramentis) de quibus in Scripturis nulla mentio. Dr. *Oglethorp.*  
*Owinus Oglethorpus.*

Unction with Oil, adjoined with Prayer, and having promise of Remission of Sins, is spoken of in St. *James*, and Ancient Authors; as for the use which now is, if any thing be amiss, it would be amended. Dr. *Redmayn.*  
*J. Redmayn.*

It is spoken of, in *Mark* 6. and *James* 5. *Augustine* and other Ancient Authors speaketh of the same. Dr. *Edgworth.*  
*Edgworth.*

The Unction of the Sick with Oil, to remit Sins, is in Scripture, and also in Ancient Authors. Dr. *Synners.*  
*Symon Matthew.*

Unction with Oil is grounded in the Scripture, and expressly spoken of; but with this Additament (as it is now used) it is not specified in Scripture, for the Ceremonies now used in Unction, I think meer Traditions of Man. Dr. *Tresham.*  
*William Tresham.*

To the seventeenth, I say, That Unction of the Sick with Oil and Prayer to remit Sins, is manifestly spoken of in St. *James's* Epistle, and Ancient Authors, but not with all the Rites and Ceremonies as be now commonly used. Dr. *Leyghton.*  
*T. Cantuarien.* Per me *Edwardum Leyghton.*

Unction with Oil to remit Sins is spoken of in Scripture. Dr. *Coren.*  
*Richard Coren.*

*Con.* Menevens. & Coxus negant Unctionem Olei (ut jam est recepta) ad remittenda peccata contineri in Scripturis. Eboracens. Carliolens. Edgworth, Coren, Redmayn, Symmons, Leightonus, Oglethorp aiunt, haberi in Scripturis. Roffens. Thirleby, Robertsonus, præterquam illud Jacobi 5. & Marci 6. nihil proferunt. Herefordensis ambigit. Tresham vult Unctionem Olei tradi nobis è Scripturis, sed Unctionis Cæremonias traditiones esse humanas.

*Agreement.* In the last; The Bishop of St. Davids, and Dr. Cox, say, That *Unction of the Sick with Oil consecrate, as it is now used to remit Sin, is not spoken of in Scripture.* My Lords of York, Duresme, Carlisle, Drs. Ceren, Edgworth, Redmayn, Symmons, Leighton, and Oglethorp, say, That it is found in Scripture.

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XXII. *Dr. Barnes's Renunciation of some Articles informed against him.*

**B**E it known to all Men, that I *Robert Barnes*, Doctor of Divinity, have as well in Writing, as in Preaching, over-thot my self; and been deceived, by trusting too much to mine own heady Sentence, and giving judgment in and touching the Articles hereafter ensuing; whereas being convented, and called before the Person of my most gracious Sovereign Lord King *Henry the Eighth*, of *England* and of *France*, Defensor of the Faith, Lord of *Ireland*, and in Earth supream Head, immediately under God of the Church of *England*; It pleased his Highness, of his great clemency and goodness, being assisted with sundry of his most discreet and learned Clergy, to enter such Disputation and Argument with me, upon the Points of my over-sight, as by the same was fully and perfectly confuted by Scriptures, and enforced only for Truths sake, and for want of defence of Scriptures to serve for the maintenance of my part, to yield, confess, and knowledg my ignorance, and with my most humble submission, do promise for ever from henceforth to abstain and beware of such rashness: And for my further declaration therein, not only to abide such order for my doings passed, as his Grace shall appoint and assign unto me, but also with my heart to advance and set forth the said Articles ensuing, which I knowledg and confess to be most Catholick, and Christian, and necessary to be received, observed, and followed of all good Christian People. Tho it so be, that Christ by the Will of his Father, is he only which hath suffered Passion and Death for redemption of all such as will and shall come unto him, by perfect Faith and Baptism; and that also he hath taken upon him *gratis* the burden of all their sins, which as afore will, hath, or shall come to him, paying sufficient Ransom for all their sins, and so is becomed their only Redeemer and Justifier; of the which number I trust and doubt not but that many of us now-adays be of: yet I in heart do confess, that after, by the foresaid Means we become right Christian Folks, yet then by not following our Master's Commandments and Laws, we do loose  
the



the benefits and fruition of the same, which in this case is irrecoverable, but by true Penance, the only Remedy left unto us by our Saviour for the same; wherefore I think it more than convenient and necessary, that whensoever Justification shall be preached of, that this Deed be joined with all the fore-part, to the intent that it may teach all true Christian People aright knowledg of their Justification.

By me *Robert Barnes.*

Also I confesse with my heart, That Almighty God is in no wise Author, causer of Sin, or any Evil; and therefore whereas Scripture saith, *Induravit Dominus Cor Pharaonis, &c.* and such other Texts of like sence, they ought to understand them, *quod Dominus permisit eum indurari,* and not otherwise; which doth accord with many of the Ancient Interpreters also.

By me *Robert Barnes.*

Further I do confesse with my heart, That whensoever I have offended my Neighbour, I must first reconcile my self unto him, e're I shall get remission of my sins, and in case he offend me, I must forgive him, e're that I can be forgiven; for this doth the *Pater Noster,* and other places of Scripture teach me.

By me *Robert Barnes.*

I do also confesse with my heart, That good Works limited by Scripture, and done by a penitent and true reconciled Christian Man, be profitable and allowable unto him, as allowed of God for his benefit, and helping to his Salvation.

By me *Robert Barnes.*

Also do confesse with my heart, That Laws and Ordinances made by Christian Rulers, ought to be obeyed by the Inferiors and Subjects, not only for fear, but also for Conscience, for who so breaketh them, breaketh God's Commandments.

By me *Robert Barnes.*

All and singular the which Articles before written, I the foresaid *Robert Barnes* do approve and confesse to be most true and Catholick, and promise with my heart, by God's Grace, hereafter to maintain, preach, and set forth the same to the People, to the uttermost of my power, wit, and cunning.

By me *Robert Barnes.*

By me *William Jerome.*

By me *Thomas Gerarde.*

XXIII. *The Foundation of the Bishoprick of Westminster.*

**R**EX omnibus ad quos, &c. Salutem. Cum nuper Cænobium quoddam sive Monasterium, quod (dum extitit) Monasterium Sancti Petri Westmon. vulgariter vocabatur, omnia & singula ejus Maneria, Dominia, Mesuagia, Terræ, Tenementa, Hæreditamenta, Dotationes & Possessiones, certis de causis specialibus & urgentibus, per Willielmum ipsius nuper Cænobii sive Monasterii Abbatem, & ejusdem loci Conventum, nobis & hæredibus nostris in perpetuum jamdudum data fuerunt & concessa, prout per ipsorum nuper Abbatis & Conventus cartam sigillo suo communi sive conventuali sigillatam & in Cancellar. nostram irrotulat manifeste liquet; quorum pretextu nos de ejusdem nuper Cænobii sive Monasterii situ, septu & præinctu; ac de omnibus & singulis prædict. nuper Abbatis & Conventus Maneriis, Dominiis & Mesuagiis, Terris, Tenementis, Hæreditamentis, Dotationibus & Possessionibus, ad præsens pleno jure feisiti sumus in dominico nostro, ut de feodo. Nos utiq; sic de eisdem feisiti existen. divinaq; nos clementia inspirante nihil magis ex animo affectantes, quam ut vera religio verusq; Dei cultus inibi non modo aboleatur, sed in integrum potius restituatur, & ad primitivam sive genuinæ sinceritatis normam reformetur, correctis enormitatibus in quas monachorum vita & professio longo temporum lapsu deplorabiliter exorbitaverit, operam dedimus, quatenus humana perspicere potest infirmitas, ut imposterum ibidem sacrorum eloquiorum documenta & nostræ salutiferæ Redemptionis Sacramenta pure administrantur, bonorum morum disciplina sincere observetur, Juventus in literis liberaliter instituatur, senectus viribus defectis, eorum præsertim qui circa personam nostram, vel alioquin circa Regni nostri negotia publice bene & fideliter nobis servierunt, rebus ad victum necessariis condigne foveatur, & deniq; eleemosinarum in pauperes Christi elargitiones, viarum pontiumque reparationes, & cætera omnis generis pietatis officia illinc exuberanter in omnia vicina loca longe lateq; dimanent, ad Dei omnipotentis gloriam, & ad subditorum nostrorum communem utilitatem felicitatemque: Idcirco nos considerantes quod situs dicti nuper Monasterii Sancti Petri Westmon. in quo multa tum percharissimi patris nostri, tum aliorum Inclitorum, quondam Regum Angliæ, præclara monumenta conduntur, sit locus aptus, conveniens & necessarius instituendi, erigendi, ordinandi & stabiliendi sedem Episcopalem, & quandam Ecclesiam Cathedrali de uno Episcopo, de uno Decano Presbytero, & duodecim Præbendariis Presbyteris, ibidem, Omnipotenti Deo & in perpetuum servitium, ipsum situm dicti nuper Monast. Sancti Petri Westmon. ac locum & Ecclesiam ipsius in sedem Episcopalem ac in Ecclesiam Cathedrali. creari, erigi, fundari & stabiliri decrevimus, prout per præsentis decernimus, & eandem Ecclesiam Cathedrali. de uno Episcopo, de uno Decano Presbytero, & duodecim Præbendariis Presbyteris, tenore præsentium, realiter & ad plenum creamus, erigimus, fundamus, ordinamus, facimus, constituimus & stabilimus, perpetuis futuris temporibus duraturam, & sic stabiliri ac in perpetuum inviolabiliter observari volumus & jubemus per præsentis. Volumus itaq; & per præsentis Ordinamus quod Ecclesia Cathedrali prædicta sit, & deinceps in perpetuum

tuum erit Ecclesia Cathedralis & Sedes Episcopalis, ac quod tota villa nostra Westmon. ex nunc & deinceps in perpetuum sit Civitas, ipsamq; Civitatem Westm. vocari & nominari volumus & decernimus, ac ipsam Civitatem & totum Comit. nostrum Midd. prout per metas & limites dignoscitur, & limitatur, tota Parochia de Fulham in eodem Comit. de Midd. tantummodo except. ab omni Jurisdictione, Autoritate & Dioc. Episcopi London. & successorum suorum pro tempore existen. separamus, dividimus, eximimus, exoneramus, & omnino per presentes liberamus: ac omnem Jurisdictionem Episcopalem infra eandem Civitatem & Comit. Midd. exceptis præexceptis, Episcopo Westmon. a nobis per has Literas nostras Patentes nominand. & eligend. & successoribus suis Episcopis Westm. ac prædict. Episcopat. Westm. adjungimus & unimus, ac ex dictis Civitate & Com. Diocesim facimus & Ordinamus per presentes, illamq; Diocesim Westm. in perpetuum similiter vocari, appellari, nuncupari & nominari volumus & ordinamus. Et ut hæc nostra intentio debitum & uberius sortiatur effectum, Nos de scientia, moribus, probitate & virtute dilecti nostri Consilarii Thomæ Thyrlbeii Clerici, Decani Capellæ nostræ plurimum confidentes, eundem Thomam Thyrlbey ad Episcopatum dictæ Sedis Westm. nominamus & eligimus, ac ipsum Thomam Episcopum Westm. per presentes eligimus, nominamus, facimus, & creamus, & volumus; ac per presentes Concedimus & Ordinamus, quod idem Episcopatus sit corpus incorporatum in re & nomine, ipsumq; ex uno corpore declaramus & acceptamus, Ordinamus, facimus & constituimus in perpetuum, habeatq; successionem perpetuam, ac quod ipse & successores sui per nomen & sub nomine Episcopi Westm. nominabitur & vocabitur, nominabuntur & vocabuntur in perpetuum, & quod ipse & successores sui per idem nomen & sub eo nomine profequi, clamare & placitare, ac placitari, defendere & defendi, respondere & responderi, in quibuscunq; Curis & locis legum nostrarum, ac hæredum & successorum nostrorum, & alibi, in & super omnibus & singulis causis, actionibus, sectis, brevibus, demand. & querelis, realibus, personalibus & mixtis, tam temporalibus quam spiritualibus, ac in omnibus aliis rebus, causis & materiis quibuscunque, & per idem nomen Maneria, Dominia, Terræ, Tenementa, Rectorias, Pensiones, Portiones, & alia quæcunq; Hæreditamenta, Possessiones, proficua & emolumenta, tam spiritualia sive Ecclesiastica, quam temporalia, ac alia quæcunq; per Literas Patentes præfato Episcopo & Successoribus suis, per nos seu hæredes nostros debito modo fiend. vel per quamecunq; aliam personam seu quascunq; alias personas secundum leges nostras & hæredum sive successorum nostrorum dand. seu concedend. capere, recipere, gaudere & perquirere ac dare, alienare & dimittere possit & possint, valeat & valeant, & generaliter omnia alia & singula recipere, gaudere, & facere, prout & eisdem modo & forma quibus ceteri Episcopi infra Regnum nostrum Angliæ recipere aut facere possint, aut aliquis Episcopus infra Regnum nostrum Angliæ recipere aut facere possit, & non aliter nec ullo alio modo. Et ulterius volumus & ordinamus, quod Ecclesia Cathedralis prædicta sit, & deinceps in perpetuum erit Ecclesia Cathedralis & Sedes Episcopalis dicti Thomæ & successorum suorum Episcoporum Westm. ipsamq; Ecclesiam Cathedralem honoribus, dignitatibus, & insigniis Sedis Episcopalis per presentes decoramus, eandemq; Sedem Episcopalem præfato Thomæ & successoribus suis Episcopis Westm. damus &

& concedimus per præfentes habend. & gaudend. idem Thomæ & Succelloribus suis in perpetuum. Ac etiam volumus & ordinamus per præfentes, quod præfatus Thomas & successores sui Episcopi Westm. prædict. omnimodam jurisdictionem, potestatem & auctoritatem ordinarias & Episcopales, infra Ecclesiam Cathedralē Westm. & prædict. Diocef. exercere, facere, & uti possit, & debeat, possint & debeant, in tam amplis modo & forma, prout Episcopus London. infra Diocef. London. secundum leges nostras exercere, facere, & uti solet, possit aut debet. Et quod dictus Thomas Episcopus Westm. & successores sui Episcopi Westm. deinceps in perpetuum habeat sigillum authenticum, seu sigilla authentica pro rebus & negotiis suis agendis servitur. ad omnem juris effectum simili modo & forma, & non aliter nec aliquo alio modo, prout Episcopus London. habet aut habere potest. Et ut Ecclesia Cathedralis prædict. de personis congruis in singulis locis & gradibus suis perimpleatur & decoretur, dilectum nobis Willielmum Benson Sacræ Theologiæ Professore primū & originalē, & modernum Decanum dictæ Ecclesiæ Cathedralis, ac Simonem Haynes Sacræ Theologiæ Professore primū, & præsent. Presbyterum Præbendariū, ac Joannem Redman secundum Presbyterum Præbendariū, ac Edwardum Leyghton tertium Presbyterum Præbendariū, ac Antonium Belafys quartum Presbyterum Præbendariū, ac Willielmum Britten quintum Presbyterum Præbendariū, ac Dionysium Dalyon sextum Presbyterum Præbendariū, ac Humphredum Perkins septimum Presbyterum Præbendariū, ac Thomam Effex octavum Presbyterum Præbendariū, ac Thomam Ellforde nonum Presbyterum Præbendariū, ac Joannem Malvern decimum Presbyterum Præbendariū, ac Willielmum Harvyne undecimum Presbyterum Præbendariū, ac Gerardum Carleton duodecimum Presbyterum Præbendariū, tenore præsentium facimus & ordinamus. Per præfentes volumus etiam & ordinamus, ac eisdem Decano & Præbendariis concedimus per præfentes, quod prædictus Decanus & duodecem Præbendarii dicti sint de se in re & nomine unum corpus incorporatum, habeantq; successione perpetuam, & se gerent, exhibebunt, & occupabunt Sedem, ordinationem, regulas & statuta, eis per nos in quadam Indentura in posterum fiend. specificand. & declarand. Et quod idem Decanus & Præbendarii & successores sui, Decanus & Capitulum Ecclesiæ Cathedralis Sancti Petri Westm. in perpetuum vocabuntur, appellabuntur; Et quod præfatus Decanus & Præbendarii Ecclesiæ Cathedralis prædictæ & successores sui sint & in perpetuum erunt Capitulum Episcopatus Westm. sitq; idem Capitulum præfat. Thomæ & successoribus suis Episcopis Westm. perpetuis futuris temporibus annexum, incorporatum & unitum, eisdem modo & forma quibus Decanus & Capitulum Ecclesiæ Cathedralis Sancti Pauli in Civitate nostra London. Episcopo London. aut Sedi Episcopali London. annexa, incorporata & unit. exist. ipsosq; Decanum & Præbendarios unum corpus incorporatum in re & nomine facimus, creamus & stabilimus, & eos pro uno corpore facimus, declaramus, ordinamus & acceptamus, habeantq; successione perpetuam; Et quod ipse Decanus & Capitulum eorumq; successores, per nomen Decani & Capitulum Ecclesiæ Cathedralis Beati Petri Westm. prosequi, clamare, placitare possint & implacitare, defendere & defendi, respondere & responderi, in quibuscunq; tempore & Curiis legum nostrarum & alibi, in & super omnibus & singulis causis, actionibus, factis, demand. brevibus & querelis, realibus,

spiri-

Spiritualibus, personalibus & mixtis, & in omnibus aliis rebus, causis & materiis, prout Decanus & Capitulum Sancti Pauli London. agere aut facere possunt: Et per idem nomen Maneria, Dominia, Terra, Tenementa, & cætera quæcunq; Hæreditamenta, possessiones, proficua, & emolumenta tam Spiritualia sive Ecclesiastica quam temporalia, & alia quæcunq; per nos per literas nostras Patentes, heredū vel successorū nostrorū, seu per aliquam personam vel personas quascunq; eis & successoribus suis vel aliter secundū leges nostras, vel heredū seu successorum nostrorum dand. seu concedend. capere, recipere, & perquirere, dare, alienare, & dimittere possint & valeant, & generaliter omnia alia & singula capere, recipere, perquirere, dare, alienare, & dimittere, ac facere & exequi, prout & eisdem modo & forma, quibus Decanus & Capitulum prædict. Cathedralis Ecclesiæ Sancti Pauli in prædicta civitate nostra London. capere, recipere, perquirere, dare, alienare, & dimittere, ac facere aut exequi possint, & non aliter, neq; aliquo alio modo: Et quod Decanus & Capitulum Ecclesiæ Cathedralis beati Petri Westm. & Successores sui in perpetuum habebunt commune Sigillum, ad omnimodas cartas, evidencias, & cætera scripta, vel facta sua fiend. eos vel Ecclesiam Cathedralem prædict. aliquo modo tangen. sive continend. sigilland. Et insuper volumus & per præsentem concedimus & ordinamus, quod prædict. Episcopus Westm. & quilibet successorum suorum pro tempore existen. & prædictus Decanus & Capitulum Ecclesiæ Cathedralis beati Petri Westm. & quilibet successorum suorum habeant plenam potestatem & facultatem faciendi, recipiendi, dandi, alienandi, dimittendi, exequendi & agendi omnia & singula quæ Episcopus London. & Decanus & Capitulum Sancti Pauli London. conjunctim & divisim facere, recipere, dare, alienare, dimittere, exequi aut agere possint. Volumus etiam & ordinamus, ac per præsentem Statuimus, quod Archidiaconus Midd. qui nunc est & successores sui sunt deinceps in perpetuum separati & exonerati & prorsus liberati a jurisdictione, potestate, jure & autoritate Episcopi London. & successorum suorum, ac ab Ecclesia Cathedrali Sancti Pauli London. ab omniq; jure, potestate & autoritate ejusdem ipsiusq; Archidiaconi, & successores suos per præsentem separamus, exoneramus, penitus in perpetuum liberamus, eundemq; Archidiaconum & successores suos decernimus, Statuimus, Ordinamus, ac stabilimus in simili Statu, modo, forma & jure esse, ac deinceps in perpetuum fore, in prædicta Ecclesia Cathedrali Westm. quibus ipse aut aliquis prædecessorum suorum unquam fuit in Ecclesia Cathedrali Sancti Pauli London. Statuimus etiam & ordinamus, ac per præsentem volumus & concedimus, quod prædictus Thomas Episcopus Westm. & successores sui Episcopi Westm. habeant, teneant & possideant, in omnibus & per omnia autoritatem, potestatem, jus & jurisdictionem, de & super Archidiaconatu Midd. & Archidiacono & successoribus suis, tam plene & integre ad omnem effectum quam Episcopus London. qui nunc est aut aliquis prædecessorum suorum habet aut habuit, aut habere debuit vel usus fuit. Volumus autem ac per præsentem concedimus, tam præfato Episcopo quam Decano & Capitulo, quod habeat & habebit, habeant & habebunt, has Literas nostras Patentes sub magno sigillo nostro Angliæ debito modo factas & sigillatas, absq; sine seu feod. magno vel parvo nobis in Hanaperio nostro seu alibi ad usum nostrorum, proinde quoquo modo reddend. solvend. vel faciend. eo quod expressa mentio, & cat. In cujus rei, &c. Teste Rege apud Westm. decimo septimo die Decembris Anno Regni Regis Henrici Octavi trigesimo secundo.

## XXIV.

*A Proclamation ordained by the King's Majesty, with the advice of his Honourable Council, for the Bible of the largest and greatest Volume to be had in every Church; devised the sixth day of May, the 33 Year of the King's most gracious Reign.*

Regist.  
Bonner.  
Vol. 21.

W Hereby Injunctions heretofore set forth by the Authority of the King's Royal Majesty, Supreme Head of the Church of this his Realm of *England*, it was ordained, and commanded, amongst other things, That in all and singular Parish-Churches, there should be provided, by a certain day now expired, at the costs of the Curats and Parishioners, Bibles containing the Old and New Testament in the English Tongue, to be fixed and set up openly in every of the said Parish Churches; the which godly Commandment and Injunction, was to the only intent that every of the King's Majesty's loving Subjects, minding to read therein, might, by occasion thereof, not only consider and perceive the great and ineffable Omnipotent Power, Promise, Justice, Mercy and Goodness of Almighty God, but also to learn thereby to observe God's Commandments, and to obey their Sovereign Lord, and High Powers, and to exercise Godly Charity, and to use themselves according to their Vocations, in a pure and sincere Christian Life, without murmur or grudging: By the which Injunctions, the King's Royal Majesty intended that his loving Subjects should have and use the commodities of the reading of the said Bibles, for the purpose above rehearsed, humbly, meekly, reverently, and obediently, and not that any of them should read the said Bibles with high and loud Voices, in time of the Celebration of the Holy Mass, and other Divine Services used in the Church; or that any his Lay-Subjects reading the same, should presume to take upon them any common Disputation, Argument, or Exposition of the Mysteries therein contained; but that every such Layman should, humbly, meekly, and reverently, read the same for his own instruction, edification, and amendment of his Life, according to God's Holy Word therein mentioned. And notwithstanding the King's said most godly and gracious Commandment and Injunction, in form as is aforesaid, his Royal Majesty is informed, That divers and many Towns and Parishes within this his Realm, have neglected their Duties in the accomplishment thereof; whereof his highness marvelleth not a little; and minding the execution of his said former most godly and gracious Injunctions, doth straitly charge and command, That the Curats and Parishioners of every Town and Parish within this his Realm of *England*, not having already Bibles provided within their Parish Churches, shall on this side the Feast of *All-Saints* next coming, buy and provide Bibles of the largest and greatest Volume, and cause the same to be set and fixed in every of the said Parish Churches, there to be used as is aforesaid, according to the said former Injunctions, upon pain that the Curats and Inhabitants of the Parishes and Towns, shall lose and forfeit to the King's Majesty, for every month that they shall lack and want the said Bibles, after the same Feast of *All-Saints*, 40 s. the one half of the same Forfeit to be to the King's Majesty, and the other half to him

or

or them which shall first find and present the same to the King's Majesties Council. And finally, the King's Royal Majesty doth declare and signify to all and singular his loving Subjects, that to the intent they may have the said Bibles of the greatest Volume, at equal and reasonable prices, his Highness, by the Advice of his Council, hath ordained and taxed, That the Sellers thereof shall not take for any of the said Bibles unbound, above the price of ten Shillings; and for every of the said Bibles well and sufficiently Bound, trimmed and clasped, not above twelve Shillings, upon pain the Seller to lose, for every Bible sold contrary to his Highness's Proclamation, four Shillings, the one Moiety thereof to the King's Majesty, and the other Moiety to the finder and presenter of the Defaulter, as is aforesaid. And his Highness straitly chargeth and commandeth, That all and singular Ordinaries, having Ecclesiastical Jurisdiction within this his Church and Realm of *England*, and Dominion of *Wales*, that they, and every of them, shall put their effectual endeavours, that the Curats and Parishioners shall obey and accomplish this his Majesty's Proclamation and Commandment, as they tender the advancement of the King's most gracious and godly Purpose in that behalf, and as they will answer to his Highness for the same.

*God save the KING.*

*XXV. An Admonition and Advertisement given by the Bishop of London, to all Readers of this Bible in the English Tongue.*

**T**O the intent that a good and wholsome thing, godly and virtuously, for honest intents and purposes, set forth for many, be not hindered or maligned at, for the abuse, default, and evil behaviour of a few, who for lack of discretion, and good advisement, commonly without respect of time, or other due Circumstances, proceed rashly and unadvisedly therein; and by reason thereof, rather hinder than set forward the thing that is good of it self: It shall therefore be very expedient, that whosoever repaireth hither to read this Book, or any suchlike, in any other place, he prepare himself chiefly and principally with all devotion, humility, and quietness, to be edified and made the better thereby; adjoining thereto his perfect and most bounden duty of obedience to the King's Majesty, our most gracious and dread Sovereign Lord, and Supream Head, especially in accomplishing his Graces most honourable Injunctions and Commandments, given and made in that behalf. And right expedient, yea necessary it shall be also, that leaving behind him vain Glory, Hypocrisy, and all other carnal and corrupt Affections, he bringing with him discretion, honest intent, charity, reverence, and quiet behaviour, to and for the edification of his own Soul, without the hindrance, lett, or disturbance of any other his Christian Brother; evermore foreseeing that no number of People be specially congregate therefore to make a multitude; and that no Exposition be made thereupon otherwise than it is declared in the Book it self; and that especially regard be had, no reading thereof be used, allowed, and

Register.  
Bouner.



with noise in the time of any Divine Service, or Sermon; or that in the same be used any Disputation, Contention, or any other misdemeanour; or finally that any Man justly may reckon himself to be offended thereby, or take occasion to grudge or malign thereat.

God save the KING.

XXVI. *Injunctions given by Bonner, Bishop of London, to his Clergie.*

Regut.  
Bonner.  
Fol. 38.

**I**Njunctions made by the consent and authority of me *Edmond Bonner* Bishop of *London*, in the Year of our Lord God 1542, and in the 34 Year of the Reign of our Sovereign Lord *Henry* the Eighth, by the Grace of God, King of *England*, *France*, and *Ireland*, Defender of Faith, and Supream Head here in Earth, next under God, of the Church of *England* and *Ireland*. All which and singular Injunctions, by the Authority given to me of God, and by our said Sovereign Lord the King's Majesty, I exhort, require, and also command, all and singular Parsons, Vicars, Curats, and Chantry Priests, with other of the Clergie, whatsoever they be, of my Diocess and Jurisdiction of *London*, to observe, keep, and perform according, as it concerneth every of them, in virtue of their Obedience, and also upon Pains expressed in all such Laws, Statutes, and Ordinances of this Realm, as they may incur, and be objected against them, now, or at any time hereafter, for breaking and violating of the same, or any of them.

*First*; That you, and every of you, shall, with all diligence, and faithful obedience, observe and keep, and cause to be observed and kept, to the uttermost of your Powers, all and singular the Contents of the King's Highness most gracious and godly Ordinances and Injunctions given and set forth by his Graces Authority; and that ye, and every of you, for the better performance thereof, shall provide to have a Copy of the same in writing, or imprinted, and so to declare them accordingly.

*Item*; That every Parson, Vicar, and Curat, shall read over and diligently study every day one Chapter of the Bible, and that with the gloss ordinary, or some other Doctor or Expositor, approved and allowed in this Church of *England*, proceeding from Chapter to Chapter, from the beginning of the Gospel of *Matthew*, to the end of the New Testament; and the same so diligently studied to keep still and retain in memory, and to come to the rehearsal and recital thereof, at all such time and times as they, or any of them, shall be commanded thereunto by me, or any of my Officers or Deputies.

*Item*; That every of you do procure and provide of your own, a Book called, *The Institution of a Christian Man*, otherwise called the *Bishops Book*; and that ye, and every of you, do exercise your selves in the same, according to such Precepts as hath been given heretofore or hereafter to be given.

*Item*;



*Item* ; That ye being absent from your Benefices, in cases lawfully permitted by the Laws and Statutes of this Realm, do suffer no Priest to keep your Cure, unless he being first by you presented, and by me or my Officers thereunto abled and admitted. And for the more and better assurance and performance thereof to be had, by these Presents I warn and monish peremptorily, all and singular Beneficed Parsons having Benefices with Cure, within my Diocess and Jurisdiction, that they and every of them, shall either be personally resident upon their Benefices and Cures, before the Feast of St. *Michael* the Arch-Angel now next ensuing ; or else present, before the said Feast, to me the said Bishop, my Vicar-General, or other my Officers deputed in that behalf, such Curats as upon examination made by me, or my said Officers, may be found able and sufficient to serve and discharge their Cures in their absence ; and also at the said Feast, or before, shall bring in and exhibite before my said Officers their sufficient Dispensations authorized by the King's Majesty, as well for Non-residence, as for keeping of more Benefices with Cure than one.

*Item* ; That every Parson, Vicar, and other Curats, once in every quarter, shall openly in the Pulpit exhort and charge his Parithioners, that they in no wise do make any privy or secret contract of Matrimony between themselves, but that they utterly defer it until such time as they may conveniently have the Father and Mother, or some other Kinsfolks or Friends of the Person that shall make such Contract of Matrimony ; or else two or three honest Persons to be present, and to hear and record the words and manner of their Contract, as they will avoid the extream pains of the Law provided in that behalf, if they presumptuously do or attempt the contrary.

*Item* ; That in the avoiding of divers and grievous Offences and Enormities, and specially the most detestable Sin of Adultery, which oft-times hath hapned by the negligence of Curats in marrying Persons together which had been married before, and making no due proof of the death of their other Husbands and Wives at the time of such Marriages, I require and command you, and monish peremptorily by these Presents, all manner of Parsons, Vicars, and Curats, with other Priests, being of my Diocess and Jurisdiction, that they, nor any of them from henceforth, do presume to solemnize Matrimony in their Churches, Chappels, or elsewhere, between any Persons that have been married before, unless the said Parson, Vicar, Curat, or Priest, be first plainly, fully, and sufficiently informed and certified of the Decease of the Wife or Husband of him or her, or of both, that he shall marry, and that in writing, under the Ordinaries Seal of the Diocess, or place where he or she inhabited or dwelt before, under pain of Excommunication, and otherwise to be punished for doing the contrary, according to the Laws provided and made in that behalf.

*Item* ; That ye, and every of you that be Parsons, Vicars, Curats, and also Chauntry-Priests and Stipendiaries, do instruct, teach, and bring up in Learning the best ye can, all such Children of your Parithioners as shall come to you for the same ; or at the least, to teach them to read English, taking moderately therefore of their Friends that be able to pay, so that thereby they may the better learn and know how to Believe, how to Pray, how to live to God's Pleasure.

*Item* ;

*Item* ; That every Curat do at all times his best diligence to stir, move, and reduce such as be at Discord, to Peace, Concord, Love, Charity, and one to remit and forgive one another, as often and howsoever they shall be grieved or offended : And that the Curat shew and give example thereof, when and as often as any variance or discord shall happen to be between him and any of his Cure.

*Item* ; Where some froward Persons, partly for malice, hatred, displeasure, and disdain, neglect, contemn, and despise their Curats, and such as have the Cure and Charge of their Souls ; and partly to hide and cloak their leud and naughty living, as they have used all the Year before, use at length to be confessed of other Priests which have not the Cure of their Souls : Wherefore I will and require you to declare, and show to your Parishioners, That no Testimonials brought from any of them, shall stand in any effect ; nor that any such Persons shall be admitted to God's Board, or receive their Communion, until they have submitted themselves to be confessed of their own Curats, (Strangers only except) or else upon arduous and urgent Causes and Considerations, they be otherwise dispensed with in that behalf, either by me, or by my Officers aforesaid.

*Item* ; That whereupon a detestable and abominable practice universally reigning in your Parishes, the young People, and other ill-disposed Persons doth use upon the *Sundays* and *Holy-days*, in time of Divine Service, and preaching the Word of God, to resort unto Ale-houses, and there exerciseth unlawful Games, with great Swearing, Blasphemy, Drunkenness, and other Enormities, so that good and devout Persons be much offended therewith : Wherefore I require and command you, to declare to such as keepeth Ale-houses, or Taverns, within your Parishes, that at such times from henceforth, they shall not suffer in their Houses any such unlawful and ungodly Assemblies ; neither receive such Persons to Bowling and Drinking at such Seasons, into their Houses, under pain of Excommunication, and otherwise to be punished for their so doing, according to the Laws in that behalf.

*Item* ; That all Curats shall declare openly in the Pulpit, twice every Quarter, to their Parishioners, the seven deadly Sins, and the Ten Commandments, so that the People thereby may not only learn how to obey, honour, and serve God, their Prince, Superiors, and Parents, but also to avoid and eschew Sin and Vice, and to live vertuously, following God's Commandments and his Laws.

*Item* ; That where I am credibly informed, that certain Priests of my Diocess and Jurisdiction, doth use to go in an unseemly and unpriestly Habit and Apparel, with unlawful Tonsures, carrying and having upon them also Armour and Weapons, contrary to all wholesome and godly Laws and Ordinances, more like Persons of the Lay, than of the Clergy ; which may and doth minister occasion to light Persons, and to Persons unknown, where such Persons come in place, to be more licentious both of their Communication, and also of their Acts, to the great slander of the Clergy : Wherefore in the avoiding of such slander and obloquy hereafter, I admonish and command all and singular Parsons, Vicars, Curats, and all other Priests whatsoever they be, dwelling, or inhabiting, or hereafter shall dwell and inhabit within my Diocess and Jurisdiction, That from henceforth they, and every of them, do use and wear

wear meet, convenient, and decent Apparel, with their Trussures accordingly, whereby they may be known at all times from Lay-people, and to be of the Clergy, as they intend to avoid and eschew the Penalty of the Laws ordained in that behalf.

*Item* ; That no Parson, Vicar, or other Beneficed Man, having Cure within my Diocess and Jurisdiction, do suffer any Priest to say Mass, or to have any Service within their Cure, unless they first give knowledg, and present them with the Letters of their Orders to me as Ordinary, or to my Officers deputed in that behalf ; and the said Priest so presented, shall be by me, or my said Officers, found able and sufficient thereunto.

*Item* ; That every Curat, not only in his Preachings, open Sermons, and Collations made to the People, but also at all other times necessary, do perswade, exhort, and monish the People, being of his Cure, whatsoever they be, to beware and abstain from swearing and blaspheming of the Holy Name of God, or any part of Christ's most precious Body or Blood. And likewise to beware, and abstain from Cursing, Banning, Chiding, Scolding, Backbiting, Slandering, and Lying. And also from talking and jangling in the Church, especially in time of Divine-Service, or Sermon-time. And semblably to abstain from Adultery, Fornication, Gluttony, and Drunkenness : And if they, or any of them, be found notoriously faulty or infamed upon any of the said Crimes and Offences, then to detect them at every Visitation, or sooner, as the Case shall require, so that the said Offenders may be corrected and reformed to the example of others.

*Item* ; That no Priest from henceforth do use any unlawful Games, or frequently use any Ale-houses, Taverns, or any suspect place at any unlawful Times, or any light Company, but only for their Necessaries, as they, and any of them, will avoid the danger that may ensue thereupon.

*Item* ; That in the Plague-time, no dead Bodies or Corpse be brought into the Church, except it be brought streight to the Grave, and immediately buried, whereby the People may the rather avoid infection.

*Item* ; That no Parsons, Vicars, nor Curats, permit or suffer any manner of common Plays, Games, or Interludes, to be played, set forth, or declared, within their Churches or Chappels, contrary to this our forbidding and Commandment ; and then you, or either of you, in whose Churches or Chappels any such Games, Plays, or Interludes shall be so used, shall immediately thereupon make relation of the Names of the Person or Persons so obstinately and disobediently using themselves, unto Me, my Chancellor, or other my Officers, to the intent that they may be therefore reformed and punished according to the Laws.

*Item* ; That all Priests shall take this order when they Preach ; first, They shall not rehearse no Sermons made by other Men within this 200 or 300 Years ; but when they shall preach, they shall take the Gospel or Epistle of the day, which they shall recite and declare to the People, plainly, distinctly, and sincerely, from the beginning to the end thereof, and then to desire the People to pray with them for Grace, after the usage of the Church of *England* now used : And that done, we will that every Preacher shall declare the same Gospel or Epistle, or both, even  
from

from the beginning, not after his own Mind, but after the Mind of some Catholick Doctor allowed in this Church of *England*, and in no wise to affirm any thing, but that which he shall be ready always to shew in some Ancient Writer; and in no wise to make rehearſal of any Opinion not allowed, for the intent to reprove the ſame, but to leave that for thoſe that are and ſhall be admitted to preach by the King's Maieſty, or by me the Biſhop of *London*, your Ordinary, or by mine Authority. In the which Epistle and Goſpel, ye ſhall note and conſider diligently, certain godly and devout places, which may incenſe and ſtir the Hearers to obedience of good Works and Prayers: And in caſe any notable Ceremony uſed to be obſerved in the Church, ſhall happen that day when any preaching ſhall be appointed, it ſhall be meet and convenient that the Preacher declare and ſet forth to the People the true meaning of the ſame, in ſuch ſort that the People may perceive thereby, what is meant and ſignified by ſuch Ceremony, and alſo know how to uſe and accept it to their own edifying. Furthermore, That no Preacher ſhall rage or rail in his Sermon, but coldly, diſcreetly, and charitably, open, declare, and ſet forth the excellency of Vertue, and to ſuppreſs the abomination of Sin and Vice; every Preacher ſhall, if time and occaſion will ſerve, inſtruct and teach his Audience, what Prayer is uſed in the Church that day, and for what thing the Church prayeth, ſpecially that day, to the intent that all the People may pray together with one Heart for the ſame; and as occaſion will ſerve, to ſhew and declare to the People what the Sacraments ſignifieth, what ſtrength and efficacy they be of, how every Man ſhould uſe them reverently and devoutly at the receiving them. And to declare wherefore the Maſs is ſo highly to be eſteemed and honoured, with all the Circumſtances appertaining to the ſame. Let every Preacher beware that he do not feed his Audience with any Fable, or other Hiſtories, other than he can avouch and juſtify to be written by ſome allowed Writer. And when he hath done all that he will ſay and utter for that time, he ſhall then in few words recite again the Pith and Effect of his whole Sermon, and add thereunto as he ſhall think good.

*Item*; That no Parſon, Vicar, Curat, or other Prieſt, having Cure of Souls within my Dioceſs and Jurisdiction, ſhall from hence-forth permit, ſuffer, or admit any manner of Perſon, of whatſoever eſtate or condition he be, under the degree of a Biſhop, to preach, or make any Sermon or Collation openly to the People within their Churches, Chappels, or elſewhere within their Cures, unleſs he that ſhall ſo preach, have obtained before ſpecial Liſenſe in that behalf, of our Sovereign Lord the King, or of me *Edmund* Biſhop of *London*, your Ordinary; And the ſame Liſenſe ſo obtained, ſhall then and there really bring forth in writing under Seal, and ſhew the ſame to the ſaid Parſon, Vicar, Curat, or Prieſt, before the beginning of his Sermon, as they will avoid the extream Penalties of the Laws, Statutes, and Ordinances, provided and eſtablished in that behalf, if they preſumptuouſly do or attempt any thing to the contrary.

*Item*; I deſire, require, exhort, and command you, and every of you, in the Name of God, That ye firmly, faithfully, and diligently, to the uttermoſt of your powers, do obſerve, fulfil, and keep all and ſingular theſe mine Injunctions. And that ye, and every of you, being  
Prieſts,

Priests, and having Cure, or not Cure, as well Benefice as not Beneficed, within my Diocess and Jurisdiction, do procure to have a Copy of the same Injunctions, to the intent ye may the better observe, and cause to be observed the Contents thereof.

*The names of Books prohibited, delivered to the Curats, Anno 1542: to the intent that they shall present them with the Names of the Owners, to their Ordinary, if they find any such within their Parishes.*

**T**He Disputation between the Father and the Son.  
 The Supplication of Beggars; the Author *Fish*.  
 The Revelation of Antichrist.  
 The Practice of Prelates.  
 The Burying of the Mass, in English Rithme.  
 The Book of Friar *Burnes*, twice printed.  
 The Matrimony of *Tindall*.  
 The Exposition of *Tindall*, upon the 4th Chap. to the *Corinth*.  
 The Exposition of *Tindall* upon the Epistles Canonick of St. *John*.  
 The New Testament of *Tindall's* Translation, with his Preface before the whole Book, and before the Epistles of St. *Paul* and *Rom*.  
 The Preface made in the English Prymners, by *Marshall*.  
 The Church of *John Rastall*.  
 The Table, Glosses, Marginal, and Preface before the Epistle of St. *Paul* and *Romans*, of *Thomas Mathews* doing, and printed beyond the Sea without priviledg, set in his Bible in English.

XXVII. A Collection of Passages out of the Canon Law, made by *Cranmer*, to shew the necessity of reforming it.

*An Original.*

Dist. 22. *Omnes de Major. & obedien. solit. Extra.*  
*De Majorit & obedient. Unam Sanctam.*

**H**E that knowledgeth not himself to be under the Bishop of *Rome*, Ex M. SS. D. Stillingfleet.  
 and that the Bishop of *Rome* is ordained by God to have Primacy over all the World, is an Heretick, and cannot be saved, nor is not of the Flock of Christ.

Dist. 10. *De Summa Excommunicationis, Nominat. 25. q. 11. omne.*

Princes Laws, if they be against the Canons and Decrees of the Bishop of *Rome*, be of no force nor strength.

Dist. 19, 20, 24. q. 1. *A recta memoria. Quotiens hæc est 25. q. 1.*  
*General. violatores.*

All the Decrees of the Bishop of *Rome* ought to be kept perpetually of every Man, without any repugnancy, as God's Word spoken by the Mouth of *Peter*; and whosoever doth not receive them, neither avail-eth them the Catholick Faith, nor the four Evangelists; but they blaspheme the Holy Ghost, and shall have no forgiveness.

35. q. 1. *Generalis.*

All Kings, Bishops, and Noblemen, that believe or suffer the Bishop of *Rome's* Decrees in any thing to be violatèd, be accurst, and for ever culpable before God, as transgressors of the Catholick Faith.

Dist. 21. *Quantois, & 24. q. 1. A recta memoria.*

The See of *Rome* hath neither spot nor wrinkle in it, nor cannot erre.

35. q. 1. *Ideo de Senten. & re judicata, de jurejurando licet ad Apostolica li. 6. de jurejurando.*

The Bishop of *Rome* is not bound to any Decrees, but he may compel, as well the Clergy as Lay-men, to receive his Decrees and Canon Law.

9. q. 2. *Ipsi cuncta. Nemo 2. q. 6. dudum aliorum. 17. q. 4. Si quis de Baptis. & ejus effectu majores.*

The Bishop of *Rome* hath authority to judg all Men, and specially to discern the Articles of the Faith, and that without any Council, and may assoil them that the Council hath damned; but no Man hath authority to judg him, nor to meddle with any thing that he hath judgèd, neither Emperor, King, People, nor the Clergy: And it is not lawful for any Man to dispute of his Power.

gr. *Duo sunt 25. q. 6. Alios Nos Sanctorum juratos in Clemen. de Hereticis aut efficiend.*

The Bishop of *Rome* may excommunicate Emperors and Princes, depose them from their States, and assoil their Subjects from their Oath and Obedience to them, and so constrain them to Rebellion.

*De Major. & obedien. solit. Clement. de summa & re judicata. Pastoral.*

The Emperor is the Bishop of *Rome's* Subject, and the Bishop of *Rome* may revoke the Emperor's Sentence in temporal Causes.

*De Elect. & Electi proprietate. Venerabilium.*

It belongeth to the Bishop of *Rome* to allow or disallow the Emperor after he is elected ; and he may translate the Empire from one Region to another.

*De supplenda Negligen. prelat. Grand. li. 6.*

The Bishop of *Rome* may appoint Coadjutors unto Princes.

Dist. 17. *Si modo. Regula. Nec licuit multum. Concilia. 96. ubinam.*

There can be no Council of Bishops without the Authority of the See of *Rome* ; and the Emperor ought not to be present at the Council, except when Matters of the Faith be entreating, which belong universally to every Man.

2. q. 6.

Nothing may be done against him that appealeth unto *Rome*.

1. q. 3. *Aliorum* Dist. 40. *Si Papa.* Dist. 96. *Satis.*

The Bishop of *Rome* may be judged of none but of God only ; for altho he neither regard his own Salvation, nor no Mans else, but draw down with himself innumerable People by heaps unto Hell ; yet may no mortal Man in this World presume to reprehend him : forso much as he is called God, he may not be judged of Man, for God may be judged of no Man.

8. 2. q. 5.

The Bishop of *Rome* may open and shut Heaven unto Men.

Dist. 40. *Non vos.*

The See of *Rome* receiveth holy Men, or else maketh them holy.

*De Pecunia.* Dist. 1. *Serpens.*

He that maketh a Lye to the Bishop of *Rome*, committeth Sacriledg.

*De consecra.* Dist. 1. *De locorum præcepta. Ecclesia de Elect.*  
& *Electi proprietate. Fundamenta.*

To be Senator, Capitane, Patrician, Governour, or Officer of *Rome*, none shall be elected or pointed, without the expresse license and special consent of the See of *Rome*.

*De Electione & Electi proprietate. Venerabilem.*

It appertaineth to the Bishop of *Rome* to judg which Oaths ought to be kept, and which not.

*De jurejurand. Si vero. 15. q. 6. Auctoritatem.*

And he may absolve Subjects from their Oath of Fidelity, and absolve from other Oaths that ought to be kept.

*De foro competent. Ex terore. De donat. inter Virum & Uxorem dependentia. Qui Filii sunt legitime per venerabilem. De Elect. & Electi proprietate Fundamenta. Extravag. de Majorit. & Obedient. unam Sanctam. De judiciis Novit.*

The Bishop of *Rome* is Judg in Temporal Things, and hath two Swords, Spiritual and Temporal.

*De Hæreticis Multorum.*

The Bishop of *Rome* may give Authority to arrest Men, and imprison them in Manacles and Fetters.

*Extrav. de Consuetudine super gentes.*

The Bishop of *Rome* may compel Princes to receive his Legats.

*De Truga & Pace. Trugas.*

It belongeth also to him to appoint and command Peace, and Truce to be observed and kept, or not.

*De Præbend. & dig. dilectus & li. 6. licet.*

The Collation of all Spiritual Promotions appertain to the Bishop of *Rome*.

*De Excessibus Prælatorum. Sicut unire.*

The Bishop of *Rome* may unite Bishopricks together, and put one under another at his pleasure.

*Li. 6. de penis Felicium.*

In the Chapter *Felicis li. 6. de penis*, is the most partial and unreasonable Decree made by *Bonifacius 8.* that ever was read or heard, against them that be Adversaries to any Cardinal of *Rome*, or to any Clerk, or Religious Man of the Bilhop of *Rome's* Family.



Dist. 28. *Consulendum.* Dist. 96. *Si Imperator.* *De Clericis.*  
*Nemo nullus.* *Clericum,* &c. & q. 2. *Si ver.* *De Excommu-*  
*nicatione.* *Si iudex* q. 2. q. 5. *Si quis de foro competent.* *Nelus.* *Si qui-*  
*bus.* *Ex transmissa.* *de foro compet.* in 6 *Seculares.*

Lay-men may not be Judges to any of the Clergy, nor compel them to pay their undoubted Debts, but the Bishops only must be their Judges.

*De foro Competent.* *Cum sit licet.*

Rectors of Churches may convent such as do them wrong, whither they will, before a Spiritual Judg, or a Temporal.

*Idem ex parte Dilecti.*

A Lay-man being spoiled, may convent his Adversaries before a Spiritual Judg, whether the Lords of the Feod consent thereto or not.

*Idem Significasti,* & 11. q. 1. *placuit.*

A Lay-man may commit his Cause to a Spiritual Judg; but one of the Clergy may not commit his Cause to a Temporal Judg, without the consent of the Bishop.

*De Clerici vel Monachi. Secundum.*

Lay-men may have no Benefices to farm.

*De Summa Excommunicationis.* *Non. extra. de pecuniis*  
& *Remiss.* & c. *si.*

All they that make, or write any Statutes contrary to the Liberties of the Church; and all Princes, Rulers, and Counsellors, where such Statutes be made, or such Customs observed, and all the Judges and others that put the same in execution; and where such Statutes and Customs have been made and observed of old Time, all they that put them not out of their Books be excommunicate, and that so grievously, that they cannot be assoiled but only by the Bishop of Rome.

*De Immunitate Ecclesie.* *Non minus ad usus*  
*Quia Quum* & in 6. *Clericis.*

The Clergy, to the relief of any common necessity, can nothing confer without the consent of the Bishop of Rome; nor is it not lawful for any Lay-man to lay any Imposition of Taxes, Subsidies, or any Charges upon the Clergy.

Dist. 97. *Hec capitulo & 63. Nullus & qua sequitur.*  
*Non alie cum Laic.*

Lay-men may not meddle with Elections of the Clergy, nor with any other thing that belongeth unto them.

*De jurejurando. Nimis.*

The Clergy ought to give no Oath of Fidelity to their Temporal Governors, except they have Temporalities of them.

Dist. 96. *Bene Quidem. 12. q. 2. Apostolicos. Quisquis.*

The Goods of the Church may in no wise be alienated, but whosoever receiveth or buyeth them, is bound to Restitution; and if the Church have any Ground, which is little or nothing worth, yet it shall not be given to the Prince; and if the Prince will needs buy it, the Sale shall be void and of no strength.

*13. q. 2. Non liceat.*

It is not lawful for the Bishop of Rome to alienate or mortgage any Lands of the Church, for every manner of necessity, except it be Houses in Cities, which be very chargeable to support and maintain.

Dist. 96. *Quis nunquam, 3. q. 6. Accusatio 11. q. 1. Continua nullus Testimonium Relatum Experientia. Si quisquis. Si qua. Sicut Statuimus, nullus de persona. Si quis.*

Princes ought to obey Bishops, and the Decrees of the Church, and to submit their Heads unto the Bishops, and not to be Judg over the Bishops; for the Bishops ought to be forbore, and to be judged of no Lay-man.

*De Major. & obedien. solite.*

Kings and Princes ought not to set Bishops beneath them, but reverently to rise against them, and to assign them an honourable Seat by them.

*11. q. 1. Quicumque. Relatum. Si qui omnes volumus. Placuit.*

All manner of Causes, whatsoever they be, Spiritual or Temporal, ought to be determined and judged by the Clergy.

*Ibidem Omnes.*

No Judg ought to refuse the Witness of one Bishop, altho he be but alone.

*De Hæreticis ad abolendam, & in Clementini ut officium.*

Whoſoever teacheth or thinketh of the Sacraments otherwiſe than the See of *Rome* doth teach and obſerve, and all they that the ſame See doth judg Hereticks, be Excommunicate.

And the Biſhop of *Rome* may compel by an Oath, all Rulers and other People, to obſerve, and cauſe to be obſerved, whatſoever the See of *Rome* ſhall ordain concerning Heresy, and the Unitors thereof; and who will not obey, he may deprive them of their Dignities.

*Clement. de reliq. & venerat. Sanctorum. Si Dominus extravag. de reliq. & venerat. Sanctorum. Cum per excelſa: de penitent. & remiſſ. antiquorum, & Clement. unigenitus. Quemadmodum.*

We obtain Remiſſion of Sin, by obſerving of certain Feaſts, and certain Pilgrimages in the Jubilee, and other preſcribed Times, by virtue of the Biſhop of *Rome*'s Pardons.

*De premiis & remiſſionibus extravag. ca. 3. Et ſe Dominici.*

Whoſoever offendeth the Liberties of the Church, or doth violate any Interdiction that cometh from *Rome*; or conſpireth againſt the Perſon, or Statute of the Biſhop, or See of *Rome*; or by any ways offendeth, diſobeyeth, or rebelleth againſt the ſaid Biſhop, or See; or that killeth a Prieſt; or offendeth perſonally againſt a Biſhop, or other Prelate; or invadeth, ſpoileth, withholdeth, or waſteth Lands belonging to the Church of *Rome*, or to any other Church immediatly ſubject to the ſame; or whoſoever invadeth any Pilgrims that go to *Rome*, or any Suitors to the Court of *Rome*, or that lett the devolution of Cauſes unto that Court, or that put any new Charges or Impoſitions, real or perſonal upon any Church, or Eccleſiaſtical Perſon; and generally all other that offend in the Caſes contained in the Bull, which is uſually publiſhed by the Biſhops of *Rome* upon *Mandy Thursday*; all theſe can be aſſoiled by no Prieſt, Biſhop, Arch-Biſhop, nor by none other, but only by the Biſhop of *Rome*, or by his expreſs liſenſe.

2. 4. q. 2.

Robbing of the Clergy, and poor Men, appertaineth unto the judgment of the Biſhops.

23. 9. q.

He is no Man-ſlayer that ſlayeth a Man which is Excommunicate.

*Diſt. 63. Tibi Domino de ſumma Excommunicationis. Si iudex.*

Here may be added the moſt tyrannical and abominable Oaths which the Biſhop of *Rome* exacts of the Emperors; in *Clement. de jurejurando Romani diſt. 6. 3. Tibi Domino.*

*De Consecra. Dist. 1. Sicut.*

It is better not to Consecrate, than to consecrate in a place not Hal-  
lowed.

*De Consecrat. Dist. 5. De his Manus, ut rerum.*

Confirmation, if it be ministred by any other than a Bishop, is of  
no value, nor is no Sacrament of the Church; also Confirmation is  
more to be had in reverence than Baptism; and no Man by Baptism can  
be a christian Man without Confirmation.

*De penitent. Dist. 1. Multiplex.*

A penitent Person can have no remission of his Sin, but by supplica-  
tion of the Priests.

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XXVIII. A Mandate for publishing and using the Prayers  
in the *English* Tongue.

*Mandatum Domino Episcopo London. direct: pro publicatione  
Regiarum Injunctionum.*

Regist.  
Bonner.  
Fol. 48.

**M**ost Reverend Father in God, right trusty and right well-beloved,  
we greet you well, and let you wit, That calling to our remem-  
brance the miserable State of all Christendom, being at this present, be-  
sides all other troubles, so plagued with most cruel Wars, Hatred, and  
Dissentions, as no place of the same almost (being the whole reduced  
to a very narrow Corner) remaineth in good Peace, Agreement, and  
Concord; the Help and Remedy whereof far exceeding the Power of  
any Man, must be called for of him who only is able to grant our Petiti-  
ons, and never forsaketh nor repealeth any that firmly believe, and faith-  
fully call on him; unto whom also the example of Scripture encourag-  
eth us, in all these and other our Troubles and Necessities, to fly and to  
cry for Aid and Succour; being therefore resolved to have continually  
from henceforth general Processions, in all Cities, Towns, Churches,  
and Parishes of this our Realm, said and sung, with such reverence and  
devotion as appertaineth. Forasmuch as heretofore the People, partly  
for lack of good Instruction and Calling, and partly for that they un-  
derstood no part of such Prayers or Suffrages as were used to be sung  
and said, have used to come very slackly to the Procession, when the  
same have been commanded heretofore; We have set forth certain  
godly Prayers and Suffrages in our Native English Tongue, which we  
send you herewith, signifying unto you, That for the special trust and  
confidence we have of your godly mind, and earnest desire, to the set-  
ting forward of the Glory of God, and the true worshipping of his  
most Holy Name, within that Province committed by us unto you, we  
have

have sent unto you these Suffrages, not to be for a month or two observed, and after slenderly considered, as other our Injunctions, have to our no little marvel, been used; but to the intent that as well the same, as other our Injunctions; may be earnestly set forth by preaching good Exhortations and otherwise to the People, in such sort as they feeling the godly tast thereof, may godly and joyouly, with thanks, receive, embrace, and frequent the same, as appertaineth. Wherefore we will and command you, as you will answer unto us for the contrary, not only to cause these prayers and Suffrages aforesaid to be published, frequented, and openly used in all Towns, Churches, Villages, and Parishes of your own Diocess, but also to signify this our Pleasure unto all other Bishops of your Province, willing and commanding them in our Name, and by virtue hereof, to do and execute the same accordingly. Unto whose Proceedings, in the execution of this our Commandment, we will that you have a special respect, and make report unto us, if any shall not with good dexterity accomplish the same; not failing, as our special trust is in you.

At St. James's, *Junii*—*Regni* 36. Directed to the Arch-Bishop of *Canterbury*.

XXIX. *The Articles acknowledged by Shaxton, late Bp of Sarum.*

**T**he *First*; Almighty God, by the Power of his Word, pronounced Regist. Bonner. Fol. 100. by the Priest at Mass in the Consecration, turneth the Bread and Wine into the natural Body and Blood of our Saviour Jesus Christ; so that after the Consecration, there remaineth no Substance of Bread and Wine, but only the Substance of Christ, God and Man.

The *Second*; The said Blessed Sacrament, being once Consecrate, is and remaineth still the very Body and Blood of our Saviour Christ, although it be reserved, and not presently distributed.

The *Third*; The same blessed Sacrament being consecrate, is and ought to be worshipped and adored with godly honour wheresoever it is, forasmuch as it is the Body of Christ inseparably united to the Deity:

The *Fourth*; The Church, by the Ministration of the Priest, offereth daily at the Mass for a Sacrifice to Almighty God, the self-same Body and Blood of our Saviour Christ, under the form of Bread and Wine, in the remembrance and representation of Christ's Death and Passion.

The *Fifth*; The same Body and Blood which is offered in the Mass, is the very propitiation and satisfaction for the sins of the World; forasmuch as it is the self-same in Substance which was offered upon the Cross for our Redemption: And the Oblation and Action of the Priest is also a Sacrifice of Praise and Thanksgiving unto God for his Bene-

fits, and not the satisfaction for the Sins of the World, for that is only to be attributed to Christ's Passion.

The *Sixth* ; The said Oblation, or Sacrifice, so by the Priest offered in the Mass, is available and profitable, both for the Quick and the Dead, altho it lieth not in the power of Man to limit how much, or in what measure the same doth avail.

The *Seventh* ; It is not a thing of necessity, that the Sacrament of the Altar should be ministred unto the People under both kinds of Bread and Wine : and it is none abuse that the same be ministred to the People under the one kind ; forasmuch as in every of both the kinds, whole Christ, both Body and Blood is contained.

The *Eighth* ; It is no derogation to the vertue of the Mass, altho the Priest do receive the Sacrament alone, and none other receive it with him.

The *Ninth* ; The Mass used in this Realm of *England*, is agreeable to the institution of Christ ; and we have in this Church of *England*, the very true Sacrament, which is the very Body and Blood of our Saviour Christ, under the form of Bread and Wine.

The *Tenth* ; The Church of Christ hath, doth, and may lawfully order some Priests to be Ministers of the Sacraments, altho the same do not preach, nor be not admitted thereunto.

The *Eleventh* ; Priests being once dedicated unto God by the Order of Priesthood, and all such Men and Women as have advisedly made Vows unto God of Chastity or Widowhood, may not lawfully marry, after their said Orders received, or Vows made.

The *Twelfth* ; Secret auricular Confession is expedient and necessary to be retained, continued, and frequented in the Church of Christ.

The *Thirteenth* ; The Prescience and Predestination of Almighty God, altho in it self it be infallible, induceth no necessity to the Action of Man, but that he may freely use the Power of his own Will or Choice, the said Prescience or Predestination notwithstanding.

I *Nicholas Shaxton*, with my Heart, do believe, and with my Mouth do confesse all these Articles above-written to be true in every part.

*Ne deficiās hominem avertentem se a peccato, neque impropere ei : memento quoniam omnes in corruptione sumus, Eccles. 8.*

XXX. *A Letter written by Lethington the Secretary of Scotland, to Sir William Cecil, the Queen of England's Secretary, touching the Title of the Queen of Scots to the Crown of England: By which it appears that K. Henry's Will was not signed by him.*

I Cannot be ignorant that some do object as to her Majesty's Forreign Birth, and hereby think to make her incapable of the Inheritance of *England*. To that you know for Answer what may be said by an *English* Patron of my Mistriſs's Cause, altho I being a *Scot* will not affirm the same, that there ariseth amongst you a Question; Whether the Realm of *Scotland* be forth of the Homage and Leageance of *England*: And therefore you have in sundry Proclamations preceding your Wars-making, and in sundry Books at sundry times, laboured much to prove the Homage and Fealty of *Scotland* to *England*. Your Stories also be not void of this intent. What the judgment of the Fathers of your Law is, and what commonly is thought in this Matter, you know better than I, and may have better intelligence than I, the Argument being fitter for your Assertion than mine.

Ex M. SS.  
D.G. Puyt.

Another Question there is also upon this Objection of Forreign Birth; that is to say, Whether Princes inheritable to the Crown, be in case of the Crown, exempted or concluded as private Persons, being Strangers born forth of the Allegiance of *England*. You know in this case, as divers others, the State of the Crown: the Persons inheritable to the Crown at the time of their Capacity, have divers differences and prerogatives from other Persons; many Laws made for other Persons take no hold in case of the Prince, and they have such Privileges as other Persons enjoy not: as in cases of Attainders, and other Penal Laws: Examples, *Hen. 7.* who being a Subject, was attainted; and *Ed. 4.* and his Father *Richard Plantagenet* were both attainted; all which notwithstanding their Attainders had right to the Crown, and two of them attained the same. Amongst many Reasons to be shewed, both for the differences, and that Forreign Birth doth not take place in the case of the Crown, as in common Persons, the many experiences before the Conquest, and since, of your King's, do plainly testify. 2. Of purpose I will name unto you, *Hen. 2d.* Maud the Empress Son, and *Richard of Bourdeaux*, the Black Princes Son, the rather for that neither of the two was the King of *England's* Son, and so not *Enfant du Roy*, if the word be taken in this strict signification. And for the better proof, that it was always the common Law of your Realm, that in the case of the Crown, Forreign Birth was no Bar; You do remember the words of the *Stat. 25. Ed. 3.* where it is said, the Law was ever so: Whereupon if you can remember it, you and I fell out at a reasoning in my Lord of *Leicester's* Chamber, by the occasion of the Abridgment of *Rastal*, wherein I did shew you somewhat to this purpose; also these words, *Infant* and *Ancestors* be in *Predicamento ad aliquid*, and so Correlatives in such sort, as the meaning of the Law was not to restrain the understanding of this word *Infant*, so strict as only to the Children of the King's Body, but to others inheritable in remainder; and if some Sophisters will needs cavil about the precise understanding of *Infant*, let them be

answered with the scope of this word *Ancestors* in all Provisions, for *Filii*, *Nepotes* and *Liberi*, you may see there was no difference betwixt the first degree, and these that come after by the Civil Law. *Liberorum appellatione comprehenduntur non solum Filii, verum etiam Nepotes, Pronepotes, Abnepotes, &c.* If you examine the Reason why Forreign Birth is excluded, you may see that it was not so needful in Princes Cases, as in common Persons. Moreover, I know that *England* hath oftentimes married with Daughters, and married with the greatest Forreign Princes of *Europe*. And so I do also understand, that they all did repute the Children of them, and of the Daughters of *England*, inheritable in Succession to that Crown, notwithstanding the Forreign Birth of their Issue: And in this case I do appeal to all Chronicles, to their Contracts of Marriages, and to the opinion of all the Princes of Christendom. For tho *England* be a noble and puissant Country, the respect of the Alliance only, and the Dowry, hath not moved the great Princes to match so often in marriage, but the possibility of the Crown in succession. I cannot be ignorant altogether in this Matter, considering that I serve my Sovereign in the room that you serve yours. The Contract of Marriage is extant betwixt the King, my Mistris's Grandfather, and Queen *Margaret*, Daughter to King *Henry* the 7th, by whose Person the Title is devolved on my Sovereign; what her Father's meaning was in bestowing of her, the World knoweth, by that which is contained in the *Chronicles* written by *Polidorus Virgilius*, before (as I think) either you or I was born; at least when it was little thought that this Matter should come in question. There is another Exception also laid against my Sovereign, which seems at the first to be of some weight, grounded upon some Statutes made in King *Hen. 8.* time, (*viz.*) of the 28th, & 35th of his Reign, whereby full Power and Authority was given him the said King *Henry*, to give, dispose, appoint, assign, declare, and limit, by his Letters Patents under his Great Seal, or else by his last Will made in writing, and signed with his hand at his pleasure, from time to time thereafter the Imperial Crown of that Realm, &c. Which Imperial Crown is by some alledged and constantly affirmed to have been limited and disposed, by the last Will and Testament of the said King *Hen. 8.* signed with his Hand before his Death, unto the Children of the Lady *Francis*; and *Elenor*, Daughter to *Mary* the French Queen, Younger Daughter of *Hen. 7.* and of *Charles Brandon* Duke of *Suffolk*; so as it is thought the Queen, my Sovereign, and all others, by course of Inheritance, be by these Circumstances excluded and fore-closed: So as it does well become all Subjects, such as I am, so my liking is, to speak of Princes, of their Reigns and Proceedings modestly, and with respect; yet I cannot abstain to say, that the Chronicles and Histories of that Age, and your own printed Statutes being extant, do contaminate and disgrace greatly the Reign of that King in that Time. But to come to our purpose, what equity and justice was that to disinheret a Race of Forreign Princes of their possibility, and maternal right, by a municipal Law or Statute made in that, which some would term abrupt time, and say, that that would rule the Roast, yea, and to exclude the right Heirs from their Title, without calling them to answer, or any for them: well, it may be said, that the injury of the time, and the indirect dealing is not to be allowed; but since it is done it cannot be avoided, unless some Circumstances



material do annihilate the said limitation and disposition of the Crown.

Now let us examine the manner and circumstances how King *Hen. 8.* was by Statute inabled to dispose the Crown. There is a form in two sorts prescribed him, which he may not transgress, that is to say, either by his Letter Patents, sealed with his Great Seal, or by his last Will, signed with his Hand: for in this extraordinary case he was held to an ordinary and precise form; which being not observed, the Letters Patents, or Will, cannot work the intent or effect supposed. And to disprove, that the Will was signed with his own Hand; You know, that long before his death he never used his own signing with his own Hand; and in the time of his Sickness, being divers times pressed to put his Hand to the Will written, he refused to do it. And it seemed God would not suffer him to proceed in an Act so injurious and prejudicial to the right Heir of the Crown, being his Niece. Then his death approaching, some as well known to you as to me, caused *William Clarke*, sometimes Servant to *Thomas Henneage*, to sign the supposed Will with a stamp, (for otherwise signed it was never); and yet notwithstanding some respecting more the satisfaction of their Ambition, and others their private Commodity, than just and upright dealing, procured divers honest Gentlemen, attending in divers several Rooms about the King's Person, to testify with their Hand-writings the Contents of the said pretended Will, surmised to be signed with the King's own Hand. To prove this dissembled and forged signed Testament, I do refer you to such Trials as be yet left. First; The Attestation of the late Lord *Paget*, published in the Parliament in Queen *Mary's* Time, for the restitution of the Duke of *Norfolk*. Next, I pray you, on my Sovereign's behalf, that the Depositions may be taken in this Matter of the Marquess of *Winchester*, Lord Treasurer of *England*; the Marquess of *Northampton*, the Earl of *Pembroke*, Sir *William Petre* then one of King *Henry's* Secretaries, Sir *Henry Nevill*, Sir *Maurice Barkley*, Doctor *Butts*, *Edmond Harman Baker*, *John Osborn* Groom of the Chamber, Sir *Anthony Dennis*, if he be living, *Terris* the Chirurgion, and such as have heard *David Vincent* and others speak in this case; and that their Attestations may be enrolled in the *Chancery*, and in the *Arches*, *In perpetuum rei memoriam*.

Thirdly; I do refer you to the Original Will surmised to be signed with the King's own Hand, that thereby it may most clearly and evidently appear by some differences, how the same was not signed with the King's Hand, but stamped as aforesaid. And albeit it is used both as an Argument and Calumination against my Sovereign to some, that the said Original hath been embazzelled in Queen *Mary's* Time, I trust God will and hath reserved the same to be an Instrument to relieve the Truth, and to confound false Surmises, that thereby the Right may take place, notwithstanding the many Exemplifications and Transcripts, which being sealed with the great Seal, do run abroad in *England*, and do carry away many Mens minds, as great presumptions of great verity and validity. But, Sir, you know in cases of less importance, that the whole Realm of *England*, Transcripts and Exemplifications be not of so great force in Law to serve for the recovery of any thing, either real or personal: And in as much as my Sovereign's Title in this case shall be little advanced,

advanced, by taking exceptions to others pretended and crased Titles, considering her precedency, I will leave it to such as are to claim after the issue of *Hen.* the 7th, to lay in Bar the Poligamy of *Charles Brandon* the Duke of *Suffolk*; and also the vitiated and clandestine Contract, (if it may be so called) having no witness nor solemnization of Christian Matrimony, nor any lawful matching of the Earl of *Hertford* and the Lady *Katharine*. Lastly; The seembably compelling of Mr. *Key*, and the Lady *Mary* Sister to the Lady *Katherine*.

And now, Sir, I have, to answer your desire, said somewhat briefly to the Matter, which indeed is very little, where so much may be said; for to speak truly, the Cause speaketh for it self. I have so long forborn to deal in this Matter, that I have almost forgotten many things which may be said for Roboration of her Right, which I can shortly reduce to my Remembrance, being at *Edinburgh* where my Notes are: So that if you be not by this satisfied, upon knowledg from you of any other Objection, I hope to satisfy you unto all things may be said against her. In the mean time I pray you so counsel the Queen, your Sovereign, as some effectual reparation may follow without delay, of the many and sundry traverses and disavourings committed against the Queen, my Sovereign: as the publishing of so many exemplifications of King *Henry's* supposed Will, the secret embracing of *John Halles* Books, the Books printed and not avowed the last Summer, one of the which my Mistres hath sent by *Henry Killigrew* to the Queen your Sovereign; The Disputes and Proceedings of *Lincolns-Inn*, where the Case was ruled against the Queen my Sovereign; The Speeches of sundry in this last Session of Parliament, tending all to my Sovereign's derision, and nothing said to the contrary by any Man, but the Matter shut up with silence, most to her prejudice; and by so much the more as every Man is gone home settled and confirmed in his Error. And, lastly, The Queen, your Sovereign's Resolution to defend now by Proclamations, all Books and Writings containing any discussion of Titles, when the whole Realm hath engendred by these fond Proceedings, and other favoured Practises, a settled Opinion against my Sovereigns, to the advancement of my Lady *Katherine's* Title. I might also speak of another Book lately printed and set abroad in this last Session, containing many Untruths and weak Reasons, which Mr. *Wailing* desired might be answered before the Defence were made by Proclamation. I trust you will so hold hand to the Reformation of all these things, as the Queen, my Sovereign, may have effectual occasion to esteem you her Friend; which doing, you shall never offend the Queen your Mistris, your Country, nor Conscience, but be a favourer of the Truth against Errors, and yet deserve well of a Princess, who hath a good heart to recognize any good turn, when it is done her, and may hereafter have means to do you pleasure. For my particular, as I have always honoured you as my Father, so do I still remain of the same mind, as one, whom in all things not touching the State, you may direct, as your Son *Thomas Cecil*, and with my hearty commendations to you, and my Lady, both, I take my leave. From *Striveling*, the 14th of January, 1566.

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A N  
**APPENDIX**

Concerning some of the

**Errors and Falshoods**

I N

**SANDER's Book**

O F T H E

**English Schism,**

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A N

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## An Appendix.

**T**Hose who intend to write Romances, or Plays, do commonly take their Plot from some true Piece of History ; in which they fasten such Characters to Persons and Things, and mix such Circumstances and secret Passages, with those publick Transactions and Changes, that are in other Histories ; as may more artificially raise those Passions and Affections in their Readers minds, which they intend to move, than could possibly be done, if the whole Story were a meer Fiction and Contrivance : and tho all Men know those tender Passages to flow only from the Invention and Fancy of the Poet ; yet, by I know not what Charm, the greatest part that read or hear their Poems, are softened and sensibly touched.

Some such Design *Sanders* seems to have had in his Book, which he very wisely kept up as long as he lived : He intended to represent the Reformation in the foulest shape that was possible, to defame Queen *Elizabeth*, to stain her Blood, and thereby to bring her Title to the Crown in question ; and to magnify the Authority of the See of *Rome*, and celebrate Monastick Orders, with all the praises and high characters he could devise : And therefore after he had writ several Books on these Subjects, without any considerable success, they being all rather filled with foul Calumnies and detracting Malice, than good Arguments, or strong sense, he resolved to try his skill another way ; so he intended to tell a doleful Tale, which should raise a detestation of Heresy, an ill Opinion of the Queen, cast a stain on her Blood, and disparage her Title, and advance the honour of the Papacy. A Tragedy was fitter for these ends, since it left the deepest impressions on the graver and better affections of the Mind ; the Scene must be laid in *England*, and King *Henry* the Eighth and his three Children, with the Changes that were in their Times, seemed to afford very plentiful Matter for a Man of Wit and Fancy, who knew where he could dextrously shew his Art, and had boldness enough to do it without shame, or the reverence due, either to crowned Heads, or to Persons that were dead. Yet because he knew not how he could hold up his Face to the World, after these Discoveries were made, which he had reason to expect, this was concealed as long as he lived : and after he had died *for his Faith* (that is, in Rebellion, which I shall shew is *the Faith* in his Stile) this Work of his was published. The stile is generally clean, and things are told in an easy and pleasant way ; only he could not use his Art so decently, as to restrain that Malice which boiled in his Breast, and often fermented out too palpably in his Pen.

The Book served many Ends well, and so was generally much cried up, by Men who had been long accustomed to commend any thing that

was useful to them, without troubling themselves with those impertinent Questions, whether they were true or false; yet *Rifston*, and others since that time, took the Pencil again in their hands, and finding there were many Touches wanting, which would give much life to the whole Piece, have so changed it, that it was afterwards reprinted, not only with a large Continuation, that was writ by a much more unskilful Poet, but with so many and great Additions, scattered through the whole Work, whereby it seemed so changed in the vamping, that it looked new.

If any will give themselves the trouble, to compare his Fable with the History that I have written, and the certain undoubted Authorities I bring in confirmation of what I assert, with the slender, and (for the most part) no Authorities, he brings, they will soon be able to discern where the Truth lies: But because all People have not the leisure or opportunities for laying things so critically together, I was advised, by those whose Counsels directed me in this whole Work, to sum up, in an *Appendix*, the most considerable Falshoods and Mistakes of that Book, with the Evidences upon which I rejected them. Therefore I have drawn out the following Extraction, which consists of Errors of two sorts. The one is, of these in which there is indeed no malice, yet they shew the Writer had no true information of our Affairs, but commits many Faults, which tho' they leave not such foul imputations on the Author, yet tend very much to disparage and discredit his Work. But the others are of an higher guilt, being designed Forgeries, to serve partial Ends; not only without any Authority, but manifestly contrary to Truth, and to such Records as (in spite of all the care they took in *Q. Mary's* Time by destroying them, to condemn Posterity to Ignorance in these Matters) are yet reserved, and serve to discover the falshood of those Calumnies in which they have traded so long. I shall pursue these Errors in the *series* in which they are delivered in *Sanders* his Book, according to the Impression at *Colen* 1628, which is that I have. I first set down his Errors, and then a short confutation of them, referring the Reader for fuller information to the foregoing History.

Page 2.

1. *Sanders* says; 'That when Prince *Arthur* and his Princess were bedded, King *Henry* the 7<sup>th</sup> ordered a grave Matron to lie in the Bed, that so they might not consummate their Marriage.

This is the ground-work of the whole Fable; and should have been some-way or other proved. But if we do not take so small a Circumstance upon his word, we treat him rudely; and who will write Histories, if they be bound to say nothing but Truth! But little thought our Author that there were three Depositions upon Record, point blank against this: for the Dutchess of *Norfolk*, the Viscount of *Fitswater* and his Lady, deposed they saw them bedded together, and the Bed blessed after they two were put in it; besides that such an extravagant thing was never known done in any place.

*Ibid.*

2. *Sanders* says; 'Prince *Arthur* was not then fifteen Years of Age, and was sick of a lingering Disease.

The Plot goes on but scurvily, when the next thing that is brought to confirm it, is contradicted by Records. Prince *Arthur* was born the 20<sup>th</sup> of *September*, in the Year 1486, and so was 15 Years old and two months

months passed at the 14th of *November* 1501, in which he was married to the Princess, and was then of a lively and good Complexion, and did not begin to decay till the *Shrove-tide* following, which was imputed to his Excesses in the Bed, as the Witnesses depose.

3. He says; 'Upon the motion for the marrying of his Brother *Ibid.*  
' *Henry* to the Princess, it was agreed to by all, that the thing was lawful.

It was perhaps agreed on at *Rome*, where Money and other political Arts sway their Counsels; but it was not agreed to in *England*: for which we have no meaner Authority, than *Warham* Arch-Bishop of *Canterbury*, who, when examined upon Oath, deposed that himself then thought the Marriage was not honourable, nor well-pleasing to God, and that he had thereupon opposed it much, and that the People murmured at it.

4. He says; 'There was not one Man in any Nation under Heaven, *Page 3.*  
' or in the whole Church, that spake against it.

The common Stile of the *Roman Church*, calling the See of *Rome* the *Catholick Church*, must be applyed to this, to bring off our Author; otherwise I know not how to save his Reputation. Therefore by all the Nations under Heaven must be understood only the Divines at *Rome*, tho when it came to be examined, they could scarce find any who would justify it: all the most famous Universities, Divines; and Canonists, condemned it, and *Warham's* Testimony contradicts this plainly, besides the other great Authorities that were brought against it, for which see *lib. 2. from pag. 91. to pag. 103.*

5. 'The King once said, *He would not marry the Queen.*

Here is a pretty Essay of our Author's Art, who would make us think *Page 4.*  
it was only in a transient Discourse, that the King said he would not marry Queen *Katherine*; but this was more maturely done, by a solemn Protestation, which he read himself before the Bishop of *Winchester*, that he would never marry her, and that he revoked his consent given under Age. This was done when he came to be of Age, see *pag. 36.* it is also confessed by *Sanders* himself.

6. He says; 'The Queen bore him three Sons and two Daughters. *Ibid.*

All the Books of that time speak only of two Sons, and one Daughter; but this is a flourish of his Pen, to represent her a fruitful Mother.

7. He says; 'The King had sometimes two, sometimes three Concubines at once. *Page 5.*

It does not appear he had ever any but *Elizabeth Blunt*; and if we judge of his Life, by the Letters the Popes wrote to him, and many printed Elogies that were published then, he was a Prince of great Piety and Religion all that while.

8. He says; 'The Lady *Mary* was first desired in marriage by *James* *Page 6.*  
' the 5th of *Scotland*, then by *Charles* the 5th the Emperor; and then  
' *Francis* asked her, first for the *Dolphin*, then for the Duke of *Orleance*,  
' and last of all for himself.

But all this is wrong placed, for she was first contracted to the *Dolphin*, then to the Emperor, and then treated about to the King of *Scotland*; after that it was left to *Francis* his choice, whether she should be married to himself, or his second Son the Duke of *Orleanse*: So little did our Poet know the publick Transactions of that Time.

*Ibid.* 9. He says; 'She was in the end contracted to the *Dolphin*: From whence he concludes, that all Forreign Princes were satisfied with the lawfulness of the Marriage.

She was first of all contracted to the *Dolphin*. Forreign Princes were so little satisfied of the lawfulness of the Marriage, that tho she being Heir to the Crown of *England*, was a Match of great Advantage; yet their Counsellors excepted to it, on that very account, that the Marriage was not good. This was done in *Spain*, and she was rejected, as a Writer who lived in that time informs us; and *Sanders* confesses it was done by the *French* Ambassador.

Page 7. 10. He says; '*Wolfey* was first Bishop of *Lincoln*, then of *Duresme*, after that of *Winchester*, and last of all Arch-Bishop of *York*; after that he was made Chancellor, then Cardinal and Legate.

The order of these Preferments is quite reversed; for *Wolfey* soon after he was made Bishop of *Lincoln*, upon Cardinal *Bembridge* his Death, was not only promoted to the See of *York*, but advanced to be a Cardinal in the 7th Year of the King's Reign: And some months after that, he was made Lord Chancellor; and seven Years after that, he got the Bishoprick of *Duresm*, which six Years after he exchanged for *Winchester*. He had heard perhaps that he enjoyed all these Preferments; but knowing nothing of our Affairs beyond hear-say, he resolved to make him rise as Poets order their *Heroes*, by degrees, and therefore ranks his Advancement not according to Truth, but in the method he liked best himself.

Page 8. 11. He says; '*Wolfey* first designed the Divorce, and made *Longland*, that was the King's Confessor, second his motion for it.

The King not only denied this in publick, saying, That he himself had first moved it to *Longland* in Confession; and that *Wolfey* had opposed it all he could: but in private discourse with *Grinaeus*, told him, he had laboured under these Scruples for seven Years; *septem perpetuis Annis trepidatio*. Which reckoning from the Year 1531, in which *Grinaeus* wrote this to one of his Friends, will fall back to the Year 1524, long before *Wolfey* had any provocation to tempt him to it.

Page 9. 12. He says; 'In the Year 1529, in which the King was first made to doubt of his Marriage, he was resolved then whom to marry when he was once divorced.

But by his other Story, *Ann Boleyn* was then but fifteen Years old, and went to *France* at that Age, where she staid a considerable Time before she came to the Court of *England*.

*Ibid.* 13. He says; 'The King spent a Year in a private search, to see what could be found, either in the Scriptures, or the Pope's Bull, to be made use



‘ use of against his Marriage ; but they could find nothing.

In that time all the Bishops of *England*, except *Fisher*, declared under their Hands and Seals, that they thought the Marriage unlawful ; for which see *pag. 38.* and upon what Reasons this was grounded, has been clearly opened, *pag. 97.*

14. He says ; ‘ If there were any ambiguities in the Pope’s first Letters (meaning the Bull, for dispensing with the Marriage) they were cleared by other Letters, which *Ferdinand* of *Spain* had afterwards procured. *Ibid.*

These other Letters (by which he means the *Breve*) bear date the same day with the Bull ; and so were not procured afterwards. There were indeed violent presumptions of their being forged long after, even after the Process had been almost a Year in agitation. But tho they helped the matter in some lesser Particulars, yet in the main Business, Whether Prince *Arthur* did know his Princess, they did it a great prejudice ; for whereas the Bull bore, that by the Queens Petition her former Marriage was *perhaps consummated*, the *Breve* bears that in her Petition, the Marriage was said to be consummated, without any *perhaps.*

15. He says ; ‘ The King having seen these second Letters, both he and his Council resolved to move no more in it. *Ibid.*

The Process was carried on, almost a Year, before the *Breve* was heard of : and the Forgery of it soon appeared, so they went on notwithstanding it.

16. He says ; ‘ The Bishop of *Tarby* being come from *France*, to conclude the Match for the Lady *Mary*, was set on by the King and the Cardinal, to move exception to the lawfulness of the Marriage. *Page 10.*

There is no reason to believe this ; for that Bishop, tho afterwards made a Cardinal, never published this : which both he ought to have done as a good Catholick, and certainly would have done as a true Cardinal, when he saw what followed upon it, and perceived that he was trepanned to be the first mover of a thing, which ended so fatally for the Interests of *Rome.*

17. He says ; ‘ The Bishop of *Tarby*, in a Speech before the King in Council, said, That not he alone, but almost all learned Men, thought the King’s Marriage unlawful and null : so that he was freed from the Bond of it, and that it was against the Rules of the Gospel ; and that all Forreign Nations had ever spoken very freely of it, lamenting that the King was drawn into it in his Youth. *Page 11.*

It is not ordinary for Ambassadors to make Speeches in King’s Councils : But if this be true, it agrees ill with what this Author delivers in his third *Page*, That there was not a Man in the whole Church, nor under Heaven, that spoke against it, otherwise the Bishop of *Tarby* was both an impudent and a foolish Man.

18. He says ; ‘ Upon the Pope’s Captivity, *Wolsey* was sent over to *France* with 300000 Crowns to procure the Pope’s liberty. *Page 13.*

Hull,

*Hall, Hellinghead, and Stow*, say, He carried over 240000 pounds *Sterlin*, which is more than thrice that sum.

*Ibid.* 19. He says; 'Two Colleagues were sent in this Ambassy with the Cardinal.

His greatness was above that, and none are mentioned in the Records.

*Ibid.* 20. He says; 'Orders followed him to *Callais*, not to move any thing about the King's Marriage with the French King's Sister, the King having then resolved to marry *Ann Boleyn*.

This agrees ill with what he said *pag. 9.* that a Year before the King was resolved whom to marry.

*Ibid.* 21. He says; 'King *Henry*, that he might have freer access to *Sir Thomas Boleyn's* Lady, sent him to *France*; where after he had stayed two Years, his Lady was with Child of *Ann Boleyn* by the King.

This Story was already confuted, see *pag. 41, 42.* And in it there are more than one or two lies.

1. *Sir Thomas Boleyn* went not Ambassador to *France* till the 7th Year of the King's Reign: And if two Years after that, *Ann* was born, which was the 9th of his Reign, she must then have been but ten Years old at this time.

2. Tho he had sent him upon his first coming to the Crown, this could not be true; for two Years after, admit her to be born, that is *Anno 1511*, then a Year before this, which was *Anno 1526*, she was fifteen Years old; in which Age, *Sanders* says, she was corrupted in her Father's House, and sent over to *France*, where she staid long. But all this is false: For,

3. She was born two Years before the King came to the Crown, in the Year 1507. and if her Father was sent to *France* two Years before, it was in the Year 1505.

4. The King being then Prince, was but fourteen Years old, for he was born the 28th of *June*, in the Year 1491: in which Age there is no reason to think he was so forward as to be corrupting other Mens Wives, for they will not allow his Brother, when almost two Years elder, to have known his own Wife.

As for the other pieces of this Story, that *Sir Thomas Boleyn* did sue his Lady in the Spiritual Court; that upon the King's sending him word that she was with Child by him, he passed it over; that the King had also known her Sister, and that she had owned it to the Queen, that at the fifteenth Year of *Ann's* Age, she had prostituted her self both to her Fathers Butler, and Chaplain; that then she was sent to *France*, where she was at first for some time concealed, then brought to Court, where she was so notoriously lewd, that she was called an *Hackney*; that she afterwards was kept by the *French* King; that when she came over into *England*, *Sir Thomas Wiat* was admitted to base Privacies with her, and offered to the King and his Council, that he himself should with his own Eyes see it: And in fine, that she was ugly, mishaped, and monstrous, are such an heap of impudent Lyes, that none but a Fool, as well as a Knave, would venture on such a recital. And for all this,

this, he cites no other Authority but *Rastal's* Life of *Sir Thomas More*, a Book that was seen by none but himself; and he gives no other evidence that there was any such Book, but his own Authority. Nor is it likely that *Rastal* ever writ *More's* Life, since he did not set it out with his Works which he published in one Volume, *Anno* 1556. It is true, *More's* Son-in-Law, *Roper*, writ his Life, which is since printed, but there is no such Story in it. The whole is such a piece of lying, as if he who forged it, had resolved to out-do all who had ever gone before him: for can it be so much as imagined, that a King could pursue a Design for seven Years together, of marrying a Woman of so scandalous a Life, and so disagreeable a Person; and that he who was always in the other extremum of Jealousy, did never try out these Reports, and would not so much as see what *Wiat* informed? Nor were these things published in the Libels that were printed at that time, either in the Emperor's Court, or at *Rome*. All which shew that this was a desperate Contrivance of Malicious Traitors, against their Sovereign Queen *Elizabeth*, to defame and disgrace her. And this I take to be the true reason why none made any full answer to this Book all her Time. It was not thought for the Queen's Honour to let such Stuff be so much considered as to merit an Answer. So that the 13, 14, 15, 16, 17, and 18, pages, are one continued Lye.

22. He says; 'Sir *Thomas Boleyn* hearing the King intended to marry his supposed Daughter, came over in all haste from *France*, to put him in mind that she was his own Child; and that the King bade him hold his peace for a Fool, for an hundred had lien with his Wife as well as he, but whose-soever Daughter she was, she should be his Wife: and upon that *Sir Thomas* instructed his Daughter how she should hold the King in her toils. Page 16.

*Sir Thomas* must have thought the King had an ill Memory, if he had forgot such a Story: but the one part of this makes him afraid that the King should marry his Daughter, and the other part makes him afraid they should miss their hopes in it: Not to mention how little likely it is, that a King of such high vanity, would have done that which the privatest Person has an aversion to, I mean, the marrying the Daughter of one whom they know to be a common Prostitute.

23. He says; '*Wolfey* before his return from *France*, sent *Gambara* to the Pope, desiring him to name himself Vicar of the Papacy, during his captivity. Page 19.

This was not done till almost a Year after this: and the motion was sent by *Staphileus* Dean of the *Rota*, for which see pag. 50.

24. He says; 'None but ill Men and ignorant Persons wrote against the Marriage, but all learned and good Men wrote for it. Page 20.

The whole Doctors of the Church, in all Ages, were against it; and no Doctor, ancienter than *Cajetan*, could ever be found to have writ for it.

25. He says; 'That tho great endeavours were used to perswade *Sir Tho. More* of the unlawfulness of the Marriage, all was in vain. Ibid.

Is it probable that the King would have made him Lord Chancellor, when he was so earnest in this Business, if he had not known that he would have gone along with him in it? By one of his Letters to *Cromwel* out of the *Tower*, it appears, that he approved the Divorce, and had great hopes of success in it, as long as it was prosecuted at *Rome*, and founded on the defects in the Bull. And in the 22<sup>d</sup> Year of the King's Reign, when the Opinions of the Universities, and the Books of Learned Men were brought to *England* against the Marriage, he carried them down to the House of Commons, and made read them there; after which he desired they would report in their Country what they had heard and seen; and then all Men would openly perceive that the King had not attempted this Matter of his Will and Pleasure, but only for the discharge of his Conscience. *More* was a Man of greater Integrity than to have said this, if he had thought the Marriage good; so that he has either afterwards changed his mind, or did at this Time dissemble too artificially with the King.

Page 22.

26. After a long flourish about the King's secret fears and apprehensions, and the perplexities the Cardinal was in, which must pass for a piece of *his Wit*, that is to say, *Lying*, for he knew none of their thoughts; He says, 'That *Gardiner* and Sir *Francis Brian* were sent to the Pope together, *Gardiner* being then Secretary of State.

In this there are only three gross mistakes. First, *Gardiner* was not sent with the first Message to the Pope, Secretary *Knight* carried it.

2. Sir *Francis Brian* went never to *Rome* with *Gardiner*: It is true, a Year after the commencing the Suit, Sir *Francis Brian* was sent to *Rome*, and about a month after him *Gardiner* was also sent; so tho they were both together at *Rome*, yet they were not sent thither together.

3. *Gardiner* was not Secretary of State, but was *Wolsey's* Secretary, when he went first to *Rome*, and was made a Privy Counsellor when he was sent thither the second time; and was not Secretary of State till some months after his return from his Journey the last time.

Page 23.

27. He says; 'They made the Pope believe that the Queen would willingly retire into a Monastery.

This was on the contrary a contrivance of the Popes, who thought it the easiest way to bring the Matter to a good issue; but in *England* they had no hopes of it, and so always diverted the motion when it was proposed by the Pope.

*Ibid.*

28. He says; 'The Pope said he would consult with some Cardinals and Divines, and do all that he could lawfully do to give the King satisfaction.

Upon the first motion of it, the Pope frankly granted the King's desire; and gave a Bull with a Commission upon it: And only consulted some Cardinals about the methods of doing it. And did assure the King, that he would not only do every thing that could be granted in Law or Justice, but whatsoever he could grant out of the fulness of his Power. It is true, afterwards when the Pope changed his Measures, and resolved to agree with the Emperor, he pretended he understood not these things himself, but would needs turn it over upon the Cardinals and Divines.

29. He

29. He says ; ‘ All the Cardinals were of a mind that the Marriage Page 24.  
‘ was good.

Cardinal *Sanctorum Quatuor*, by the force of that mighty Argument of 4000 Crowns, changed his mind. All the other Cardinals were forward in granting the King's Desires, for which he wrote them a Letter of Thanks.

30. He says ; ‘ The Pope granted the Commission to the two Le- Page 26.  
‘ gats, not doubting but it was true that had been told him of the  
‘ Queen's readines to go into a Monastery.

The Pope knew she would not yield to any such thing ; but when he granted that Commission, he sent with *Campegio* a Decretal Bull, annulling the Marriage : and sent afterwards a Promise never to avocate the Process, but to confirm what Sentence the Legats should give ; tho soon after he broke his Promise most signally. And since he had often dispenced with others for breaking their Faith, he might think that it was hard to deny him the same priviledg for himself.

31. He says ; ‘ The Pope understanding that the Queen did not con- *Ibid.*  
‘ sent to the Propositions that were made, and that he had been abused,  
‘ sent after *Campegio*, when he was on his Journey, that he should not  
‘ proceed to a Sentence without a new Order.

The Pope sent *Campana* to *England* after *Campegio*, to assure the King he would do every thing for him that he could do *out of the fulness of his Power* : And ordered the same Person to charge Cardinal *Campegio* to burn the Decretal Bull, which he had sent by him : In all which the Pope, as appears by the Original Letters, was only governed by politick Maxims, and considered nothing but the Dangers himself was like to fall in ; tho *Sanders* would perswade us, he was ready to run the hazard of all these.

32. He says ; ‘ The King by his Letters to the Pope, did, at the same Page 30.  
‘ time that he was moving Scruples about his own Marriage, transact a-  
‘ bout a Dispensation for a Marriage betwixt his own Natural Son the  
‘ Duke of *Richmond*, and his Daughter the Lady *Mary*.

Tho the whole Dispatches at that time, both to and from *Rome*, be most happily preserved, there is not the least mention of any such design : and can any Body think that if any such motion had been made, the Pope would not have taken great Advantages from it, and that these Letters would not have been afterwards published ? But this *Sanders* thought was a pretty embellishment of his Fable ; and of a piece with this is his next.

33. He says ; ‘ The King did under his own hand confess, he had *Ibid.*  
‘ known *Ann Boleyn's* Sister *Mary*, and desired the Pope would dispence  
‘ with his marrying *Ann* notwithstanding that.

The fallhood of this appears from the recital of it : And how came it that these Letters were not published ? Nor is there any mention of this in all the Dispatches I have seen. And it is not possible that in so many Conferences which the *English* Ambassadors had with the Pope,

these two things should never have been discoursed of. And can it be thought credible, that at the same time when the King pretended such Scruples and Troubles of Conscience, he could be guilty of so much folly and impudence, as to put himself thus in the Pope's Mercy, by two such Demands? This was a Forgery of Cardinal *Pole's*, which *Sanders* greedily caught to dress up the Scene.

Page 34.

34. From page 34, to 42, there is a trifling account given of the Reasons brought against the Marriage, which *Sanders* answers manfully, and fights courageously against the Man of Straw he had set up. But if that be compared with what has been opened in the History, it will appear how lame and defective his Account is.

Page 42.

35. He says; '*Clarke* Bishop of *Bath* and *Wells*, *Tonstal* Bishop of *London*, and *West* Bishop of *Ely*, writ for the lawfulness of the King's Marriage.

All the Bishops, except *Fisher*, had a Year before this given it under their Hands and Seals, that the King's Marriage was unlawful: and in all the Memorials of that Time, *Fisher* is the only Bishop I find mentioned to have writ for it. *Tonstall* was also soon after Translated to *Durresme*, which none that have considered that King's Temper, will think could have been done, if he had interposed in so tender a Point, against what the King so vehemently desired.

*Ibid.*

36. He says; 'That *Abell*, *Powel*, *Fetherston*, and *Ridley*, also writ for the Marriage.

This is not likely of the second and third, for they being afterwards attainted of Treason, no such Books were objected to them; but the Crime charged on them, was only that they said, the King's Marriage with *Q. Katherine* was good.

Page 43.

37. He says; 'All things appeared clear in the Trial before the Legats, in behalf of the Marriage, so that they could give no Sentence against such full Evidence as was brought for it.

This is said without any regard to Truth; for all the Matter of Fact that had been alledged, was clearly proved for the contrary side. It was proved that Prince *Arthur* married the Queen: violent presumptions appeared of his consummating the Marriage: It was also proved, that the King was under Age when the Bull was obtained, and that the Petitions given in his Name, upon which the Bull was granted, were false: That the King had not desired it, but when he came of Age he had protested against it: And that there was no hazard of a War between *Spain* and *England*, the preventing which, was the chief Reason set down in the Bull that permitted it. So that all that had been informed at *Rome*, as to Matter of Fact, was fully proved before the Legats, by clear Instruments, and many and noble Witnesses.

*Ibid.*

38. He puts a long bold Speech in *Campegio's* Mouth, who was far from assuming such freedom; but lived licentious in *England*, in all manner of Disorders, of which both he and his Bastard Son were guilty. And by dissembling, and other Arts, perswaded the King to delay the Process,

Process, from day to day, giving him full assurances, that in conclusion he should obtain what he desired : and by such means he gain'd Time, and drew out the Trial, till the Pope had ended his Treaty with the Emperor; and then he serv'd him an *Italian Trick*, by adjourning the Court.

39. He says ; ' Some Doctors being corrupted with the King's Mony, Page 48.  
' declared for him ; but those were none of the most learned.

The King ordered those he sent, not to give or promise any thing to any Person, till they had delivered their Opinion freely : Upon which some of them wrote to him, that they would answer upon their Heads, that they had followed his Orders in that particular.

40. He says ; ' These Determinations were published in the Names *Ibid.*  
' of the Universities, to deceive the World by a false representation of  
' so great Authorities.

Were the publick Seals of the Universities, put to their determinations, after a long debate, all being required to deliver their Consciences upon Oath, and done with the unanimous consent of the whole Faculty in some places, false representations ? This was done in *Italy*, in *Padua*, *Bononia*, *Ferrara*, and *Millan*, under the Pope and the Emperor's Eye, and within their Dominions.

41. He says ; ' Endeavours were used to corrupt the University of Page 50.  
' *Colen*, and some others in *Germany*, for which great Sums were offered,  
' and that the King was at a vast expence in it.

*Crooks* Accompts shew that his Expence in *Italy* was very inconsiderable. And who can imagine that when *Paris*, *Padua*, and *Bononia*, had declared for the King, he would be much concerned for *Colen*, or any other University in *Germany* ? Those who will believe *Sanders*, and such Authors as he quotes, *Cochleus*, and an unknown Bishop of *Brassle*, may if they will.

42. He says ; ' In *Oxford* the King not being able to obtain a satisfac- Page 51.  
' tory Answer in that Matter, eight Students of the University broke  
' into the place where the Seal was laid, and put it to an Answer, which  
' passed for the Determination of the University.

The Lord *Herbert* says, There was an Original Instrument passed, which he saw ; by which the University did appoint a Committee of 33 Doctors and Batchelors of Divinity, to examine the Questions propos'd by the King, and to set the Seal of the University to any Answer that they should agree on : and these did afterwards give a Resolution against the lawfulness of the Marriage.

43. ' He tells a long Story of the King's endeavours to gain *Reginald* Page 52.  
' *Pole*, and that he came over to *England* ; and being much press'd  
' by his Kindred to comply with the King, he went to him, fully pur-  
' pos'd to have done it : but could not speak a word to him, till he re-  
' solv'd to talk to him in another stile ; and then he found his Tongue,  
' and spake very freely to the King, who put his hands sometimes to his  
' Poynard, intending to have killed him ; but was overcome with the



‘simplicity and humility of his Discourse: and so the King continued his Pension to him, and gave him leave to go back to *Padua*.

This is another pretty adventure of one of the *Hero's* of the Romance, but has this misfortune in it, that it is all without any proof: for as none of the Books of that Time ever mention it, so neither did *Pole* himself pretend to have carried so, in his Book, tho' written with the most provoking insolence that was possible. In it he mentions his going over to *England*, but not one word of any such discourse with the King. And King *Henry* was not a Man of such a temper, as to permit one of *Pole's* quality to go out of *England*, and live among his Enemies, and continue his Pensions to him, if he had to his face opposed him in a Matter he laid so much to heart.

Page 53. 44. He says; ‘*Fisher* of *Rocheſter*, and *Holman* Bishop of *Bristol*, wrote for the Marriage.

There was no Bishoprick, nor Bishop of *Bristol* at that time, nor thirteen Years after.

*Ibid.* 45. ‘Many are reckoned up who wrote for the Marriage in all Nations.

These are neither to be compared in number, nor authority, to those who wrote against it; an hundred Books were shewed in Parliament, written by Divines, and Lawyers beyond Sea, besides the determinations of twelve of the most celebrated Universities in *Europe*. The Emperor did indeed give so great Rewards, and such good Benefices, to those who wrote against the King, that it is a wonder there were not more Writers of his side.

Page 56. 46. He says; ‘That upon *Warham* Arch-Bishop of *Canterbury's* death, the Earl of *Wiltſhire* told the King that he had a Chaplain, who was at his House, that would certainly serve the King in the matter of his Divorce; upon which *Cranmer* was promoted.

*Cranmer* was no stranger to the King at this time: he was first recommended by the King to the Earl of *Wiltſhire*, to be kept in his House; but was in *Germany* when *Warham* died, and made no haste over, but delayed his Journey some months. It is true, he was of the mind that the King ought to be divorced; but this was not out of servile compliance; for when the King pressed him in other things that were against his Conscience, he expressed all the courage and constancy of mind which became so great a Prelate.

*Ibid.* 47. He says; ‘That *Cranmer* being to swear the Oath of Obedience to the Pope, before he was consecrated, did protest to a publick Notary, that he took it against his Will; and that he had no mind to keep his Faith to the Pope, in prejudice to the King's Authority.

He did not protest that he did it unwillingly, nor was it only to a Notary, but twice at the High Altar he repeated the Protestation that he made; which was to this effect, That he intended not thereby to oblige himself to any thing, contrary to the Law of God, the King's Pre-rogative, or the Laws of the Land; nor to be restrained from speaking, advising, or consenting to any thing that should concern the Re-formation



formation of the Christian Faith, the Government of the Church of *England*, and the Prerogative of the Crown and Kingdom.

48. He says; ‘*Cranmer* did in all things so comply with the King’s Page 57.  
‘Lufts, that the King was wont to say he was the only Man that had ne-  
‘ver contradicted him in any thing he had a mind to.

*Cranmer* was both a good Subject, and a modest and discreet Man, and so would obey and submit as far as he might, without sin: yet when his Conscience charged him to appear against any thing that the King pressed him to, as in the Matter of the six Articles, he did it with much resolution and boldness.

49. He says; ‘The King going over to *Galais*, carried *Ann Boleyn* Page 58.  
‘secretly with him.

He carried her over in great state, having made her Marchioness of *Pembroke*; and in the publick Interview between him and *Francis*, she appeared with all possible splendor.

50. He says; ‘After the King’s return from *France*, he brought the Page 59.  
‘Action of Premunire against all the Clergy.

This is an Error of two Years; for so long before this Voyage to *France* was that Action begun: and the Clergy about 18 months before had made their Submission, and obtained their Pardon in *March* 1531, which appears by the printed Statutes, and the King went over to *France* in *September* 1532; so that it is clear *Sanders* never looked for any verification of what he wrote.

51. He says; ‘The King, by an unheard-of Tyranny, and a new *Ibid.*  
‘Calumny, brought this Charge against the Clergy.

These Laws upon which the Charge was founded, had been oft renewed: they were first made under *Edward* the First, by reason of the Papal Encroachments that gave the rise to them; they were oft confirmed by *Edward* the Third, *Richard* the Second, *Henry* the Fourth, and *Henry* the Fifth, with the Concurrence of their Parliaments; so the Charge was neither new nor Tyrannical.

52. He says; ‘The Clergy submitted to the King, being betrayed by *Ibid.*  
‘their Metropolitans, *Cranmer* and *Lee*.

The submission was made two Years before *Cranmer* was Arch-Bishop, in *March* 1531, and *Cranmer* was Consecrated in *March* 1533. but at that time *Warham* sat in *Canterbury*; as for *Lee*, he opposed it for some time.

53. He says; ‘The whole Clergy petitioned the King, to forgive *Ibid.*  
‘their Crime, according to that Supreme Power which he had over all  
‘the Clergy and Laity, within his Kingdom; from whence the King’s  
‘Counsellors took occasion afterwards to call him *Supream Head*.

The Clergy did, in the Title of their Submission, call the King in formal Terms, *Supream Head of the Church and Clergie of England*, as far as by the Law of Christ is lawful: to which *Fisher*, with the rest of the Convocation, subscribed. And all this was done when *More* was Chancellor.

54. He

Page 62. 54. He says; 'When the King went to marry *Ann Boleyn*, he per-  
'swaded *Rowland Lee*, made soon after Bishop of *Coventry* and *Litchfield*,  
'to officiate in it, assuring him he had obtain'd a Bull for it from *Rome*,  
'which was then lying in his Cabinet. Upon which *Lee* giving credit  
'to what he had, did marry them.

This is another trial of *Sanders's* wit, to excuse *Lee*, who tho at this time he complied absolutely with the King, yet did afterwards turn over to the Popish Party; therefore to make him look a little clean, this Story must be forged. But at that time all the World saw that the Pope and the Emperor were so linked together, that *Lee* could not but know that no such thing was possible. And he was so obsequious to the King, that such Arts were needless to persuade him to any thing the King had a mind to.

Page 67. 55. For five pages he runs out in repetition of all those foul Lyes concerning *Ann Boleyn*, by which he designed both to disgrace the Reformers, who were supported by her, and to defame her Daughter Queen *Elizabeth*, which have been before confuted: After that he says, 'Queen *Katherine*, with three Maids and a small Family, retired into 'the Country.

She had both the respect of a Princess Dowager, and all the Jointure contracted to her by Prince *Arthur*; so she could not be driven to that straitness; but this must go for an Ornament in the Fable.

Page 71. 56. He says; 'It was concluded that *Cranmer* might be more free to 'pass Sentence, that there should be an Oath imposed on the Clergy, for 'paying the same Obedience to the King that they had paid the Pope: Upon which he tells a long formal Story, for two pages, That 'it was 'resolved to draw *Fisher* into it, to swear Obedience to the King in ail 'Ecclesiastical Causes, with that exception, *as far as is lawful, according 'to the Word of God*; which he did, and persuaded others to do it; 'and upon this *Cranmer* taking the New Oath, went and pronounced 'Judgment for Divorce.

There is not one tittle of this true, for there was no Oath sworn about the King's Supremacy at this time. The Story of *Fisher*, is that which was done by the Convocation two Years before *Cranmer's* preferment, nor was there any Oath taken then, or at this time. It is true, two Years after this, *Gardiner*, *Stokesley*, and many other Bishops, did of their own accord take such an Oath; but there was no Law for it till the 28th Year of the King's Reign.

Page 72. 57. He says; 'One *Richard Rife* (or *Roufe*, according to the Records) was hired by *Ann Boleyn* to poison *Fisher*.

*Roufe* was boiled alive for poisoning the Bishop's Family, but did not discover any that set him on it: Which none can think but he would have done, if the Queen had hired him to it, and had then deserted him, to perish in so horrid a manner.

Page 73. 58. He says; '*Cranmer* being by Authority of Parliament freed from 'his Oath to the Pope, and bound by a new one to the King, went 'now confidently to pronounce Sentence.

The

The Parliament did not put down the Pope's Authority for eight months after this, and appointed no new Oath till three Years after ; For *Cranmer* sat in Judgment as Primate of *England*, and Legate of the Apostolick See.

59. He says ; ' *Cranmer* carried some Bishops with him, and having *Ibid.*  
' cited the Queen, without hearing her, he gave Sentence against the  
' Marriage.

*Gardiner*, *Stokesly*, *Clark*, and *Longland*, the Bishops of *Winchester*, *London*, *Bath*, and *Lincoln*, went with him. He could not hear the Queen, when she would not appear : but he examined all the Instruments and Evidences that had been brought in the whole Process.

60. He says ; ' The Pope would not proceed against the King, till *Page 75.*  
' he met with the *French* King at *Marfeilles* : but that the *English* Am-  
' bassadors did there carry so insolently, that *Francis* was ashamed of  
' their behaviour ; and desired the Pope to proceed against the King  
' as he thought fit, and that he should never defend him more, but  
' should be against him.

Here the Romance goes on too grossly, for the Pope and the French King agreed at *Marfeilles* to bring this matter to an issue : the Pope declared he thought the King's Cause was just and right ; and promised, if the King would send a full Submission to *Rome*, he would give Sentence in his Favour : Upon which the French King sent over the Bishop of *Paris*, who prevailed with the King to do it ; tho' this afterwards came to nothing. It is true, *Bonner* who was always officious and forward when there was any thing to be got by it, being sent to *Marfeilles* by the King, to deliver an Appeal in the King's Name to the Pope, to the next General Council ; and perhaps knowing nothing of the private Transactions between the Pope and the French King, it being a Secret of too great importance to be communicated to such a hot-brain'd Man, did deliver his Message to the Pope in such provoking Language, that the Pope talked of throwing him into a boiling Cauldron ; and he was fain to fly for it.

61. He says ; ' The Pope returning to *Italy*, after he had again most *Page 76.*  
' carefully reviewed the whole Cause, gave sentence.

This was so precipitated, that they would not stay six days beyond the time which they prefixed, for the return of the Messenger that was sent to *England* : but dispatched that, which by the forms of their Court should have been done in three Consistories, all in one day.

62. He says ; ' Upon this Sentence, the King being enraged, did *Page 78.*  
' command Queen *Katherine* to be only called Princess, and declared  
' her Daughter the Lady *Mary* a Bastard.

Both these were done five months before the Pope's Sentence, and soon after, the Sentence was pronounced by *Cranmer*. And these were the natural consequences of it ; for the Marriage being annulled, neither could she be longer a Queen, nor her Daughter Princess any more.

63. He says ; ' The King imprisoned *F. Forest* a Franciscan Ob- *Ibid.*  
' servant, a most holy and learned Man, for contradicting *Latimer*,  
' when

‘when he was enveighing against the Pope’s Authority.

Concerning this *Forest*, I have seen an Original Letter of one *List* a Friar of the same House, a Year after this, that says, *Forest* was a great scandal to their House, and was very ignorant: and that tho he had been much against the King in his Marriage, yet he had then insinuated himself into his favour, of which many of the House, who were for the King’s Cause, had great apprehensions. In the same Letter he writes how cruel they were against any of their Brethren, who they thought discovered any thing that was done among them; and that one *Raincroft*, a Brother, whom they suspected to have informed what passed among them, was cruelly used, and kept in Prison till he died; which he chiefly imputes to *Forest*. This Friar swore the King’s Supremacy, and yet at the same time was perswading others not to do it; and being questioned upon it, said, He took the Oath only with his Outward, but not with his Inward Man; and for that, and his denying the Gospel, he was burnt as an obstinate Heretick.

Page 79. 64. He says; ‘*Abell, Powel, and Fetherston*, were put in Prison because they consulted with the *Maid of Kent*.

This is only charged upon the former of these, but the two latter are not accused of any such thing.

*Ibid.* 65. He says; ‘*Elizabeth* being born the 8th of *September*, but five months after the King had publicly married her Mother, could not be the lawful Issue of that Marriage.

This is a malicious Lye, for himself confessed that the King was married to her Mother the 14th of *November* the former Year; between which, and the 8th of *September*, there were ten months; nor was the King ever after that married publickly to the Queen. For what he calls a publick Marriage, was only the shewing her openly as Queen. But the design of this Lye is so visible, that it needs not be opened.

*Ibid.* 66. He says; ‘The King’s Daughter *Mary*, who was then present, could never be induced to think she was the King’s Child.

In the former page he said, *Mary* was sent to her Mother; and now forgetting himself too soon, he says, she was present when *Elizabeth* was born. What *Mary*’s thoughts were, none can tell, but she publickly acknowledged her to be her Sister, tho she did not use her as one.

Page 80. 67. He says; ‘*Elizabeth Barton*, who was famed for her Sanctity, and six with her, who thought she was inspired by the Holy Ghost, were accused in Parliament.

Those six knew that she was not inspired; and that all that was given out about her, was a contrivance of theirs, who had instructed her to play such Tricks; as was proved by their own Confessions, and other Evidences.

*Ibid.* 68. He says; ‘They all died very constantly: and on the Margent calls them *seven Martyrs*.

The Nun her self acknowledged the Imposture at her Death, and laid the heaviest weight of it, on the Priests that suffered with her, who had

had taught her the Cheat: so that they died both for Treason and Imposture. And this being *Sanders's Faith*, as appeared by *his Works*, they were indeed Martyrs for it.

69. He says; 'More and *Fisher* having examined her, could see no ground to think she was acted by a Fanatical Spirit, as it was given out. *Ibid.*

It was not given out that she was acted by a Fanatical Spirit, for that had been more honest; but her Spirit was cheating and knavery. *More* cleared himself, and looked on her as a weak Woman, and commonly called her the *Silly Maid*: But *Fisher* did disown her, when the Cheat was discovered, though he had given her too much encouragement before.

70. He says; 'The thing she prophesied came to pass; which was, *Page 81.*  
'that *Mary* should be Queen of *England*.

The thing for which she and her Complices were attainted of Treason, was, that she said, *If the King married Ann Boleyn, he should not be a King a month longer, and not an hour longer in the sight of God, and should die a Villains Death.* But it did not serve *Sanders's* ends to tell this.

71. He says; 'The day she suffered, many of the Nobility came and swore to the Succession of the Issue of the King's Marriage with Queen *Ann*, before the Arch-Bishop of *Canterbury*, the Lord Chancellor, and *Cromwel*. *Ibid.*

Both Houses of Parliament, did in the House of Lords take that Oath, on the day of their Prorogation, which was the 30th of *March*, as appears by the second Act of the next Session: and the Nun, with her Complices, did not suffer till the 21 of *April* after.

72. He says; 'The *Franciscans* of the Observance, chiefly two Fathers in *London*, *Elston* and *Payton*, did, both in their Sermons and publick Disputes, justify the King's Marriage with *Q. Katherine*. *Ibid.*

*Elston* and *Payton*, were not of *London* but of *Greenwich*. They compared the King to *Achab*, and said, in the Pulpit, to his face, *The Dogs shall lick his Blood*; with many other such virulent Expressions. But to rail at a Prince with the most spiteful Reproaches that could be, was a part of *Sanders's Faith*: and so no wonder those pass for Confessors, when *Elizabeth Barton* and her Complices are reckoned Martyrs.

73. He says; '*Tonstal* Bishop of *Duresme*, was ordered by the King's Messengers, not to come to the Session of Parliament 26 *Regni*, in which the King's Supremacy was established. *Page 82.*

In this he is safer than in some other Stories; for the Journals of that Session are lost, so the fallshood of this cannot be demonstrated: yet it is not at all likely, that he who justified all that was done in the former Session, in which the Pope's Power was put down, the nomination of Bishops annexed to the Crown, a Reformation of Ecclesiastical Laws appointed to be made, in defence of all which he wrote afterwards, was now so scrupulous as to be ordered to stay at home. But *Tonstal* suffering im-

prisonment in *Edward* the Sixth's time, it was fit to use some art to shew that he was unwillingly brought to comply with the King.

*Ibid.*

74. 'He, to shew God's Judgments on the chief Instruments that served the King, says, That the Duke of *Norfolk* was by the King condemned to perpetual Imprisonment.

This bewrays palpable Ignorance, since he was attainted of High-Treason the very day before the King's death, and should have suffered the next day, if the King's Death had not prevented it. But since he will descant on the Providence of God, he should rather have concluded, that his escaping so narrowly was a sign of God's great care of him.

*Ibid.*

75. In the Session of Parliament that met the third of *November* (as he describes it, which was the 26th Year of the King's Reign) he says, 'Mary the King's Daughter was illegitimated, and all her Honours were transferred on *Elizabeth*, and the Pope's Power put down.

This shews he never looked on our publick Statutes; otherwise he had seen that these Acts passed in the former Session.

Page 84.

76. He says; 'When the King sent his Ambassadors to the *French* Court, *Francis* would not so much as hear them give a Justification of the King's proceedings.

How true this can be, the World may judg, since these two Kings continued in a firm Alliance eight years after this. And *Francis* did often treat, both with him and the Princes of *Germany*, about these things, and was inclined to do almost all that he did.

*Ibid.*

77. He says; 'The *Lutherans* did so abominate the Grounds of his Separation from *Rome*, that they could never be induced to approve it; for which he cites *Cochleus*, an Author of his own Kidney.

They did condemn the King's first Marriage as unlawful, and thought the Pope's Dispensation had no force: and so far they approved it. But they had this singular Opinion, that he should have continued unmarried as long as *Q. Katharine* lived. Yet in that they were so modest, that they only desired to be excused, as to the second Marriage: which considering that *Queen Ann* favoured their Doctrine, and that by an absolute compliance with what the King had done, they might have secured his Protection to themselves, whom otherwise they provoked highly, is an evidence of a strict adhering to what their Consciences dictated, that cannot be sufficiently commended.

Page 85.

78. He says; 'The King made many write Apologies for what he did; which some did willingly, being tainted with Herefy, others unwillingly, and for fear, as *Gardiner* and *Tonstall*.

In this he shews how little judgment he had of the Nature of things, when he thinks to excuse their Writing for the King, as extorted by force: To have done it through Error and Mistake, was much the softer Excuse; but to make them Men of such prostituted Consciences, as not only to subscribe and swear, but to write with Learning and Zeal, and yet against their Consciences, represents them guilty of unexpressible baseness. Indeed *Gardiner* was a Man like enough to write any thing that

that might please the King; but *Tonstall* was a Man of greater probity, than to have done so unworthy a thing upon any account whatsoever. But since he mentioned Writers, he should have named *Longland* Bishop of *Lincoln*, *Stokesley* Bishop of *London*, and above all, *Bonner*, who did officiously thrust himself into the Debate, by writing a Preface to *Gardiner's* Book, with the greatest vehemence that could be. But the Blood he shed afterwards did so endear him to this Author, that all past Faults were forgiven, and to be clean forgotten.

79. He says; ' Five Martyrs suffered, because they would not swear Page 86.  
' the King's Supremacy, according to the Law that was then passed.

There was no such Law made at that time, nor could any such Oath be then put to them. The only Oath which the Parliament had enacted, was the Oath of the Succession, and the refusing it, was only misprision of Treason, and was not punishable by Death. But it was for denying the King's Supremacy, and for writing and speaking both against it, and his Marriage, that they suffered according to Law.

80. He says; ' *Cromwel* threatned the Jury, in the King's Name, with Page 87.  
' certain Death, if they did not bring them in Guilty.

Every Body that knows the Law of *England*, will soon conclude this to be a Lye: for no such Threatnings were ever made in Trials in this Nation: Nor was there any need at this time: for the Law was so plain, and their Facts so clearly proved, that the Jury could not refuse to bring them in Guilty.

81. He says; The three *Carthusians* that suffered, were made stand Page 88, 89.  
upright, and in one place, fourteen days together, with Irons about their Necks, Arms, and Legs, before they died: and then with great pomp he describes their Death in all its parts, as if it had been a new-devised Cruelty, it being the Death which the Law appoints for Traitors. He tells, that *Cromwel* lamented that others of them had died in their Cells, and so prevented his Cruelty. He also adds a long story of the severities against the *Franciscans*.

All this he drew from his learning in the Legend. The English Nation knows none of these Cruelties, in which the *Spanish* Inquilitors are very expert. I find, by some Original Letters, that the *Carthusians*, who were shut up in their Cells, lived about a Year after this; so if *Cromwel* had designed to take away their lives, he wanted not opportunities: but it appears from what *More* writ in his Imprisonment, that *Cromwel* was not a cruel Man, but on the contrary, merciful and gentle. And for the *Franciscans*, tho' they had offended the King highly, two of them railing spitefully at him to his Face, in his Chappel at *Greenwich*: Yet that was passed over with a Reproof, from which it appears that he was not easily provoked against them. So all that Relation which he gives, being without any Authority, must pass for a part of the Poem.

82. He says; ' The Bishop of *Rocheſter* was condemned, because Page 91.  
' he would not acknowledg the King's Supremacy in Ecclesiastical Mat-  
' ters.

He was never pressed to acknowledg it, but was condemned for denying it, and speaking against it : for had he kept his Opinion to himself, he could not have been questioned. But the denying the King's Titles, of which his being Supream Head was one, was by the Law Treason ; so he was tried for speaking against it, and not for his not acknowledging it.

Page 93. 83. ' He runs out in an high commendation of *Fisher*, and among ' other things, mentions his Episcopal and Apostolical Charity.

His Charity was burning indeed. He was a merciless Profecutor of Hereticks, so that the rigor of the Law, under which he fell, was the same measure that he had measured out to others.

Page 100. 84. *Sanders* will let the World see how carefully he had read the Legend, and how skilfully he could write after that Copy, in a prety Fabulous Story concerning *More's* Death ; to whom I will deny none of the Praises due to his Memory, for his great Learning, and singular Probity : nor had he any blemish, but what flowed from the Leaven of that cruel Religion, which carried him to great Severities against those that preached for a Reformation. His Daughter *Roper* was a Woman of great Vertue, and worthy of such a Father, who needed none of *Sanders's* Art to represent her well to the World. His Story is ; ' That the ' morning her Father died, she went about distributing all the Mony ' she had, in Alms to the Poor : And at last was at her Prayers in a ' Church, when of a sudden she remembered that she had forgot to provide a Winding-sheet for his Body ; but having no more Mony left, ' and not being well known in that place, she apprehended they would ' not give her credit : Yet she went to a Linnen-Drapers Shop, and calling for so much Cloth, she put her hand in her Pocket, knowing she ' had nothing in it, but intending to make an excuse, and try if they ' would trust her. But by a Miracle she found the price of the Sheet, ' and neither more nor less, was conveighed into her Pocket.

This is such a lively essay of the Man's Spirit that invented it, that I leave it without any further Commentary.

Page 105. 58. He says ; ' *Lee* that was not in Orders, was sent to visit the Monasteries, who sollicited the Chastity of the Nuns.

He does not mention *Leighton* and *London*, the two chief Visitors, for *Leighton* brought in *Lee* : but they were of the Popish Party, and *Lee* was *Cranmer's* Friend, therefore all must be laid on him. He was in Orders, and soon after was made Dean of *York*. I have seen Complaints of *Dr. London's* solliciting the Nuns, yet I do not find *Lee* complained of. But since *London* was a persecutor of Hereticks, such a small kindness, as the concealing his Name, and the turning the blame over on *Lee*, was not to be stood on among Friends, especially by a Man of *Sanders's* ingenuity.

Page 107. 86. For the correspondence between *Q. Katherine* and *Father Forest*, and the Letters that pass ; since *Sanders* tells us not a word how he came by them, we are to look on them as a piece of the Romance.



87. He says; ‘*Ann Boleyn* bore a monstrous and a misshaped Lump Page 114.  
‘ of Flesh, when the time of her bearing another Child came.

She bore a dead Child before the time, says *Hall*; but there was no great reproach in that, unless made up by *Sanders’s* wit.

88. He lays out the Business of *Ann Boleyn* with so much spite and malice, that we may easily see against whom he chiefly designed this part of his Work. He says; ‘She was found guilty of Adultery and ‘Incest. Page 115.

There was no Evidence against her, but only a hear-say from the Lady *Wingfield*: We neither know the credit of that Lady, nor of the Person who related it in her Name. It is true, *Mark Smeton* did confess his Adultery with the Queen, but it was generally thought he was drawn into it by some Promises that were made to him, and so cheated out of his Life; but for the Queen, and the other four, they attested their Innocency to the last: nor would any of those unfortunate Persons redeem their Lives at so ignominious a rate, as to charge the Queen, whom they declared they knew to be innocent; so that all the Evidence against her, was an hear-say of a Woman that was dead, the Confession of a poor Musician, and some idle words her self spake of the Discourses that had passed between her, and some of those Gentlemen.

89. He says; ‘Foreigners did generally rejoice at her fall: and to Page 116.  
‘ prove this, he cites *Cochleus’s* words, that only shew that Author’s ill  
‘ Opinion of her.

The *Germans* had so great a value of her, that all their Correspondence with the King fell to the ground with her: but he may well cite *Cochleus*, an Author of the same honesty with himself, from whose Writings we may with the like security make a Judgment of Foreign Matters, as we may upon *Sanders’s* Testimony believe the Account he gives of *English Affairs*.

90. He tells us, among other things done by the King, and picks it Page 117.  
out as the only Instance he mentions of the King’s Injunction, ‘That  
‘ the People should be taught in Churches the Lord’s Prayer, the Ave,  
‘ the Creed, and the Ten Commandments, in English.

It seems this Author thought the giving these Elements of Religion to the People in the vulgar Tongue, a very heinous Crime, when this is singled out from all the rest.

91. ‘That being done, he says, there was next a Book published, *Ibid.*  
‘ called *Articles*, appointed by the King’s Majesty, which were the Six  
‘ Articles.

This shews that he either had no information of *English Affairs*, or was sleeping when he wrote this: for the Six Articles were not published soon after the Injunctions, as he makes it, by the same Parliament and Convocation, but three Years after, by another Parliament: They were never put in a Book, nor published in the King’s Name; they were Enacted in Parliament, and are neither more nor less than 25  
lines

lines in the first Impression of that Act ; so far short come they of a Book.

Page 119. 92. He reckons up very defectively the Differences between the Church of *Rome*; and the Doctrine set forth by the King's Authority : but in one Point he shews his ordinary wit ; for in the sixth particular, he says, ' He retained the Sacrament of Order, but appointed a new ' Form of Consecrating of Bishops.

This he put in out of Malice, that he might annul the Ordinations of that Time : but the thing is false : for except that the Bishops, instead of their Oaths of Obedience to the Pope, which they formerly swore, did now swear to the King, there was no other Change made ; and that to be sure, is no part of the Form of Consecration.

Page 120. 93. He resolved once to speak what he thought was Truth, tho it be treasonable and impious : and says, ' Upon these Changes, many in *Lincolnshire*, and the Northern parts, did rise for Religion, and the Faith ' of *Christ*.

This was indeed the Motive by which their seditious Priests misled them ; yet he is mistaken in the Time, for it was not after the six Articles were published, but almost three Years before it. Nor was it for the Faith of Christ, which teaches us to be humble, subject, and obedient ; but because the King was removing some of the Corruptions of that Faith, which their false Teachers did impiously call the Faith of Christ.

*Ibid.* 94. He says ; ' The King did promise most faithfully, that all these ' things of which they complained, should be amended.

This is so evidently false, that it is plain *Sanders* resolved dexterously to avoid the speaking of any sort of Truth : for the King did fully and formally tell them, he would not be directed nor counselled by them in these Points they complained of, and did only offer them an Amnesty for what was past.

Page 121. 95. ' Then he reckons up 32 that died for the Defence of the ' Faith.

They were attainted of Treason, for being in actual Rebellion against the King : and thus it appears that Rebellion was the *Faith* in his sense ; and himself died for it, or rather in it, having been starved to death in a Wood, to which he fled after one of his rebellious Attempts on his Sovereign, in which he was the Pope's *Nuncio*.

Page 122. 96. He says ; ' The King killed the Earl of *Kildare*, and five of his ' Uncles.

By this strange way of expressing a legal Attainder, and the execution of a Sentence for manifest Treason and Rebellion, he would insinuate on the Reader, a fancy, that one of *Bonner's* cruel Fits had taken the King, and that he had killed those with his own hand. The Lord *Herbert* has fully opened that part of the History, from the Records that he saw ; and shews that a more resolved Rebellion could not be, than that was, of which the Earl of *Kildare* and his Uncles were Guilty.

But

But because they sent to the Pope and Emperor for Assistance, the Earl desiring to hold the Kingdom of *Ireland* of the Pope, since the King by his Heresy had fallen from his Right to it, *Sanders* must needs have a great kindness for their Memory, who thus suffered for his *Faith*.

97. He says; 'Queen *Jane Seymour* being in hard labour of Prince *Edward*, the King ordered her Body to be so opened by Surgeons, that she died soon after. *Ibid.*

All this is false, for she had a good Delivery, as many Original Letters written by her Council (that have been since printed) do shew, but she died two days after of a Distemper incident to her Sex.

98. He sets down some Passages of Cardinal *Pole's* Heroical Constancy; which being proved by no Evidence, and not being told by any other Writer, (whom I ever saw) are to be look'd on as the flourishes of the Poet to set off his *Hero*. Page 124.

99. He would persuade the World, that the Marquess of *Exeter*, the Lord *Montacute*, and the rest that suffered at that Time, died, because they were believed to dislike the King's Wicked Proceedings; and that the Countess of *Sarum* was beheaded on this single account, that she was the Mother of such a Son, and was sincerely addicted to the Catholick Faith; and that she was condemned because she wrote to her Son, and for wearing in her Breast, the Picture of the five Wounds of Christ. Page 125.

The Marquess of *Exeter* pretended he was well satisfied with the King's Proceedings, and was Lord *Stewart* when the Lords *Darcy* and *Huffie* were tried, and he gave Judgment against them. But it being discovered that he and other Persons approved of Cardinal *Pole's* Proceedings, who endeavoured to engage all Christian Princes in a League against the King, pursuant to which they had expressed themselves, on several Occasions, resolved, when a fit opportunity offered it self, to rebel; it was no wonder if the King proceeded against them according to Law. And for the Countess of *Sarum*, tho the legality of that Sentence passed against her cannot be defended, yet she had given great offence; not only by her correspondence with her Son, but by the Bulls she had received from *Rome*, and by her opposing the King's Injunctions, hindring all her Tenants to read the New Testament, or any other Books set out by the King's Order. And for the Picture, which was found among her Cloaths, it having been the Standard of the Rebellion, and the Arms of *England* being found on the other side of it, there was just ground to suspect an ill Design in it.

100. He says; 'The Images which the King destroyed, were by many wonderful Works of God, recommended to the Devotion of the Nation. Page 129.'

All the wonder in these Works, was the knavery of some jugling Impostors, and the simplicity of a credulous multitude, of which see page 224. which being so openly discovered, nothing that had shame in it, could speak of them as our Author does.

Page 131. 101. He says; 'Six and twenty Carts drawn with Oxen, were loaded with the Riches taken from *Thomas Becket's* Shrine; whom he makes 'a most glorious Martyr, that died for the defence of *the Faith*, and was 'honoured by many Miracles after his death.

Other Writers have sufficiently shewed what a perfidious, ingrateful, and turbulent Priest he was. All these were Vertues in our Author's Opinion, and Ingredients in his Faith. But he has in this Accompt of the Riches of the Shrine, gone beyond himself, having by a figure of Speech very familiar to him, (called Lying) increased two Chests (see page 224.) to 26 Cart Loads.

Page 132. 102. He says; 'The Sentence which *P. Paul* gave out against the 'King, was affixed in some Towns, both in *France, Flanders*, and 'Scotland from which he infers, that both the Emperor, the French, 'and the Scotch King, did consent to that Sentence.

In this he designed an eminent piece of Service to the Apostolick See, to leave on Record an Evidence, that three Sovereign Princes had acknowledged the Pope's Power of deposing Kings. But he did ill to name the Proofs of his Assertion, and had done better to have said simply that it was so, than to have founded it on so ill grounds: as if the affixing Papal Bulls in a place, were an evidence that the Princes, in whose Dominions it was done, consented to it. He might with the same reason have concluded, that *Q. Elizabeth* consented to the Sentence against her self; which it is very like will not be easily believed, tho the Bull was affixed in *London*. But all those very Princes whom he names, continuing to keep up their correspondence with the King, as well after as before this Sentence, is a much clearer demonstration that they despised the Pope's Sentence.

Page 134. 103. He says; 'The King, by his own Authority, threw all the 'Begging Orders out of their Houses.

The falshood of this hath appeared already, for they resigned their Houses to the King: and of these Resignations, tho many were destroyed, yet near an hundred are still extant.

*Ibid.* 104. He says; 'The Parliament, in the Year 1539, gave the King 'all the great Monasteries.

The Parliament passed no such Act; all that they did, was only to confirm the Grants made, or to be made by these Houses to the King. It was their Surrenders that cloathed the King with the Right to them. All the Tragical Stories he tells us that followed upon this, are founded on a false Foundation.

Page 135. 105. He sets down a Form of a Resignation, which he says; 'All the 'Abbots, and many Religious Persons, were made to sign and set their 'Seals to it.

Among all the Resignations which are yet extant, there is not one in this Form; for which see page 238.

106. He says ; The King's Commissioners, who went about getting Page 136.  
 ' Hands to that Form, made them believe, in every House, that all the  
 ' rest had signed it ; and so by that, and other persuasions, prevailed  
 ' with many to set their Hands to it.

If all the Subscriptions had been procured about the same time, such Arts might be suspected : but in a Thing that was three Years a-doing, these tricks could not have served their turn.

107. He says ; They told the Monks, that tho the King might, by *Ibid.*  
 ' virtue of the Act of Parliament, seize on their Houses and Rents, yet  
 ' he desired rather to do it with their good-will.

In this there are two Errors ; First, Most of these Houses were resigned to the King before the Act of Parliament, see pag. 235. and next, the Act of Parliament only confirmed their Deeds, but did not give their Houses to the King.

108. He says ; ' The Abbots of *Glaffenbury, Colchester, and Reading,* Page 137.  
 ' suffered Martyrdom, because they refused to set their Hands to that  
 ' Writing.

There was no such Writing ever offered to them ; nor was there any Law to force them to resign : so they could not suffer on that account, but they were Martyrs for *Sanders's Faith*, for they were attained by a legal Trial of High Treason.

109. ' He tells a long Story of *Whitting* Abbot of *Glaffenbury's* being Page 138.  
 ' brought up to *London*, to be prevailed with to set his hand to the Sur-  
 ' render. Which he still refusing to do, was sent back ; and tho a  
 ' Book against the King's Divorce was found among his Papers, which  
 ' was laid there by those who searched for it ; yet that was past over in  
 ' a chiding : but as he went home, hearing there was a meeting of the  
 ' County at *Wells*, he went thither ; and as he was going up to his place  
 ' on the Bench, he was called to the Bar to answer some things that were  
 ' to be objected to him : He was amazed at it, and asked what the mat-  
 ' ter was ? But one told him, he needed fear nothing, for some-what  
 ' was only to be done for form, to terrify others : Upon which he was  
 ' condemned and sent away to his Abbey, little thinking he was so near  
 ' his end ; but when he came near it, a Priest was sent to him to take  
 ' his Confession, for they told him he must die immediately ; he begg'd  
 ' a day or two's respite, but in vain : so they hang'd him up in his Ha-  
 ' bit, on the top of the Hill near his Abbey, and quartered him ; and  
 ' all this was done in one day.

This Book came out in Forreign Parts, and was printed at *Rome*, in the Reign of *Sixtus* the Fifth, who took great pleasure in such Executions, as he describes this to have been ; which may fall oft out, where the lives of the Subjects are wholly at the Prince's Mercy : But to tell such Tales of *England*, which is so famed over the World for the safety and security the Subjects enjoy, and for the regular and legal proceedings in all Trials, especially of Life and Death, was a great Error in the Poet ; for the *decorum* of the Laws and Customs of a place must be observed, when any Nation is made the Scene of a Fable. But as no-

thing like this can be done by the Law of England, so there was nothing of it in this Case : The Jury that sat on him, where Men of great credit in the Country : when he died, he acknowledged his Offences ; and with appearance of repentance, begged God's Pardon, and the King's : see pag. 239.

Page 145.

110. After many bitter Invectives against *Cromwel*, for which I could never see good Evidence, tho I cannot disprove them by any convincing Arguments, he says, ' That he advised the King to make a Law, that ' Persons might be Convented and Condemned in absence, and without being heard : and that this Law first of all fell upon himself.

There was no such Law ever made, only the Parliament by their Supream Authority, did Attaint some in that manner, but no other Court might do it. Nor was this first applied to *Cromwel*, for a Year before his Attainder, the Countess of *Sarum*, with a great many more, were so attainted, tho she did not suffer till a Year after him.

*Ibid.*

111. He tells many Reasons why the King had a mind to put away *Ann of Cleve* : But in this, as in other things, he betrays a profound ignorance of that Time ; for every Body knew, that the King, from the first time he saw her, disliked her, and that he never consummated the Marriage.

This is a Subject not fit to be long dwelt on : but if any will compare the Account I give of this Matter from the Records, with *Sanders's* Tale, they will see that he wrote at random, and did not so much as know Publick Transactions.

Page 146.

112. He says ; ' The King had promised to the Emperor, That he ' would no longer continue in the *Smalcaldick* League ; but *Cromwel* ' counterfeited the King's Hand, to a new confirmation of it ; which ' coming to the Emperor's knowledg, he challenged the King of it : ' and sent him over a Copy of it ; upon which the King disowned it, ' and cast it on *Cromwel* ; and that this was the cause of his fall.

This I believe is one of *Sanders's* Dreams : there is not one word of it in *Cromwel's* Attainder ; nor do I find the least shadow of this in some Original Letters which he wrote to the King for his Pardon, in which he answers many of the things laid to his Charge. Nor is it likely he would adventure on so bold a thing, with such a King, nor could the Emperor have that Writing in his power, as long as the King lived : for it is not to be imagined how he could come by it, till he had taken the Duke of *Saxony* Prisoner, which was after this King's Death.

Page 148.

113. He says ; ' When *Cromwel* was put to death, the King proceeded ' to the Divorce of *Ann of Cleve*.

The Divorce was judged by the Convocation, eight days before *Cromwel's* Death, and confirmed in Parliament, which was dissolved before he suffered.

*Ibid.*

114. He says ; ' The King sent to her, to tell her, he had a mind to ' be separated from her ; and tho he could proceed more severely ' against

‘ against her, since he knew she was an Heretick ; yet for her Families  
 ‘ sake, he left it to her self to devise any Reason for their Divorce :  
 ‘ Upon which she came next day to the Senate, ( which may be either  
 ‘ the King’s Council, or the Parliament ) and confessed she had been  
 ‘ married to another before she was married to the King ; and there-  
 ‘ upon, by the Authority of Parliament, he was divorced, and within  
 ‘ eight days married *Katherine Howard*.

There are but six gross Errors in this Period. 1. The King sent not any Message to her, nor came there any Answer from her, till the Sentence of Divorce was quite passed. 2. In the Original Letter which those he sent to her, wrote to him from *Richmond*, it appears that they used no threatnings to her, but barely told her what was done ; to which she acquiesced. 3. She never came from *Richmond* in all that Process, and so made no such declaration in the Senate. 4. She did not say that she was married to another, but only that she had been contracted to the Prince of *Lorrain* when she was under Age. 5. The Parliament did not dissolve the Marriage, but only confirmed the Sentence of the Convocation. 6. The King did not marry *Katherine Howard* before the 8th of *August*, and the Divorce was Judged the 10th of *July*, a month wanting two days.

115. He says ; ‘ The King had consummated the Marriage for seven *Page 149.*  
 ‘ months together.

There were but six months between his Marriage and the Divorce ; and in all that while, as they bedded but seldom, so there were very clear Evidences brought, that it was not consummated.

116. He says ; ‘ The King sent the Bishop of *Winchester*, and Sir *Hen-* *Page 151.*  
 ‘ *ry Knevet*, to the Diet of the Empire ; who were ordered to propose  
 ‘ to the Emperor, That the King might be again reconciled to the See  
 ‘ of *Rome* ; to which, he adds, his Conscience did drive him : but since  
 ‘ the King would not confess his past Crimes, nor do Penance for them,  
 ‘ nor restore the Goods of the Church, it came to nothing.

This is another Ornament of the Fable, to shew the Poet’s wit ; but is as void of Truth, as any passage in *Plautus* or *Terence* is. For the King was all his Life so intractable in that Point, that the Popish Party had no other way to maintain their Interest with him, but to comply, not without affectation in that Matter : and when an Information was given against *Gardiner*, for his holding some correspondence with the Pope’s Legate at the Diet, he got the Man who had innocently discovered it, to be put in Prison ; and said, it was a Plot against him to ruin him, which he needed not be so solicitous about, if his Instructions from the King had allowed him to enter on such a Treaty.

117. He runs out in a long digression, upon the King’s assuming the *Page 153.*  
 Title of King of *Ireland* ; to shew that the Kings of *England* only hold *Ireland* by the Pope’s Donation.

In this *Sanders* shews his Art, he being to carry the Standard of Rebellion in that Kingdom, to blast the King’s Right to it. He acknowledges the Crown of *England* had the Dominion of *Ireland*, with the Title of *Lord of Ireland*, about 400 Years : And certainly if so long a possession

does not give a good Title, and a prescription against all other Pretenders, most of the Royal Families in Christendom will be to seek for their Rights. But he says, It was given by the Pope to King *Henry* the Second; and yet he confesses that he had conquered some parts of it, before that Grant was sent him by *Hadrian* the Fourth. Certainly King *Henry* the Second had as good a right to take it, as Pope *Hadrian* had to give it: Nor was the King's accepting the Pope's Donation, any prejudice to his Title: for Things extorted or allowed upon a publick Error, can have no force, when that is openly discovered. If then the Superstition of those Ages, made, that the Pope's Donation was a great help to any Pretender, it was no wonder that Kings made use of it; but it were a wonder indeed if they should acknowledg it, after the Trick is known and seen by all.

Page 162. 118. After this, and a Satyr against Queen *Elizabeth* for assuming the Title, *Defender of the Faith*, and a long enumeration of the exactions in the last Years of this Reign; in which, tho there is Matter enough for severe Complaints, yet many of the Particulars he mentions are without any proof, and must rest on the Author's credit; which by this time, the Reader will acknowledg is not very great. Another long discourse of some length follows, of the Misfortunes of the Duke of *Norfolk*, and of all that served the King in his Divorce, and in the following Actions of his Life: from which he infers, that these were effects of a Curse from Heaven upon all that he did, and on all those that assisted him: But as the Inference is bad, so he forgot to mention those Noble Families that were raised in his Time, and have continued since in great Honour; as the *Seymours*, from whom the Dukes of *Somerset* are descended; the *Paullets*, from whom the Marquess of *Winchester* derives; the *Ruffels*, *Wriothsties*, *Herberts*, *Riches*, and *Cromwells*, from whom the Earls of *Bedford*, *Southampton*, *Pembroke*, *Essex*, and *Ardglash* have descended; and the *Browns*, the *Petres*, the *Pagets*, the *Norths*, and the *Montagues*, from whom the Vice-Count *Mountague*, the Barons *Petre*, *Paget*, *North*, and *Mountague*, are descended. These Families have now flourished in great Wealth and Honour an Age and a half; and only one of them has, and that but very lately, determined in the Male Line: but the Illustrious Female Branches of it are intermixed with other Noble Families. So that the Observation is false, and the Inference is weak.

Page 164. 119. He says; 'When the King found his strength declining, he had again some thoughts of reconciling himself to the Church of *Rome*; which when it was proposed to one of the Bishops, he made a flattering Answer. But *Gardiner* moved that a Parliament might be called for doing it: and that the King, for the quiet of his own Conscience, would vow to do it; of which God would accept in that extremity, when more was not possible to be done. But some of his Courtiers coming about him, who were very apprehensive of such a Reconciliation, lest they should have been made restore the Goods of the Church, diverted the King from it: And from this our Author infers, that what the King had done, was against his Conscience, and that so he sinned the Sin against the Holy Ghost.



I shall not examine this Theological Definition of the Sin against the Holy Ghost; for my Quarrel is not at present with his Divinity, but with his History, tho it were easy to shew that he is alike at both. But for this Story, it is a pure Dream; for not only there is no Evidence for it, nor did *Gardiner* in the Reign of *Queen Mary* ever own any such thing, tho it had been then much for the credit of their Cause, especially he being often upbraided with his compliances to this King, for which the mention of his Repentance had furnished him with a good Answer: But as the Tale is told, the Fiction appears too plainly, for a Parliament was actually sitting during the King's Sickness, which was dissolved by his Death, and no such Proposition was made in it. The King on the contrary destroyed the chief hopes of the Popish Party, which were founded on the Duke of *Norfolk's* greatness, by the Attainder which was passed a day before he died. And yet *Sanders* makes this Discourse to have been between the King and *Gardiner* after his fall, and his Sons Death; between which, and the King's Death, there were only nine days: but besides all this, *Gardiner* had lost the King's Favour a considerable time before his Death.

120. He says; 'The King, that he might not seem never to have done any good Work in his whole Life, as he was dying, founded *Christ's Church Hospital in London*; which was all the Restitution he ever made for the Monasteries and Churches he had robbed and spoiled.

If it had not already appeared, in many Instances, that our Author had as little shame as honesty, here is a sufficient proof of it. I will not undertake to justify the King, as if he had done what he ought to have done, in his new Foundations: But it is the height of impudence to deny things that all *England* knows. He founded six Bishopricks; he endowed Deans and Prebendaries, with all the other Offices belonging to a Cathedral, in fourteen several Sees, *Canterbury, Winchester, Duresme, Ely, Norwich, Rochester, Worcester, and Carlisle*; together with *Westminster, Chester, Oxford, Gloucester, Peterborough, and Bristol*, where he endowed Bishopricks likewise. He founded many Grammar-Schools, as *Burton, Canterbury, Coventry, Worcester, &c.* He founded and endowed *Trinity Colledge in Cambridge*, which is one of the noblest Foundations in Christendom. He also founded Professors in both Universities, for *Greek, Hebrew, Law, Physick, and Divinity*. What censure then deserves our Author, for saying, That the Hospital of *Christ's-Church*, was all the Restitution he ever made of the Church-Lands?

121. He gives a Character of the King, which suits very well with his History, his Malice in it being extravagantly ridiculous. Among other things, he says, 'The King promoted always learned Bishops, *Cranmer* only being excepted, whom he advanced to serve his Lusts.

*Cranmer* was a Man of greater Learning than any that ever sat in that See before him, as appears in every thing that he writ: *Tunstal* was a learned Man, and *Gardiner* was much esteemed for Learning; yet if any will compare *Cranmer's* Books of the Sacrament, with those the other two writ on the same Subject; there is so great a difference between

tween the learning and solidity of the one and the other, that no Man of common ingenuity can read them but he must confess it.

Page 170. 122. He says; 'When the King found himself expiring, he called ' for a Boul of White-Wine, and said to one that was near him, *We have lost all*: and was often heard repeating *Monks, Monks*, and so ' he died.

This was to make the Fable end as it had gone on, and it is forged without any authority or appearance of Truth. The manner of his Death was already told, so it needs not be repeated.

Page 172. 123. He says; 'The King by his Will appointed the Crown to go ' to his Righteous Heirs after his three Children, and commanded his ' Son to be bred a true Catholick: but his Will was changed, and another was forged, by which the Line of *Scotland* was excluded, and ' they bred his Son an Heretick.

There was no such Will ever heard of; and in all the Debates that were managed in Queen *Elizabeth's* Reign about the Succession, those that pleaded for the *Scotish* Line, never alleadged this; which had it been true, did put an end to the whole Controversy. It was indeed said, that the Will which was given out as the King's Will, was not signed by his Hand, nor sealed by his Order, but it was never pretended that there was any other Will: so this is one of our Author's Forgeries.

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### *The Conclusion.*

**T**HUS I have traced him in this History, and hope I have said much more than was necessary to prove him a Writer of no credit, and that his Book ought to have no Authority; since he was not only a stranger to the Publick Transactions, Printed Statutes, and the other Authentick Registers of that Time, but was a bold and impudent Asserter of the grossest and most malicious Lies, that ever were contrived. I have not examined all the Errors of his Chronology, for there is scarce any thing told in its right order, and due place; nor have I insisted on all the Passages he tells, without any proof, or appearance of truth; for as I could only deny these without any other evidence but what was negative, so there are so many of them, that I must have transcribed the greatest part of his Book, if I had considered them all. I have therefore only singled out these Passages, which I had in the former History demonstrated to be false: and these are both so many and so important, that I am sure, enough is said to destroy the Credit of that Author, and of his Book, which has too long deceived the World. And what is performed in this first Part, will I hope dispossess the Reader of any ill Impressions the following parts of that Work have made on him, concerning the succeeding Reigns, of which an Account shall be given, as soon as it possibly can be made ready.

I shall esteem my Time to have been well employed, and my Pains rightly placed, if my Endeavours have so good an effect, as to take off the unjust Prejudices which some may have conceived at the Changes that were then made in Religion, or at the beginnings of them; which being represented by this Author, and upon his Testimony by many other Writers, in such odious Characters to the World, are generally so ill looked on.

The Work it self was so good, done upon so much Reason, managed with such Care, directed by such Wisdom, and tempered with so great Moderation, that those who intended to blast it, did very wisely to load it with some such Prejudices: for if without these, the thing it self be examined by Men of a candid temper and solid Judgment, the Opposers of it know well where the Truth lies; and on whose side, both the Scriptures, and the best Ages of the Primitive Church have declared. But it was not fit to put a Question of such importance, on so doubtful and so dangerous an issue: therefore it was well considered by them, that some popular and easily understood Calumnies, to disgrace the beginnings of it, and the Persons that were most employed in it, were to be fastned on them: and if these could be once generally received, then Men might be alienated from it by a shorter way, than could be done by the dull and unsuccessful methods of Reason. Therefore as the Cause of our Church hath been often vindicated, by the learned Books that have been published in it; and never with more success, and a clearer victory, than of late, in the elaborate Writings (which are never to be mentioned but with honour) of the renowned Dr. *Stillington*; so I judged it might not be an unuseful and unacceptable Work (which tho it be of a lower form, and so most suitable to my Genius, yet will be of general use) to employ the leisure I enjoy, and the small Talent committed to me, in examining and opening the Transactions of those Times: And if those who read it, are dispossessed of their Prejudices, and inclined to consider things as they are now set before them, in a truer light, I have gained my end in it.

The Truths of Religion need no support from the Father of Lies. A Religion made up of Falshoods and Impostures, must be maintained by Means suitable to it self: So *Sanders's* Book might well serve the ends of that Church, which has all along raised its greatness by publick Cheats and Forgeries; such as the Donation of *Constantine*, and the Book of the *Decretals*; Besides the vast number of Miracles and Visions that were for many Ages made use of by them; of which even the most disingenuous of their own Writers begin to be now ashamed. But the Reformation of Religion was a Work of Light, and needs none of the Arts of Darkness to justify it by. A full and distinct Narrative of what was then done, will be its Apology, as well as its History. There is no need of Artifice, but only of Industry, and Sincerity, to gather together all the remains of that Time, and put them in good order.

I am now beginning to look towards the next, and indeed the best part of this Work: Where, in the first Reign, we shall observe the active endeavours

endeavours of those Restorers of Religion. The next Reign affords a sadder prospect of that Work laid in Ruins, and the Authors of it in Ashes; but the Fires that consumed them, did rather spread than extinguish that Light which they had kindled. And what is fabled of the *Phœnix*, will be found true of our Church, That she rose new out of these Ashes, into which she seemed consumed.

Towards the perfecting this History, I hope all that love the Subject of it, will contribute their Endeavours, and furnish every thing that is in their power, which may make it fuller or clearer: So I end with that desire which I made in the Preface, that any who have in their Hands any Papers relating to these Times, will be pleased to communicate them; and what-ever assistance they give to it, shall be most thankfully owned and acknowledged.

*The End of the Appendix.*

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**Addenda.**

# ADDENDA.

Numb. I. *ARTICLES about Religion, set out by the Convocation, and published by the Kings Authority.*

*AN ORIGINAL.*

**H**ENRY the Eighth, by the Grace of God, King of *England*, Cott. Libr. and of *France*, Defender of the Faith, and Lord of *Ireland*, Clop. E. 5. and in Earth Supream Head of the Church of *England*, to all and singular our most loving, faithful and obedient Subjects, greeting. Amongst other Cures committed unto this our Princely Office, whereunto it hath pleased God of his infinite mercy and goodness to call us, we have always esteemed and thought (as we also yet esteem and think) this to be most chief, most ponderous, and of most weight, that his Holy Word and Commandments may sincerely without let or hindrance, be of our Subjects truly believed, and reverently kept and observed; and that Unity and Concord in Opinions, namely in such things as does concern our Religion, may encrease and go furthward, and all occasion of Dissent and Discord touching the same be repressed, and uterly extinguished; for the which cause we being of late, to our great regret, credibly advertised of such diversity in Opinions, as have grown and sprongen in this our Realm, as well concerning certain Articles necessary to our Salvation, as also touching certain honest and commendable Ceremonies, Rites, and Usages in our said Church, for an honest policy, and decent order heretofore of long time used and accustomed; minding to have that unity and agreement established through our said Church concerning the premisses; and being very desirous to eschew not only the dangers of Souls, but also the outward inquietness which by occasion of the said diversity in Opinions (if remedy had not been provided) might perchance have ensued; have not only in our own person many times taken great pain, study, labour and travails, but also have caused our Bishops and other the most discreet and best learned men of our Clergy of this our whole Realm to be assembled in our Convocation, for the full debatement and quiet determination of the same: where after long and mature deliberation and disputations, had of and upon the premisses, finally they have concluded and agreed upon the said matters, as well those which be commanded of God, and are necessary to our Salvation, as also the other touching the honest Ceremonies, and good and politick Order, as is a foresaid; which their determination, debatement, and agreement, forasmuch as we think to have proceeded of a good, right and true judgment, and to be agreeable to the Laws and Ordinances of God, and

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much profitable for the establishment of that charitable concord and unity in our Church of *England*, which we most desire, we have caused the same to be published, willing, requiring and commanding you to accept, repute, and take them accordingly; most heartily desiring and praying Almighty God, that it may please him so to illumine your hearts, that you, and every of you, may have no less desire, zeal, and love to the said Unity and Concord, in reading, divulging, and following the same, then we have had and have, causing them to be thus devised, set forth and published. And for because we would the said Articles, and every of them, to be taken and understood of you after such sort, order, and degree as appertaineth accordingly: We have caused by the like assent and agreement of our said Bishops and other Learned Men, the said Articles to be divided into two sorts, that is to say, such as are commanded expressly by God, and are necessary to our Salvation, and such other, as although they be not expressly commanded of God, nor necessary to our Salvation; yet being of a long continuance for a decent order and honest policy, prudently instituted, are for that same purpose and end to be observed in like manner; which ye following, after such sort as we have prescribed unto you, shall not only attain that most charitable Unity and loving Concord, whereof shall ensue your incomparable commodity, profit, and lucre, as well spiritual as other; but also ye conforming your selves, and using these our said Articles as is aforesaid, shall not a little encourage us to take further travel, pains, and labours for your commodities in all such other matters, as in time to come may happen to occur, and as it shall be most to the honour of God and ours, the profit, tranquillity, and quietness of all you our most loving Subjects.

*The Articles of our Faith.*

**F***irst*, As touching the chief and principal Articles of our Faith, *sith* it is thus agreed as hereafter followeth by the whole Clergy of this our Realm, we will that all Bishops and Preachers shall instruct and teach our People, by us committed to their Spiritual Charge, that they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and Canon of the Bible, and also in the three Creeds or Symbols, whereof one was made by the Apostles, and is the common Creed which every man useth; the second was made in the Holy Council of *Nice*, and is said daily in the Mass; and the third was made by *Athanasius*, and is comprehended in the Psalm *Quicumque vult*; and that they ought and must take and interpret all the same things according to the self-same sentence and interpretation, which the words of the self-same Creeds or Symbols do purport, and the Holy approved Doctors of the Church do intreat and defend the same.

*Item*, That they ought and must repute, hold and take all the same things for the most Holy, most sure, and most certain, and infallible words of God, and such as neither ought, ne can be altered or convelled by any contrary Opinion or Authority.

*Item,* That they ought and must believe, repute and take all the Articles of our Faith contained in the said Creeds to be so necessary to be believed for man's Salvation, that whosoever being taught will not believe them as is aforesaid, or will obstinately affirm the contrary of them, he or they cannot be the very members of Christ and his Spouse the Church, but be very Infidels or Hereticks, and members of the Devil, with whom they shall perpetually be Damned.

*Item,* That they ought and must most reverently and religiously observe and keep the self-same words, according to the very same form and manner of speaking, as the Articles of our Faith be already conceived and expressed in the said Creeds, without altering in any wise or varying from the same.

*Item,* that they ought and must utterly refuse and condemn all these opinions contrary to the said Articles, which were of long time past condemned in the four Holy Councils, that is to say, in the Council of *Nice*, *Constantinople*, *Ephesus*, and *Chalcedonense*, and all other sith that time in any point consonant to the same.

#### *The Sacrament of Baptism.*

**S***Econdly,* as touching the Holy Sacrament of Baptism, we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their Spiritual Charge, that they ought and must of necessity believe certainly all those things, which hath been always by the whole consent of the Church approved, received and used in the Sacrament of Baptism; that is to say, that the Sacrament of Baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, *Nisi quis renatus fuerit ex Aqua & Spiritu Sancto, non potest intrare in Regnum celorum,*

*Item,* That it is offered unto all men, as well Infants as such as have the use of Reason, that by Baptism they shall have remission of Sins and the grace and favour of God, according to the saying of St. *John,* *Qui crediderit & Baptizatus fuerit Salvus erit.*

*Item,* That the promise of Grace and everlasting Life, which promise is adjoynd unto the Sacrament of Baptism, pertaineth not only unto such as have the use of Reason, but also to Infants, Innocents, and Children; and they ought therefore and must needs be Baptised: and that by the Sacrament of Baptism they do also obtain remission of their Sins, the grace and favour of God, and be made thereby the very Sons and Children of God, insomuch as Infants and Children dying in their Infancy shall undoubtedly be saved thereby, or else not.

*Item,* That Infants must needs be Christened because they be born in Original Sin, which Sin must needs be remitted; which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost

which exerciseth his Grace and Efficacy in them, and cleanseth and purifieth them from Sin by his most secret vertue and operation.

*Item,* That Children or Men once Baptized, can, ne ought ever to be Baptized again.

*Item,* That they ought to repute, and take all the Anabaptists and the Pelagians opinions contrary to the premisses, and every other Mans opinion agreeable unto the said Anabaptists or the Pelagians opinions in this behalf, for detestable Heresies, and utterly to be condemned.

*Item,* That Men or Children having the use of Reason, and willing and desiring to be Baptized, shall by the virtue of that Holy Sacrament obtain the grace and remission of all their Sins, if they shall come thereunto perfectly and truly repentant and contrite of all their Sins before committed, and also perfectly and constantly confessing and believing all the Articles of our Faith, according as it was mentioned in the Article before, or else not.

And finally, if they shall also have firm credence and trust in the promise of God adjoynd to the said Sacrament, that is to say, that in and by this said Sacrament, which they shall receive, God the Father giveth unto them for his Son Jesus Christs sake, remission of all their Sins, and the Grace of the Holy Ghost, whereby they be newly regenerated and made the very Children of God, according to the saying of Christ and his Apostle St. Peter, *Penitentiam agite & Baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, & accipietis donum Spiritus Sancti,* and according also to the saying of St. Paul ad Titum 3. *non ex operibus justitiæ quæ fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavacrum regenerationis & renovationis Spiritus Sancti, quem effudit in nos opulenter per Jesum Christum servatorem nostrum, ut justificati illius gratia hæredes efficiamur juxta spem vitæ eternæ.*

#### The Sacrament of Penance.

**T**Hirdly, Concerning the Sacrament of Penance, We will that all Bishops and Preachers shall instruct and teach our People committed by us unto their Spiritual Charge, that they ought and must most constantly believe, that that Sacrament was instituted of Christ in the New Testament as a thing so necessary for mans Salvation, that no man which after his Baptism is fallen again and hath committed deadly Sin, can without the same be saved or obtain everlasting Life.

*Item,* That like-as such men which after Baptism do fall again into Sin, if they do not Penance in this Life, shall undoubtedly be damned; even so whensoever the same men shall convert themselves from the said naughty Life, and do such Penance for the same as Christ requireth of them, they shall without doubt attain remission of their Sins and shall be saved.

*Item,* That this Sacrament of perfect Penance which Christ requir-  
eth



eth of such manner of persons, consisteth of three parts, that is to say, Contrition, Confession, with the amendment of the former Life, and a new obedient reconciliation unto the Laws and Will of God, that is to say, exterior Acts in works of Charity according as they be commanded of God, which be called in Scripture, *fructus digni penitentia.*

Furthermore, as touching Contrition which is the first part, We will that all Bishops and Preachers shall instruct and teach our People committed by us unto their Spiritual Charge, that the said Contrition consisteth in two special parts, which must always be conjoined together and cannot be dissevered; that is to say, the penitent and contrite man must first knowledg the filthiness and abomination of his own Sin, whereunto he is brought by hearing and considering of the Will of God declared in his Laws, and feeling and perceiving in his own conscience that God is angry and displeas'd with him for the same; he must also conceive not only great sorrow and inward shame that he hath so grievously offended God, but also great fear of Gods displeasure towards him, considering he hath no works or merits of his own which he may worthily lay before God as sufficient satisfaction for his Sins; which done then afterwards with this fear, shame and sorrow must needs succeed and be conjoynd, The second part, *viz.* a certain faith, trust and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his Sins, and repute him justified and of the number of his Elect Children, not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesus Christ.

*Item,* That this certain faith and hope is gotten and also confirmed, and made more strong by the applying of Christs words and promises of his grace and favour contained in his Gospel, and the Sacraments instituted by him in the New Testament; and therefore to attain this certain faith, the second part of Penance is necessary, that is to say, Confession to a Priest if it may be had; for the Absolution given by the Priest was instituted of Christ to apply the promises of God's grace and favours to the Penitent

Wherefore as touching Confession, We will that all Bishops and Preachers shall instruct and teach our People committed by us to their Spiritual Charge, that they ought and must certainly believe that the words of Absolution pronounced by the Priest, be spoken by the Authority given to him by Christ in the Gospel.

*Item,* That they ought and must give no less faith and credence to the same words of Absolution so pronounced by the Ministers of the Church, than they would give unto the very words and voyce of God himself if he should speak unto us out of Heaven, according to the saying of Christ, *Quorum remisistis peccato, &c. & qui vos audit me audit.*

*Item,* That in no ways they do contemn this Auricular Confession which is made unto the Ministers of the Church, but that they ought  
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to repute the same a very expedient and necessary mean, whereby they may require and ask this Absolution at the Priests hands, at such time as they shall find their Consciences griev'd with mortal Sin, and have occasion so to do, to the intent they may thereby attain certain comfort and consolation of their Consciences.

As touching the third part of Penance, We will that all Bishops and Preachers shall instruct and teach our People committed by us to their spiritual charge, that although Christ and his death be the sufficient Oblation, Sacrifice, Satisfaction, and Recompence, for the which God the Father forgiveth and remitteth to all sinners not only their sin, but also Eternal Pain due for the same; yet all men truly penitent, contrite and confessed, must needs also bring forth the fruits of Penance, that is to say, Prayer, Fasting, Almsdeeds, and must make Restitution or Satisfaction in will and deed to their Neighbour, in such things as they have done them wrong and injury in, and also must do all other good works of mercy and charity, and expresse their obedient will in the executing and fulfilling of God's Commandments outwardly, when time, power and occasion shall be Ministred unto them, or else they shall never be saved; for this is the expresse Precept and Commandment of God, *Agite fructus dignos penitentia*; and St. Paul saith, *Debitores sumus*, and in another place he saith, *Castigo corpus meum & in servitutem redigo*.

*Item*, That these precepts and works of Charity be necessary works to our Salvation, and God necessarily requireth that every penitent man shall perform the same, whensoever time, power, and occasion shall be ministred unto him so to do.

*Item*, That by Penance and such good works of the same, we shall not only obtain everlasting Life; but also we shall deserve remission or mitigation of these present pains and afflictions in this World, according to the saying of St. Paul, *Si nos ipsi judicavimus, non judicabimur a Domino*; & Zacharias, *Convertimini ad me & ego convertar ad vos*; & Esajas 58. *frange esurienti panem tuum, &c. tunc eris velut hortus irriguus. Hac sunt inculcanda ecclesiis & ut exercitentur ad bene operandum, & in his ipsis operibus exerceant & confirment fidem, petentes & expectantes a Deo mitigationem presentium calamitatum*.

#### The Sacrament of the Altar.

**F**ourthly, as touching the Sacrament of the Altar, We will that all Bishops and Preachers shall instruct and teach our People committed by us unto their spiritual charge, that they ought and must constantly believe that under the form and figure of Bread and Wine, which we there presently do see and perceive by our outward senses, is verily, substantially, and really contained and comprehended, the very self-same body and blood of our Saviour Jesus Christ which was born of the Virgin Mary and suffered upon the cross of our Redemption, and that under the same form and figure of Bread and Wine, the very self-same body and blood of Christ is corporally, really, and in the very substance exhibited, distributed and received of all them which receive the  
said

ſaid Sacrament; and that therefore the ſaid Sacrament is to be uſed with all due reverence and honour, and that every man ought firſt to prove and examine himſelf, and religiously to try and ſearch his own Conſcience, before he ſhall receive the ſame; according to the ſaying of St. Paul, *Quisquis ederit panem hunc aut biberit de poculo Domini indigne, reus erit corporis & ſanguinis Domini; probet autem ſeipſum homo, & ſic de pane illo edat & de poculo illo bibat: nam qui edat aut bibit indigne, iudicium ſibiipſi manducat & bibit, non dijudicans corpus Domini.*

*Juſtification.*

**F***irſtly*, As touching the order and cauſe of our Juſtification, we will that all Biſhops and Preachers ſhall inſtruct and teach our People committed by us unto their ſpiritual charge, that this word Juſtification ſignifieth remiſſion of our Sins, and our acceptation or reconciliation into the grace and favour of God, that is to ſay, our perfect renovation in Chriſt.

*Item*, That ſinners attain this Juſtification by Contrition and Faith joyned with Charity, after ſuch ſort and manner as we before mentioned and declared; not as though our Contrition, or Faith, or any works proceeding thereof, can worthily merit or deſerve to attain the ſaid Juſtification; for the only mercy and grace of the Father, promiſed freely unto us for his Sons ſake Jeſus Chriſt, and the merits of his blood and paſſion be the only ſufficient and worthy cauſes thereof; and yet that notwithstanding, to the attaining of the ſaid Juſtification, God requireth to be in us, not only inward Contrition, perfect Faith, and Charity, certain hope and confidence, with all other ſpiritual graces and motions, which, as we ſaid before, muſt neceſſarily concur in remiſſion of our Sins, that is to ſay, our Juſtification: but alſo he requireth and commandeth us, that after we be juſtified we muſt alſo have good works of charity, and obedience towards God, in the obſerving and fulfilling outwardly of his Laws and Commandments: for although acceptation to everlaſting Life be conjoyned with Juſtification, yet our good works be neceſſarily required to the attaining of everlaſting Life; and we being juſtified be neceſſarily bound, and it is our neceſſary duty to do good works, according to the ſaying of St. Paul, *Debitores ſumus non carni ut ſecundum carnem vivamus, nam ſi ſecundum carnem vixerimus moriemur, ſi autem ſpiritu facta corporis mortificaverimus, vivemus; etenim quicumque ſpiritu Dei ducuntur hi ſunt filii Dei:* and Chriſt ſaith, *ſi vis ad vitam ingredi ſerva mandata:* and St. Paul ſaith, *de malis operibus, qui talia agunt Regnum Dei non poſſidebunt.* Wherefore we will that all Biſhops and Preachers ſhall inſtruct and teach our People committed by us unto their ſpiritual charge, that God neceſſarily requireth of us to do good works commanded by him; and that not only outward and civil works, but alſo the inward ſpiritual motions and graces of the Holy Ghoſt; that is to ſay, to dread and fear God, to love God, to have firm confidence and truſt in God, to invoke and call upon God, to have patience in all adverſities, to hate Sin, and to have certain purpoſe and will not to ſin again, and ſuch other like motions and vertues: for Chriſt ſaith, *Niſi abundave-*

*riſ*

*rit iustitia vestra plusquam Scribarum & Phariseorum, non intrabitis in Regnum Cælorum*; That is to say, we must not only do outward civil good works, but also we must have these foresaid inward spiritual motions consenting and agreeable to the Law of God.

*Of Images.*

**A**S touching Images, truth it is that the same have been used in the old Testament, and also for the greater abuses of them sometimes destroyed and put down; and in the new Testament they have been also allowed, as good Authors do declare. Wherefore we will that all Bishops and Preachers shall instruct and teach our People, committed by us to their spiritual charge, how they ought and may use them. And *First*, That this may be attributed unto them that they be representers of vertue and good example, and that they also be by occasion the kindlers and firers of Mens minds, and make Men often remember and lament their Sins and Offences, especially the Images of Christ and our Lady; and that therefore it is meet that they should stand in the Churches, and none otherwise to be esteemed: And to the intent the rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our Bishops and Preachers diligently shall teach them, and according to this Doctrine reform their abuses; for else there might fortune Idolatry to ensue, which God forbid. And as for Censing of them, and kneeling and offering unto them, with other like worshipings, although the same hath entred by devotion, and fallen to custome; yet the people ought to be diligently taught, that they in no ways do it, nor think it meet to be done to the same Images, but only to be done to God, and in his Honour, although it be done before the Images, whether it be of Christ, of the Cross, or of our Lady, or of any other Saint beside.

*Of Honouring of Saints.*

**A**S touching the Honouring of Saints, we will that all Bishops and Preachers shall instruct and teach Our People, committed by Us unto their Spiritual Charge, that Saints now being with Christ in Heaven, be to be honoured of Christian People on Earth; but not with that confidence and honour which are only due unto God, trusting to attain at their hands that which must be had only of God, but that they be thus to be honoured, because they be known the Elect Persons of Christ, because they be passed in Godly Life out of this transitory World, because they already do Reign in Glory with Christ: and most specially to laud and praise Christ in them for their excellent vertues which he planted in them, for example, of and by them to such as are yet in this World to live in Vertue and Goodness, and also not to fear to dye for Christ and his Cause, as some of them did; and finally to take them, in that they may, to be the advancers of our prayers and demands unto Christ. By these ways and such like be Saints to be honoured and had in reverence, and by none other.

*Of Praying to Saints.*

AS touching Praying to Saints, We will that all Bishops and Preachers shall instruct and teach our People committed by us unto their Spiritual Charge, that albeit Grace, remission of Sin and Salvation, cannot be obtained but of God only by the Mediation of our Saviour Christ, which is only sufficient mediator for our Sins; yet it is very laudable to pray to Saints in Heaven everlastingly living, whose Charity is ever permanent, to be intercessors, and to pray for us and with us, unto Almighty God after this manner: All Holy Angels and Saints in Heaven pray for us, and with us unto the Father, that for his dear Son Jesus Christ's sake, we may have Grace of him and remission of our Sins, with an earnest purpose, not wanting Ghostly Strength, to observe and keep his holy Commandments, and never to decline from the same again unto our lives end: And in this manner we may pray to our *Blessed Lady*, to *St. John Baptist*, to all and every of the Apostles or any other Saint particularly, as our Devotion doth serve us; so that it be done without any vain Superstition, as to think that any Saint is more merciful, or will hear us sooner than Christ, or that any Saint doth serve for one thing more than another, or is Patron of the same. And likewise we must keep Holy-days unto God, in memory of him and his Saints, upon such days as the Church hath ordained their Memories to be celebrated; except they be mitigated and moderated by the assent or commandment of the Supream Head, to the Ordinaries, and then the Subjects ought to obey it.

*Of Rites and Ceremonies.*

AS concerning the Rites and Ceremonies of Christ's Church, as to have such Vestments in doing God service as be and have been most part used; as Sprinkling of Holy-water to put us in remembrance of our Baptism, and the Blood of Christ sprinkled for our Redemption upon the Cross; Giving of holy Bread to put us in remembrance of the Sacrament of the Altar, that all Christen Men be one body Mystical of Christ, as the Bread is made of many grains and yet but one Loaf, and to put us in remembrance of the receiving the holy Sacrament and Body of Christ, the which we ought to receive in right Charity; which in the beginning of Christs Church, Men did more often receive than they use now a days to do; bearing of Candles on *Candlemas-day*, in memory of Christ the spiritual Light, of whom *Simcon* did prophesie as is read in the Church that day; Giving of Ashes on *Ash-Wednesday*, to put in remembrance every Christen Man in the beginning of Lent and Penance, that he is but Ashes and Earth, and thereto shall return; which is right necessary to be uttered from henceforth in our Mother-tongue always on the same day; Bearing of Palms on *Palm-Sunday*, in memory of receiving of Christ into *Jerusalem* a little before his death, that we may have the same desire to receive him into our Hearts; Creeping to the Cross, and humbling our selves to Christ on *Good-Friday* before the Cross, and offering thereunto Christ before the same and kissing of it in memory of our Redemption by Christ made

upon the Croſs ; Setting up the Sepulcher of Chriſt, whoſe body after his death was buried ; the Hallowing of the Font, and other like Exorcifms and Benediſtions by the Miniſters of Chriſts Church : and all other like laudable Cuſtoms, Rites, and Ceremonies be not to be condemned and caſt away, but to be uſed and continued as things good and laudable, to put us in remembrance of thoſe ſpiritual things that they do ſignific, not ſuffering them to be forgotten, or to be put in Oblivion, but renewing them in our Memories from time to time ; but none of theſe Ceremonies have Power to remit Sin but only to ſtir and liſt up our minds unto God, by whom only our Sins be forgiven.

*Of Purgatory.*

**F**orasmuch as due order of Charity requireth, and the Book of *Maccabees*, and divers ancient Doctors plainly shewing, that it is a very good and charitable deed to pray for Souls departed, and forasmuch also as such usage hath continued in the Church so many years even from the beginning, We will that all Bishops and Preachers shall instruct and teach our People committed by us unto their Spiritual Charge, that no Man ought to be grieved with the continuance of the same, and that it standeth with the very due Order of Charity, for a Christen Man to pray for Souls departed, and to commit them in our Prayers to Gods mercy, and also to cause others to pray for them in Masses, and Exequies, and to give Alms to others to pray for them, whereby they may be relieved, holpen, of some part of their pain: But forasmuch as the place where they be, the name thereof and kind of pains there, also be to us uncertain by Scripture ; therefore this with all other things we remit to God Almighty, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our Prayers for them, referring the rest wholly to God, to whom is known their estate and condition ; wherefore it is much necessary that such Abuses be clearly put away, which under the name of Purgatory hath been advanced, as to make Men believe that through the Bishop of *Romes* Pardon, Souls might clearly be delivered out of Purgatory, and all the pains of it, or that Masses said at *Scala cæli*, or otherwhere, in any place, or before any Image, might likewise deliver them from all their pain, and send them streight to Heaven, and other like Abuses.

Signed

*Thomas Cromwell.*

*T. Cantuarien.*

*Edwardus Ebor.*

*Joannes London.*

*Cuthbertus Dunelmen.*

*Joannes Lincoln.*

*Joannes Lincoln Nomine procuratorio pro Dom. Joan. Exon.*

*Hugo Wygornen.*

*Joannes Roffen.*

*Richardus Ciceſtren.*

*Joannes Bathonien.*

*Thomas Elien.*

*Joannes Lincoln. Nomine procuratorio pro Dom. Rowlando Coven. & Lickſelden.*

*Joannes Bangoren.*

*Nicholaus Sarisburien.*

*Edwardus Hereforden.*

*Willielmus Norwicen.*

*Willielmus Meneven.*

*Robertus Aſſaven.*

*Robertus*

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| <p>Robertus Abbas Sancti Albani.<br/>                 Willielmus ab Westmonaster.<br/>                 Joannes Ab. Burien.<br/>                 A<sup>r</sup> Richardus Ab. Glascevie.<br/>                 A Hoge Ab. Redyng.<br/>                 Robertus Ab. Malmesbur.<br/>                 Clemens Ab. Eveshamen.<br/>                 Johannes Ab. de Belle.<br/>                 Willielmus Ab. S. Petri Glocest.<br/>                 Richardus Ab. Wincheleombens.<br/>                 Joannes Ab. de Crozland.<br/>                 Robertus Ab. de Thorney.<br/>                 Robertus Ab. de Waltham.<br/>                 Joannes Ab. Cirencest.<br/>                 Joannes Ab. Teuxburen.<br/>                 Thomas Prior Coventr.</p> <hr/> <p>Joannes Ab. de Osney.<br/>                 B Henricus Ab. de<br/>                 Anthonius Ab. de Eyntham.<br/>                 Robertus Prior Elicn.</p> | <p>Robertus Magister ordinis de Sem-<br/>                 per-ingham.<br/>                 Richardus Ab. de Netley.<br/>                 Hugo Prior de Hurlington.<br/>                 Willielmus Ab. de Stratford.<br/>                 Gabriel Ab. de Buckfistia.<br/>                 Henricus Ab. de Wardenor.<br/>                 Joannes Prior de Merton.<br/>                 Richardus Pr. de Wallingham.<br/>                 B Thomas Ab. de<br/>                 Thomas Ab. de Stanley.<br/>                 Richardus Ab. de Bytlesden.<br/>                 Richardus Pr. de Lambory.<br/>                 Robertus Ab. de Thame.<br/>                 B Joannes Prior de<br/>                 Radulphus Prior de Kymme.<br/>                 B Richardus Ab. de<br/>                 Robertus Ab. de Wellowt.<br/>                 Bartholomaeus Pr. de Overkey.<br/>                 Willielmus Pr. de Burgaceny.<br/>                 Thomas Ab. de Abendon.</p> |
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Inferior Domus.

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| <p>C R. Gwent Archidiaconus London,<br/>                 &amp; Breck.<br/>                 Robertus Abidge Archid. Golecest.<br/>                 Thomas Bedyl Archid. Cornub.<br/>                 Richardus Street Archid. Derbie.<br/>                 David Pole Ar. Salop. Procurator.<br/>                 Archid. &amp; Cleri Covent. &amp; Lich-<br/>                 field.<br/>                 Richardus Dake Archid. Sarum.<br/>                 Edmundus Bonner Archid. Leyce-<br/>                 stria.<br/>                 Thomas Bagke Archid. Surr.<br/>                 Richardus Rawson Archid. Effex.<br/>                 Edmundus Cranmer Archid. Cant.<br/>                 Polidorus Virgilius Archid. Wellen.<br/>                 Richardus Coren Archid. Oxon.<br/>                 Henricus Morgan Procurator Cleri<br/>                 Lincoln.<br/>                 Petrus Vannes Archid. Wzgornen.<br/>                 Georgius Hennage Decanus Lin-<br/>                 coln.<br/>                 Nilo Spencer Procurator Cleri Nor-<br/>                 wicen.<br/>                 Guilielmus Knight Archid. Cestria.</p> | <p>Gamaeliel Clyfton Decanus Hereford.<br/>                 &amp; Proc. Capit.<br/>                 Joannes London Decanus Walling-<br/>                 ford.<br/>                 Richardus Layton Archid. Bucks.<br/>                 Hugo Coren Proc. Cleri Hereford.<br/>                 Richardus Sparakeford Proc. Cleri.<br/>                 Hereford.<br/>                 Mauritius Griffith Proc. Cleri.<br/>                 Rossen.<br/>                 Guilielmus Buckmastr. Procurator<br/>                 Cleri London.<br/>                 Richardus Shelton Mag. Colleg. de<br/>                 Melyngham.<br/>                 Per me Willielmum Glyn. Archi. An-<br/>                 gleffem.<br/>                 Robertus Evans Decan. Bangoreuz.<br/>                 Walterus Cretyng Ar. Bathonien.<br/>                 Thomas Bogard Procurator Cleri<br/>                 Wzgornen.<br/>                 Joannes Nafe Proc. Cleri Bathon<br/>                 &amp; Wellen.<br/>                 Georgius Wyndham Archid. Nor-<br/>                 wicen.</p> |
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*Nicolans Metcalfe Archid. Roffen.*  
*Gulielmus Hedge Procurator Cleri*  
*Normicen.*

*Adam Traves Archid. Exon.*

*Richardus Woleman Dec. Wellen.*

*Theo. Brerewood Archidiacon. Har.*

*'Procur. Capituli & Cleri Exon.*

*Georgius Carew Archid. Totten*  
*Proc. Capituli & Cleri Exon.*

*Thomas Bennet Proc. Cleri & Ca-*  
*pit. Sarum.*

*Richardus Archid. Proc. Cleri &*  
*Capit. Sarum.*

*Petrus Lighman Pr. Cleri Cant.*

*Edmundus Stewart Proc. Cleri*  
*Winton.*

*Joannes Rayne Pr. Cleri Lincoln.*

*Leonardus Samill Proc. Cleri Ar-*  
*chid. Lewen.*

*Simon Matthew Pr. Cleri London.*

*Linfrid Ogle Archid. Salop.*

*Gulielmus Meye Proc. Cleri Elien.*

*Rol. Philips Proc. Eccles. St.*

*Pauli London,*

*Joannes Bell Ar. Glocest.*

*Joannes Chamber Dec. St. Ste-<sup>3</sup>*  
*phani Archid. Bedford.*  
*Nicolans Wilson.*

*Some Observations on the former*  
*Subscriptions.*

- A The Abbots of *Glossenbury* and *Reading* Subscribe with the rest: by which it appears that they complied in the changes that were made as readily as others did.
- B The Abbots writ generally so ill that it is very hard to read their Subscriptions: Some of them I could by no means know what to make of.
- C There are of 50 of the lower house of Convocation: of those there are 25 Archdeacons, 4 Deans of Cathedrals, 3 Deans of Collegial Churches, 17 Procurators for the Clergy, and one Master of a Colledge:

## II. Some *Queries* put by *Cranmer* in Order to the Correcting of several Abuses.

*Cott. Libr.*  
*Cl. p. t. 5.*

**F**irst, What Causes, Reasons, or Considerations hath or might move any man to desire to have the Bishop of *Rome* restored in any point to his pretended Monarchy, or to repugn against the Laws and Statutes of this Realm made for the setting forth of the Kings

Title of Supream Head?

2. *Item*, Whether a Man offending deadly after he is Baptized, may obtain remission of Sins, by any other way than by Contrition, through Grace?
3. *Item*, If the Clergy know that the common sort of Men have them in a higher estimation, because they are perswaded, that it lyeth in the Will and Power of Priests to remit, or not remit Sins at their pleasure, whether in such case the said Clergy offend if they wink at this, and voluntarily suffer the People to continue in this Opinion?
4. *Item*, Whether a Sinner being sorry and contrite for his Sins and forthwith dying, shall have as high a place in Heaven, as if he had never offended?
5. *Item*, Whether any, and what difference may be Assigned betwixt two Men, whereof the one being very sorry and contrite for his Sins dieth without Absolution of the Priest, and the other which being contrite is also absolved by the Priest, and so dieth?

*Item,*



- Item,* If it may appear that the common people have a greater affiance or trust in outward Rites or Ceremonies than they ought to have, and that they esteem more vertue in Images and adorning of them, kissing their feet or offering Candles unto them, than they should esteem, and that yet the Curates knowing the same, and fearing the loss of their offerings, and such other temporal commodities, do rather encourage the People to continue after this sort, than teach them the Truth in the premises according to Scripture; what the Kings Highness and his Parliament may do, and what they are bound in Conscience to do in such case? 6.
- Item,* Whether now in time of the new Law the Tithes or Tenth be due to Curates by the Laws of God, or of Man; and if the same be due by the Laws of Man, what Mans Laws they be? 7.
- Item,* Whether the Clergy only, and none but they ought to have voices in general Councils? 8.
- Item,* Whether the 19<sup>th</sup> Canon in the Council of *Calcedon*, wherein is contained that one Clerk may not sue another before any secular Judge, but only before his Bishop, and such other Canons of like effect, have been generally received or not? and whether the same be contrary to the Kings Prerogative and Laws of this Realm; and whether it be expedient that it were declared by the Parliament that the said Canons being at no time received, especially within this Realm, be void and of none effect? 9.
- Item,* Of the 24<sup>th</sup> Canon of the said Council, wherein is contained that Monasteries once consecrated by the Bishop, may not after be made dwelling houses for Lay-men, whether that Canon have been received and observed, and whether the same be against the Power of the King and Authority of his Parliament? 10.
- Item,* If it may appear that the Bishops have not, ne yet do maturely examine and diligently inquire of the Conversation, and Learning of such as be ordered or admitted to Cures by them, but rather without examination or inquisition indistinctly admit persons unable, whereof ensueth great peril of Souls, and innumerable inconveniencies other ways, what the Kings Highness or his Parliament ought to do, or may do for reformation in the Premisses? 11.
- Item,* If such as have Deanries, Arch-Deaconries, Chanterships, and other Offices or promotions of the Clergy, use not themselves in their own persons after such sort as the primary institution of these Offices or Promotions require, and according to the Wills of them that endowed them, what the King and his Parliament may do or ought to do in this case? 12.
- Item,* For what causes and to what ends and purposes such Offices and Promotions of the Clergy were first instituted? 13.
- Item,* If Curates having Benefices with cure, for their more bodily ease, refuse to dwell upon any of their said Cures, and remain in idleness continually in Cathedral or Collegial Churches, upon their Prebends, whether it be in this case expedient, that the Kings Highness or his Parliament take any Order for the redress of the same? 14.

15. *Item*, Of the Sacraments of Confirmation, Order, Matrimony, and extreme Unction, what the external Signs and inward Graces be in every of the said Sacraments, what promises be made to the receivers of them by God, and of what efficacy they be of and energy of themselves?

### III. Some Queries concerning Confirmation, with the Answers which were given to them by *Cranmer*, and *Stokesley* Bishop of *London*.

AN ORIGINAL.

Written  
with *Cran-*  
*mers* hand.  
*Cotton* Libr.  
*Cleo. E. 5.*

**V** *Hether Confirmation be Instituted by Christ?*

*Respon.* There is no place in Scripture that declareth this Sacrament to be instituted of Christ.

*First*, For the places alledged for the same be no Institutions but Acts and Deeds of the Apostles.

*Secondly*, These Acts were done by a special Gift given to the Apostles for the confirmation of God's Word at that time.

*Thirdly*, The said special Gift doth not now remain with the Successors of the Apostles.

*What is the External Sign.?*

The Church useth *Chrisma* for the exterior Sign, but the Scripture maketh no mention thereof.

*What is the Efficacy of this Sacrament?*

The Bishop in the name of the Church doth invoke the Holy Ghost to give Strength and Constancy, with other spiritual Gifts, unto the person confirmed: so that the efficacy of this Sacrament is of such value, as is the Prayer of the Bishop made in the name of the Church.

*Hec respondeo, salvo semper eruditorum & Ecclesiae orthodoxae iudicio.*

*Stokesley's Paper.*

The first Question, *Whether the Sacrament of Confirmation be a Sacrament of the New Testament instituted by Christ?*

To this I answer, *That it is.*

The second Question, *What is the outward Sign, and the invisible Graces which be conferred in the same?*

To this I Answer, That the Words *Signo te Signo Sanctae Crucis, & confirmo te, &c.* With the consignation, with the Cream, imposition of hands of the Prelates, be the Signs: and the increase of the Gifts of the Holy Ghost, and especially of Fortitude, to speak, shew, and defend the Faith, and to suffer for the same in case need be.

*The*

*The third Question,* What promises be made of the said Graces?

*I Answer,* That the facts and deeds that be expressed in the Books of the Apostles, with the effects ensuing, by the imposition of their Hands, upon them that before had received Remission of their Sins, joynd with the promises of Christ, made to his Church, and the continual belief of the University of the same Catholick Church from the time of the Apostles hitherto, without contradiction of any Man (ignorants and suspects of Heresie only excepted) maketh us, and in my opinion, without prejudice of other Mens opinion, ought to suffice to make all Men that hath promised to believe the Catholick Church, assuredly to think that God hath made the promises of the said Grace.

*Ego Joannes London. sic respondeo, fretus autoritate & testimonio antiquissimorum, eorumque Doctissimorum pariter ac Sanctissimorum virorum, & precipue Sanctæ matris nostræ Ecclesiæ Catholicæ, cui etiam in non expressis in Sacra Scriptura, non minus quam scriptis, fides adhibenda est; nisi tam de Baptismo parvulorum, quam de perpetua Dieparæ virginis integritate, & id genus compluribus, quibus sine salutis periculo nemo discrepat, licebit salva Fide contradicere.*

#### IV. Some Considerations offered to the King by *Cranmer*, to Induce him to proceed to a further Reformation.

**P**leaseth it your Highness graciously to consider, deeply to ponder and weigh by your high Wisdom these Considerations following. *Cott. Libr. Cleop. F. 4.*

*First,* How no great thing is to be determined, principally matters of Christs Religion, without long, great, and mature deliberation.

*Secondly,* How evil it hath succeeded when in Provincial, yea or yet in General Councils, Men have gone about to set forth any thing as in the force of Gods Law, without the manifest Word of God, or else without apparent Reasons, infallibly deduced out of the Word of God.

*Thirdly,* How all Christened Regions are now full of Learned Men in the Scripture, which can well espie out and judge how things that be, or shall be set forth, are agreeable with Scripture or not.

*Fourthly,* Of what Audacity Men be of now adays, which will not spare to write against high Princes, as well as against private persons, without any respect to their high Estates, only weighing the equity or the iniquity of the Cause.

*Fifthly,* How not only Men of the New Learning (as they be called) but also the very Papistical Authors, do allow that by the Word of God, Priests be not forbidden to Marry, although they were not ignorant that many expounders of Scripture were of the contrary judgment.

*Sixthly,* How that it is not possible that all Learned Men should be

of

of one mind, sentence, and opinion, as long as the cockle is mingled with the wheat, the Godly with the Ungodly, which certainly shall be as long as the World endureth.

*Sceventhly*, How variety of Opinions have been occasion of the opening of many Verities heretofore taken for Heresie, yea and yet so esteemed and taken of many, in other Regions; as namely the usurped Authority of the Bishop of *Rome*, hath by that occasion come into Light, with the effusion of the blood not of a few, such as were the first stirrers up thereof.

*Lastly*, There be also other Opinions not spoken of, which have made, and yet will make as much variance in your Graces Realm as any of them treated of, namely, Whether the Holy Scripture teacheth any Purgatory to us after this Life or not? Whether the same Scripture teacheth the Invocation of dead Saints? Whether there be any unwritten Verities necessary to be believed not written in Scripture, nor deducted by infallible Arguments out of the open places of Scripture? Whether there be any satisfactions beside the satisfaction of Christ? Whether Free-Will by its own strength may dispose it self to Grace of a conveniency (as it is said) *de congruo*? Whether it be against Scripture to kiss the Image of Christ in the Honour of him? And generally whether Images may be used any other way than your Grace setteth forth in your Injunctions?

Wherefore in consideration of the Premisses it may please your Highness to suspend your judgment for a time, and not to determine the Marriage of Priests to be against Scripture, but rather to put both parts to silence, commanding them neither to preach, dispute, nor openly to talk thereof under pain of, &c And in case these Premisses do not move your Highness to stay, that then it may please the same to grant that the Article of Priests Marriage may be openly disputed in both Universities, under indifferent Judges, before it be determined. All the Arguments of the contrary Party first to be delivered in writing to the Defenders twelve days before the Disputation; to the intent they may the more maturely and deliberately make answer to the same; and they that shall enter as Defenders into this disputation, to do it under this condition, that if their Judges decern them to be overcome, they be right well contented to suffer death, therefore: And if their Adversaries cannot prove their purpose, their desire is no more but that it may please your Highness to leave your most humble Subjects to the liberty that Gods Word permitteth them in that behalf; and your said humble Subjects shall pray unto Almighty God for the preservation of your most Royal Estate long to continue to Gods Glory and Honour.

## V. A Declaration made of the Functions and Divine Institution of Bishops and Priests.

### AN ORIGINAL.

**A**S touching the Sacrament of Holy Orders, we will that all Bishops and Preachers shall instruct and teach our People committed by us unto their Spiritual Charge.

*First*, How that Christ and his Apostles did institute and ordain in Cott. Libr. the New Testament, that besides the Civil Powers and Governance of Cleop. t. 5. Kings and Princes, which is called in Scripture, *Potestas gladij*, the Power of the Sword, there should be also continually in the Church Militant, certain other Ministers or Officers, which should have Spiritual Power, Authority and Commission under Christ, to preach and teach the Word of God, unto his People, and to dispence and administer the Sacraments of God unto them; and by the same to confer and give the Grace of the Holy Ghost, to consecrate the blessed body of Christ in the Sacrament of the Altar, to loose and absoil from Sin, all Persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest Crimes and Sins, and will not amend their Defaults; to order and consecrate others in the same Room, Order and Office, whereunto they be called and admitted themselves; and finally to feed Christs People like good Pastors, and Rectors, as the Apostles calleth them, with their wholesome doctrine, and by their continual exhortations and monitions to reduce them from Sin and Iniquity, so much as in them lyeth, and to bring them unto the perfect knowledg, the perfect love and dread of God, and unto the perfect charity of their Neighbours.

*Item*, That this Office, this Ministration, this Power and Authority is no tyrannical Power, having no certain Laws or Limits, within the which it ought to be contained, nor yet none absolute Power, but it is a moderate Power, subject, determined, and restrained unto those certain Limits and Ends for the which the same was appointed by Gods Ordinance; which, as was said before, is only to administer and distribute unto the members of Christs Mystical Body, spiritual and everlasting things; that is to say, the pure and heavenly doctrine of Christs Gospel, and the Graces conferred in his Sacramens: And therefore this said Power and Administration is called in some places of Scripture, *Donum & Gratia*, a Gift and a Grace; in some places it is called *Claves sive potestas Clavium*, that is to say, the Keys, or the Power of the Keys, whereby is signified a certain limited Office restrained unto the execution of a special Function or Ministration, according the saying of

St. Paul in his first Chap. of his Epistle to the *Romans*, and in the fourth Chap. of his Epistle to *Timothy*, and also in the fourth Chap. of his Epistle to the *Ephesians*. Where he writes in this Sentence; *Quum ascendisset Christus in altum, captivum duxit captivitatem, & dedit Dona hominibus, dedit autem; alios quidem Apostolos, alios vero Prophetas, alios vero Evangelistas, alios autem Pastores ac Doctores, ad instaurationem sanctorum, in eius Administrationis, in edificationem corporis Christi, donec perveniamus omnes in unitatem Fidei & agnitionis Filii Dei, in virum perfectum, in mensuram etatis plene adultæ Christi.* That is to say, “when Christ ascended into Heaven, he subdued and vanquished very Captivity her self, and led or made her thrall and captive, and distributed and gave divers heavenly Gifts and Graces unto Men here on Earth; and among all, he made some the Apostles, some Priests, some Evangelists, some Pastors and Doctors, to the intent they should execute the work and office of their Administration, to the instauration, instruction, and edifying of the Members of Christs Mystical Body: And that they should also not cease from the Execution of their said Office, until all the said Members were not only reduced and brought unto Unity of the Faith, and the knowledg of the Son of God, but also that they were come unto a perfect State, and full Age therein, that is to say, until they were so established and confirmed in the same that they could no more afterwards be wavering therein, and be led or carried like Children, in any contrary Doctrine or Opinion, by the craft or subtile Perswasion of the false Pastors and Teachers, which go about by craft, to bring them into erroneous Opinions, but that they should constantly follow the true Doctrine of Christs Gospel, growing and encreasing continually by Charity unto a perfect Member of that Body, whereof Christ is the very Head, in whom if the whole Body, that is to say, If every part and member be grown and come unto his perfect Estate, not all in like, but every one according to the Gift and Quality which is deputed unto it, and so to be compacted, united, and corporated together in the said Body, no doubt but that whole Body and every part thereof shall thereby be made the more perfect and the more strong, by reason of that natural Love and Charity, which one Member so united in the Body hath unto the other: by which words it appeareth evidently not only that St. Paul accounted and numbred this said Power and Office of the Pastors and Doctors among the proper and special Gifts of the Holy Ghost, but also it appeareth that the same was a limited Power and Office, ordained specially and only for the causes and purposes before rehearsed.

*Item*, That this Power, Office, and Administration is necessary to be preserved here in Earth for three special and principal Causes. *First*, for that it is the Commandment of God it should be so, as it appeareth in sundry places of Scripture. *Secondly*, for that God hath instituted and ordained none other ordinary mean or instrument, whereby he will make us Partakers of the Reconciliation which is by Christ, and confer and give the Graces of his holy Spirit unto us, and make us the right Inheritors of everlasting Life, there to Reign with him for

ever

ever in Glory, but only his Words and Sacraments; and therefore the Office and Power to minister the said Word and Sacraments, may in no wise be suffered to perish, or to be abolished, according to the saying of St. Paul, *Quomodo credent in eum de quo non audierunt & quomodo autem audient sine predicante? quomodo autem predicabunt nisi missi fuerint? sicut scriptum est, quam speciosi super montes pedes Evangelizantium Pacem, Annunciantium bona!* Thirdly, Because the said Power and Office or Function hath annexed unto it assuredly Promises of excellent and inestimable things; for thereby is conferred and given the Holy Ghost with all his Graces, and finally our Justification and everlasting Life, according to the saying of St. Paul, *Non me pudet Evangelii Jesu Christi, potentia siquidem est Dei ad salutem omni credenti;* that is to say, I am not ashamed of the Room and Office which I have given unto me by Christ, to preach his Gospel, for it is the Power of God, that is to say, the elect Organ or Instrument ordained by God and endued with such vertue and efficacy, that it is able to give and minister effectually everlasting Life unto all those that will believe and obey unto the same.

*Item,* That this Office, this Power and Authority was committed and given by Christ and his Apostles unto certain Persons only, that is to say, unto Priests and Bishops, whom they did elect, call, and admit thereunto by their Prayers and Imposition of their hands.

*Secondly,* We will that all Bishops and Preachers shall instruct and teach our People committed unto their Spiritual Charge, that the Sacrament of Order may worthily be called a Sacrament, because it is a holy Rite, or Ceremony instituted by Christ and his Apostles in the New Testament, and doth consist of two Parts, like as the other Sacraments of the Church do; that is to say, of a Spiritual and an Invisible Grace, and also an outward and a visible Sign. The invisible Gift or Grace conferred in this Sacrament, is nothing else but the Power, the Office and the Authority before mentioned: the visible and outward Sign, is, the Prayer and Imposition of the Bishops hands, upon the Person which receiveth the said Gift or Grace. And to the intent the Church of Christ should never be destituted of such Ministers, as should have and execute the said power of the Keys, it was also ordained and commanded by the Apostles, that the same Sacrament should be applied and ministred by the Bishop from time to time, unto such other Persons as had the Qualities, which the Apostle very diligently descrieveth; as it appeareth evidently in the third Chap. of the first Epistle of St. Paul to *Tim.* and his Epistle unto *Titus.* And surely this is the whole vertue and efficacy, and the cause also of the institution of this Sacrament, as it is found in the New Testament; for albeit the Holy Fathers of the Church which succeeded the Apostles, minded to beautifie and ornate the Church of Christ with all those things, which were commendable in the Temple of the *Jews*, did devise not only certain other Ceremonies than be before rehearsed, as Tonsures, Rasures, Unctions, and such other Observances to be used in the Administration of the said Sacraments, but did also institute certain inferiour orders or degrees, as *Janitors, Lectors, Exorcists, Acolits,* and *Subdeacons,* and deputed

to every one of those certain Offices to execute in the Church, wherein they followed undoubtedly the Example and Rites used in the Old Testament; yet the truth is, that in the New Testament there is no mention made of any degrees or distinctions in Orders, but only of Deacons or Ministers, and of Priests or Bishops: nor is there any word spoken of any other Ceremony used in the conferring of this Sacrament, but only of Prayer, and the Imposition of the Bishops hands.

|                                |                             |                               |
|--------------------------------|-----------------------------|-------------------------------|
| <i>Thomas Cromwell.</i>        | <i>Rich. Cicestr.</i>       | <i>Simon Matthew.</i>         |
| <i>T. Cantuarien.</i>          | <i>Richardus Wolman.</i>    | <i>Joannes Prynne.</i>        |
| <i>Edwardus Ebor.</i>          | <i>Joannes Bell.</i>        | <i>Gulielmus Buckmaestre.</i> |
| <i>Joannes London.</i>         | <i>Willielmus Clyffe.</i>   | <i>Willielmus Maye.</i>       |
| <i>Cuthbertus Dunelmensis.</i> | <i>Robertus Aldridge.</i>   | <i>Nicolaus Wotton.</i>       |
| <i>Joannes Lincoln.</i>        | <i>Gilfridus Downes.</i>    | <i>Richardus Cox.</i>         |
| <i>Joannes Bathoniens.</i>     | <i>Joannes Skip.</i>        | <i>Joannes Redman.</i>        |
| <i>Thomas Elien.</i>           | <i>Cuthbertus Marshall.</i> | <i>Thomas Robertson.</i>      |
| <i>Joannes Bangor.</i>         | <i>Marmaduke Waldeby.</i>   | <i>Thomas Baret.</i>          |
| <i>Nicolaus Sarum.</i>         | <i>Robertus Oking.</i>      | <i>Joannes Nase.</i>          |
| <i>Edwardus Hereforden.</i>    | <i>Nicolaus Heyth.</i>      | <i>Joannes Barbar.</i>        |
| <i>Hugo Wygorn.</i>            | <i>Rodolphus Bradford.</i>  |                               |
| <i>Joannes Roffen.</i>         | <i>Richardus Smith.</i>     |                               |

( Some other hands there are that cannot be Read. )

*Sacre Theologie, Juris Ecclesiastici, & Civilis Professores.*



VI. *A Letter of Melanthon's, to persuade the King to a further Reformation. An Original.*

S. D. Serenissime & Inelyte Rex, Etsi audieramus Romanum Episcopum omnibus artificiis incendere Caesaris Caroli & Regis Gallici animos adversus Britannos & Germanos, tamen quia spero Deum hæc pericula gubernaturum esse, & defensurum tranquillitatem tuam, scripsi in alteris literis de Ecclesiarum emendatione, quam si tempora sinent, rogo ut Regia Majestas tua suscipiat. Postea adjeci hanc Epistolam, non impudentia, sed optimo studio, & amore cum Ecclesiarum, cum Regia Majestatis tuæ incitatus: quare per Christum obtestor Regiam Majestatem tuam ut meam libertatem boni consulat. Sæpe cogito Britannicæ Ecclesiæ primordia, & cæteras laudes: hinc enim propagata est doctrina Christiana in magnam Germaniæ & Galliæ partem; imo Britannicæ Ecclesiæ beneficium fuit, quod primum Romanæ Provinciæ liberatæ sunt persecutione. Hæc primum nobis Imperatorem pium Constantinum dedit: magna hæc gloria est vestri nominis. Nunc quoque Regia Majestas tua primum heroica magnitudine animi ostendit se veritati patrocinaturum esse, excussit Romani Episcopi tyrannidem, quare veterem puritatem Ecclesiæ vestræ maxime optarim restitui integram. Sed animadverto istic esse quosdam qui veteres abusus ortos aut confirmatos a Romano Episcopo adhuc mordicè tenent. Mirum est autem Autore abusu ejecto ipsa tamen venena retineri; qua in re illud etiam periculi est, quod illi ipsi aut eorum imitatores aliquando revocaturi potestatem Romani Episcopi videntur, si populus hunc putavit esse Magistrum Ecclesiarum, incurrunt enim Ritus in oculos & admonent de autore, ut Solonis memoria cum legibus Athenis & propagata & jucunda fuit.

Cott. Libr.  
Cleop. E. 5.

Gaudebam igitur in Edicto recens istic proposito de Religione, promitti publicam deliberationem & emendationem de Ecclesiarum Ritibus & Legibus, eaque sententia mitigavit Decreti acerbiter: quanquam enim laudo pietatem, quod errores prohibentur, qui pugnant cum doctrina Catholicæ Ecclesiæ quam & nos profitemur; tamen doleo ad eas causas adjectum esse articulum, in quo præcipitur omnium Rituum usitatorum & Cælibatus observatio. Primum enim multi transferrent Edicti Autoritatem ad stabiliendos abusus Missæ. Deinde in univèrsum confirmatur pertinacia eorum quæ Doctrinæ nostræ sunt iniquiores, & debilitantur studia piorum. Augustinus queritur sua ætate jam duriorẽ fuisse servitutem Christianam quam Judaicam, quanto erit asperior servitus, si supersticiosiores ineptiæ, ut reptatio ad crucem aut res similes, munientur corporum suppliciis? Gerson scribit prodesse piis, qui tamen supersticiosius observant Ritus, ut invitentur ad eos violandos, ut usu & exemplo dediscant superstitionem.

Sed munio tranquillitatem, dices, & nolo dissimilitudine Rituum excitari discordias. Ego de piis & modestis loquor qui humanas traditiones sine tumultibus violant, non de his qui in catu publico seditiose tranquillum populum aut concitant aut perturbant. Extant autem antea leges de seditiosis, nec statim violatio inepti & non necessarii Ritus judicanda est seditiosa, attamen hac in re non solum tranquillitatis,

tatis, sed etiam piarum Conscientiarum ratio habenda est: est enim tenera res Conscientia, facile languescit percussa potentum iudiciis.

Nec ignoro quosdam novo jam uti genere sapientiæ, excusant abusus, & leniunt eos astute affectis interpretationibus, ut habeant speciosam causam cur eos retineant; sicut nefarios abusus excusat Autor reformationis Colonienfis, ut campanarum consecrationem & similes imposturas. Quam multa sunt in fabulosis historiis Sanctorum, ut Christophori, Georgii, quæ, ut Poemata, continent venustissimas Allegorias; nec tamen propter has cogendæ sunt Ecclesiæ ut illas poeticas personas colant.

Erat in Egypto Sacrum cum fici maturuissent, populus enim in templo edens recentes ficus, addebat canticum his verbis, Dulcis veritas. Huic Ritui facile est bellam significationem addere, eumq; accommodare ad laudem Verbi Dei, nec tamen propterea hic mos in Ecclesias revocandus est; atqui hanc novam sophisticam exoriri passim videmus. Sic in Italia dicuntur abusus patrocinari, Contarenus, Sadoletus, & Polus Cardinalis; nam hi præcipue susceperunt sibi jam has partes defendendæ Romanæ impietatis, & hanc ducunt esse magnam ingenii laudem fucos illinire vitiosis Ritibus, putantq; se his ineptiis Dionysii Theologiam Mysticam renovare. Hæc Sophistica, nisi prudentes gubernatores Ecclesiarum obsisterent, pariet horribilem confusionem religionum, & rursus obruet veritatem. Donec flagitantur humani Ritus tanquam necessarii, confirmatur prava opinio de cultu; ideo Paulus tam vehementer non modo opinionem, sed Ritus ipsos Leviticos infectatus est, prævidebat enim non excuti posse superstitionem, si Ritus manerent, quare gravissime inquit, *si circumcidimini, Christus vobis nihil proderit.*

Retineatur ergo simplex & perspicua sententia de libertate in adia-phoris, & doceant concionatores quæ scandala vitanda sint; retineantur Ritus divinitus instituti, & aliquæ humanæ traditiones utiles ad bonum ordinem, ut Paulus loquitur, & sit modus Cæremoniarum quæ habeant conjunctam gravitatem & elegantiam; decet autem abesse ab Ecclesiis barbariem: Cæteri inutiles & inepti Ritus non duriter flagitentur.

Deinde quantum periculi adfert conscientis prohibitio conjugii, nec ignorat Regia Majestas tua, Legem de cælibatu perpetuo tantum Romæ natam esse: extant Epistolæ Episcopi Tarraconensis defendentes conjugia Presbyterorum in Hispania contra Romanum Episcopum. In Germania ante annos quingentos adhuc Sacerdotes fuerunt mariti, adeoque ægre tulerunt sibi eripi hanc libertatem, ut in Episcopum Moguntinum recitantem Edictum Romanum tumultuantes impetum fecerint, quare Episcopus fugere coactus recitationem omisit. Erat Autor Edicti Gregorius septimus qui cuilibet Tyrannorum veterum audacia & impietate par fuit. Hic cum longo & funesto bello civili nostros Germanicos imperatores implicuisset, simul etiam Ecclesias Tyrannide oppressit. Audio & in Anglia Sacerdotes fuisse maritos: deniq; notæ sunt Historiæ, quæ exempla satis multa continent; quare miror in Edicto citari Epistolam ad Corinthios, cum hæc longe aliud tradat de conjugio, ac præcipiat conjugium iis qui non sunt idonei ad cælibatum.

Nec objicienda sunt vota quæ & expresse pugnant cum divinis mandatis, & trahunt secum multiplicem superstitionem & morum corruptionem; videmus enim qualis sit vita multorum Sacerdotum cælibum:

itaq;

itaq; non sine dolore aliquo legi in Edicto, quod hi qui Uxores duxerunt accusantur Levitatis, nam hoc convicio causa nostra pręgravari videtur, quę tamen Ecclesię necessaria est, ut conjugii dignitas clarius conspiciatur, ut superstitioni cultus votorum reprehendantur, ut arceantur libidines. Non enim impurus calibatus, sed honesta & pia conjugum consuetudo, est castitas Deo grata, sicut Christus sua voce divinam conjunctionem appellat connubium, inquit, *Quos Deus conjunxit*, &c. Discamus Dei Ordinationem in natura magnificere, eaque reverenter uti, non fingamus ipsi novos cultus sine Verbo Dei; de quo genere Paulus nominatim concionatur, cum ad Timotheum scribens driter reprehendit eos qui prohibent nuptias.

Propheta Daniel insignes notas addidit Antichristo duas, cum ait colet Deum Masim argento & auro, & Deum patrum suorum non intelliget, & mulieres non curabit. Hęc quadrant maxime ad Romanos mores: Missarum abusus & Sanctorum cultus pepererunt immensas opes & Regiam potentiam. Nova numina consecuta sunt, adorantur aurea & argentea statua, & auro atque argento ornantur. Deinde accedit Lex de calibatu, unde magna corruptio morum orta est. Hęc notę cui genti, cui Regno usquam competunt nisi factioni Episcopi Romani? qui cum sit Antichristus, pio & forti animo ipsius auctoritati & legibus adversandum est.

Porro feliciter cępit Regia Majestas tua quadam emendare, sustulit aliqua idola quę impie colebantur: Obtestor ergo Regiam Majestatem tuam, ut reliquam impietatem Romanam etiam ex Ecclesiis tollat. Exempla testantur ingentibus victoriis ornatos esse Reges qui sustulerunt Idololatriam, ac sæpe testatur Deus quantopere requirat hunc cultum, ut removeantur superstitiones, & pro hoc officio ingentia præmia pollicetur: quare Deus etiam defendet Regiam Majestatem tuam, si ut Ezechias & ceteri pii Reges impios ritus sustuleris. Audit Regia Majestas tua in Belgico & alibi immanem sevitiā exerceri adversus pios; & hæc Tyrannis gignit alia multa vitia, stabilit Idololatriam, delet veram invocationem, extinguit penitus veram Religionem; cumq; desint boni Doctores, multi in populo fiunt palam &c. Constat enim pene Ethnicam licentiam esse in Belgico, alii superstitioni natura, alii fanaticas opiniones Anbaptistarum amplectuntur. Talis est in Belgico status, quod quidem floret pace, otio, opibus; adfluunt luxu ditiores, ita se beatos esse putant, nec interea prospiciunt quot pænæ ipsis impendeant: Deus autem haud dubie tantam impietatem & crudelitatem atrociter punit. Nollem igitur in Regno tuo renovari asperitatem adversus pios, quam ita prohibebit Regia Majestas tua si Edictum leniet & Ecclesias constituere perget. Deinde ut etiam ad posteritatem, animi abhorreant a Tyrannide Romani Episcopi, plurimum refert illas leges tolli, quę sunt nervi auctoritatis ipsius; magna vero adminicula potentię Romanorum Episcoporum fuerunt, Missarum abusus, & Cœlibatus, quę si durabunt aliquando poterunt præbere occasionem iis qui depravate sunt opinionis Romanę Aulę, ut ad eam rursus inclinationem faciant. Id caveri quantum referat, si doctrinę puritas conservanda est, satis intelligit Regia Majestas tua. Verum adhuc est quod *Juvenalis* de Romana Aula scripsit, *hic fiunt homines*, &c. imbuti eo loci malis artibus, contumaciam singularem adversus Reges inde referunt, ut multa exempla testantur. Hanc Epistolam loquaciorem ac liberiorem ut Regia Majestas tua

boni consulat oro. Precor autem Deum & Dominum nostrum Iesum Christum, ut Regiam Majestatem tuam servet & defendat, ac gubernet ad salutem Ecclesiæ. Bene & feliciter valeat Regia Majestas tua. Ex Francofordia.

Cal. Aprilis 1539.

Regiæ Majestatis tuæ

Addictissimus

Philippus Melanthon.

*Directed thus on the back;*

Serenissimo & Inclyto Angliæ & Franciæ  
Regi D. Henrico Octavo Walliæ &  
Cornubiæ Principi, Capiti Anglicæ  
Ecclesiæ post Christum Supremo,

Principi Clementissimo.

VII. *A Letter written by the German Ambassadors to the King, against the taking away of the Chalice, and against private Masses, and the Celibat of the Clergy, &c. An Original.*

*Cott. Libr.  
Cleop. E. 5.*

Serenissime & Potentissime Rex, Domine Clementissime, Etsi Serenissimam Regiam Majestatem vestram maximorum negotiorum mole, tum ad Regnum ac Provincias proprias Majestatis Vestræ pertinentium, tum etiam exterorum Regum, Principum, & Potentatum gravissimis causis, quæ ad Regiam Majestatem Vestram pœne quotidie devolvuntur, obrui non ignoremus; nosque pro nostra erga Regiam Majestatem Vestram debita observantia ut par est, nihil minus velimus aut cogitemus, quam Serenissimam Regiam Majestatem Vestram vel mittendis literis crebrioribus, vel ulla alia re inturbare & a Reipublicæ curis impedire, tamen certis quibusdam de causis, quas Serenissimæ Regiæ Majestati Vestræ probaturos nos speramus, duximus iterum ad Serenissimam Regiam Majestatem Vestram literas dandas esse, nihil dubitantes quin Vestra Serenissima Regia Majestas eas pro sua insigni bonitate, sapientia, doctrina, atque favore sincerioris Religionis, benigne acceptura sit. Cum enim ab Illustrissimis Principibus nostris nobis injuncta mandata Vestræ Serenissimæ Majestati jampridem exposuerimus, & præterea postulante Majestate Vestra cum quibusdam ejusdem Reverendissimis & Eruditissimis Episcopis & Theologiæ Doctoribus, de articulis Religionis Christianæ per duos pœne menses sermones contulerimus, ac Dei beneficio res eo perducta fuerit, ut nihil ambigamus, quin inter Serenissimam Regiam Majestatem Vestram & Principes nostros, ac eorum in causa religionis confederatos utrorumq; Episcopos, Theologos & Subditos firma

ma atq; perpetua concordia in sinceriore Evangelii Doctrina, in laudem Dei Optimi Maximi, salutem Ecclesie Christianae, ac perniciem Romani Antichristi, scutura sit, nosque reliquam disputationem de abusibus non expectare queamus, existimavimus non esse alienum ab officio nostro, ut ante discessum nostrum Serenissimae Regiae Majestati Vestrae, qua per Dei Gratiam indefessa cura & diligentia sinceram Evangelii Doctrinam promotam cupit, debitam observantiam, atque perpetuum studium nostrum literis nostris testatum relinquere, & Majestati Vestrae nostrorum etiam sententiam de quibusdam Articulis abusuum, de quibus Majestras Vestra post abitum nostrum haud dubie curabit eodem Episcopus & Theologos pro inquirenda veritate, sermones conferre & disputare, declarare: nihil ambigentes, quin ea etiam in re Serenissima Regia Majestas Vestra pro Christi gloria id praestituta sit, ut non tantum doctrinam puram habeat, verum etiam abolis aliquando impiis cultibus & abusibus per Romanum Episcopum in Ecclesiam introductis, cultus ac caeremonias consentaneas Verbo Dei constituat: facile enim Serenissima Regia Majestas Vestra pro sua summa sapientia perspiciat, non posse unquam Doctrinae puritatem, vel constitui, vel conservari, nisi tollantur è medio etiam hi abusus, qui prorsus & ex diametro, ut dici solet, cum Verbo Dei pugnant, & Romani Antichristi Tyrannidem ac Idololatriam, tum pepererunt, tum etiam haecenus conservarunt; nam ut radicibus demum resectis, necesse est arbores & herbas pœnitus exarcescere & perire, ita dubium non est, quin impiis Romani Episcopi abusibus & idololatria, ut fundamento stabilitatis ipsius labefactis & everfis, etiam Tyrannis ejusdem prorsus ruitura & interitura sit; quod nisi fiat perpetuo metuendum est, ne levi aliqua occasione iterum repullulet & tanquam a radice reviviscat.

Sunt vero haec tria pœne capita & fundamentum Tyrannidis & Idololatriæ Pontificiæ, quibus stantibus, neque Doctrina Religionis integra permanere, neque unquam Romani Episcopi improbissimus dominatus, pœnitus extirpari poterit: nempe, Prohibitio utriusque speciei Sacramenti in cœna Domini, Missa Privata, & Interdictio conjugii Sacerdotum, quæ quidem usque adeo Dei Verbo adversantur, adeoque etiam honestati publicæ repugnant, ut vel ex his solis apertissime intelligi possit Romanum Pontificem verum Antichristum, & omnis Idololatriæ, impietatis, erroris, & turpitudinis, in Christi Ecclesiam introducæ auctorem esse; de quibus sane articulis nos pauca quaedam Serenissimae Regiae Majestati Vestrae optimo studio scribemus, & ejusdem ut Regis summa sapientia, acerrimo judicio, & excellenti doctrina pradii, censura commitemus, persuasissimum nobis habentes Vestram Majestatem Illustrissimam Principum nostrorum, & Statuum confederatorum consilium & institutum, in hisce articulis non improbatum esse.

Primum enim, Serenissime ac Potentissime Rex, non existimamus quinquam inficias iturum, quin Christi Doctrina, mandata, & ordina-  
*De utraque*  
*specie.*  
 tiones omnibus aliis præceptis, traditionibus aut caeremoniis humanis præferri debeant; hic enim cum ipse sit vita & veritas, errare non potest, humana vero omnia, præcipue in rebus divinis, incerta & dubia sunt. Porro constat Christum ipsum utramq; speciem intuisse, cum ait, Bibete ex hoc omnes; & Paulum idem docuisse, cum inquit, 2 Cor. 11. probet seipsum homo, & sic de pane comedat & poculo bibat. Quibus sane locis, non de una parte Ecclesiae, id est, de Sacerdotibus tantum, sed

sed de tota Ecclesia mentio fit : Nam quod quidam ita Argumentantur solis Apostolis Christum id dixisse, eaque de causa utramque speciem ad solos Sacerdotes pertinere, infirmum admodum est Argumentum ; quia eadem ratione sequeretur, quod Laicis ne altera quidem species danda esset ; neque enim alio loco Christus mandavit solum corpus Laicis dari, & utramque speciem pro Sacerdotibus instituit : sed hoc fatendum est, quod illud mandatum Christi de Sacramento, aut ad omnes, hoc est, Laicos & Sacerdotes pertineat, aut Laici prorsus a Sacramento Corporis etiam arcendi fuerint, cum nusquam alibi in Evangelio, nisi tunc cum dedit Apostolis simul corpus & sanguinem, Sacramentum pro Laicis institutum reperiatur ; idque ad omnes pertinere Paulus declarat, cum addit, & de poculo bibit, &c. Quod enim dicunt Sacramenti divisionem, urgentibus quibusdam causis, ab Ecclesia institutam esse, & sub una specie, non minus, quam sub utraque contineri, non multum ad rem facit : Quis enim non intelligit hic de Christi instituto & mandato agi, idque humanæ auctoritati & opinionibus longe præferendum esse ; neque enim Ecclesia sumit sibi hanc libertatem, ex Christi Ordinationibus res indifferentes constituendi ; & rationes illæ vel de discrimine ordinum, seu dignitate Sacerdotali, vel periculo effusionis & similes, nullo modo tantam queunt vim habere, ut propterea Divinæ Ordinationes mutandæ sint ; neque ulla etiam consuetudo contra mandata Dei introducta, ipsis canonibus Pontificiis attestantibus, probanda est. Constat vero usum utriusque speciei, & clarum habere mandatum Christi, & ad probationem Sanctorum Patrum, ac consuetudinem veteris Ecclesiæ ; sic enim, inquit Divus Hieronymus, Sacerdotes qui Eucharistiæ serviunt, & sanguinem Christi populis distribuunt : & Gelasius Pontifex, Sacramenti Corporis & Sanguinis Domini divisionem prohibet, eamque grande Sacrilegium adpellat.

Adhæc, durat hodie hic mos Communionis utriusque speciei in Græcis Ecclesiis, quæ hac in re Romani Pontificis tyrannidi semper restiterunt, neque ejus jugum recipere voluerunt, & testantur Historiæ tum in Germania, tum in multis aliis regionibus ac provinciis, verum Communionis usum diu conservatum fuisse, sed tandem fulminibus Romani Antichristi, quibus totum pæne orbem terrarum conterruit & subjugavit, homines, ut verisimile est, victi verum Eucharistiæ usum mutarunt, ad quem tamen, per singularem Dei Gratiam, agnita iterum veritate Evangelica, cum Principes nostri, tum alii Evangelii Doctrinam profitentes, jam redierunt, & sese ac suos in re Universæ Ecclesiæ maxime salutifera, tanquam in libertatem, excusso jugo Pontificio, vendicarunt & adserverunt. Nam quæ causæ Pontificem permoverint, ut contra Christi mandatum & institutum, contra sententiam Sanctorum Patrum, contra consuetudinem Universæ Ecclesiæ Christianæ, Sacramentum divideret, & Laicos Sanguine Domini nefarie spoliaret, facile Serenissima Regia Majestas Vestra perspicit. Verisimile quidem videtur, eum voluisse suam, sui que ordinis auctoritatem ac dignitatem, ea ratione augere, & hoc discrimen inter Laicos & Sacerdotes constituere ; nam etiam nunc clamitant adversarii, Laicos debere esse altera specie contentos ; quasi regnum aliquod possideant, & ita imperare ipsis liberum sit, ut etiam Christi beneficium hominibus eripere queant, ad quod potius si suo officio fungi vellent, omnes invitare & pellicere deberent. Sed quid Christo cum Belial ? quid Pontifici cum Christi instituto, cujus ipse se summum adversarium esse

esse satis declarat, ideoque tum in hoc, tum aliis salutaribus Religionis Christianæ Articulis oportuit ipsum a scriptura discedere, imo Doctrinam Evangelio consentaneam damnare, ut manifestum fieret, cum esse Antichristum, de quo passim Scriptura talia prædixit.

Porro in altero Articulo, De Missa Privata, adhuc magis adparet a Romano Pontifice Religionem Christianam adeo oppressam & obscuratam, ut Christi Beneficium, qui sua morte nos redemit, solusque est hostia & satisfactio pro peccatis nostris, pœnitus sustulerit, & in ejus locum Idololatricum cultum pro abolendis peccatis in Ecclesiam invexerit, eamque suis erroribus & prophanationibus miserabiliter implicaverit, turbaverit & deformaverit. Cum enim Missa nihil aliud sit, nec esse debeat, quam Communio sive Synaxis, ut Paulus adpellat, neque etiam alius ejus usus fuerit tempore Apostolorum & veteris Ecclesiæ, quemadmodum hoc clare ex S. Patribus probari potest, plane diversum quoddam opus, prorsus pugnans cum Communionem & vero Missæ usu infactum est, quod docent ex opere operato, ut loquuntur, mereri gratiam, & tollere peccata vivorum & mortuorum.

Hæc opinio quantopere distet a Scripturis, ac gloriam Passionis Christi lædat, Sereniss. Regia Majestas Vestra facillime judicabit. Si enim hoc verum est, quod Missa pro aliis applicari potest, quod peccata tollit, & prodest tam vivis quam mortuis, sequitur Justificationem ex opere Missarum contingere, non ex fide; verum hoc omnino Scripturæ repugnat, quæ tradit nos gratis propter Christum per fidem justificari, ac peccata nobis condonari, & in gratiam nos recipi, atque ita non alieno opere, sed propria fide propter Christum, singulos justos fieri: At illi docent alienum opus pro remittendis peccatis alteri, quod quidem verum est somnium & figmentum humanum, repugnans Evangelicæ Doctrinæ; nam tunc demum applicatur gratia per Verbum & Sacramentorum usum, cum ipsi utimur Sacramentis, sed isti pro aliis utuntur, quod perinde est ac si pro aliis Baptizarentur. Neque vero potest dici quantopere deformet Christi Gloriam opinio illa de Missa, quæ ex opere operato conferat gratiam, aut applicata pro aliis mereatur eis remissionem venialium & mortalium peccatorum culpæ & pœnæ; idque aperte adversari Scripturam, & a vero usu Missæ sive Communionis longe discedere, vel inde liquet, quia Missa sive Synaxis ideo est instituta, ut fidelis qui utitur Sacramento recordetur quæ beneficia accipiat per Christum, & erigat ac soletur pavidam conscientiam; ideoque ibi porrigi debet Sacramentum, his quibus opus est consolatione, sicut Ambrosius ait, quia semper pecco, semper debeo accipere Medicinam. Atque hic usque ad tempora Gregorii in Ecclesia Missæ usus fuit, neque antea privata Missæ cognitæ fuerunt; quod quidem cum multis aliis Patrum Sententiis patet, tum Chrysostomi, qui inquit, Sacerdotem stare ad Altare & alios ad Communionem accersere, alios arcere: Et ex veteribus Canonibus constat, unum aliquem celebrasse Missam, a quo reliqui Presbyteri & Diaconi sumperant corpus Domini, sic enim inquit Canon Nicenus, Accipiant Diaconi secundum Ordinem post Presbyteros ab Episcopo vel Presbytero, Sacram Communionem. Et scribit Epiphanius, in Asia Synaxim ter celebratam singulis septimanis, nec quotidianas fuisse Missas, eumque morem ab Apostolis traditum esse; qui quidem Missæ usus etiam hodie in Græcis Parochiis durare dicitur, nam tantum sagulis dominicis diebus & festis, sit ibi una publica Missa, privatas vero non

*De Missa  
privata.*



non habent : fuitque Græca Ecclesia hoc nomine longe fœlicior quam Latina, quæ meliorem usum cœnæ Domini, Synaxis, sive Missæ retinuerit, neque vel Sacramentum Corporis & Sanguinis Domini, contra claram Evangelii Doctrinam diviserit, ut paulo ante diximus, neque etiam privatas Missas Sacræ Scripturæ acerrime repugnantes, receperit ; cujus quidem rei hanc potentissimam causam fuisse arbitramur, quod Græca Ecclesia Romanum Episcopum auctorem perversæ & Idololatricæ Doctrinæ, & omnium pœne abusuum qui in Ecclesiam introducti sunt, pro summo Ecclesiæ Universalis sive Catholicæ Capite, nunquam agnovit.

Sed concedunt quidam adplicationes quæ fiunt in Missa pro vivis & mortuis, & item opiniones, quod ex opere operato gratiam mereri traduntur, non esse probandas, & disputant abolitis illis opinionibus impiis, alia ratione Missas privatas retinendas, nempe quia sunt gratiarum actiones, quæ possint ab uno vel a pluribus fieri. Hæc sane ratio videtur aliquam habere speciem, estque *σφδὸν φαρμακὸν*, ut inquit Sophocles, quo in causis invalidis, & ut ipse ait, morbidis utendum sit. Si Missa tantum esset gratiarum actio, possit fortassis tali aliquo prætextu colorari ; verum constat eam principaliter institutam esse, ut sit Sacramentum quod per Ministrum alteri exhibeatur, ut accipens & credens consequatur gratiam. Et hoc quidem principali fineposito, accedit alter de gratiarum actione ; quare nullo modo ab institutione Christi recedere, sed modum & formam illius Institutionis, & exemplum veteris Ecclesiæ sequi & retinere debemus : Nulla enim novitas, præsertim in Sacramentis, recipienda est, contra formam a Christo traditam, & contra exempla veteris Ecclesiæ.

Porro constat privatas Missas esse recentes, & a Romanis Pontificibus introductas, & ne hodie quidem, ut paulo ante dictum est, in Græcis Ecclesiis esse, nisi Parochiales diebus festis, cum quibus adhuc manet vestigium Communionis : Cum igitur contra Dei Verbum Missa privata introducta sit, eamque humanum tantum & commentitium cultum esse adpareat, quis dubitat quin talis Missa, sine ullo periculo omitti possit, imo debeat, cum repugnet Evangelio ? Estque pium & sanctum opus, verum Missæ sive Synaxis usum Ecclesiæ restituere ac reddere, quo per Romanum Pontificem, hoc est Antichristum, multis jam annis miserabiliter privata fuit, qui quidem adhuc mordicus privatas Missas tenet, adserit, & defendit. Neque id immerito, facile enim sentit quod labefactata Missa privata, labefactetur, imo ruat Universum ejus Regnum & Tyrannis, quæ Missis illis nititur ; ut enim in feminibus causa est Arborum & stirpium ; ita hujus luctuosissimi dominatus, imperii, tyrannidis, nundinationis & Idololatriæ Pontificiæ semen fuit superstitio Missarum privatarum : Nam hæ pepererunt & sustinuerunt, veluti Atlas quidam, totum Papatum ; ad harum normam omnia redacta sunt, siquidem nihil fuit, quod non Missa aliqua expiari posse creditum est. His aucupatus Pontifex Romanus indulgentias, quibus immensam pecuniam ex toto orbe terrarum prædatus est ; hæ Monachorum turbas infinitas coacervaverunt, cum eorum nullus alius esset usus, quam demurmurandi Missas privatas, & alioquin inutile terræ pondus forent. Hæ sunt & fuerunt universa pietas, quam Pontifex Romanus profitetur, hanc solam novit ille Religionem, quæ in Missis privatis consistit ; Doctrinam enim Evangelii non modo non habet, verum acerrime odit & prosequitur, & in



Summa his Missis ipsam prædicationem Verbi Divini Pontifex exterminavit, ut per omnia Antichristi munere fungeretur: Nam in loco unius concionis Verbi, amplius mille Missæ privatae, hoc est, humani & commentitii cultus, contra Divinum Verbum successerunt; cum non Missis fieri sed Evangelium prædicare, & Sacramenta rite distribuere & administrare, Christus Apostolis, quorum illi volunt esse successores, mandaverit.

Curarunt igitur Illustrissimi Principes nostri, & alii Evangelii Doctrinam profitentes, Principes & Status, privatas Missas penitus aboleri, & verum Missæ usum sive Synaxim Christi institutioni, exemplo Apostolorum, veteris Ecclesiæ ac Patrum sententiis conformem, in Ecclesiam revocarunt & restituerunt. Quæ quidem Missa sive Synaxis summa cum reverentia celebratur, servatis pœne omnibus usitatis Cæremoniis, quæ non repugnant Pietati; & admiscetur Germanicæ sive Vernaculæ cautiones ad docendum populum; præcepit enim Paulus, in Ecclesiâ uti lingua intellecta a populo. Porro, quia propter Communionem sive usum Sacramenti Missa instituta est, hi qui sunt idonei & antea explorati, Sacramento utuntur; ac dignitas & usus Sacramenti, summa diligentia ac cura ex Verbo Dei populo commendatur, ut sciant & intelligant homines, quantam consolationem pavidis conscientis adferat, ac discant Deo credere, & optima quæque ab eo expectare & petere.

Et hunc quidem Sacramenti & Missæ usum, Scripturæ consentaneum, Deo gratum, & Pietati conducibilem esse, Serenissima Regia Majestas Vestra facile agnoscit; neque enim hic aliquid contra Dei Verbum admittitur, imo secundum Christi mandatum & ordinationem, qui hanc Sacram Communionem ad hunc finem instituit, omnia geruntur: Nulla est hic admixta, prava, aut impia opinio, ut in Missa privata Papistica, cujus finis & institutio cum Evangelio pugnat. Nihil hic etiam absque summa reverentia, ordine, & decore, digno Ecclesiæ, fieri cernitur. Audemusque adfirmare, majore Religione hunc verum Missæ usum exhiberi apud nos, quam hæcenus unquam sub Papatu privatae Missæ celebratæ fuerint, provocamusque ad testimonia doctissimorum virorum, qui a Majestate Vestra missi in illis locis fuerunt, & hæc omnia coram fieri viderunt & audierunt.

Quod enim Adversarii clamitant, Nostros omnes cultus Divinos, omnes Cæremonias, omnem denique Religionem abolere & labefactare, ea in re Principibus nostris, & aliis Evangelii Doctrinam profitentibus, injuriam faciunt; & hæc eos insigni quadam malevolentia & odio plusquam Vatiniano, ut dici solet, confingere & comminisci clare adparet, cum ex Doctrina nostrorum, quam consentientem Sacris Literis in lucem ediderunt, & Scriptis suis universo orbi Christiano promulgarunt, tum etiam exemplis nostrarum Ecclesiarum, in quibus nolint velint coguntur fateri, omnia religiosius & sanctius fieri, quam apud ipsos; immo Dei beneficio universus populus, non tantum in templis est religiosior, sed in tota disciplina publica modestius se gerit, majoremque erga Magistratum civilem, & eos qui Ecclesiis præsunt, reverentiam & honorem exhibet, quam unquam antea factum fuerit: & hoc sinceræ Evangelii Doctrinæ acceptum referre debemus, quæ singulos, rectius omnibus Pontificiis constitutionibus, sui officii admonet, & sola in quibus vera pietas ac cultus divinus consistat, tradit ac docet.

Porro, quod Missæ collocatæ ad quæstum, ut sub Papatu accidit, tur-

pitur prophanentur, quodque hic abusus in omnibus pœne templis latissime pateat, non est obscurum: Nam Christi beneficium qui nos precioso suo sanguine redemit, idque gratuito pro vili stipe & mercede vendere, & tale etiam opus inde constituere velle, quod ex sui natura, hoc est ex opere operato, mereatur gratiam, & possit applicari pro peccatis aliorum, mortuorum & vivorum, quis non videt summam esse impietatem? Quid enim est corpus Domini indigne tractare & sumere, si hoc non esset? An potest etiam magis impium quidquam dici, quam illi de Missis istis docuerunt? Nempe quod Christus sua passione satisfecerit pro peccatis Originis, & instituerit Missam, in qua fieret Oblatio pro quotidianis delictis mortalibus & venialibus: cum Christus pœnitentiam & remissionem peccatorum prædicari mandaverit; Missam vero, hoc est Synaxim, ad alium plane finem instituerit, viz. ut porrigatur Sacramentum his quibus opus est consolatione, & ut per Verbum & Sacramentum credentes gratiam recipiant, & remissionem peccatorum consequantur, non ut ipsi suum opus, quod quale quale sit, humanum figmentum, humanus cultus est, contra Scripturam Deo offerant ac sacrificent. Hoc enim non placat Deum, ut Christus ipse inquit, se frustra coli mandatis hominum: Nam Missam non esse tale opus sive Sacrificium, quod mereatur gratiam & profit etiam aliis, inde adparet, quia Missa sive Synaxis ad hoc est instituta, non ut Deo aliquid offeratur, sed ut cœmunicantes consolationem hauriant, & veluti pignus seu certum signum gratiæ ac bonæ voluntatis Dei erga se recipiant, atque ita recordentur mortis Christi, hoc est, beneficiorum quæ per Christum accipiunt, qui quidem pro nobis mortuus est, solusque pro peccatis nostris satisfecit, idque probant Verba ipsa quibus & Christus & Paulus de Missa sive Synaxi usi sunt.

Primum enim inquit Christus, hoc est Corpus Meum, quod pro vobis traditur. Hæc sunt Verba Promissionis Divinæ quæ solam fidem exigunt, quibusque offertur nobis gratia & remissio peccatorum, ergo non est Sacrificium, hoc est, opus quod Deo offeratur & quidem pro abolendis peccatis. Item Paulus ait, Annunciantes mortem Domini: Annunciare autem non est Sacrificare, hoc est tale opus Deo reddere, quo peccata deleantur. Præterea Evangelii textus ita sonat, Fregit & dedit Discipulis, inquit, accipite & comedite, &c. item, bibete ex hoc omnes, &c. accipere autem, comedere, & bibere, non est sacrificare, quia hæc opera ex opere operato non delent peccata.

Neque mandatur hisce verbis, ut nos Deo aliquid offeramus, sed potius ut ab eo accipiamus, quia addit, pro vobis traditum, & sanguis qui pro vobis effunditur; quæ Verba ostendunt, non exhiberi a fumentibus Eucharistiam Deo Sacrificium, sed donum hominibus datum. Præterea vero nemo dicit Laicos cum sumunt Sacramentum, Sacrificare: at quantum ad hanc Sacram Communionem, Missam, sive Synaxim pertinet, nulla est ratio diversitatis, cum idem Christus uno eodemque tempore ac momento, propter eundem finem & usum, hoc Sacramentum absque differentia utentium Sacerdotum vel Laicorum instituerit. Et quemadmodum prohibitio utriusque speciei, humanum tantum commentum & mandatum est; ita quod de Sacrificio Missæ ex opere operato gratiam promerente traditur, humana tantum opinio est, contra Verbum Dei, a quo in rebus maximis, nempe ad remissionem peccatorum, salutem animarum, & vitam æternam pertinentibus, nullo modo est discedendum

Non

Non enim frustra Paulus inquit & bis repetit, Si nos aut Angelus de Cælo Evangelizet vobis præter id quod evangelizavimus, & accepistis, Anathema sit.

Præterea nec potest ratio diversitatis assignari ex Sacris Literis, cur magis dicant eos qui Sacramento Eucharistiæ fruuntur Sacrificare, quam illos qui alio Sacramento, ut Baptismo, utuntur, cum utrumque nihil aliud sit, quam Sacramenta, quæ Christus horum institutor & auctor profus ad alium finem, quam ut sint talia Sacrificia, qualia illi committuntur, ordinavit. Sed oportuit, Romanum Pontificem Missas privatas, ad opprimendam Christi, cum ipse hostis est, gloriam attollere, ut populum Christianum a veritate Evangelica & agnitione Christi, & Sacramentorum legitimo usu, profus abduceret, Christi que bonitatem & misericordiam obliteraret. Qui enim Missam tale Sacrificium esse cogitant, quo Deus placetur, hi non queunt Christi beneficium expendere pro dignitate, & in terroribus ac doloribus iræ & iudicii Dei non habebunt refugium, neque bona conscientia poterunt dona & signa amoris divina agnoscere, si alicui opere Deum placari & peccata remitti sibi persuasum habeant: Nam illi et si qui nituntur impias opiniones de Missa privata excusare, hoc preteritur, quasi Missa ideo vocetur Sacrificium, quia sit gratiarum actio & Sacrificium Laudis, hi convincuntur propriis ipsorum Testimoniis & Scriptis quæ de Missa extant, hæque persuasiones hominum animis etiam hodie de Missis privatis inhaerent: sic enim Thomas inquit in Opusculo de Sacramento Altaris, cur Missa instituta sit? Corpus Domini semel oblatum est in cruce, pro debito originali, sic offeratur jugiter pro quotidianis delictis in Altari, ut habeat in hoc Ecclesia munus ad placandum sibi Deum, super omnia legis Sacrificia preciosum & acceptum.

Alexander Papa, nihil in Sacrificiis Ecclesiæ majus esse potest, quam Corpus & Sanguis Christi, nec ulla oblatio hac potior est, sed omnes præcellit: item ipsa veritas nos instruit, Calicem ac panem in Sacramento offerre, quando ait, accipite & comedite, nam crimina atq; peccata, oblati his Domino Sacrificiis, delentur. Et rursus inquit, talibus hostiis delectabitur & placabitur Deus, & peccata dimittet ingentia. Gabriel de Canon. Missæ, Sacramentum Eucharistiæ veluti Sacrificium summo patri oblatum, nedum veniale sed etiam mortale, non dico sumentium sed omnium eorum pro quibus offertur, & quantum ad reatum culpæ & pœnæ, plus vel minus secundum dispositionem eorum pro quibus offertur, tollit: unde Thomas in Quarto Dist. 1, 2. q. 2. Eucharistia in quantum est Sacrificium, habet effectum etiam in aliis pro quibus offertur, in quibus non præ-exigit vitam spirituales in actu, sed in potentia, & ideo si eos dispositos inveniat, eis gratiam obtinet, virtute illius veri Sacrificii a quo omnis gratia in nos fluxit, & per consequens peccata mortalia in eis delet, non sicut causa proxima, sed in quantum gratiam contritionis eis impetrat.

His & similibus omnes libri Scolasticorum pleni sunt, quibus uno ore docent, Missam tale esse Sacrificium, quo gratiam homines mereantur ex opere operato, quod ad delenda aliorum peccata applicari possit. Quæ Doctrina aut potius perversam & impium figmentum, an pugnet cum Sacris Literis necne? An verum Missæ seu Communionis usum tradit necne? An Christi beneficium non magis obscuret quam illustret, imo etiam profus tollat? Vestræ Serenissimæ Regiæ Majestati dijudicandum relinquimus, quæ pro sua sapientia, & non tantum in rebus politicis, sed etiam Sacris & in omni genere doctrinarum acerrimo iudicio, facile censebit, iustissimam causam habuisse Principes nostros & alios Evangelii Doctrinam profitentes,

Missas privatas abrogandi, & verum Missæ sive Communionis usum, pro Christi gloria & consolatione totius Ecclesiæ Christianæ, restituendi & revocandi, postquam ex Dei Verbo cognoverunt, quantumq; in iis insit Impietatis & Idololatriæ: fuit enim unicum Sacrificium propitiatorium in mundo, viz. Mors Christi, qui, ut Paulus inquit, semel est pro nobis oblatus, & factus hostia pro peccatis nostris, quod cætera legis Sacrificia propitiatoria significarunt, quæ similitudine quadam, erunt satisfactiones redimentes justitiam Legis, ne ex politia excluderentur illi qui peccaverant, eaq; cessaverunt post Revelatum Evangelium: in Novo Testamento, necesse est cultum tantum esse Spiritualem, hoc est, justitiam Fidei & fructus Fidei, quia adfert justitiam & vitam spiritualem & æternam, juxta, Dabo Legem meam in cordibus eorum; & Christus ait, veri adoratores adorabunt Patrem in spiritu & veritate, id est, vero cordis adfectu, qua de causa abrogati sunt Levitici cultus, quod debeant succedere cultus Spirituales mentis, & horum fructus ac signa; ut in Epistola ad Hebræos manifeste docetur.

Ex quibus omnibus sequitur Missam non esse Sacrificium, quod ex opere operato mereatur, faciente vel aliis remissionem Peccatorum, ut illi docuerunt. Et quocunq; quidam furore nitantur excusare Missas privatas, semper eis refragatur & reclamatur Doctrina ipsorum de Missa, qua eam aliis posse adplicare tradiderunt, & peccata delere hominibus persuaserunt. Hæc opinio nisi restituto vero Missæ usu, nunquam ex animis hominum delebitur, sed perpetuo manet & redit is error, quod oporteat talem esse cultum in Ecclesia, quo Deus placetur.

Et ut videatur fictione juris; Jureconfulti loquuntur, Missam posse vocari sacrificium memoriale sive Laudis: at cum id non sit satisfactorium pro facientibus, vel adplicabile pro aliis, quo quis mereatur remissionem Peccatorum, quorsum attinebit, relicto vero ejus usu & institutione, id in Ecclesiam introducere, ubi propter nullam humanam rationem, commentum, aut opinionem, a Christi mandato & ordinatione est discedendum? Eadem enim ratione; Natalis Domini & similia Festa, quæ in Christi memoriam celebrantur, sacrificia memorialia sive Eucharistica dici possent; imo talia Sacrificia verius sunt, Evangelii prædicatio, fides, invocatio, gratiarum actio, afflictiones, aut adplicationes pro aliis; & Missæ principalis finis, ut supra disseruimus, is est, ut sit Sacramentum, quod per Ministrum alteri exhibeatur, quare non potest dici Sacrificium; cum nemo ignoret magnum inter Sacrificia & Sacramenta discrimen esse, his enim nos dona a Deo oblata accipimus, illis vero nostrum Deo reddimus & offerimus.

Neque vero habent privatæ Missæ alios auctores quam Pontifices, qui a tempore Gregorii, nunc hanc, nunc illam Cæremoniam, Cæremoniam, aut Orationem, singuli pro sua sanctitate & opinione adjecerunt, ut historiarum uno consensu testantur, donec eandem, egregium illud opus, dignum istis auctoribus exædificarunt, & relicto vero Missæ sive Communionis usu, ac obliterateda doctrina de Christo, Universa Ecclesia Missis privatis in qua sola omnem poenæ Sanctitatem posuerunt, repleta & obruta fuit.

Hæc Serenissime ac Potentissime Rex nostrorum Principum & aliorum Imperii ordinum, Evangelicam Doctrinam profitentium, Theologi & Doctores, justis voluminibus explicarunt, quæ quidem hac Epistola nos breviter attingenda duximus; non quod Serenissimam Regiam Majestatem Vestram hæc latere poenitus putemus, neq; enim ignoramus Serenissimæ Regiæ Majestati Vestræ & veterum & recentium scripta, de his & aliis

Controversiis Ecclesiasticis diligentissime cognita esse, de quibus etiam Majestas Vestra sapientissime, crudelitissime sepe cum doctis viris conferre & disputare solet: sed hæc ideo fecimus ut Majestati Vestra, quam posset fieri brevissime, occasionem & causas quasdam abolitarum, privatarum Missarum apud nos, summa cum observantia ut decet exponeremus; & adversariorum, calumnias, quibus cum apud Regiam Majestatem Vestram, tum alias, undecunque quaesita & arrepta occasione, variis technis & argumentis, doctrinam sinceriores gravare & in odium omnium perducere conantur, declinarem.

Neque vero ambigimus, quin Majestas Vestra, ut Rex crudelitissimus & veritatis Evangelicæ amantissimus, facillime iudicabit, quod non temere privata Missæ apud nos abrogatae sint, sed iustissimis & firmissimis rationibus, ex Dei Verbo quod solum errare non potest, sincere & absque sophistica deductis, pro conservanda & illustranda Christi Gloria, & hominum salute id factum esse: Et opponantur qualescunque excogitari possunt Cavillationes & Sophismata, tamen adparebit nostros hoc agere quod sit tutius, dum retinent modum & formam institutionis Christi. Ac maxima pars Sacerdotum sua sponte apud nos desinit Missas privatas celebrare, postquam intellexerunt ex Evangelica Doctrina, quantum in iis erroris & impietatis esset; & plurimi ac doctissimi quique, qui Sacerdotia aut Parochias sub Magistratibus alienis a sincera Evangelii Doctrina tenebant, ea deseruerunt, ne cogerentur facere contra suas Conscientias, scq; ad ea loca in quibus Evangelii Doctrina libere predicatur contulerunt; gravissimum enim est quenquam in re præsertim tali, quæ Dei gloriam lædit, ac Divino Verbo repugnat, tanquam ad cultum divinum adigi, & compelli.

Sed ne Serenissimæ Regiæ Majestati Vestræ prolixitate literarum minus molesti, desinemus plura de hoc articulo impræsentiarum discurrere.

Restat tertius locus instituti Argumenti, viz. de Conjugio Sacerdotum, quod itidem Romanus Episcopus contra Scripturam, contra Leges Naturæ, & contra omnem Honestatem prohibuit, ac multorum peccatorum, scelerum & turpitudinis occasionem præbuit: sed fortasse ne possit dubitari eum esse Christi adversarium, de quo cum illam ipsam prohibitionem, tum alia quædam quæ in illum solum adperte quadrant, Scriptura clare prædixit, oportuit eum talem Legem Cælibatus Sacerdotalis sancire, ut sicut leo ex unguibus, ita Papa, hoc est Ancichristus, ab hac prohibitione Sanctissimi & in omnibus honorabilis conjugii, agnosceretur; sic enim Paulus inquit, Spiritus autem manifeste dicit, quod in novissimis temporibus discedent quidam a fide, attendentes Spiritibus Erroris & Doctrinis Dæmoniorum, in hypocrisis loquentium mendacium; cauteriatam habentium Conscientiam suam, prohibentium nubere: hæc si non in Romanum Episcopum congruunt, in quem alium convenient? nemo enim alius quam ipse conjugium Sacerdotibus injustissime eripuit, & cælibatum impurissimum sub specie Sanctitatis, & ut Paulus ait, in Hypocrisis & per mendacium introduxit.

Scriptura non minus Sacerdotibus, quam alterius fortis hominibus matrimonium liberum permittit, sunt enim de eadem carne, quæ totum genus humanum vestit & continet, nati: non possunt igitur naturam suam mutare, non possunt carnem abjicere, nec absque singulari Dei dono cælibes vivere, nam non quilibet, ut Christus inquit, capit Verbum hoc: & Paulus, propter Fornicationem unusquisque suam Uxorem habeat; & peculiariter de Sacerdotibus ait, constituas per civitates Presbyteros sicut disposuit

*De Conjugio  
Sacerdotum*

disposui tibi, si quis sine crimine est, unius Uxoris vir, Filios habens fideles, non in accusatione luxuriæ; item, oportet Episcopum esse irreprehensibilem, unius Uxoris virum: patet igitur hanc prohibitionem non ex jure Divino, sed potius contra Sacram Scripturam decretum esse.

At solet a quibusdam Pontificiis defensoribus opponi, quod licet conjugium Sacerdotum non videatur vetitum Divinis Literis, tamen Sacerdotes a veteribus temporibus in hunc usque diem in cælibatu vixisse, eaque de causa addunt non esse discedendum hac in re a tali exemplo, neque permittendum conjugium Sacerdotibus. His, Serenissime ac Potentissime Rex, adverte refragantur historiæ, tum Ecclesiasticæ tum aliæ, ex quibus clare patet, Episcopos & Sacerdotes veteribus temporibus conjugatos fuisse.

Primum enim Spiridion Cyprius Episcopus, vir unus ex ordine Prophetarum, ut Historia Ecclesiastica ait, Uxorem habuit ex qua filiam nomine Irenen suscepit; deinde ordine pæne omnes Episcopi Uxorati fuerunt, quorum plurimi Filii postea, tum Romani, tum alii Episcopi creati sunt: fuit enim Sylverius Papa Hormisdæ Episcopi Filius, Papa Theodorus Theodori Episcopi Hierosolymitani, Papa Adrianus secundus Talaris Episcopi, Joannes decimus Papa Sergii Papæ, Gelasius Valerii Episcopi, Papa Joannes decimus quintus Leonis Presbyteri Filius; & ne omnes enumeremus, patet vel unica historia Polycratis, ex cujus parentibus septem fuerunt per ordinem Episcopi, ipse vero fuit octavus: at non est credibile omnes illos ex illegitimis nuptiis prognatos esse, cum ipsi canones & decreta Synodorum doceant, conjugia Sacerdotum esse licita; sic enim inquit Canon Apostolorum, si quis docuerit Sacerdotem sub obtentu Religionis propriam Uxorem contemnere, Anathema sit.

Item extat præclarum exemplum de Paphnutio confessore, qui universæ Synodo Nicenæ prohibitionem conjugii dissuasit, & obtinuit ne hac ex parte sancitum, sed hoc in uniuscujusque voluntate non necessitate permissum fuerit. Quæ Historia etiam in jure Pontificio recensetur, extatque decretum quoddam sextæ Synodi, in quo palam damnatur prohibitio conjugii Sacerdotalis.

Sed Objicitur iterum, propter votum castitatis, quod Sacerdotes præstiterunt, non posse eis permitti nuptias. Hoc quale votum sit, quamque obligatorium, quod sine peccato servari non potest, Serenissima Regia Majestas Vestra pro Summa sapientia & Doctrina, facile æstimabit: neque enim donum castitatis omnibus datum est, idque cælibatus ipse Sacerdotum, & quotidiana experientia etiam nunc testatur; & quid de tali voto sentiendum sit, Sanctorum Patrum sententia declaravit, sic enim Augustinus ait, quidam nubentes post votum adserunt adulteros esse, ego autem dico vobis quod graviter peccant qui tales dividunt. Et Cyprianus de virginibus qui continentiam voverunt, sic inquit, si preservare nolunt, vel non possunt, melius est ut nubant, quam ut in ignem delitiis suis cadant.

Censent itaque prædicti Sancti Patres tale votum non debere impedire Matrimonium, sicut revera etiam non potest obstare quo minus hi quibus donum continentiam non contigit, matrimonium contrahant: nam melius est nubere quam uri, ut inquit Paulus; Quid autem est impurius cælibatu illo Sacerdotali? quam pauci vero continent? quam plurimi in fornicationibus, adulteriis, & id genus similibus ac gravioribus peccatis & flagitiis pæne quotidie deprehenduntur, contra quod si leges severe animadverterent, non habituri essent, quo de illo ficto & hypocritico cælibatu adeo gloriarentur.

Ac tradunt Historiæ in Germania triennium aut amplius, Sacerdotes acerrime restitisse Sancti Pontificis Hildebrandi de calibatu, qui summa vi eis Uxores adimere conatus est, hique iustissimas causas contra illam constitutionem ac tyrannidem Pontificiam, pro Matrimonio defendendo allegarunt, in qua re cum nihil aequi obtinere potuerim, tandem ingens orta est seditio contra Archiepiscopum Moguntinum, qui decretum pontificium detulit, adeo ut is ab inepto destiterit; & vix tandem Papa post multas diras Execrationes & Bullas, quibus etiam Cælum ipsum expugnare conatus est, miseris Sacerdotibus facultatem liberam conjugii, contra divina & humana jura abstulerit, & omnis generis libidinis & impuritatis exercendæ occasionem præbuerit: Extat quoque Epistola ad Nicolaum Episcopum Romanum I. Divi Udalrici Episcopi Augustensis, qua is gravissimis & optimis argumentis dissuadet & damnat prohibitionem conjugii Sacerdotum.

Cum igitur Principes nostri, & alii profitentes Evangelii Doctrinam, patefacta per Dei Gratiam iterum veritate, intellexerint quid de prohibitionem illa Pontificia conjugii Sacerdotalis sentiendum esset, & palam viderent & experirentur, quod non posset calibatus ille sine peccatis & scandalis consistere, ruperunt in ea etiam vincula Pontificia, ac Matrimonium Sacerdotibus, sicut hoc Scriptura Sacra & exempla Sanctorum Patrum ac veteris Ecclesiæ exigunt & testantur, liberum permisissent. Existimarunt enim hoc quoque ad suum officium pertinere, ut infinitorum scandalorum & scelerum, quæ necessario secum trahit calibatus Sacerdotalis, occasionem & materiam præcinderent & auferrent, publicæque honestati hac quoque in re consulere; maxime cum animadverterent quantæ etiam abominationes, & in ordine Sacerdotali, & in Monasteriis Vestalium ac Monachorum evenerint, in quibus compertum est sæpe infantes crudeliter necatos, pharmacis fœtus depulso, & similia nefaria crimina commissa, quos solos fructus calibatus ille protulit: ideoque plurimi nunc sunt conjugati Sacerdotes apud nos, multi etiam calibes, idque cujusque Conscientiæ ut vel ducat Uxorem vel a Conjugio abstineat, permittitur; modo ita vivat ne sit aliis offendiculo, alioqui enim non minus in Sacerdotes quam reliquum vulgus, hac quoque parte, secundum Leges politicas animadvertitur. Ac per Dei Gratiam, hoc inde secutum est, quod eorum Conscientiis, quibus continentia donum non contigit, consultum fuerit, plurimorum flagitiorum & scelerum occasio cessaverit, matronis ac puellis quibus plerique istorum sub specie Pietatis sæpissime inhiabant, & laqueos necabant, nihil ejusmodi periculi sit; & in summa, quod quum tum Officia Ecclesiastica, tum politica majore reverentia & honestate tractentur, quodque ab universis in majore honore & favore habeantur Sacerdotes, quam antea in illo pleno scandalis calibatu acciderit, id quoque magna ex parte honestum conjugium Sacerdotum præstat.

Adhæc, nulli acrius & constantius oppugnant Romanum Pontificem, & tum Matrimonii libertatem, tum sanam Doctrinam ab illo obscuratam & oppressam defendunt, quam hi qui ab ejus jugo impuri illius calibatus liberati sunt: & honeste etiam suos liberos, quos ex conjugio suscipiunt educare solent, quibus haud dubie Deus etiam post mortem parentum, ubi in timore Domini aliti & edocti fuerint, prospiciet; gravissimum enim esset, Sacerdotes ideo a conjugio arcere, quia sua munia sive officia tantum ad vitam suam, non autem jure hereditario tenent; eadem



eadem ratione multis aliis qui sunt aut in publicis muneribus, aut in privati Ministeriis, Matrimonium interdicendum foret. Quod quidem si fieret, Reip. plus incommodi quam boni allaturum esset; cum & Sacrarum Literarum Auctoritate, Sanctissimorum Patrum Sententiis, Legum, Naturæ & Gentium testimonio, & omnium sapientissimorum virorum iudicio ac suffragiis constet, Matrimonium semper iis, qui calibes vivere non queant, ad vitanda graviora pericula, concessum & liberum esse debere.

Hæc, Serenissime ac Invictissime Rex, coram Serenissima Regia Majestate Vestra, breviter disserenda duximus, ut Majestati Vestræ rationes quasdam commemoraremus, cur Illustrissimi Principes nostri, & alii Evangelii Doctrinam profitentes Principes & Status Imperii, in his tribus Articulis adeo dissentiant a Romano Pontifice, ut sicut in reliquis Doctrinæ Christianæ partibus, a veritate vel latum digitum non discedendum esse existiment, ita in his etiam decreverint, abjecta ejus Tyrannide, pro Gloria Evangelii, & ad vitanda infinita scelera, perdurare: neque vero hic dicemus de aliis abusibus a Romano Pontifice introductis, in quos imprimis Confessio Auricularis recenseri meretur, qua ille, & Potestatem clavium tantum ad turpissimum quæstum & Tyrannidem redegit, & Confessionem ipsam, quæ informandarum & consolandarum Conscientiarum gratia salubriter instituta fuit, carnificinam tantum Conscientiarum reddidit, perque eam tum omnes Reges, Principes, & Potentatus sub suo jugo tenuit, tum multorum malorum auctor extitit; de qua quid nostri sentiant, ac qua reverentia in Ecclesiis retineant, edita ipsorum scripta testantur.

Ac gratulamur nobis datam occasionem hæc Serenissimæ Regiæ Majestati Vestræ exponendi, ejusq; censuræ committendi: Cum enim Majestas Vestra & summa Doctrina, Sapientia ac studio Veritatis prædita sit, & Romani Episcopi Tyrannidem (haud sine mente Deum, sive numine Divum, ut Poeta inquit) itidem ex suis amplissimis Regnis exterminari curaverit, neque amplius per Dei Gratiâ illius impiis opinionibus captiva teneatur; persuasissimum nobis habemus Vestræ Serenissimæ Regiæ Majestatis hæc de rebus maximis, quæ ad Dei Gloriam, salutem Ecclesiæ, & perpetuam profligationem Romani Antichristi pertinent, æquissimum ac liberrimum fore iudicium, quod sane ii, quibus vel Doctrina aut veritatis studium deest, vel animum habent addictum Pontificiis Opinionibus, vel metu interdum prohibentur, aut etiam ab affectibus diverse trahuntur, non adeo facile præstare possunt; & plurimi interdum intervenientes temporis, fingunt se odiisse Pontificem, simulantque studium veritatis, quibus tamen revera aliud est cordi, hi vero quum non possint nec debeant de hisce controversiis ferre sententiam, Serenissima Regia Majestas Vestra nequaquam ignorat.

Non autem dubitamus, quin ut quisque est eruditissimus, & veritatis Evangelicæ amantissimus, ita facillime eum causam nostram, imo Christi & Ecclesiæ, adprobaturum esse, neque enim ea ullum commodum aut emolumentum privatum quæritur, sed solum agitur de abolendis impiis abusibus in Christi Ecclesiam per Antichristum investis, & Christi Gloria illustranda, ac veris Cultibus restituendis, & ut hominum Conscientiæ Jugo ac Tyrannide pontificia liberentur, ac scandala publica, quantum fieri possit, è medio tollantur. Quarum quidem rerum studium quo jure reprehendi queat, ut etiam magis favore & imitatione dignum censendum



dum sit: Cum enim omnium bene constitutarum Rerumpub. hic præcipue finis & scopus esse debeat, ut & Dei Gloria ornatur, & publica salus, honestas, pax, & tranquillitas conservetur, quis dubitat eos qui sedent ad gubernacula Rerumpub. & ad hæc tanquam ad Cynosuram ut dici solet, cursum suum & omnem rationem regendi Rempublicam instituunt, maximis Laudibus dignos esse? Et quoniam Serenissima Regia Vestra Majestas, ut Rex sapientissimus & eruditissimus, hunc quoque scopum in gubernandis amplissimis & laudatissimis Regnis & Provinciis suis, ob oculos habere Luce meridiana clarius adparet, non possumus non nobisipsis, quum in hac honestissima causâ promovendæ Christi Gloriæ & Publicæ utilitatis ad Serenissimam Regiam Majestatem Vestram Oratores missi sumus, non gratulari; non possumus etiam non felices judicare universos subditos Majestatis Vestra, quibus divina bonitate talis Rex & Princeps contigerit, qui cum aliis regiis Virtutibus excellit, tum studio veræ pietatis & veritatis Evangelicæ omnibus modis admirandus conspicitur.

Sunt quidem illa maxima Remp. certis & justis Legibus civilibus constitutere, bonos tueri & juvare, improbos pœnis adficere, arcere injurias, Pacem & Concordiam subditorum conservare; quis enim non tanquam Deum aliquem talem Principem amplectendum & honorandum putet, a quo ista præstentur: sed adhuc sunt majora, si vera pietas accesserit, si Christi Gloria ornatur, si Dei Verbum in pretio habeatur, si cultus Divinæ Voluntati consentanei instituantur, si hominum conscientis consultatur, & publica scandala è medio tollantur; illa enim tantum hanc civilem vitam attingunt, quam unumquemq; quum tempus præfinitum advenerit, deserere oportet; hæc vero ad æternam salutem pertinent quæ bonos & pios, cessante hac misera conditione humanæ Vitæ, expectat, quibusq; & in hoc, & in futuro sæculo, maxima præmia proposita sunt. Hoc est cur Deus Reges honore sui nominis ornat, cum ait, ego dixi Dii estis, maxime ut res divinas intelligant, & veram Religionem in Mundo conservent; huc præcipue Scriptura hortatur, cum inquit, nunc Reges intelligite, & erudimini qui judicatis terram, servite Domino, &c. huc invitant exempla præstantissimorum Regum in Sacris Literis, qui summa cura, opera, ac studio veram Religionem promoverunt, & impios cultus abrogarunt: hoc David, hoc Josias, hoc Josophat, hoc Ezechias, & deinceps omnes Sanctissimi Reges præstiterunt. Eadem cum Sereniss. R. M. Vestra haud dubie etiam cogitet, imo jam nunc in hoc totis viribus incumbat, ut sincera Evangelii Doctrina Papæ Tyrannide oppressa restituatur, Gloria Christi itidem a Pontifice obscurata iterum illustretur, & impii abusus ab illo ipso Antichristo in Ecclesiam tanquam venenum quoddam pestilentissimum sparsi & introducti aboleantur, ac veri & Divinis Literis consentanei Cultus & Cæremoniæ constituantur, non dubitamus quin Deus Opt. Max. Sereniss. R. Majestatis Vestrae conatus & consilia, in hisce rebus Sanctissimis & Honestissimis fortunaturus sit, & pro sua bonitate elementer effecturus, ut inter Sereniss. R. M. Vestram & Principes nostros, ac eorum in causâ Religionis confederatos, talis concordia constituatur, quam & Laudem Evangelii, & publicam totius Christiani Orbis utilitatem cessuram, & majori exitio Romano Antichristo futuram esse, minime ambigimus; estque optima spes, ut volente Deo, plures Reges, Principes, & Potentatus, ad hanc Sanctissimam causam accedant, ac Evangelicæ veritatis Doctrinam agnoscant & recipiant,

recipiant, sicut etiam hæcenus per Dei Gratiam, maximi progressus facti sunt, & non tantum in Germania, verum etiam extra Germaniam, Potentissimi Reges, Principes & Civitates, Divini Verbi Doctrinam receperunt.

Adparetque homines passim agnita veritate, ex Scriptis eorum qui Evangelii Doctrinam profitentur & docent, per totum pœne orbem terrarum sparsis, sanioris Doctrinæ admodum cupidos esse, quorum preces aliquando Deus pro sua benignitate exaudiet, ac suum Verbum illuminatis mentibus Regum & Principum latissime propagabit, ut si unus Pastor, hoc est Dominus noster Iesus Christus, & unum Ovile quod est Ecclesia Catholica, quæ profitetur sincerum Christi Evangelium, & illi consentaneum usum Sacramentorum retinet, non Papistica aut Romana, quæ utrumque reprobat, odit, & oppugnat.

Quod reliquum est, Serenissime ac Potentissime Rex, Domine Clementissime, precamur & optamus ut Sereniss. Regia Majestas Vestra in capto negotio veritatis Evangelicæ pro illustranda Christi Gloria & salute publica, per Dei Gratiam fortiter pergat, quod quidem Majestatem Vestram, ut Regem veræ Pietatis & omnis virtutis ac Doctrinæ amantissimum, facturam nihil dubitamus: Oramusque ut Serenissima Regia Majestas Vestra dato benigno responso, ad Illustrissimos Principes nostros, quam primum fieri queat, ne commodam præsentis Navigationis occasionem negligamus, clementer nos dimittat; & ut Serenissima Regia Majestas Vestra, erga quam nostra debita officia atque servitia summa cum observantia perpetuo constabunt, has nostras Literas pro sua insigni humanitate, bonitate ac clementia, in optimam partem accipiat, nosque etiam clementer commendatos habeat. Bene valeat Serenissima Regia Majestas Vestra, quam Deus Opt. Max. pro illustranda & propaganda nominis sui Gloria & publica salute, diu servet incolumem. Datæ Londini quinto die Augusti Anno Dom. 1538.

Vestræ Serenissimæ Regiæ

Majestatis

Addictissimi & obsequentissimi,

Franciscus Burgratus  
Vicecancellarius.

Georgius a Boyneburgh  
D. Oratores.

Friderichus Myconius  
Ecclesiastes Gothanus.

VII. *The King's Answer to the former Letter.*

**L**teras Vestras, Egregii ac præstantissimi Oratores, per ministrum *Cott. Libr. Cleop. B. 5.* vestram nuper ad nos missas, summa humanitate plenas, atque ingentem erga nos benevolentiam spirantes, tum libenter accepimus, tum magna cum voluptate legimus; quibus significatis vos, post exposita nobis mandata, cum quibusdam Episcopis & Theologiæ Doctõribus a nobis designatis de Christianæ Religionis nonnullis Articulis per duos menses contulisse; non dubitare quoque quia inter Principes vestros & nos, atque utrorumque Episcopos, Theologos & subditos, firma perpetuaque concordia in Evangelii Doctrina ad laudem Dei, & Romani Antichristi perniciem sit sequutura: Verum quia reliquam disputationem de abutibus expectare non potestis, cum jam naves appulerint vos in patriam deportatura, ante discessum vestrum existimati vestri officii esse ut sententiam vestram de quibusdam abutibus Articulis nobis declaretis, de quibus nos post discessum vestrum cum Episcopis & Theologis nostris conferre possemus. Et quia tria capita præcipua putatis qua fundamentum Pontificiæ Tyrannidis sustentare videntur, nempe Prohibitionem utriusque speciei in cena Domini, Missas privatas, & Prohibitionem Conjugii Sacerdotum; de his Articulis sententiam vestram ingenue aperitis, atque eam iudicio nostro quam tuncque id sit, & censura committitis: Quis non hanc vestram benevolentiam, Egregii Oratores, summopere amplectatur? Quis non hanc Vestram Gratitude[m] modis omnibus admiretur? Qui nobiscum ea communicare studeatis, quæ non modo ad præsentem vitam transigendam, sed ad futuram quoque assequendam conferunt? Enimvero si illos non abs re existimamus amicos, qui in Regionum commerciis ea quæ sunt grata atque commoda important, ne quid usquam desit quod ad præsentem vitam degendam pertinet; quanto magis illi sunt amici iudicandi, qui quæ ad æternam vitam conferunt impertiri non gravantur! nam quæ præsentis vitæ subsidia parantur durabilia diu non sunt, quæ vero ad æternam promoveant nunquam internoriuntur; quinimo amicitia ipsa terrena, quantumvis ingens, quantumvis firma, finem habet è vita excessum, charitas vero quæ nunquam excidit post hanc vitam splendescit magis. Et quia nostrum iudicium non aspernari videmini, quod nos ipsi indignum existimamus, ut de rebus tam arduis iudicemus, atque ea proponitis quæ putatis inprimis amplectenda, qua in re non vulgarem sed ingentem vim erga nos amoris ostenditis, ne nos non respondere hinc vestræ tantæ gratitudini videremur, si quæ nobis ad præsens videntur vobiscum non communicaremus, decrevimus itidem de his tribus Articulis non nihil attingere, & pectus nostrum ingenue vobis aperire: Quo fiet ut mutuus inter nos & Principes vestros amor eo magis augeatur, eo diutius foveatur, si nihil occultum inter amicos retentetur, sed summa sinceritate gerantur omnia, id quod nos cum omnibus amicis semper facere consuevimus; quod nostrum perpetuum institutum in præsentia apud Amicissimos, eosque quos habemus charissimos, mutare nequaquam libuit. Verum de Articulis ipsis tandem agamus.

*De utraque Specie.*

Quod imprimis sub utraq; Specie semper Eucharistiam populis secundum primariam Christi institutionem dandam esse existimetis, & nullo pacto sub altera tantum, non possumus quovis pacto adduci egregii & præstantissimi Oratores, ut putemus vos id serio affirmasse, sed forsan probandi causa nobis id potuisse, ut quid sentiamus intelligeretis; nam ipsa opinio tam aliena est a recta Scripturæ intelligentia, ut vix quis id serio affirmare præsumeret, quod latius in hac Epistola declarabimus. Nec nobis persuadere possumus, etsi occasio sit, vos non nobiscum credere, quod sub specie Panis sit realiter & substantialiter verum & vivum Corpus Christi, & una cum Corpore Sanguis verus, alioqui fatendum esset Corpus ibi exsanguie esse, quod nefas esset dicere, cum Caro illa Christi non modo viva, sed & vivificatrix sit; & quod sub specie vini non modo vivus & verus Christi Sanguis sit, sed etiam una cum vero Sanguine viva & vera etiam Corporis sit Caro. Quod cum ita sit, necessario consequetur etiam eos qui sub altera specie communicant, & solum sub specie Panis Corpus Christi sumunt, non fraudari Communionem Sanguinis Christi, atque eos etiam qui sub specie vini Communicant non fraudari Communionem Corporis Domini; Quocirca cum sub alterutra specie utrumq; contineatur, viz. & Corpus & Sanguis Christi, utraque solum species porrigatur populis, utrumque, id est tam Sanguis quam Corpus Christi, per hoc eisdem exhibeatur. Nam Christus ipse sub altera specie dedisse legitur in Evangelio Lucæ Discipulis duobus in Emaus euntibus, quando agnitus est in fractione Panis; scribitur enim, quod cum recumberet cum eis, accepit Panem & benedixit, ac fregit & porrigebat illis, & aperti sunt oculi eorum, & cognoverunt eum fractione Panis. Ubi de Eucharistia eum locum vetustissimi Authores Chrysostomus, Theophylactus, & Augustinus intelligunt, & tamen de vini poculo nulla ibi fit mentio: Unde Christus qui in altera specie ministravit Eucharistiam, libertatem Ecclesiæ sponsæ suæ reliquisse videtur, ut imitetur sponsi sui vestigia, ac similiter sub altera specie, sicut sub utraque, communicare libere possit. Nam Christus qui sub utraq; specie Communionem docuit, etiam de Communionem sub altera ipse exemplum reliquit, qui secum tamen nusquam vel in præceptis, vel in exemplis distinet.

Simile idem Lucas in Actis Apostolorum citat, quando post adventum Spiritus Sancti, prædicante Petro, appositæ sunt animæ circiter tria milia, inquit, Erant autem perseverantes in Doctrina Apostolorum & Communionem & fractione Panis & orationibus; Ubi similiter de Eucharistia eum locum intelligunt veteres, & de poculo nulla fit ibi mentio. Jam si Christum ipsum Autorem, si Apostolos ab eo ad docendum orbem missos Patronos habet, Communionem sub una specie nempe Panis, usitata in Ecclesia non est tanquam Evangelicis præceptis contraria, statim repudianda; nam Apostoli, qui per adventum Spiritus edocti sunt omnem veritatem, nunquam in fractione Panis Communionem dedissent populo, si utraq; species de præcepto Christi semper necessario fuisset porrigenda, ne Christi jubentis parum memores institutum ejus mutasse viderentur.

Porro ipsa Christi Verba, quæ post Evangelistas Paulus totam cœnam dominicam Corinthiis enarrans citat, nos admonent Christum separatim de

de alterutra specie locutum esse : ait enim, Dominus Iesus in qua nocte tradebatur, accepit Panem & Gratias agens fregit, & dixit, accipite & manducate, Hoc est Corpus meum quod pro vobis traditur, hoc facite in mei Commemorationem. Ecce Christus de Corpore suo sub specie Panis sumendo separatim locutus est, inquit, Hoc facite, priusquam ullam de poculo faceret mentionem. Postea autem de Calice ait Paulus, Similiter & Calicem postquam canavit accepit dicens, Hic Calix Novum Testamentum est in meo Sanguine, hoc facite quotiescunq; bibetis in mei Commemorationem : Nec dixit sicut de corpore dixerat simpliciter, Hoc facite in mei Commemorationem, sed dixit, Hoc facite, cum hac adjectione, nempe quotiescunq; bibetis in mei Commemorationem, per hoc nobis indicans, non semper sub specie vini sumendum esse sanguinem una cum Corpore sub specie Panis, sed quotiescunq; sumeretur Sanguis sub specie Vini in Commemorationem Christi id faciendum.

Ecce rursus Christus post distributionem corporis sui, peracta cœna in qua corpus suum sub specie Panis separatim prius dederat, iterum separatim sub specie Vini Sanguinem suum offert, inquit, Hoc facite quotiescunq; bibetis in mei Commemorationem, significans nobis & seorsum nonnunquam alterum porrigi posse, & tamen cum ita sit, utriusq; vim integram Populis dari, alioqui sufficisset semel duntaxat de utroq; fuisse dictum, Hoc facite, nec de Calice adjecisset Hoc facite quotiescunq; bibetis, cum prius de specie Panis simpliciter dixisset Hoc facite, nisi separatim ea sumi posse iudicaret.

Neque quisquam negare potest Discipulos in cœna sub specie Panis sumpsisse Corpus Christi, cœnantibus illis, accepit Panem & benedixit, ac fregit deditq; illis, dicens, Hoc est Corpus meum; Calicem autem non nisi post intervallum ac peracta cœna porrexerat, nisi quis adeo stupidus esset, ut crederet post sumptionem speciei Panis non prius eos sumpsisse Corpus Christi, quum postquam canavit porrexisset Calicem; quasi vero priora Verba Christi irrita fuissent, cum de specie Panis diceret Hoc est Corpus meum, aut ipsa distributio facta Discipulis nullam vim haberet, priusquam de Calice peracta Cœna bibissent; Quod cum impium sit sentire, tum ipsum Verbum & Factum Christi, proh nefas! evacuat. Denique ipse Paulus, postquam etiam de utraque specie conjunctim locutus est, rursus de ipsis speciebus disjunctim infert, inquit  
*ὅτι ὁς ἀνέσθι τὸν ἄρτον τῆς ζωῆς, ἢ πίνοι τὸ ποτήριον τῆς κληρονομίας, ἐνοχλῶσιν τῶ σώματι καὶ ἀμαρτῶ τῆς κληρονομίας.*

Quæ verba latine sic transtulit Erasmus. Itaq; quisquis ederit Panem hunc aut de Calice biberit indigne, reus erit Corporis & Sanguinis Domini; ubi ex Pauli verbis aperte liquet, Quisquis indigne Panem hunc sumpsit, reum esse Corporis & Sanguinis Domini, aut si quis de Calice biberit indigne, similiter reum esse Sanguinis & Corporis Domini quod tamen nullo modo crimini daretur, nisi seorsum sub specie Panis esset & Corpus & Sanguis Christi, atq; indem sub specie vini seorsum esset & Corpus & Sanguis Christi; nec disjunctim de specie Panis locutus fuisset Paulus, si nunquam nisi conjunctim cum Calice sumeretur: Neq; rursus disjunctim de Calice dixisset, si nunquam nisi conjunctim cum specie Panis esset sumendus. Quorsum enim ea disjuxisset si nunquam nisi conjuncta esse possent? An Verba ipsa Scripturæ singula sunt attendenda, nam Propheta inquit, Inclinate aurem Vestram in Verba oris mei; & Moyses in Deuteronomio ait, Ponite corda vestra in omnia Verba quæ ego testificor

testificor vobis hodie, quia non incassum præcepta sunt vobis. Et iterum, non addetis ad verbum quod vobis loquor, nec auferetis ab eo. Verba igitur Domini atque ipsius Pauli, & separatim de alterutra specie primum posita, & post utriusque conjunctionem etiam iterum disjuncta, significare nobis videntur, & posse alterutram speciem seorsum porrigi secundum Verbum Christi.

Nec per hoc quod Christus dixit, Bibite ex hoc omnes, statim consequetur Christum jussisse Communionem cuilibet de populo semper sub utraq; specie & nunquam sub altera dandam esse: Nam illorum Verborum sensum non alium esse apparet, quam quem ipse Dominus Apostolum suum Paulum, qui a Domino de hoc Sacramento omnia se accepisse testatur, edocuit, nempe quod quotiescunq; de Calice hoc quisquam biberet, id in Christi memoriam faceret, sicuti fecerunt Discipuli, qui tunc aderant præsentibus & de eo biberunt omnes: Itaque quotiescunque Sanguis Christi bibendus a quoquam esset, in memoria Passio Christi recordanda est; sicut similiter quisquis Corpus Christi sumserit ad memoriam passionem ejus revocare debet: Neque ex præcepto Christi toties bibendum esse de hoc Calice, quotiescunq; Corpus Christi sumendum est, apparet per ea quæ de verbis & de exemplo Christi supradicta sunt. Certe quicquid Christus omnino observari præcepit, non posse ulla humana sanctione prohiberi putamus, cum humana Lex divinam abolere non possit. Similiter etiam existimamus, nec morem ullum, nec ullam consuetudinem tantopere apud homines valere, ut Dei Verbum expugnet & Christi præceptum subvertat.

Verumtamen cum Christus nobis libere reliquerit ut eum tribus modis corporaliter sumere possimus, & quarto spiritualiter, nempe primo sub utraque specie, secundo, sub Panis specie tantum; tertio, sub Vini; quarto voluntate & desiderio solo cum aliter necessitate coacti eum sumere nequimus; existimamus pro primo, ut si quis fidelis ardenti in Deum amore flagrans, pietateq; ingenti æstuans, magnopere desideraret Sacramentum sub utraq; specie sumere, si nullum vel valetudinis vel imbecillitatis obstaret impedimentum, ei sub utraq; specie Communio præberi possit, dummodo neq; postulans neq; ministrans Sacramentum in scandalum Populi, aut in contemptum Ecclesiæ id faciat, neque suo jure Leges Religionis in qua degit sive Ecclesiasticas sive Laicas infringere præsumat.

Pro secundo & tertio sic, Quod si impedimentum aliquod hujusmodi intervenit, ut in utraque specie absq; periculo sumi non possit, ut si quis Paralyti correptus, aut ab alio quovis naturæ aut morborum impedimento utramq; speciem recipere commode non possit, hic si desideret Sacram Communionem sumere, ei sub altera tantum specie porrigatur. Pro quarto autem, Quod si quis nausea, vel alia coporis molestia adeo sit infestatus, ut nihil in stomachum receptum non rejectet, huic si id petat Sacramentum saltem ostendi posset, ut viso eo mortem Christi redemptoris sui citius revocans in memoriam compunctus corde spiritualiter communicet.

Plurimum igitur demiror, quod hi qui Christianæ Libertatis assertores & acerrimi propugnatores videri volunt, libertatem hanc nostram in hoc uno Corporis & Sanguinis Domini Sacramento, quo nihil superexcellens, nihil celebrius, nihil incomparabilius, nihil deniq; ad consolandos fidelium animos solidius, Christus hinc abiturus Ecclesiæ suæ reliquit,

nobis

nobis tollere velint; Quid enim majus donare potuit Christus in hoc Sacramento sumendum quam seipsum? Deinde cum ipse omnino liberum nobis reliquerit, & posse aliquos sub utraq; specie Communionem accipere, & posse alios sub altera, nonnullos quoq; morborum necessitate impeditos, saltem in conspectum prolato Corpore Domini computo corde posse Spiritualiter communicare, quanta immodestia, quanta inclementia esset, libertate hac fraudare Christianos? Ut quibus sub utraq; specie, ob impedimenta quæ sunt innumera, Communio præberi non posset, his summi boni fruitione privatis sub neutra daretur! Nec adhuc fatentur etsi non corporaliter sumatur, saltem Spiritualiter capi posse. Qua non servitute durior esset hæc conditio, ut Christi redemptoris nostri corpus, quod ille a fidelibus sumi voluit, nobis id summopere desiderantibus violenter eripiatur? quis ingenue Christianus libertatem fruitionis hujus sibi extortam non omni morte intolerabiliorem putaret? Itaq; libertas hæc a Christo nobis relicta omni conatu retinenda est, omnibus viribus amplectenda, nec ipsis mea opinione fidendum est, qui eam nobis tollere velint.

Præterea, quid fiat apud septentrionales Populos? quid apud Populos Africæ & qui intra Tropicos habitant? apud quos non ea vini copia est ut Populis omnino sub specie vini præberi possit, (nam his Populis cervisia ex frugibus est potui) an ideo quia sub utraq; specie his ministrari Sacramentum non potest, ab utraq; arcendi essent? aut sub una non integrum Christum capere possent? id quod absit.

Quando autem primum Populus priscum morem deserere, & sub altera tantum Panis specie Communionem sacram sumere cœpit, nobis est incompertum; credibile est majores nostros auctoritate Scripturæ motos, quæ alteram nonnunquam speciem per Christum & Apostolos datam memorat, propter periculum effusionis in terram Sanguinis Christi, cum liquida omnia levi membrorum trepidante motu facile effundantur, religiosa quadam & pia reverentia, non mediocriq; Dei timore abstinuisse in Sacramento a vini specie, nec Christum qui se cum Ecclesia usque in finem omnibus diebus mansurum promisit, tot sæculis eam deseruisse, ut si necessarium præceptum de utraq; specie semper ab omnibus sumenda dedisset, in re tanti momenti eam permisisset turpiter labi; sed magis Ecclesiæ suæ liberum reliquisse videtur, ut cum in alterutra specie totus & integer Christus contineatur, sub altera etiam sumi possit.

Qui vero sit mos hodie de utraq; specie in Ecclesiis Græcis, quæ Romanæ Ecclesiæ Tyrannidem nunquam admiserunt, non satis nobis est compertum, cum Græcia tota Turcarum subsit imperio, nec liberam habeant facultatem Christum ut libet profitendi, quando nec Verbum Dei publice prædicare, nec ad Campanarum sonitum Populum convocare, nec publicas Litanias crucis vexillo præeunte facere, his ullo pacto est concessum.

Illud quoq; in primis est observandum, nempe quod in Universis Ecclesiis in die Parasceves Sacerdos & omnis Populus sub una tantum specie Panis communicant, non sub specie vini, ut cum is dies repræsentat mortem Christi in qua Sanguis ejus pretiosus pro nostra salute effusus est & separatus a corpore, separatim illo die sub altera solum specie communicarent omnes sive Sacerdos sive Populus; qui mos per universam Ecclesiam nunquam fuisset admixtus, nisi sub altera tantum specie integer Christus contineretur, atq; nisi sub altera Sacramentum Populis ministrari posset.

*De Missa Privata.*

Per Missas autem privatas multos abusus introductos esse dicitis, quas velut Atlantem quendam Papatum sustinuisse, indulgentias invexisse, orbem expilasse, utpote quæ ad quæstum pateant, Monachorum turbas coacervasse, Verbum Dei exterminasse asseritis, atq; ideo Germanos Principes Synaxim veteri more reduxisse, quam Lingua vernacula facere; ritu sacris decoro atque decenti commemoratis; privatas vero Missas apud vos in totum abolitas esse, quæ tot pepererunt abusus & fœtus malignos. Quæ de re nobiscum diu multumq; cogitantes, consideramus inprimis nihil unquam in Ecclesia sua Christum ordinasse quo malignus serpens aliquando non sit abusus, neque tamen propterea rejiciendum est quicquid sancte est ordinatum, alioqui Sacramenta omnia antiquanda essent; quin magis reputavimus longe satius esse abusus omnes in totum remove, quæ vero Sancte & pie introducta sunt in Ecclesiam, illa ipsa stabilia manere.

Nam si ideo Missæ privatæ abolendæ sunt in totum, quia de illis Thomas Aquinas, Gabriel, atque alii Doctrinas ut dicitis impias induxerunt, viz. Missas ex opere operato gratiam mereri, & tollere peccata vivorum & mortuorum, & applicari posse alienum opus ad alterum, Quicquid sit, quod illi asserunt, hoc de omni Missa asserunt, non de privata duntaxat; Quapropter si ad tollendas illas opiniones qualescunque Missa privata esset abroganda, eadem ratione abroganda esset Synaxis & Missa publica, quam vos ipsi retinetis nec censetis abolendam, quicquid de ea alii opinentur. Missa vero privata, velut privata quædam est Communio & Synaxis, quæ si recte atque ut decet fiat, quicumque fideles illi interesse decreverint, si pœnitentes convenerint contriti de peccatis, Deiq; implorent Misericordiam cum Filio prodigo dicentes, Pater peccavi in Cœlum & coram te, haud dubie quin ipsi Spiritualiter cum Sacerdote communicant, offerentes se & animas suas, hostias vivas & acceptabiles Deo, tametsi pauci fuerint, atq; a coporali Sacramenti sumptione abstinerint: ac per hoc Missa privata Ecclesiæ adeo non obest, ut non parum & ad vitam corrigendam, & ad fidem in Christum corroborandam prodesse videatur; quippe Christiani per hoc peccatores se agnoscunt quotidie delinquentes, quotidie veniam postulant, quotidie per peccatum in salebroso vitæ hujus cursu cadentes, quotidie pœnitentes resurgunt, & velut alacriores redditi, devicto sæpius hoste, fiunt ad pugnam audentiores.

Porro statim in exordio omnis Missæ privatæ publica est peccatorum omnium generalis Confessio, venia postulatur a Deo, absolutio impartitur a Sacerdote secundum Dei Verbum, quemadmodum in Missa publica.

Et si in Missa publica & quantumcunq; solenni nemo adsit alius præter Sacerdotem qui communicare velit in esu Sacramenti, quid quæso differet Missa publica a privata? An Sacerdos in solenni die populo ad Sacra conveniente, si nemo alius communicare velit, abstinet a Missa publica? Atque inter Græcos ipsos, ubi singulis dominicis diebus fit una Missa publica uti asseritis, raro admodum communicat in esu Sacramenti quisquam è Populo, uti a Fide dignis accepimus, qui ipsi Græcorum Sacris interfuerunt.

Quod



Quod vero Epiphanium citatis qui singulis septimanis ter celebratam Synaxim in Asia asserit, eumq; morem ab Apostolis inductum, cum jam tantum in Gracia singulis Dominicis fiat Populi conventus ad Sacra, si mutari mos potuit ab Apostolis inductus, ut rarius quam statuerant Apostoli Populus congregatur, cur non etiam mutari potuit ut sepius conveniret, quando per hoc celebrior fit mortis Christi memoria, id quod in Missa fit etiam privata.

Jam vero si Sacramentum hoc a fidelibus exerceri Christus in mortis suae memoriam praecepit, inquit, Hoc facite in meam Commemorationem, ne mors ejus raro admodum commemorata in Oblivionem transiret, quo crebrius, quo frequentius, memoria ejus in Sacramento repetitur, eo mandatum ejus servatur magis: Etenim sicut raro admodum memorata Oblivioni sunt obnoxia, ita crebro frequentata radices in mente agunt altius, ne obliterari unquam possint; itaq; ut mos Christi crebra memoria illustretur, Missa etiam privata non parum confert.

Certe Paulus Apostolus singulas domos privatas, ubi credentium numerus aliquis erat, Ecclesias vocat, membra Majoris Ecclesiae, Civitatis illius in qua essent, sicut majores ipsas Civitatum Ecclesias, membra Catholicae & universalis Ecclesiae appellat, scribens ad Corinthios; at quae Ecclesia arcenda est a Communione Corporis Domini? Christus etiam ipse instituendo Sacramentum hoc Corporis & Sanguinis sui, inquit, Hoc quotiescunq; facitis, facite in meam Commemorationem; nec tempus nec locum ullum cohibuit, quo fieri id non posset, quonam modo igitur arcemus quenquam a Missis privatis? Et ad dies festos publicamq; Synaxim eum relegabimus? Cujus arbitrio Christus liberum reliquit, quando & ubi id vellet decenter exequi, dum inquit quotiescunq;? nam si certa tempora servanda essent, non indefinite locutus fuisset Christus ipsum Dei Verbum, ipsa sapientia Patris.

Jam vero ab initio nascentis Ecclesiae per singulas domos ubi erant fideles fiebat Communio, atq; id quotidie, teste Luca in Apostolorum Actis, ubi ait, Quotidie quoq; perdurantes unanimiter in templo, & frangentes circa domos Panem; quem locum etiam de Communione veteres interpretes intelligunt, & tamen singulis diebus non agebant publice dies festos, sed privatim per domos communicabant: Etsi terrenorum Regum atq; Principum Ministri pleriq; omnes nullum diem transigere cupiunt, quo non fruantur vel solo aspectu sui Domini, tametsi propior congressus non contingat, quis fidelis Christianus non omnibus optabit votis, ut quando in hac vita Christum Regem Regum, & Dominum Dominantium, in Majestate gloriae regnantem cernere mortales oculi non possunt, saltem per Fidem in Sacramento Corporis Domini, quod ille fidelibus in memoriam sui frequentandam reliquit, interim quotidie Regem gloriae videat?

Quod vero Chrysostronus Sacerdotem ad altare stare, & alios ad Communionem accersere, alios arcere scribit, enarrat morem publicae Communionis, qui in initio nascentis Ecclesiae crebrius quam nunc fit frequentabatur; qui mos nunc in Paschate, quando ubiq; communicat Populus, apud omnes servatur Ecclesiis: Caterum ille ipse expostulat cum fidelibus sui temporis, quod rarius communicent, quam vel oporteret, vel vetus mos erat; caterum nusquam is privatas Missas vetuit.

At Canon Nicenus Diaconis in Communionem publica suum locum de-

ignat post Presbyteros ; cæterum nec is Canon, nec ullus alius Missas privatas abrogat.

Sacramentum autem Eucharistiæ Sacrificium non esse arbitramini, quod unum Sacrificium sit propitiatorium mors Christi, & cum is ultra non moritur, qui semel tantum pro nobis oblatus est, nullum restat ultra Sacrificium, nisi cultus Spiritualis, hoc est, justitia Fidei & Fructus Fidei. Quid sibi velit justitia quæ ex Fide est scimus, quippe quam Paulus opponit Justitiæ quæ est ex Lege : Cæterum qui sunt fructus Fidei, nobis ex Scripturis non satis liquet, ipsam Fidem sicut charitatem, & multas alias virtutes scimus esse fructus Spiritus. Verum enimvero non satis miramur, cur quispiam ægre ferat Missam Sacrificium vocari, quando omnis veritas & Græcorum & Latinorum sic eam appellare consuevit, quum ibi fiat consecratio Corporis & Sanguinis Domini in memoriam mortis ejus, qui, ut inquit Paulus, pro peccatis offerens hostiam, in sempiternum sedet ad dextram Dei, una enim Oblatione consummavit in sempiternum sanctificatos ; itaq; si Christus & Sacerdos esset, & Sacrificium, & Hostia, ubicunq; est Christus, ibi est Hostia nostra, ibi est Sacrificium nostrum ; at si in Sacramento altaris est verum Corpus Christi, & verus Sanguis Christi, quo pacto manente veritate Corporis & Sanguinis Domini, non est ibi Sacrificium nostrum ?

Porro quia in Missa est Christus Sacrificium nostrum, qui ipse ultra non moritur, ibiq; cum ipso capite nostro, nos illius Corpus & Membra nosmet ipsos Deo Hostias vivas offerimus, Græci id totum ἀνάμικτον ὕψαν, id est, Sacrificium incruentum vocant : ita veteres omnes intrepide Missam Sacrificium vocarunt, quod ibi sit Christus Sacrificium nostrum in Sacramento.

Sic Basilii, sic Chrysostomus, sic Hieronymus, sic Augustinus, eam appellare non dubitavit ; Quocirca quid vetat Missam, in qua consecratur Panis in Corpus Christi, & Vinum in Sanguinem ejus, qui vere est Sacrificium nostrum, & hoc fieri in memoriam sui jussit, vocari Sacrificium : alioqui si id negabimus, non parum verendum est, ne cum Sacramentariis quos nunc vocant, qui veritatem Corporis & Sanguinis in Sacramento negant, & cum Anabaptistis consentire videamur, a qua suspicione sicut in animo nostro nos profiteremur longe abesse, ita quoq; cupimus calumniantibus adversariis omnem obtrectandi ansam auferri : Atqui cum in Missa tum Sacerdos, tum Populus contritus de peccatis se, ut hortatur Paulus, Hostiam vivam, sanctam atq; Deo placentem exhibeat, Laudes quas Deo canat & in gratiarum actione versetur, quis dubitare potest, ea quoq; ratione, Missam jure Sacrificium nominari, cum Propheta appellat Sacrificium Laudis, & Paulus omnes hortetur, ut se Hostias vivas exhibeant, id quod fit in Missa. Malachias etiam Propheta inquit, Ab ortu solis usq; ad occasum, magnum est nomen meum in gentibus, & in omni loco Sacrificatur, & offertur nomini meo Oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum. At quæ alia Oblatio munda in omni loco inter gentes, nisi solus Christus, aut quod aliud Sacrificium Christianorum, nisi Missa, ubi Commemoratio mortis Christi agitur ? Nam aut aliquod inter gentes Christianorum oportet esse Sacrificium, aut mentitus est Propheta : quænam quæso est Oblatio munda, nisi solus Christus Hostia nostra, qui in Sacramento altaris est sub Panis & Vini speciebus ? quippe quantumcunq; nos ipsi nos  
Deo

Deo offeramus, hostiæ mundæ non meremur nomen, quorum omnis iustitia velut pannus est menstruata: Itaq; constat Miltam Sacrificium vocari ex Verbo Dei per Malachiam enunciato, quod cum ita sit, cur Miltæ invidemus nomen Sacrificii, quod Propheta prædixit, & in qua Christus in Sacramento præsens est ipse mundi Sacrificium.

*De Conjugio Sacerdotum.*

Calibatam Sacerdotum contra Scripturam, contra Leges naturæ, contra honestatem, per Pontificem Romanum asseritis introductam, cum Scriptura Sacerdotibus, sicut cæteris hominibus, conjugium permittat, nec possit naturam suam mutare, nec absq; singulari dono calibes vivere: nam non omnes capiunt verbum hoc, & Paulus inquit, propter fornicationem unusquisq; Uxorem suam habeat.

Hic primum ordiri juvat, ut locum illum Evangelii de tribus Eunuchorum generibus consideremus, quandoquidem Christus alios a natura Eunuchos esse asserit, alios per vim factos, quorum neutrum genus continentia virtute splendet; quoniam alteros ad generandum natura, alteros violentia reddidit inutiles. Tertium vero genus eorum est, qui quanquam terrena generatione uti possunt, malunt continere, & se castrare propter Regnum Cælorum; de quo genere Christus statim infert, qui potest capere, capiat, id quod nec de primo, nec de secundo Eunuchorum genere intelligi potest, quibus continentia palma negata est, cum descendere in certamen nequeunt: tertium vero genus eorum est, qui continentia student, & a licitis nuptiis abstinere malunt propter Regnum Cælorum, quo Christum liberius atq; expeditius sequantur, ne terrenis nuptiis implicati, cogitare cogantur, ut inquit Paulus, quæ sunt mundi; ad quod genus Christus virginittatis autor homines sapientissime invitat, inquit, Qui potest capere, capiat: per hoc quod inquit, capiat, homines adhortans ad capescendum certamen ut palman arripiant, nempe Regnum Cælorum, ad quod neminem hortaretur, si nemo carnem posset vincere; per hoc vero quod ait, qui potest capere, posse capi palman indicans; alioqui si impossibile esset carnem superare, quorsum attineret dicere, qui potest, si nemo id possit.

Præterea per ea verba, Qui potest capere, quosdam etiam esse declarat, qui non facile possunt, nam nisi aliqui non facile possent capere, cur secerneret eos qui possunt; itaq; considerandas animi vires admonet, priusquam certamen aggrediare, ne temere arrepto certamine turpiter succumbas: Nec dixisset quosdam esse, qui se castraverunt propter Regnum Cælorum, si caro esset insuperabilis, & nemo se castrare posset. Nec dubitandum est quin is qui hortatur ad subeundum certamen, gratiam suam sine qua nihil possent, his non defuturam demonstrat, qui nomina sua in militiam ei dederunt, quorum ille ipse dux futurus est, qui non modo in periculis suos Milites invocatus nunquam deserit, sed stat ante Januam & pulsât, paratus semper ad succurrendum, si quis ei aperiat: Nam Paulus tentationes superari posse nos admonet, modo Dei auxilium imploremus, inquit, Tentatio vos non apprehendit nisi humana, fidelis autem Deus qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum ut possitis sustinere. Quamobrem his qui continentiam semel profitentur, & eam postea turpiter deserunt, etiam atq; etiam considerandum est, ne nomen Dei blasphemare videantur,

tur, Christum accusantes deserti auxilii, cum sint ipsi desertores militiæ, & primo statim congressu terga dantes hosti : itaq; quod Paulus liberum cuiq; facit, ut propter fornicationem Uxorem suam habeat, id de his intelligi, qui continentiam non sunt professi, Paulus ipse nos docet, inquit, de viduis adolescentioribus, quæ cum luxuriatæ fuerunt in Christo nubere volunt, habentes damnationem quia primam fidem irritam fecerunt. Augustinus Pauli Doctrinam secutus, Psal. 83. inquit, alius ex Dei munere majus aliquid vovit, statuit, nec nuptias pati, qui non damnaretur si duxisset Uxorem ; post votum quod Deo promisit si duxerit damnabitur : sic virgo quæ si nuberet non peccaret, Sanctimonialis si nupserit Christi adultera reputabitur, respexit enim retro de loco quo accesserat, exemplo Uxoris Loth, & sicut canis reversus ad vomitum reputatur.

Itidem Augustinus, Psal. 75. ample asserit votum semel emissum servandum esse. Hieronymus etiam adversus Jovinianum inquit, virgo quæ se Deo dicavit, si nubat, damnationem habet ; atq; alio loco adversus eundem, Virgines tuæ quas prudentissimo consilio (quod nemo unquam legerat, nec audierat de Apostolo) docuisti, melius esse nubere quam uri, occultos adulteros in apertos verterunt maritos ; non suavit hoc Apostolus, non Electionis vas Virgilianum consilium est, conjugium vocat, hoc prætextit nomine culpam. Verbum ipsum Dei palam adversatur ubique ne rumpantur vota. Propheta inquit, vovete & reddite Domino Deo Vestro ; in Deuteronomio quoq; scribitur, cum votum voveris Domino Deo tuo, non tardabis reddere, quia requirit illud Dominus Deus tuus, & si moratus fueris, reputabitur tibi in peccatum ; si nolueris polliceri absq; peccato eris, quod autem egressum est de labiis tuis, observabis & facies, sicut promissisti Domino Deo tuo & propria voluntate & ore locutus es. Ecclesiastes etiam inquit, siquid vovisti ne moreris reddere, sed quodcumq; voveris redde : Et in Numerorum libro scribitur, siquis virorum votum Domino voverit, aut se constrinxerit juramento, non faciat irritum Verbum suum, sed omne quod promisit implebit. Quocirca Ecclesia a principio sicut conjugatos Sacerdotes & Episcopos, qui sine crimine essent unius Uxoris viri, propter necessitatem admisit, cum tot alii quot possent ad edocendum orbem sufficere tunc non reperirentur idonei, & tamen Paulus ipse Timotheum cælibem elegit ; Ita quoq; siquis ad Sacerdotium cælebs accersitus, postea Uxorem duxerit, semper a Sacerdotio deponeretur, secundum Canonem Neocæsariensis Concilii, quod fuit ante Nicenum. Similiter in Calcedonensi Concilio, in cujus primo capite priora Concilia confirmantur, statuitur ut Diaconissa, si se nuptiis tradat, maneat sub Anathemate, & Virgo Deo dicata & Monachus jungentes se nuptiis, maneat excommunicati.

Hoc quoq; observandum est, quod in Canonibus Apostolorum habetur, tantummodo Lectores Cantoresq; non conjugatos posse Uxores ducere, cæteris vero in Clerum admissis postea Uxorem ducere nunquam licuit.

Qui vero conjugati ad Sacerdotium admissi erant, Uxores suas prætextu Religionis abjicere nequaquam poterant, ut docet Canon Apostolicus ; cumque in Niceno Concilio proponeretur de Presbyterorum jam ductis Uxoribus abjiciendis, restitit Paphnutius ne legitimæ Uxores pellerentur, cujus sententiam, cum Canone Apostolorum de

non abjiciendis Uxoribus concordantem, omnes sunt secuti.

Cæterum in Niceno Concilio nihil unquam propositum fuit, ut Sacerdotes post Sacerdotium Uxores ducerent, quod jam ante sic erit prohibitum, ut si quis contrarium auderet, ducens postea Uxorem, deponeretur a Sacerdotio, ut supra dictum est; itaq; Paphnutius de non abjiciendis jam ductis ante Sacerdotium Uxoribus, non autem de ducendis post Sacerdotium aperte locutus est.

Itaq; neq; Canon aliquis Apostolicus, neq; Concilium Nicenum quicquam habet ejusmodi ut in Sacerdotium admissi, postea Uxores ducant, sicuti vos allegatis.

His concordat sexta Synodus in qua sancitum est, quod si quis à Clero vellet Uxorem ducere, ante subdiaconatum id faceret, postea nequaquam liceret, nec ulla usquam libertas Sacerdotibus in sexta Synodo datur post Sacerdotium Uxores ducendi, sicut vos asseritis.

Itaq; a principio nascentis Ecclesiæ, plane compertum est nullo unquam tempore licuisse Sacerdoti post Sacerdotium Uxorem ducere; atq; ubicunq; id fuit attentatum, id non fuit impune, nam tantum nefas ausus deponeretur a Sacerdotio. Paulus Apostolus inquit, de conjugibus loquens, nolite fraudare invicem nisi forte ex consensu ad tempus, ut vacetis orationi. Hieronymus in Apologia ad Pammachium ait, Paulus Apostolus dicit, Quando coimus cum Uxoribus nos orare non posse, si per coitum quod minus est impeditur, id est orare, quanto plus quod majus est, id est Corpus Christi, prohibetur accipere: idque late profequitur exemplo Panum Propositionis, qui non dabantur nisi continentibus Davidi & Ministris, ut scribitur in libro Regum; Panes enim Propositionis, quasi Corpus Christi, de Uxoribus cubilibus consurgentes edere non poterant, ut inquit Hieronymus, atq; exemplo dationis legis veteris, ante cujus dationem filii Israel in Exodo triduo abstinere sunt jussi ab Uxoribus.

Hieronymus etiam adversus Jovinianum inquit, si Laicus & quicumq; fidelis orare non potest, nisi careat officio conjugali, Sacerdoti cui semper pro Populo offerenda sunt sacrificia, semper orandum est: si semper orandum est, semper ergo carendum Matrimonio. Idem asserit Ambrosius ample in Epistola ad Timotheum prima, cum quo consentit Augustinus.

Paulus Timotheum Discipulum in Sacerdotali Officio erudiens, admonet secularia negotia fugienda esse, inquiens, Labora ut bonus miles Christi Iesu, nemo militans implicat se negotiis secularibus, ut ei placeat cui se probavit; & si Sacerdotes Uxores acciperent, curis secularibus necesse est involvantur, nam teste Paulo, qui cum Uxore est, sollicitus est quæ sunt mundi, quomodo placeat Uxori; qui vero sine Uxore est, sollicitus est quæ Domini sunt, quomodo placeat Deo: Ideoq; eundem ad cælibatum hortatur, quando ait, Te ipsum castum custodi, nam Castitas, ubi de conjugatis non fit sermo, calibatus intelligitur, suum enim Discipulum sui similem reddere cupiebat; atque quodam in loco Corinthiis scribens, omnes homines hortatur ad continentiam, ait enim, volo omnes homines esse sicut meipsum, & rursus dico non-nuptis & viduis bonum est, si sic permanerint sicut & ego. Alio in loco scribens eisdem, Ministros Ecclesiæ sui officii admonet, adhortans ne in vacuum Gratiam Dei recipiant, & subdit, Nemini dantes ullam offensionem, ut non vituperetur ministerium, sed in omnibus exhibeamus nosmetipsos sicut Dei Ministros,

Ministros, &c. in vigiliis, in jejuniis, in castitate, in scientia, in verbo veritatis. Quæ omnia ad Ministros Ecclesiæ pertinent quos castitatem maxime sectari convenit, ut impuri non appropinquent altaribus, a quibus salaces omnino arceri decet: Nam non nisi de Sacerdotibus ea intelligi possunt, quando scientia divinæ Legis & Populi institutio ad eos spectat, ut inquit Malachias, Labia Sacerdotis custodiunt Scientiam & Legem requirunt ex ore ejus. Et Paulus Timotheum vult se exhibere operarium inconfusibilem, recte tractantem verbum veritatis, viz. in Doctrina populi; igitur Sacerdotes Domini, qui se Deo jam pridem dedicaverunt, qui se castraverunt propter Regnum Cælorum, qui pro suis & populi peccatis orare assidue debent, quonam pacto, deserto cælibatus vexillifero Christo, novis nuptiis operam dare secularibusq; molestiis quibus scaturiunt se implicare decet? quid enim est ad aratrum manum mittere, retroq; recipere exemplo Uxoris Loth, si hoc non est? cujusmodi homines non aptos esse Regno Dei, Christus ipse pronunciat, etenim si nemo potest Uxori pariter & Philosophiæ operam dare, ut mundana prudentia docet, quanto magis is qui se Deo dicavit, duobus Dominis servire non poterit, nempe Deo pariter & mundo, quorum uterq; totum hominem, non dimidiatum, ad se raptat?

Quamquam autem & conjugati & cælibes in initio Ecclesiæ admittebantur ad Sacerdotium, id tamen non ubiq; ita servabatur teste Hieronymo adversus Vigilantium, ubi inquit, quid facient Orientis Ecclesiæ, quid Egypti, & Sedis Apostolicæ, quæ aut Virgines clericos accipiunt, aut continentes, aut si Uxores habuerint mariti esse desistunt? Atque ad Pammachium Hieronymus inquit, Christus Virgo, Virgo Maria, utriusq; sexus virginitatem dedicaverunt, Apostoli vel Virgines, vel post nuptias continentes, Episcopi, Presbyteri, Diaconi, aut Virgines eliguntur, aut vidui, aut certe post Sacerdotium in æternum pudici, in morem Ecclesiæ veterem, cujus autor est haud dubie Paulus & Scriptura ipsa. Jam vero uti Augustinum citatis, qui ait, quidam nubentes post votum asserunt adulteros esse, ego dico vobis quod graviter peccant qui tales dividunt: at ille ipse Augustinus asserit, lapsus & ruinas a castitate Sanctiori quæ vovetur Deo adulteriis esse pejores, neq; statim legitimum est quicquid tolerat Ecclesia.

Cyprianus quoq; ipse quem citatis, in illa ipsa Epistola de Virginibus quæ continentiam voverunt, ubi inquit, si perseverare nolunt, vel non possunt, melius est ut nubant, quam ut in ignem delitiis suis ruant; ex quo infertis tale votum non impedire Matrimonium, longe aliud sentit: nam consultus a Pomponio Sacerdote, quid sibi videretur de Virginibus his, quæ cum semel statum suum continenter & firmiter tenere decreverint, detectæ sunt postea in eodem lecto pariter mansisse cum Masculis; ea de re altius repetens Sermonem, periculosamq; esse Virginum & Masculorum cohabitationem, confirmans per Scripturas ac graves multorum ruinas ex hoc enatas, asserens generaliter de omnibus Virginibus inquit, quod si ex fide Christo se dicaverint caste & pudice sine ulla fabula perseverent, ita fortes & stabiles præmium Virginitatis expectent; si autem perseverare nolunt, vel non possunt, melius est ut nubant, quam ut in ignem delitiis suis cadant, certe nullum Fratribus aut Sororibus scandalum faciant, cum scriptum sit, &c. Et paulo post infert, Christus Dominus & Judex noster, cum Virginem suam sibi dicatam & sanctitati suæ destinatam jacere cum altero cernat, quam indignatur & irascitur,

& quas pœnas incestis hujusmodi conjunctionibus comminatur ! Deinde ad quæsitum respondens, jubet obstetrices adhiberi ut videatur an Virgines illæ sint corruptæ, ubi inquit, si autem aliqua ex eis corruptæ fuerunt deprehensa, agant pœnitentiam plenam, quia quæ hoc crimen admisit, non mariti sed Christi adultera est, & ideo æstimato justo tempore & ex Homologesi facta ad Ecclesiam redeant ; quodsi obstinata perseverent, nec se ab invicem separent, sciant se cum hac sua impudica obstinatione nunquam a nobis admitti in Ecclesiam posse, ne exemplum cæteris ad ruinam delictis suis facere incipiant. Ecce quid sentit Cyprianus de votis ruptis, incestuosos & Christi Adulteros hujusmodi flagitiosos appellat, & nisi separentur, nunquam admittit in Ecclesiam ; quomodo erga talia vota non impediant Matrimonium, aut quis ad tale Matrimonium quenquam hortari audebit, quod sine violatione voti & transgressione divini mandati, ideoq; sine gravissimo scelere contrahi non possit ? Atqui quod Principes Germaniæ, scribitis, cum viderent multa flagitia de calibatu Sacerdotum provenire, Matrimonia Sacerdotibus libera permisisse, si meum, Egregii Oratores, consilium requisissent vestri Principes, priusquam tot Sacerdotes apud vos ruptis vinculis ad nuptias convolassent, ad id consilii dedissem quod vestri Principes arripuerunt hæsito magnopere ; nam si Sacerdotes qui continere nollent, erumpere ad nuptias omnino voluissent, quanto satius forte fuisset, exemplo veterum deposuisse tales a Sacerdotio, suaq; de cætero Conscientiæ quenquam reliquisse, ac deinde puriores altaribus admovisse, quam libere omnia permittendo peccatis alienis auctores videri, atq; ea ratione aliena peccata nostra facere : Veruntamen nos qui in aliena Repub. curiosi nunquam fuimus nec esse voluimus, omnia Principum vestrorum acta atq; gesta in optimam partem interpretamur, non dubitantes, quin ad tollendos abusus omnes sincerus his animus, atq; ad repurgandam Dei Ecclesiam appositus non desit.

Porro nos qui in Regno nostro Romani Episcopi Tyrannidem profligare magna industria studuimus, & Christi Gloriam sinceriter promovere curabimus Deo propitio, quantum humano consilio fieri potest, ne quis abusus sive a Romano Episcopo sive a quovis alio inductus non aboleatur, & si quos comperiemus tempori inservientes, fingentesq; se odisse Romanum Episcopum, atq; in Sermone simulare veritatem, quam corde non amplectuntur, ejusmodi viris consilia nostra de rebus sacris non communicabimus, nec eorum vel de Sacris vel de Prophanis expectabimus sententiam.

Quæ vero Christi puram atq; sinceram Doctrinam promovere, quæ Christi Evangelium dilatare, quæ ad repurganda Ecclesiæ Anglicanæ vitia tendere, quæ ad extirpandos abusus atq; errores omnes spectare, quæ deniq; Ecclesiæ candorem exornare posse videbuntur, ea totis viribus sectabimur, his studebimus, his Deo volente in perpetuum incumbemus.

De Articulis vero quos jam differuimus maturius cum Theologis nostris quamprimum vacabit agemus, atq; ea demum statuemus quæ ad Christi Gloriam Ecclesiæque sponse ejus decorem conducere existimabimus.

Vobis autem, Præstantissimi Oratores qui tot labores terra marique perpeffi estis, ut nos inviseretis, qui cum Theologis nostris tamdiu contulistis, qui ob Evangelii negotium a Patria abfuistis multis mensibus, immensas atq; innumeras habemus gratias ; nec miramur si dulcis amor Patriæ,



Patriæ, post diuturnam absentiam vestram, ad reditum vos invitat. Itaque post expleta Principum vestrorum mandata, post absoluta in totum negotia vestra, si non gravabimini nos invisere, vester ad nos accessus admodum gratus erit, vosque in Patriam non modo libenter dimitemus cum bona venia, sed ad Principes etiam vestros, literas dabimus summæ diligentia vestrae in exequenda legatione Testimonium perhibentes. Valet.

IX. *A Letter written by the King to his Bishops, directing them how to instruct the People. An Original.*

*By the KING.*

HENRY R.

*Cott. Libr.  
Cleo. E. 5.*

Right Reverend Father in God, right trusty and well-beloved, we greet you well: And whereas for the Vertue, Learning, and good Qualities which we saw and perceived heretofore in you, judging you thereby a Personage that would sincerely, devoutly, purely, and plainly set forth the Word of God, and instruct our People in the truth of the same, after a simple and plain sort, for their better instruction, unity, quiet, and agreement in the Points thereof, we advanced you to the room and office of a Bishop within this our Realm; and so endowed you with great Revenues and Possessions; perceiving after, by the contrariety of preaching within this our Realm, our said People were brought into a diversity of Opinion, whereby there ensued Contention amongst them; which was only engendred by a certain contemptuous manner of speaking, against honest, laudable, and tolerable Ceremonies, Usages, and Customs of the Church; we were enforced, by our sundry Letters, to admonish and command you, amongst others, to preach God's Word sincerely, to declare Abuses plainly, and in no wise contentiously to treat of matters indifferent, which be neither necessary to our Salvation, as the good and vertuous Ceremonies of Holy Church, ne yet to be in any wise contemned and abrogated, for that they be incitements and motions to Vertue, and allurements to Devotion: All which our travail notwithstanding, so little regard was by some taken and adhibited to our Advertisements therein, that we were constrained to put our own Pen to the Book, and to conceive certain Articles, which were by all you the Bishops and whole Clergy of this our Realm in Convocation agreed on, as Catholick, meet, and necessary to be by our Authority for avoiding of all Contention set forth, read and taught to our Subjects, to bring the same in unity, quietness, and good concord: supposing then that no Person having Authority under us, would either have presumed to have spoken any word, that might have offended the sentence and meaning of the same, or have been any thing remiss, slack, or negligent in the plain setting forth of them as they be conceived, so as by that mean of abstinence such quiet and unity should not grow thereupon as we desired and looked for of the same; and perceiving est-soons, by credible report, that our labours, travail, and desire therein, is nevertheless defeated, and in manner by general and contemptuous words spoken,



spoken by sundry Light and seditious Persons, contemned and despised, so that by the abstinence of direct and plain setting-forth of the said Articles, and by the fond and contentious manner of speaking, that the said light Personages do still use against the honest Rites, Customs, Usages, and ceremonial Things of the Church, our People be much more offended than they were before; and in a manner exclaim that we will suffer that injury at any Man's hand, whereby they think both God, Us, and our whole Realm highly offended, insomuch that principally upon that ground, and for the Reformation of those Follies and Abuses, they have made this Commotion and Insurrection, and have thereby grievously offended us, damaged themselves, and troubled many of our good Subjects: We be now enforced, for our discharge towards God, and for the tender Love and Zeal we bear to the tranquillity and loving Unity of our said People and Subjects, again to readdress these our Letters to all the Bishops of our Realm, and amongst other unto you, as a peremptory warning to admonish you, to demean and use your self for the redobbing of these things as shall be hereafter declared, upon pain of deprivation from the Bishoprick, and further to be punished for your contempt, if you shall offend in the contrary, as Justice shall require for your own Trespas.

And first, we straitly charge and command you, that plainly and distinctly, without any additions, ye shall every Holy day, wheresoever ye shall be within your Diocefs, when ye may so do with your Health and convenient Commodity, openly, in your Cathedral Church, or the Parish Church of the place where ye shall for time be, read and declare our Articles; and in no wise, in the rest of your words which ye shall then speak of your self, if you speak any thing, utter any word that shall make the same, or any word in the same, doubtful to the People.

Secondly; We will and command you, That you shall in your Person travel from place to place in all your Diocefs, as you may with your Commodity, and endeavour your selves every Holy-day to make a Collocation to the People, and in the same to set forth plainly the Texts of Scripture that you shall treat of; and with that also as well to declare the Obedience due by God's Laws to their Prince and Sovereign Lord, against whose Commandment they ought in no wise, though the same were unjust; to use any violence, as to commend and praise honest Ceremonies of the Church as they be to be praised, in such plain and reverent sort, that the People may perceive they be not contemned, and yet learn how they were instituted, and how they ought to be observed and esteemed; using such a temperance therein, as our said People be not corrupted, by putting over-much assiance in them, which a part should more offend, than the clear silencing of the same, and that our People may thereto the better know their Duties to us, being their King and Sovereign Lord.

Thirdly; We straitly charge and command you, That neither in your private Communications you shall use any Words that may sound

to the contrary of this our Commandment, ne you shall keep or retain any Man of any degree, that shall in his words privately or openly, directly or indirectly, speak in these matters of the Ceremonies, contentiously or contemptuously; but we will that in case ye have, or shall have towards you any such Person that will not better temper his Tongue, you shall, as an Offender and a Seducer of our People, send the same in sure custody to us and our Council, to be punished as shall appertain; and semblably to do with other Strangers whom ye shall hear to be notable Offenders in that part.

Fourthly; Our pleasure and commandment is, That you shall on your behalf, give strait commandment upon like pain of deprivation and further punishment, to all Parsons, Vicars, Curats, and Governors of Religious Houses, Colledges, and other places Ecclesiastical within your Diocess, that they and every of them shall, touching the indifferent praise of Ceremonies, the avoiding of contentious and contemptuous Communication, concerning any of the same, and the distinct and plain reading of our said Articles, observe and perform, in their Churches, Monasteries, and other Houses Ecclesiastical aforesaid, the very same order that is before to you prescribed. And further, that you permit nor suffer any Man, of what degree soever in Learning, Strangers or other, to preach in any place within your said Diocess out of his own Church, by vertue of any License by us, or any other of our Ministers, granted before the fifteenth day of this Month, neither in your presence nor elsewhere, unless he be a Man of such Honesty, Vertue, Learning, and Judgment, as you shall think able for that purpose, and one whom in manner you dare answer for.

Finally; Whereas we be advertised that divers Priests have presumed to marry themselves, contrary to the custom of our Church of *England*, Our pleasure is, Ye shall make secret enquiry within your Diocess, whether there be any such resiant within the same or not: And in case ye shall find that there be any Priests that have so presumed to marry themselves, and have sithence nevertheless used and exercised in any thing the Office of Priesthood, we charge you, as ye will answer upon the pains aforesaid, not to conceal their doings therein, but rather to signify their demeanour to our Council, or to cause them to be apprehended, and so sent up unto us accordingly. Given under our Signet at our Castle of *Windsor*, the 19th day of *November*, in the 28th Year of our Reign.

X. *Tonstall's*

X. *Tonstall's* Arguments for the Divine Institution of Auricular Confession; with some Notes written on the Margin by King *Henry's* own Hand. An Original.

*Quod Confessio Auricularis sit de Jure Divino.*

**P**ROBARI videtur ex illo loco Matthæi 3. ubi Joanne Baptista in deserto predicante pœnitentiam, exhibat ad eum Hierosolyma & omnis Judæa, & baptizabantur ab eo in Jordane confitentes peccata sua; quem locum Chrysostomus ita exponit, inquit, Confessio peccatorum est Testimonium Conscientiæ confitentis Deum, qui enim timet Judicium Dei peccata sua non erubescat confiteri; qui autem erubescit non timet, perfectus enim timor solvit omnem pudorem; illic enim turpitudine confessionis aspicitur, ubi futuri judicii pœna don creditur. Nunquid nescimus quia Confessio peccatorum habet pudorem, & quia hoc ipsum erubescere pœna est gravis, sed ideo magis non jubet Deus confiteri peccata nostra, ut verecundiam patiamur pro pœna? nam & hoc ipsum pars est judicii, O misericordia Dei! quem toties ad iracundiam excitavimus, sufficit ei \* solus pudor pro pœna.

Si verecundia pro pœna est apud Deum, ea autem non continget ex confessione facta soli Deo, nam nemo rationis compos ignorat etiam absque Confessione Deum peccata nostra scire, de Confessione facta homini necesse est intelligatur. Præterea ipsa Verba demonstrant quod Joanni Baptistæ confessi sunt peccata sua, nam dixit eis, facite ergo fructum dignum pœnitentia, quod apte dicere non poterat, nisi pœnitentes eos ex confessione sibi facta rescivisset.

*Beda Marci. I.*

Et Baptizabantur ab illo in Jordane flumine, confitentes peccata sua. \* Exemplum confitendum peccata ac meliorem vitam promittendi datur eis, qui Baptisma accipere desiderant, sicut etiam predicante † Paulo in Epheso multi credentium veniebant, confitentes & annunciantes actus suos, quatenus abdicata vita veteri, renovari mererentur in Christo.

Scribitur quoque in Evangelio Joannis 21. Quorum remisistis peccata, remittuntur eis, & quorum retinueritis, retenta sunt: & Matth. 18. Quæcunq; ligaveritis super terram erunt ligata in Cœlo, & quæcunq; solveritis super terram, erunt soluta in Cœlo. Remittere autem & solvere nemo potest id quod ignorat, occulta autem peccata præter peccantem novit nisi solus Deus, quare nisi peccata aperiantur Sacerdoti, nec ea ligare nec solvere possit. Et \* quemadmodum Sacratissima tua Majestas, si commissionem aliquibus dedisset audiendi & terminandi negotium aliquod, non possent judices rem ignorantes nisi negotio coram eis patefacto causam finire, viz. propter culpam litigatorum non comparentium coram eis; sic nec Sacerdotes ligare & solvere possunt peccata quæ ignorant. Itaque cum Deus Sacerdotem velut medicum Spiritualem Ecclesiæ dederit, si quis enim sua Vulnera celat ipse sua Culpa perit, cum tamen de salute sua deberet esse sollicitus, sicut Paulus ad Phil. 2. admonet, inquit, cum metu & tremore Salutem vestram operamini.

Cott. Libr.  
Cleop. l. 5.

\* Nota bene  
solum pudore.

Fallax.

\* Exemplum  
dicit non præ-  
ceptum.  
† Non præcep-  
to.

Hinc respon-  
dendum est.  
Absolutio da-  
tur in remedi-  
um peccato-  
rum pœnitenti-  
bus tantum,  
nam si non  
pœnitent.

\* Exemplum  
bene declarat  
rem, sed non  
perit pœnitentiam.

*Origenes in Levit. Homilia 2. loquens de Remissionibus Peccatorum.*

De sua peccato  
non loquitur.

\* Nil enim  
qui ab ista  
Scriptura.  
Nunquam is  
malis inconfiteo-  
nis in Confessione  
reuebatur.

Est adhuc & septima, licet dura & laboriosa, per pœnitentiam Remissio Peccatorum, cum lavat Peccator Lachrimis stratum suum, & fiunt ei Lachrimæ suæ Panis die & nocte, & cum non erubescit Sacerdoti Domini indicare Peccatum suum, & quærere medicinam secundum eum qui ait, \* Dixi pronunciabo adversum me injustitiam meam Domino, & tu remisisti impietatem cordis mei, in quo impletur & illud quod Jacobus Apostolus dicit, Siquis autem infirmatur, vocet Presbyteros Ecclesiæ, & imponant ei manus † ungentes eum oleo in nomine Domini, & oratio Fidei salvabit infirmum, & si in Peccatis fuerit remittentur ei.

*Origenes Homilia 2. in Psal. 37.*

Non ait necess-  
se est ut confite-  
antur, jam  
de contemptu  
loquitur.

Intellige mihi fidelem quidem hominem sed tamen infirmum, qui etiam vinci ab aliquo Peccato potuit, & propter hoc mugientem pro delictis suis & omnimodo curam vulneris sui sanitatemq; requirentem, licet præventus sit & lapsus, volentem tamen medelam ac salutem reparare; si ergo hujusmodi homo memor delicti sui, confiteatur quæ commisit, & humana confusione parvi pendat eos, qui exprobrant eum confitentem, & notant vel irrident, ille autem intelligens per hoc veniam sibi dari, & in die Resurrectionis pro his quibus nunc confunditur coram hominibus, tunc ante Angelos Dei confusionem atq; opprobria evasurum, ut nolit tegere & occultare maculam suam, sed pronunciet delictum suum, nec velit esse Sepulchrum dealbatum, quod deforis quidem appareat hominibus speciosum, id est ut videntibus se quasi justus appareat, intus autem sit repletus omni immunditie & ossibus mortuorum.

Et paulo post, Quoniam iniquitatem meam pronuncio. Pronunciationem iniquitatis, id est confessionem Peccati, frequentius diximus, vide ergo quid edocet nos scriptura divina, quia oportet Peccatum non celare intrinsecus; fortassis enim sicut ii qui habent intus inclusam escam indigestam, aut humoris, vel phlegmatis stomacho graviter & moleste imminentem si vomuerunt relevantur; ita etiam hi qui peccarunt, si quidem occultant & retinent intra se Peccatum intrinsecus urgentur, & prope modum suffocantur a phlegmate vel humore Peccati: Si autem ipse sui accusator fiat, dum accusat semetipsum, simul evomit & delictum, atq; omnem morbi digerit causam. Tantummodo circumspice diligentius cui debeas confiteri Peccatum tuum, proba prius medicum cui debeas causam languoris exponere, qui sciat infirmari cum infirmante, flere cum flente, qui condolendi & compatiendi noverit disciplinam, ut ita demum siquid ille dixerit, qui se prius & eruditum medicum ostenderit & misericordem, siquid Consilii dederit, facias & sequaris, si intellexerit & præviderit talem esse languorem tuum, qui in conventu totius Ecclesiæ exponi debeat & curari, ex quo fortassis & ceteri ædificari poterunt, & tu ipse facile sanari, multa hac deliberatione & satis perito medici illius Consilio procurandum est.

## Cyprianus in Sermonē de Lapsis.

Denique quando & fide majore & timore meliores sum, qui quamvis nullo Sacrificii aut Libelli facinore constricti, quoniam tamen de hoc vel cogitaverunt, hoc ipsum apud Sacerdotes Dei dolenter & simpliciter confitentur, Exomologesin Conscientiæ faciunt, animi sui pondus exponunt, salutarem medelam parvis licet & modicis vulneribus exquirunt. sciētes scriptum esse, Deus non deridetur; derideri & circumveniri Deus non potest, nec astutia aliqua fallente deludi: plus imo delinquit qui secundum hominem Deum cogitans evadere se pœnam Criminis credit, si non palam Crimen admisit. Christus in præceptis suis dicit, qui confusus me fuerit confundet eum Filius Hominis, & Christianum se putat qui Christianus esse aut confunditur aut veretur: Quomodo potest esse cum Christo qui ad Christum pertinere aut erubescit aut meruit? minus plane peccaverit non videndo idola, nec sub oculis circumstantis atq; insultantis Populi sanctitatem Fidei profanando, non polluendo manus suas sanctiæ Sacrificiis, nec sceleratis cibus ora maculando; hoc eo proficit ut sit minor Culpa, non ut innocens Conscientia; facilius potest ad veniam Criminis pervenire, non est tamen immunis a Crimine, nec cesset in agenda pœnitentia, atq; in Domini Misericordia deprecanda, ne quod minus esse in qualitate delicti videtur, in neglecta satisfactione cumuletur. Constituteantur singuli, quæso vos fratres, delictum suum, dum adhuc qui deliquit in sæculo est, dum admitti confessio ejus potest, dum satisfactio & remissio facta per Sacerdotes apud Dominum grata est; convertamur ad Dominum mente tota, & pœnitentiam Criminis veris doloribus exprimentes Dei Misericordiam deprecemur; illi se anima prosternat, illi mæstitia satisfaciatur, illi spes omnis incumbat; rogare qualiter debeamus dicit ipse, Revertimini inquit, ad me ex toto corde vestro, simulq; & jejuniis, & fletu, & planctu, & scindite corda vestra & non vestimenta.

Præterea Esaias Peccatorem admonet Cap. 42. secundum 70. inquit, Dic tu prior iniquitates tuas ut justificeris; & Solomon Prov. 18. ait, Justus prior est Accusator sui, atq; ideo ne Satan nos in judicio coram omnibus accuset, nos illum in hac Vita, per priorem confessionem delicti nostri factam aliis prævenire debemus, nam Deum prævenire in nostri accusatione nequimus qui omnia facta nostra jam novit, imo vero antequam fierent ea præcivit; quare Confessio illa necesse est, intelligatur, de extranea confessione facta Dei Ministro qui id ignoravit, nam Deum nihil unquam latuit, non modo jam factum, sed ne futurum quidem quicquam.

Circa personas vero Ministrorum quibus fieri deberet Confessio, atq; circa tempora Ecclesiæ nonnunquam aliquid immutarunt, & varie pro regionibus statuerunt.

Et ne tuam sollicitudinem, Sacratissima Majestas, circa publicam Regni tui tranquillitatem stabilendam sanctissime occupatam, longa multorum lectione, quæ præter ista afferre possem, remorari videar, plura adungere superfedebam, illud tantummodo precatus, ut meam hanc scribendi Temeritatem boni consulat, quam ego totam perspicacissimo atq; eruditissimo Majestatis tuæ judicio considerandam pensitandamq; committo. Atq; ita felicissime valeat Sacratissima tua Majestas cuius Regnum & prosperum & in sæculum diuturnum vobis fore precamur.

XI. *A Letter of King Henry's to Tonstall, Bishop of Duresme, against Auricular Confession being of Divine Institution. An Original.*

Cott. Libr.  
Cleop. E. 5.

SINCE me thought (my Lord of *Durham*) that both the Bishops of *York*, *Winchester*, and your Reasons and Texts were so fully answered this other day, in the House, as to my seeming and supposal, the most of the House was satisfied; I marvelled not a little why est-soons you have sent to me this now your writing, being in a manner few other Texts or Reasons than there were declared both by the Bishop of *Canterbury* and me, to make smally or nothing to your intended purpose: but either I esteem that you do it to prove my simple judgment alone, which indeed doth not much use (tho not the wisest) to call in aid, the Judgments of other learned Men, and so by mine ignorant Answer, seem to win the Field; or else that you be too much blinded in your own Fancy and Judgment, to think that a Truth, which by learning you have not yet proved, nor I fear me cannot by Scriptures, nor any other Directors probable grounds, though I know mine unsufficiency in Learning, if the matter were indifferent, and that the Ballance stood equal, since I take the verity of the Cause rather to favorize the part I take than yours, it giveth me therefore great boldness, not presuming in Learning, but in justness of the Cause, seeing by writing you have provoked me to it, to make answer to your Arguments: Therefore I beginning now to reply to your first Allegation, shall essay to prove, if I can, that your own Author in place by you alledged, maketh plain against your Opinion; for as you alledged him, *St. Chrysostom* saith, *Quod sufficit solus pudor pro pœna*, then Auricular Confession is not by commandment necessary; for if it were, this word (*Solus*) is by your Author ill set; therefore your Author in this place furdereth you but little. To your *Fallax* Argument, I deny your consequent, founded only upon small Reason, which is the ground of your *Fallax* Argument: which Reason I need not take away, for your alledged Author doth shew too plainly, in his 5. *Homily*, *Tom. 5.* that you gather wrong sence upon his Words; for he saith, with much more touching this matter, these few Words, *Non hominibus peccata detegere cogo*; then this other Text before rehearsed, is not to be understood as you will by writing it. Further, me thinketh I need not (God thank you) too greatly study for Authors to conclude your wrong taking of Texts, for those your self alledg serveth me well to purpose: for all your labour is to prove that Auricular Confession were by God commanded, and both your Authorities of *Bede* and *Paul*, sheweth nothing but that they did confess their Sins, and yet do not they affirm that it was by commandment; wherefore they make for mine Argument and not for yours. Your other Texts of *John 21.* and *Matthew 10.* were so thoroughly answered this other day, and so manifestly declared not to appertain to our grounded Argument, that I marvel you be not ashamed est-soons to put them in writing, and to found your Argument now so fondly on them; for what sonder Argument can be made to prove thereby a necessity of Confession, than to say, If you confess not, I cannot forgive? Would a Thief which com-  
mitteth

mitteth Felony, think himself obliged by the Law to disclose his Felony, if the Law say no more, but if thou confests not I cannot forgive thee? or would Theft the sooner therefore be forgiven? This is matter so apparent, that none can but perceive except he would not see. As touching *Origen's* places by you alledged; as the first, in *Leviticum*, sheweth that we be as much bound *lavare Stratum Lacrimis, as dicere Sacerdoti*, which no Man, I think, will affirm that we be bound to do; and yet he affirmeth not that any of them is commanded: The Text also whereby ye would approve his so saying, doth not yet speak *quod pronuntiabo justitiam meam Sacerdoti*, but *Domino*: The other of *James* seemeth better to make for extream Uction, than for Confession; for when was ever the use, that Folk coming only to Confession, were wont to be anointed with Oyl, therefore this makes nothing to your Argument. As touching *Origen* in *Psal. 37.* he saith not, *quod obligamur dicere Sacerdoti*, but *si confiteantur*; and seemeth rather to perswade Men that they should not *parvi pendere Confessionem*, (as all good Folk would) than that they were obliged to confests them to a Priest. Though *Cyprian de Lapsis*, doth praise them which do confests their Faults to Priests, yet doth he confests that we be not bound to do so; for he saith in the highest of his praise these Words, *How much be they then higher in Faith, and better in Fear of God, which though they be not bound by any deed of Sacrifice, or Book, yet be they content sorrowfully to confests to the Priest Sine!* He knowledgeth no bond in us by neither fact of Sacrifice or Libel, why alledg you (tho he praise Auricular Confession) that we should be bound by God and Law thereto? This is no proof thereof, neither by Reason nor by Scripture, nor any good Authority. And whereas he saith farther, *Confiteantur singuli, queso vos fratres, delictum suum*; this doth not argue a Precept: nor yet the saying of *Esfay, cap. 43. secundum Septuaginta*; nor *Solomon* in the *Proverbs 10.* for these speak rather of knowledging our Offence to God in our Heart, than of Auricular Confession; after *David* the Prophets saying and teaching, when he said, *Tibi soli peccavi*, that was not to a Priest. By the Text also which you alledg, beginning, *circa personas vero Ministrorum, &c.* you do openly confests that the Church hath not accepted Auricular Confession to be by God's Commandment; or else by your saying and Allegation, they have long erred: for you confests that the Church hath divers times changed both to whom Confession should be made, and times when; and that also they have changed divers ways for divers Regions; if it were by God's Commandment they might not do thus: Wherefore, my Lord, since I hear no other Allegations, I pray you blame not me tho I be not of your Opinion; and of the both, I think that I have more cause to think you obstinate, than you me, seeing your Authors and Allegations make so little to your purpose. And thus fare you well.

XII. *A Definition of the Church, corrected in the Margent by King Henry's own hand. An Original.*

*De Ecclesia.*

Cotton Libr.  
Cleop. E. 5.

**E**cclēsia præter alias acceptiones in Scripturis duas habet præcipuas : Unam, qua Ecclesia accipitur pro Congregatione Sanctorum & vere fidelium qui Christo capiti vere credunt, & Sanctificantur Spiritu ejus; hæc autem una est, & vere Sanctum Corpus Christi sed soli Deo \* cognitum, qui hominum corda solus intuetur. Altera acceptio est, qua Ecclesia accipitur pro Congregatione omnium Hominum qui baptizati sunt in Christo, & non palam abnegarint Christum, nec sunt † excommunicati || : quæ Ecclesiæ acceptio congruit ejus Statui in hac vita duntaxat, ubi habet malos bonis simul admixtos (a), & debet esse cognita per Verbum & Legitimum usum Sacramentorum ut possit audiri ; sicut docet Christus, Qui Ecclesiam non audierit. Porro ad veram unitatem Ecclesiæ, requiritur ut sit consensus in recta Doctrina Fidei & administratione Sacramentorum.

Traditiones vero & Ritus atq; Cæremoniæ quæ vel ad Decorem, vel Ordinem, vel Disciplinam Ecclesiæ ab hominibus sunt institutæ, non omnino necesse est, ut eadem sint ubiq; aut prorsus similes : hæ enim & variæ fuere & variari possunt \* pro regionum atq; morum diversitate & commodo †, sic tamen ut sint consentientes Verbo Dei : & quamvis in Ecclesia secundum posteriorem acceptionem mali sint bonis admixti, atq; etiam Ministeriis Verbi & Sacramentorum nonnunquam præsent, tamen cum ministrent non suo sed Christi nomine, mandato & autoritate, licet eorum Ministerio uti tam in verbo audiendo quam recipiendis Sacramentis, juxta illud, Qui vos audit me audit ; nec per eorum malitiam imminuitur effectus aut gratia donorum Christi rite accipientibus, sunt enim efficacia propter promissionem & ordinationem Christi etiam si per malos exhibeantur.

*† Ista est Ecclesia nostra Catholica & Apostolica, cum qua nec Pontifex Romanus, nec quivis alius Prælatum aut Pontifex, habet quicquid agere præterquam in sua Diocesi.*

\* Sponsa Christi cognita.  
† Juste.  
|| Aut obstinati.  
(a) Et cognitio hujus Ecclesiæ pervenit per usum Verbi & Sacramentorum, acceptio- ne perfecta, & unitate annexa, ac unanimi consensu acceptata.

\* Modo vestibus placeant quibus semper obtemperandum est, tamen ut eorum institutio atq; Lex Verbo Dei non adverse- tur.

† Ista est Ecclesia nostra Catholica & Apostolica, cum qua nec Pontifex Romanus, nec quivis alius Prælatum aut Pontifex, habet quicquid agere præterquam in sua Diocesi.

*The End of the Addenda.*



## of the Records.

A Table of the Records and Papers that are in the Collection, with which the places in the History to which they relate, are marked; the first number, with the Letter C. is the Page of the *Collection*; the second, with the Letter H. is the Page of the *History*.

|                                                                                                                    | C.   | H.   |
|--------------------------------------------------------------------------------------------------------------------|------|------|
| 1. <b>T</b> HE Record of Card. Adrian's Oath of Fidelity to K. Henry the 7th for the Bishoprick of Bath and Wells. | 3    | 12   |
| 2. P. Julius's Letter to Arch-Bishop Warham, for giving K. Henry the 8th the Golden Rose.                          | 5    | 19   |
| 3. A Writ for summoning Convocations                                                                               | ibid | 20   |
| 4. A Writ for a Convocation summoned by Warham on an Ecclesiastical account                                        | 6    | ibid |
| 5. The Preamble of an Act of Subsidy granted by the Clergy                                                         | 7    | 21   |
| 6. Bishop Tonstal's License to Sir Thomas More for his reading Heretical Books                                     | 8    | 32   |

### The Second Book.

|                                                                                                                                              |      |      |
|----------------------------------------------------------------------------------------------------------------------------------------------|------|------|
| 1. The Bull for the Kings's Marriage with Queen Katherine                                                                                    | 9    | 35   |
| 2. The King's Protestation against the Marriage                                                                                              | 10   | 36   |
| 3. Cardinal Wolsey's first Letter to Gregory Cassali about the Divorce                                                                       | 12   | 45   |
| 4. Two Letters of Secretary Knight's to the Cardinal and the King, giving an account of his Conferences with the Pope concerning the Divorce | 21   | 47   |
| 5. A part of a Letter from Knight to Card. Wolsey, that shews the Dispensation was then granted and sent over                                | 26   | 49   |
| 6. Gregory Cassali's Letter concerning the Method in which the Pope desired the Divorce should be managed                                    | ibid | ibid |
| 7. The King's Letter to the Colledg of Cardinals, from which it appears how much they favoured his Cause                                     | 28   | 52   |
| 8. The Cardinal's Letter to the Pope concerning the Divorce                                                                                  | 29   | ibid |
| 9. Card. Wolsey's Letter to Cassali, directing him to make Presents at Rome.                                                                 | 30   | ibid |
| 10. The Decretal Bull that was desired in the King's Cause                                                                                   | 31   | ibid |
| 11. The Cardinal's Letter to John Cassali concerning it                                                                                      | 34   | 53   |
| 12. Staphileus's Letter to the Cardinal                                                                                                      | 37   | 54   |
| 13. The Cardinal's Letter to Campegio                                                                                                        | 38   | ibid |
| 14. The Cardinal's Letter to Cassali, desiring a Decretal Bull might be sent over.                                                           | ibid | 56   |
| 15. The Breve of P. Julius for the King's Marriage, suspected to be forged                                                                   | 39   | 57   |
| 16. A part of the Cardinal's Letter to G. Cassali, desiring leave to shew the Decretal Bull to some of the King's Council                    | 40   | 58   |
| 17. John Cassali's Letter concerning a Conference he had with the Pope                                                                       | 41   | ibid |

# A Table

|                                                                                                                 | C.   | H.   |
|-----------------------------------------------------------------------------------------------------------------|------|------|
| 18. <i>The Pope's Letter to the Cardinal, giving credence to Campana</i>                                        | 47   | 60   |
| 19. <i>A part of Peter Vaunes's Instructions, directing him to threaten the Pope</i>                            | ibid | ibid |
| 20. <i>The Cardinal's Letter to the Ambassadors, concerning his promotion the to Popedom.</i>                   | 48   | 63   |
| 21. <i>An Information given to the Pope concerning the Divorce</i>                                              | 49   | 65   |
| 22. <i>The 2d part of a long Dispatch of the Cardinal's concerning the Divorce</i>                              | 51   | ibid |
| 23. <i>Another Dispatch to the same purpose</i>                                                                 | 60   | 67   |
| 24. <i>A Letter from the two Legats to the Pope, advising a Decretal Bull</i>                                   | 67   | 68   |
| 25. <i>Another Dispatch to Rome concerning it</i>                                                               | 71   | 70   |
| 26. <i>A Letter from the Pope to the Cardinal</i>                                                               | 75   | ibid |
| 27. <i>The King's Letter to the Ambassadors to hinder an avocation of the Sute.</i>                             | 75   | ibid |
| 28. <i>The King's Letter concerning his appearance before the Legats</i>                                        | 77   | 73   |
| 29. <i>Dr. Bennet's Letter to the Cardinal, shewing how little they might expect from the Pope</i>              | 80   | 75   |
| 30. <i>A Letter from the Pope to the Cardinal concerning the Avocation</i>                                      | 81   | 76   |
| 31. <i>An Act releasing the King Sums of Mony that were raised by a Loan</i>                                    | 82   | 83   |
| 32. <i>A Letter from Garnet and Fox, concerning their Proceedings at Cambridg</i>                               | 85   | 86   |
| 33. <i>A Letter from Crook out of Venice, concerning the Opinions of Divines about the Divorce</i>              | 88   | 91   |
| 34. <i>The Judgment of universities concerning the King's Marriage</i>                                          | 89   | 92   |
| 35. <i>The Judgment of the Lutheran Divines about it</i>                                                        | 94   | 94   |
| 36. <i>An Abstract of the Grounds of the Divorce</i>                                                            | 95   | 97   |
| 37. <i>A Bull sent to the Arch-Bishop of Canterbury, against the Statutes of Provisors</i>                      | ibid | 110  |
| 38. <i>A Letter to King Henry the Sixth, for Repealing that Statute</i>                                         | 98   | 111  |
| 39. <i>A Letter to the Parliament upon the same occasion</i>                                                    | 99   | ibid |
| 40. <i>An Instrument of the Speech the Arch-Bishop of Canterbury made to the House of Commons concerning it</i> | 100  | ibid |
| 41. <i>An Act restraining the payment of Annates to the See of Rome</i>                                         | 102  | 117  |
| 42. <i>The King's last Letter to the Pope</i>                                                                   | 107  | 118  |
| 43. <i>A Promise made to the Cardinal of Ravenna, for engaging him to procure Divorce</i>                       | 110  | 120  |
| 44. <i>Bonner's Letter concerning the Proceedings at Rome</i>                                                   | 111  | ibid |
| 45. <i>Another Letter about the same Process</i>                                                                | 116  | 121  |
| 46. <i>Another Letter concerning the progress of the Process at Rome</i>                                        | 118  | 122  |
| 47. <i>The Sentence of Divorce given by Cranmer</i>                                                             | 120  | 131  |
| 48. <i>An Act for the Deprivation of the Bishops of Salisbury and Worcester</i>                                 | 121  | 148  |
| 49. <i>A Letter from Cromwell to Fisher concerning the Maid of Kent</i>                                         | 123  | 154  |
| 50. <i>A Renunciation of the Pope's Supremacy, signed by the Heads of six Religious Houses</i>                  | 128  | 155  |
| 51. <i>A Mandate for the Consecration of Suffragan Bishops</i>                                                  | 130  | 157  |
|                                                                                                                 |      | The  |

# of the Records.

## The Third Book.

|                                                                                                                      | C.   | H.   |
|----------------------------------------------------------------------------------------------------------------------|------|------|
| 1. <i>Instructions for the General Visitation of the Monasteries</i>                                                 | 131  | 184  |
| 2. <i>General Injunctions sent by the King to all the Monasteries</i>                                                | 137  | 185  |
| 3. <i>Some Particulars relating to the Dissolution of Monasteries</i>                                                |      |      |
| Sect. 1. <i>Of the Preambles of some Surrenders</i>                                                                  | 141  | 191  |
| Sect. 2. <i>A List of Religious Houses that were of new founded by the King, after the Act for their Dissolution</i> | 142  | 224  |
| Sect. 3. <i>A List of all the Surrenders of Monasteries which are extant</i>                                         | 143  | 138  |
| Sect. 4. <i>The Confessions made by some Abbots</i>                                                                  | 149  | 237  |
| Sect. 5. <i>Of the manner of suppressing the Monasteries, after they were surrendered</i>                            | 151  | 263  |
| 4. <i>Queen Ann Boleyn's last Letter to King Henry</i>                                                               | 154  | 276  |
| 5. <i>The Judgment of the Convocation concerning General Councils</i>                                                | 155  | 219  |
| 6. <i>Instructions for a Visitation of Monasteries, in order to their Dissolution</i>                                | 157  | 222  |
| 7. <i>Instructions given by the King to the Clergy</i>                                                               | 160  | 225  |
| 8. <i>A Letter from Cromwell to Shaxton Bishop of Sarum</i>                                                          | 163  | 240  |
| 9. <i>The Sentence given out by Pope Paul the Third against King Henry</i>                                           | 166  | 245  |
| 10. <i>The Opinion of some Bishops concerning the King's Supremacy</i>                                               | 177  | 243  |
| 11. <i>Injunctions to the Clergy made by Cromwell</i>                                                                | 178  | 249  |
| 12. <i>Injunctions made by Arch-Bishop Cranmer</i>                                                                   | 182  | 255  |
| 13. <i>A Letter of Cromwell's to the Bishop of Landaff, directing how to proceed in the Reformation</i>              | 183  | 256  |
| 14. <i>The Commission by which Bonner held his Bishoprick of the King</i>                                            | 184  | 267  |
| 15. <i>The King's Letters Patents for printing the Bible in English</i>                                              | 186  | 270  |
| 16. <i>The Attainder of Thomas Cromwell</i>                                                                          | 187  | 273  |
| 17. <i>Cromwell's Letter to the King concerning his Marriage with Ann of Cleve</i>                                   | 193  | 280  |
| 18. <i>The King's own Declaration about it</i>                                                                       | 197  | ibid |
| 19. <i>The Judgment of the Convocation annulling it</i>                                                              | ibid | 281  |
| 20. <i>Ann of Cleves Letter to her Brother</i>                                                                       | 200  | 223  |
| 21. <i>The Resolutions of several Bishops and Divines concerning the Sacraments</i>                                  | 201  | 289  |
| 22. <i>Dr. Barnes's Renunciation of some Articles informed against him</i>                                           | 244  | 206  |
| 23. <i>The Foundation of the Bishoprick of Westminster</i>                                                           | 246  | 200  |
| 24. <i>A Proclamation for the English Bible to be set up in all Churches</i>                                         | 250  | 302  |
| 25. <i>An Admonition set up by Bonner for all that came to read the Bible</i>                                        | 251  | 373  |
| 26. <i>Injunctions given by Bonner to his Clergy</i>                                                                 | 252  | 315  |
| 27. <i>A Collection of Passages out of the Canon-Law made by Cranmer, to shew the necessity of Reforming it</i>      | 257  | 330  |
| 28. <i>A Mandate for publishing and using the Prayers in the English Tongue</i>                                      | 264  | 331  |
| 29. <i>Articles subscribed by Shaxton the late Bishop of Sarum</i>                                                   | 250  | 341  |

---

## A Table

---

|                                                                                                                                                          | C.  | H.  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----|
| 30. <i>A Letter from Lethington the Scottish Secretary, to Cecil Secretary to Queen Elizabeth, by which it appears that King Henry's Will was forged</i> | 267 | 349 |
| <i>An Appendix, concerning some Errors and Falshoods in Sanders's Book of the English Schism</i>                                                         |     | 273 |

### Addenda.

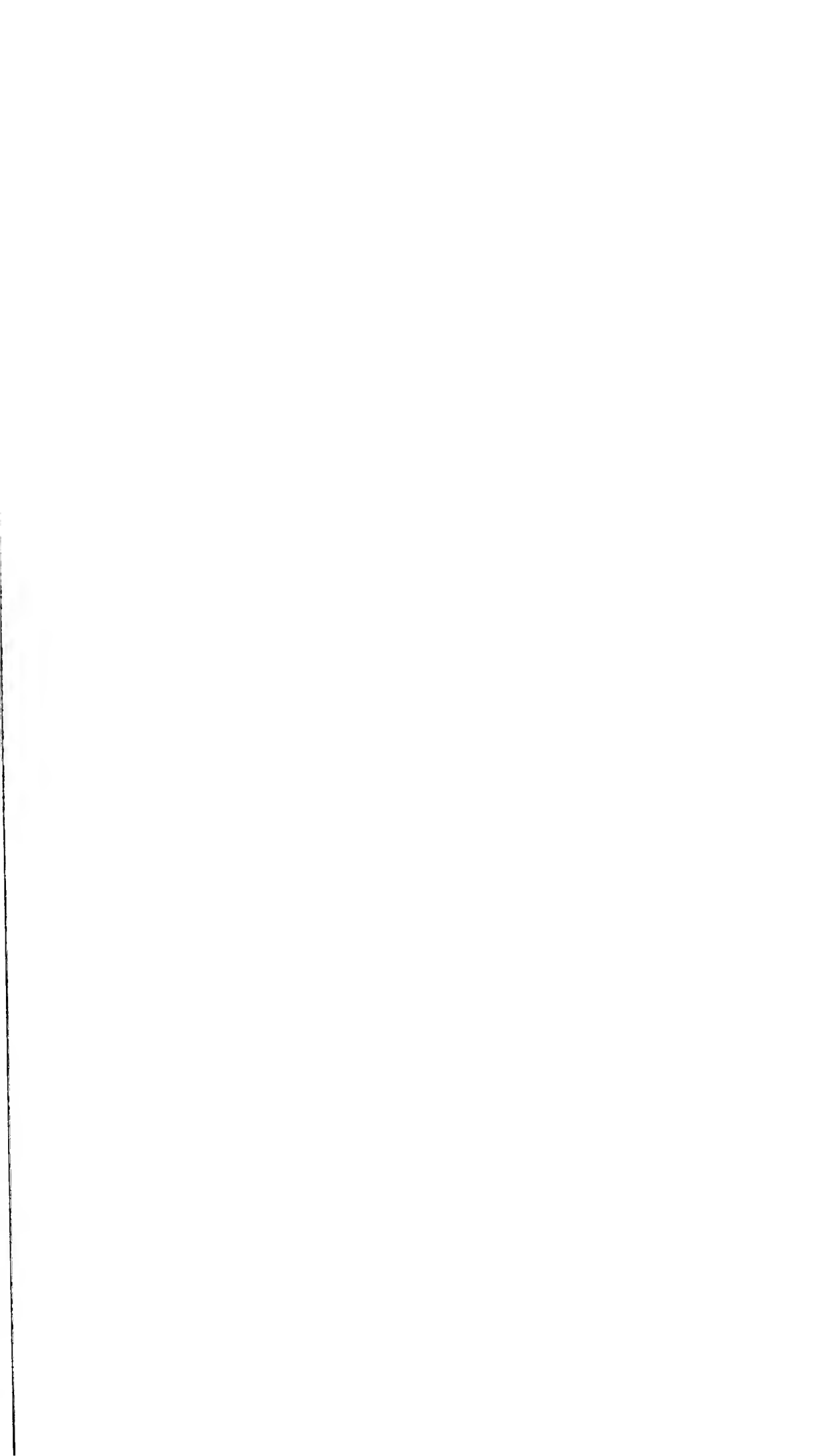
|                                                                                                                                                                                 |     |      |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|
| 1. <i>Articles about Religion, set out by the Convocation, and published by the King's Authority</i>                                                                            | 305 | 364  |
| 2. <i>Some Queries put by Cranmer, in order to the correcting of several Abuses</i>                                                                                             | 317 | ibid |
| 3. <i>Some Queries concerning Confirmation, with the Answers that were given to them by Cranmer and Stockefly Bishop of London</i>                                              | 319 | ibid |
| 4. <i>Some Considerations offered to the King by Cranmer, to induce him to proceed to a further Reformation</i>                                                                 | 320 | ibid |
| 5. <i>A Declaration made by some Bishops and Divines, concerning the Functions and Divine Institution of Bishops and Priests</i>                                                | 321 | 365  |
| 6. <i>A Letter of Melanthon's, to perswade the King to a further Reformation</i>                                                                                                | 329 | 367  |
| 7. <i>A Letter written by the German Ambassadors to the King, against the taking away of the Chalice, and against private Masses, and the Celibate of the Clergy</i>            | 332 | ibid |
| 8. <i>The King's Answer to the former Letter</i>                                                                                                                                | 396 | ibid |
| 9. <i>A Letter written by the King to his Bishops; directing them how to instruct the People</i>                                                                                | 360 | 368  |
| 10. <i>Arguments given by Tonstal to the King, to prove Auricular Confession to be of a Divine Institution; with some Notes on the Margent written with the King's own hand</i> | 363 | 369  |
| 11. <i>A Letter of the King's to Tonstal, in Answer to the former Paper</i>                                                                                                     | 366 | ibid |
| 12. <i>A Definition of the Catholick Church, corrected with the King's own hand</i>                                                                                             | 367 | 370  |

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