Papal Tyranny:

Or,

A DISCOURSE

SHEWING

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

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

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

In old time Popes were created by the Authority of the Emperours, who also published
punished and deposed Popes. They employed them sometimes about Embassies and other Services, as a Soveraign Prince will send his Subjects and Servants on his Errand.

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

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

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

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

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

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

The Kings of England had the same Right in their Kingdom. So at the same time that Popes disputer those Investitures against Emperours, they laboured also in England to pluck that Flower from the Kings Crown, and to draw the profit to themselves. The first that stirred that Quarrel in England was Anselm Archbishop of Canterbury, 5 for when the Kings of England needy and greedy of money, borrowed of the Clergy great Loans never to pay again, he to exempt himself from the Subjection of Kings, laboured to make his Archbishopsprick to depend meerly on the Pope, not on the King, although he had got it by the free Gift and Concession of the King.

That Anselm then being promoted in the year 1091. to the Archbishopsprick by King William-Rufus, the King having given him freely that Great and Rich Place, soon after would extort from him a great sum of money for the exigence of his businesses, as claiming a Remompence for his Gift. Anselm refused to give it, and stealing privately out of England, went to Pope Urban the II. who at that time
time was violently prosecuting, against the Emperor Henry the Fourth, the Quarrel of Investiture, begun by his Predecessor Gregory the Seventh. This Urban like the Prudence and Dexterity of Anselm, made use of his Counsel, and gave him the Archbishop's Pall, thereby voiding the Investiture which he had received from King William, and obliging him thereafter to depend on him, as also he did; so behaving himself ever since, as holding his Archbishoprick by the Popes Ordination, not by the Kings Concession. Whereby the King incensed, interdicted to Anselm the entry into his Kingdom, confiscated the Lands and Estates of the Archbishoprick, and declared by an express Edict that his Bishops held their Places and Estates merely from him, and were not subject unto the Pope for the same; and that he had the same Rights in his Kingdom as the Emperor had in the Empire. To which all the Bishops of England subscribed. Neither did any of them contradict it, but only the Bishop of Rochester, as a Suffragant to the Archbishop of Canterbury.

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

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

In the 1099, King William and Pope Urban died. Henry the I. succeeded William, and Paschal the II. succeeded Urban. This King Henry finding his Conscience charged with many Crimes, among other things, with taking the Kingdom from his Elder Brother Robert, vowed unto God for Satisfaction for his Sins to found an Abbey, and together sought to be reconciled with Anselm, and called him again. But Anselm being obliged with an Oath to the Pope, prevailed with the King that a Council should be gathered at London, where he declared the Order he had from the Pope, that no Layman should have the Power to confer any Investiture, and began to degrade the Bishops promoted by the Kings Nomination, and refused to consecrate some Bishops named by the King. The King angry, banish'd him out of his Kingdom presently, and confiscated his Estate.
While these things past in England, Pope Paschal prosecuted the Quarrel of his Predecessors against the Emperor Henry the IV. and seeing that all the Enemies whom the Pope had raised against him had been overcome and deadered, he did to work upon the Emperors own Son, that he made him rebel against his Father, and that Son coming upon his Father at unawares, with an Army surprized him at Confluence, took the Crown, the Scepter, and Imperial Robe from him, and disgraced him from the Empire. This broke the heart of the Venerable old man charged with so many Victories, who died soon after with grief, so forsaken, that Pope Paschal would not suffer him so much as to be buried.

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

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

In the year 1142. Pope Eugenius came to Paris, where that he might usurp the Right of Investiture, and deprive the King of it, he gave the Arch bishoprick of Bourges to one of his Domesticks, Chancellor of the Apostolical Chancery, named Peter Aimey, without the consent of King Lewis, a Prince very much given to obedience unto the Papal Sec. Yet the King was so angry at it, that he wore upon the holy Reliques, that never so long as he lived, Aimey should set his foot in Bourges. But the Pope knowing the Kings timorous nature, excommunicated him, put his Person in interdict, and gave order that in France, in all places where the King came, Divine Service should cease, and all his Court was deprived of the Communion. This lasted three whole years, till the famous Bernard, Ab...
bot of Clericus came to the King, and persuadeth him to receive the said Archbishop; but because by so doing the King brake his Oath made upon the holy Reliques, he was enjoyned for Satisfaction to take a Journey to the holy Sepulchre in Syria, to fight against the Saracens. In which Journey, the King miserably lost the flower of his Nobility, and returned afflicted and full of Confusion.

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

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

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

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

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

(o) In the year 1162. King Henry the II. of England preferred his Chancellor Thomas Becket to the Archbishoprick of Canterbury, a prudent and industrious man, and learned, as the time was, but sufficiently flored with Ambition. He received that preferment from the King, without any Investiture or Consent from
from the Pope. Yet the Pope not long after sent him the Archbishops Pall. This displeased the King, who soon after assembled a Council at Clarence, where all appeals to Rome were forbidden, and all the Prelates declared that they held their Offices and Benefices from the King, and from none else, to which Orders the said Archbishop Thomas was also consenting.

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

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

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

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

Isis descentiss, fisque descendiss, & bis ascesciss, bis habemus Archiepiscopi Rex venus cum eum equum descendiiss.
After this Triumph, Thomas returned into England full of Glory. Where instead of bringing and keeping Peace, he was the Bearer and Proclaimer of an Excommunication and Sentence of Deposition against the Archbishop of York and his Adherents, who had taken upon them to Crown the young King in his absence. But the King hindered the Execution of that Sentence. Such was then the Power of the Kys, such was the abominable Pride of the Popes Slaves.

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

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

(f) Diftricte precipius, in natalem Thome Mariyis glori-

s Cantuaris olim Archiepisci, diem videlette passiones ejus, solemniter sub anno singulis celebrtes, & ab eum votis vivos orationibus fatagitis pecatorum veniam promeritis.

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

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

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

The place is: Siena. 

(1) Le qual si cose furono da Enrico accettate, & sommesso fu quel giudicio un tanto Re, che babbi un homo privato sevrogognarebbe sommetterli, &c. Tanta le cose che piana sono più da disfogare che d' America.

(x) Ludovicus con summato vero peregrinatione.

(2) Devoctum in proprio inter Doverum & Wislumb a navi siu aliquo impedimento removit; & qua in mari nimirum erat & timendum pericula, deinceps qua plus quam humanum transiret, petit beatum Thomas ut in illo Transitius nullus pataretur ex illo tempore naufragium.

(y) At that time Pope Alexander the III. held a Council at St. John of Lateran of Rome, where they consulted about the Expiration of the Albigois.

And he gave order that the Archbishops visiting Churches, should content themselves to ride with an attendance of fifty Horse.

In the year 1189 King Henry the second of England dyed. His Son Richard the first, named Cœur de Lyon succeeded him. In the sixth year of his Reign (y) Waiter Archbishop of Romes, displeased because the King was fortifying the Castle of Andeli, put whole Normandy in interdict, made Divine Service to cease over all the Country, shut up Church yards, and forbade all ringing of Bells; and for a quarrel between the King and himself, excommunicated the whole people, so that no Norman entered into Paradise, unless he would take part against the King. Then he ran away to Rome, where he was kindly received. (a) At the same time William Bishop of Ely, the Pope's Legat, was making a progress through England with a train of fifteen hundred Horse. (b) That Interdict having lasted (y) Matth. Paris, in Hen II. Welfmon.

1197, p. 184. A chief episcope Rotomagenses in Normanniam sententiam sustulit interdictionem. Faciebat corpora defunctorum inspetita per platanas civitatum & vicus qua viventibus factorem non minimum insipientem.

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

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

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

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

This King John was unfortunate in War, and ill beloved of his own Subjects. King Philip August of France took from him Normandy, Anjou, Touraine, Poitou, and part of Guienne. After these losses, being retired into England, he began to oppress the English, and tyrannically to rob the substance of the Nobles and the Clergy. Whereby he gave fair play to Pope Innocent III. a man as crafty, and stirring.
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flirring as ever was any; for he brought that King upon his knees, and got his ends of him, at the first occasion of quarrel, which was this.

The Pope having chosen Cardinal Stephen Langton Archbishop of Canterbury without the Kings consent, the King, angry at it, sent some Souldiers to Canterbury who used the Monks of Canterbury as Traytors, and expelled them out of England. (c) He sent also a reproachfull Letters to the Pope, upbraiding him that the Popes got more money out of England than out of any Kingdom, and yet delighted to bring it into trouble, and to encroach upon the Liberties of the Crown; threatening, that if the Pope continued in these courses, he would shut up all the passages out of his Kingdom, that no money should pass out of England to Rome; saying, that he had Prelates of sufficient capacity, and needed not to ask Justice of those that were far from him.

Had a victorious King, well beloved of his Subjects, spoken thus, the Pope would have given him fair words, and spoken like a Father, that beareth with a fatherly meekness the infirmities of his dearest Son. So had his Predecessors born with all their threnodies and ill words of William Rufus, Henry I. and Henry the II. before Thomas Becketts death. But with this John, a weak and ill advised Prince, he behaved himself otherwise. For after Letters of admonition, he gave order to some of his most confiding Prelates in England, that if the King should continue that Language, they should put an Interdict upon all England. Which was speedily executed. And (f) England remained under the Interdict six years, and three months and a half. Whereby not only the King and his Court but also all the people of England, who had nothing to do with that quarrel, were excommunicated. In that long time how many thousands of men died in the great Kingdom of England? who, by the rules of the Roman Church, and by the Popes Judgment, are eternally damned; and that not for Heresie, nor for any crime of the People, but for a quarrel between the King and the Pope, about some Investitures of Churches and Collations of Benefices, and money matters.

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

made confessionem, & vaticum in ultima necessitate, & baptismum paivorum. Corpora quoque defunctorum de civitatibus et villis effe rebatur, & more canum in bivis & fossulis sine orationibus & sacerdotali ministerio effe rebatur.

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

Next, the same Innocent deposed John from the Kingdom of England, and abdolved
absolved the English from the Oath of their Allegiance, (h) and commanded Philip August, King of France, that for the remission of his Sins, he should invade the Kingdom of England with force of Arms, giving to those that should follow the King in that Conquest, the remission of all their Sins, and the same Graces and Pardons, as to them that visit the Holy Sepulchre. Whereupon the said King Philip, partly to obtain the remission of his Sins, partly to make himself Master of England, raised a mighty Army whilst Innocent was labouring to make the English to rise against their King.

Philip, quatenus in remissionem omnium suorum peccatorum hunc laborem assumere, & Rege Anglorum a solio expulso, ipse & sucesores suj regnum Anglie perperso jure possiderant, &c. Statuit prateres, ut quieunque ad expugnandum Regem illum contumacem opes impenderint vel auxilium, sicuti illi qui sepulchrum Domini visitant, tam in rebus quam in personis & animarum suffragis in pace Ecclesie secures permaneant. Welfmonae, an. 1113, Matth. Paris in Johanne. Johannes Dei Grasia Rex Anglie, &c. volentes nos ipsos humilire pro illo qui se pro nobis humiliavit usque ad mortem, gratia Spiritus insipiente, non vi interdidi nec si more coali, sed nostra bona spontaneaque voluntate, ac communis consilio Baronom nostrorum, conferimus & liber concedimus. Deo & sanctis ejus Apostolis Petro & Paulo & sanctis Romanae Ecclesiae maris nostrae ac Domino Papa Innocentio ejusque Catholicis successoribus totum regnum Anglie & totum regnum Hibernie, cum omni jure ac pertinentibus suis pro remissione omnium peccatorum nostrorum & totius generis nostri tam pro vivis quam pro defunctis, & ad modo illa ab eo & ab Ecclesia Romana tanguam secundarios recipientes & tenentes, in praesentia prudens viri Pandulti Dominii Papa Subdiaconi & familiaris: Exinde praedicto Domino Papa Innocentio ejusque Catholicis successoribus, & Ecclesia Romanae suum servum subscriptam facimus & juramus hominem humanum in praesentia Pandulti. Si coram Domino Papa esse poterimus, idem faciemus, &c. Ad indicium autem hujus nostra perpetua obligationis & concessionis voluimus & statuimus, ut de propriis & specialibus reditibus nostris praedictorum regnum pro omni servitio & confortu sanguis pro ipsis facere debeat, salvis per omnia denariis beati Petri, Ecclesia Romanam illae marcas estrelgerum percipias annuatione, &c.

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

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

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

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

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

At the same time Innocent the III. published the Croisada against those that
were reproachfully called Abigeois and Vandois, because they did not acknowledg
the Pope, called upon none but God alone, had no Images, did not go to Mass, de-
nied Purgatory, and read the Scripture. The Pope gave the same Graces to them
that should spill the Blood of these poor Christians, as to them that crossed them-
(1) Matth. Par-
is in Joha-
(2) Pandulphus pe-
cuniam, quam
in arcem sub-
jectionis Rex
consulterat, sub
pede suo consul-
cavit, Archie-
piscopo dote
et reclamante.

(1) Matth. Par-
is, in Joha-
e, p. 229.

(2) Id. p. 127.
selves to go to the holy Sepulchre and fight against the Saracens. The chief promoter of that War was Dominick, the Author of the Order of Dominicans, who put above two hundred thousand of them to death.

In the mean while, King John was storming and eating his own heart with sorrow, seeing his Crown thus miserably enslaved. And his Barons took him, being angry that he had subjected his Crown to a foreign Power. (m) He then finding no help from any Christian, was brought to such a despair, that he sent Embassadors to a Mahumetan Prince, Amiral Marmelin or Miramolin King of Barbary and Granata, offering him the Kingdom of England, and promising to be his Vassal, if he would deliver him from his subjection to the Pope. But that barbarous King would not accept of the gift, and despised King John, who now for his last refuge had recourse to the Pope. (n) King John (faith Matthew Paris) had learned by many experiences that the Pope was above all men of the world ambitious, and proud, insatiably thirsty of money, flexible and prone to any wickedness for recompenses either given or promised. He lent to him then a great sum of mony, beleaching him to excommunicate the Archbishop and the Barons of his Kingdom. At his request, Innocent sent into England a Legate called Nicolas Bishop of Thynfe. into whose hands John resigned his Crown, and did homage to him, as representing the Popes person, whom he acknowledged his temporal Lord, and Sovereign of the Kingdom. This was done before the great Altar of Pap's Church at London. (o) And the Deed whereby that resignation of the Kingdom was made unto the Pope; was renewed and sealed with Gold, where-as the former was sealed with Lead only. And the said Legat assumed then a full power to dispose of the Ecclesiastical Offices of England, without the consent either of the Archbishop, or the Bishops of the places. Whereby (faith Matthew Paris) he got the Indignation and Curse of many, instead of the Blessing. And Papal deputations sent to Rome to exalt King John's Goodness and Humility to the Pope, and to aggravate the Pride and Infolency of the Archbishops, Bishops, and Barons of England that opposed him.

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

But the Barons of England, sore grieved to see the Crown of England so debased, asked of the King the enjoying of some liberties and privileges which he had sworn unto them. These demands having caused a great division between the King and the Barons, the King referred the whole unto the Pope, as unto his Liege, of whom he held the Crown. (p) The Pope having heard the Kings Complaints by his Embassadors, said with an angry countenance, Will the Barons of England put down from the Royal Seat crossed King, who hath put himself under the Protection of the Apostolick See? Will they transfer the Domain of the Roman Church to another? By Saint Peter I cannot leave that injury unpunished. Wherefore by express Bulls, he took away all the privileges of the English Nobility, and dispensed...
dispensed King John from keeping his promise unto them, and threatened the said Barons with an Anathema in case of disobedience: That dealing he grounded upon this reason, (q) That to the Pope in the Person of the Prophet God said, I have set thee over Nations and over Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. And by other Letters he commanded the Barons like a King, not to exact of King John the fulfilling of that he had sworn unto them.

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

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

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

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

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

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

(q) Quia sa

(r) Matth.

(s) Bulla ad

(t) Matth.
the Citizens of London laughed at that Excommunication, saying, (u) that it belonged not to the Pope to rule secular affairs, seeing that the Lord had left no more to Peter and his Successors, but the disposition of Ecclesiastical things. Why doth the mad Courtiers of the Romans extend to us? What have Apostolick

promising Bishops to do with our Knighthood? These are the Successors of Constantine, not of Peter, &c. O shame! effeminate ribalds, that know not what belongs to Arms or

Honour, will domineer over all the world by their Excommunications.

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

While that Lewis made himself ready to pass into England, a Legat, called Walo, came from the Pope to King Philip, to beseech him from the Pope not to suffer his Son to come into England, because John was a Vaflal of the Roman Church, and England was the Popes domain. That crafty Pope spake to King Philip with respect, because he saw him beloved of his Subjects, and because he knew his Power and Courage. And although Philip notwithstanding the Popes desire, sent his Son over with an Army to take England from the Pope, and expel the Popes Vaflal from his possession, yet the Pope shot no Excommunication against him. Yea, when the Legate called England the Patrimony of Saint Peter, Philip answered to the Legat in high scorn, (x) That the Kingdom of England had never been, nor was, nor ever should be the Patrimony of Saint Peter. And that if the Pope would arrogantly defend that error, being drawn to it by the greedy desire of

Anglia Petri munitionum Petri of a new domination, he should give a most pernicious example unto all Kingdoms.

vel Ecclesia Romana nunquam fuit, nec est, nec erit, &c. Ecce Papa bunc errorem sueri alceus nova dominationis libidinum contumacia decrepitabit, exspectat omnibus regnis desit perniciosum.

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

John being dead, his Son Henry the III. succeeded, and almost at the same time Fredrick attained to the Empire, who (y) obliged himself by Oath unto the Pope to pass into Syria to conquer the Holy Land. Two years after his promise, he embarked himself at Brindisi in Calabria to go into Syria, but being constrained to return to Land, by reason of the indisposition of his Body, Gregory the IX. excommunicated him, accusing him of Perjury. Yet soon after he embarked.
barqued himself again, and happily arrived into Syria, where he achieved many great exploits against the Saracens, and conquered Jerusalem. But the Pope did not for all that take off the Excommunication. And in the very day of the triumph, when thanks were given to God for that glorious Conquest, and the amplification of Christian Religion, the Clergy, by the Pope's order, would not admit him to the Communion, but turned their backs to him as to an execrable man. But the Pope made it soon known for what reason he had been so urgent to send him away. For, as soon as the Pope saw him engaged in a difficult War, far from home, he invaded the Lands of Frederick in Puglia, and went about to take Lombardy from him: Neither did he care to free him from the Excommunication, although he had accomplished his Vow. (z) Yet the Knights Templars, the Popes Creatures, that were sent by him into the Levant, knowing that the Emperor would go to Jordan to wash himself, advertised the Soldan of the Saracens of it, that he might take Frederick. But the Soldan abhorring that perfidiousness, sent the Letters of the Templars to Frederick, to warn him to look to himself. The Pope himself hindered the Auxiliary Forces of the Croisada that were going to help Frederick, and would not suffer them to advance. This forced Frederick to abandon the Holy Land, and to return into Italy to reconquer his own Country, which the Pope had taken from him. The Pope frightened, took off the Excommunication presently, yet upon condition that the Emperor should pay him two hundred thouand Ounces of Gold.

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

In the mean while, persecution grew sore against hose whom they called Van- dois and Albinois, against whom the Pope caused the Croisada to be preached,
and an Infinite number of them to be massacred. Then also Saint Francis and Saint Dominick were making Miracles, and preaching obedience to the Papal See.

(d) And as Pope Innocent the III. at Rome, was carrying in procession the face of Christ printed in a Linnen Cloth, that face turned itself with the Beard upwards, as Matthew Paris relatheth. Which moved Innocent to compose a Prayer to the same Image, and to give ten days of Indulgence to all that would adore the Image, saying that Prayer. These are the Words of it, (e) Hail thou holy Face of the Redeemer; In which shineth the appearance of Divine Beauty; Printed upon a Cloth of Snowy Whiteness, and given to Veronica as a Token of Love; Purge us from all spot of Vices, and join us to the company of Saints. Hail thou Face of the Lord! Blessed Image! Lead us to that which is thine, O happy Figure! To see the pure Face of Christ. The whole prayer speaks to the Image as if it heard the prayer.

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

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

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

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

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

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

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

(i) Then the Benefices of England were possessed by Italians, and other (j) Math. Creatures of the Pope, to the great grief of the English. To the Bishop of Paris, P. 352; Rochester it was revealed in Vision, That King Richard, and Stephen Arch. 359. bishop of Canterbury, with a Chaplain of his, were come out of Purgatory all in one day.

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

D 2
By the same Bulls, every man that was indebted, was exempted, and could not be arrested or sued by his Creditors, as long as he had a Cross upon his shoulders, which was the mark of those that were associated into the Crusade:

And the reason given for that exemption, was, that such a man was become the Popes man, and had put himself in the protection of the Church. By the same Bulls also, power was given to the Nuncio's or Legates, to dispense with the Vow for money. So that he that had crossed himself for the Voyage to the holy Land, might redeem himself from the Vow, paying to the Legate, that which he should have spent in the Journey, and to stay at home, and enjoy the same spiritual graces, as if he had performed the whole Voyage. The Bull ended with this Exhortation, (n) Come then, and let the Children of Divine Adoption prepare themselves to yield obedience unto Christ, changing their Quarrels into Bonds of Love, believing that being truly confessed and contrite; by an happy Treflick, and by their Labours which do but pass, they shall purchase eternal Rest. Given at Spoleto the third of September, the eighth year of our Pontificate.

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

Reason and Right did require, that these great sums of money should have been employed to defray the Princes that raised Armies for the deliverance of the Holy Land. Among whom, he that most freely exposed his Life, and that of his Subjects, with an incredible Expense, was Lewis the IX. of France, who reigned then:

A Prince worthy to have been born in a better Age, being a rare Example of Meekness and Justice, and one that partly discerned the Errors, and sighed under the Popes Tyranny. That Great Prince soon after undertook that Voyage, but to his great ruine, confusion of the Christians, and destruction of his Kingdom. Yet the Pope never gave him any part of the money raised for that Expedition, nor to the Emperor, nor to any Prince that paid Armies, and fought for that Quarrel. All was poured into the Popes Coffers, as into a Gulf, and by him employed to make War against Frederick, for he broke presently the Covenant sworn to him. So in effect, all the money contributed by devout Souls, for the Conquest of the Holy Land, was employed to hinder it, and to find other work for Frederick, who alone was more able to promote that Conquest, than all the rest together.

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

(9) At that time also certain Usurers set up in England, called Cauffins, who (9) Id. p.403 by Usuries and Strange Arts devised in Italy, ate up the poor people and the Clergy. The King himself was most deeply in their debt. The Bishop of London would have repreft them, but because they were maintained by the Pope, he could not effect it. The Francifcans and Dominicans were preaching up the Popes power, and drawing all the Confefions to themfelves, and every day obtainedPrivileges to the prejudice of the Parochial Priests, who became almost useless. The State of England was deplorable, for hungry Italians of the fairest fort, with Bulls and Warrants from the Pope, came daily to fleece the people, and to raise fuch sums of money as they would demand upon the Clergy. If any denied what they demanded, he was presently excommunicated. And they that held the great Benefices, were Strangers that were but the Popes Farmers. This made Matthew Paris, that lived then, and beheld these things, to lament (r) that the Daughter of Sion was become like a shameless Harlot: that could not befit, by the just Judgment (faith he) of him that made an Hypocrite to reign, and a Tyrant to domineer.

The above-mentioned Legat Otho came again into England, (f) King Henry went to meet him, even to the Seaside, and, as the Popes Vaffal, call'd himfelf down before the Legat, touching the Legates Knees with his Head.

bullis Romanis armate in minis statim erumpentes, &c. (f) Id. p.425. Rex ei usque ad confinnum & inclinato ad genua eis capite utjine ad interiorem regni deluxit officio.

In the year 1283. the Archbifhop of Anticel would not acknowledge the Pope his Superior, and preferring himself before him, (r) excommunicated the Pope, and the Papal Courts, and the Roman Church, being set on to do that by German Archbifhop of Conftantine, who called himself Universal Bishop. The same year the perfecution was very fore against the true Christians, which were opprobriously called Albigeois, Vandois, Paterins, Buggerars, in the fame manner as they call us now Hugenots and Calvinifls. Great numbers of them wereburnt in Flanders, at the Instigation of a Dominician called Robert Buggerar.
Papal Tyranny.

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

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

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

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

This Pope by his Bulls full of servent Exhortations, had published the Crofsada, over all France, Germany and England, exhorting by the compassion of God, and by the zeal of Christian Religion, and by the hope of Salvation, all good Christians,
Christians, to go to the help of Christians oppressed in Syria, and to deliver Jerusalem, and the place of the Cross, and the holy Sepulchre, out of the hand of the Infidel Saracens, promising the remission of all Sins, and an Augmentation of Glory in Paradise, to all that should die in that Voyage. Upon these Exhortations a great number of Pilgrims crossed themselves, ( y ) and having appointed their Rendezvous at Lyons, met there well armed, and furnished, and full of courage. As they were ready to march, a Legat came from the Pope, who forbade them to go further, and commanded them to return every one to their own home. At which they grew so angry, that much ado was to keep them from killing the Legat and his men. For ( said they ) to obey the Pope, and for the Cause of the Crucifix, we have undertaken this Voyage: We have sold or pawned our Lands, we have borrowed Money upon great use, and now we are sent back to our houses. This happened in the year 1242.

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

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

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ce signatos absolvere a voto suo, accepta tamen pecunia, quanta sufficere videbatur uniusque ad vitiwm ultramarinum. Et factum est in populo scandalum cum schismate.

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

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

(c) Id. p. 515. scarce was that extaction done, when one Peter de la Ronse came from Rome. (c) Of him Matth. Paris an eye-witness speaks thus. In those days came into England a new extaction of money unheard of in all ages and exterable. For our holy Father the Pope sent a certain extactor into England called Petrus Rubeus [or Peter of the Bryar] who having invented a certain kind of monfe-trap did learnedly catch an infinite sum of money from the miserable English-men. He would come into the Chapters of Monks and Prebends, and made them believe that such and such a Prelat had secretly promis'd such a sum of Money, and by promises and threatnings extorted money from them, making them swear that in six months they would not tell it to any body; without saying to them the caufe why the Pope had such a suddain need of money, but leaving them to presume that there was some great businesse concealed from them. Upon that the Prelats and Abbots came to the King and told him, (d) Sir, We are beaten, and we are not suffer'd to cry; They cut our throats, and we cannot lament. A thing impossible is enjoyned us by the Pope, and an extaction detestable unto all the world, &c. But the King turning himself to the Legat there present, told him, My Lord, these miserable seducers reveal the Popes secrets; They detract, and will not obey your will. Do with them what you think good. I give you one of my best Castles to put them in a sure hold. So they were forced to pay all, that the Legat was pleas'd to demand of them.

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

That Peter de la Ronse having not the Title of Legat get into Scotland, and did that
that which none ever did before him, for he carried away three thousand pounds out of Scotland to put into the coffers of his Holiness.

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

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

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

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

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

ipsi Regi pro antiquo dilectionis et consanguinitatis sedere conferret coronam Domini. (i) Ibid, p. 532, 533.

Rex in ampliori Regis Westmonasterii præfium Legatum, quem ad prandium invitauerat, in omnium loco mensæ, seiliceat in sede Regali, quæ in medio mensæ est, non sine multum obliquaritatem colloquent.
The same year, the Convent of Burg in England received an Apostolick mandate from Pope Gregory the IX. that they should give to a certain man whom the Pope would reconcile a Benefice of a hundred Marks a year, a great revenue in those days. And certain marks coming from Rome, went from Church to Church, and from Convent to Convent, and taking the several Monks apart told them, (k) Brethren and friends, you have power in your hand to receive a great benefit from the Pope; For now he asketh of you that which you should ask of him with bended knees and joined hands in all humility. The summary of the motion was that he asked them some money as an offering of sweet favour. Upon which Matthew Paris, an eye witness of these doings, speaks thus; (l) In this time by the permission and procurement of Pope Gregory, the insatiable greediness of the Roman Church got such strength, confounding right and wrong, that putting off all shame, she became a common and impudent strumpet, selling and prostituting her self unto all, holding Usury to be a small thing, and Simony to be no inconvenience. (m) At the same time the Bishops and Abbeys of Canterbury were working abundance of miracles. The Emperor had six mighty Armies to resist the Enemies which the Pope by his Prerogatives raised against him in several places.

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

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

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

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

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

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

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

ab ipso Papa. Qui fuit Papa, & contra Regem rebellanti sinum安静ie.

E 2

The
It is like that the English, in those days called a mafly dog a"\nMafly as the French do now; and that they made an allusion of Mafly with Martin.


(u) Martinus remisit eis que ci misa fuerunt, afferens improbiam ejus, & praebuit eis multa his abi subpensa suspensionis, & ammunitionis transmitten tibus. Suspenderit autem suas à collatione beneficiorum, 50. marcas valentissimae & supra, donec Deus satisfaciat eum cupiditati. Unde nisi Anglices si quidem quam etiam subnietisset filii Israeï, sed dolorem in Egypto Britanniae toleraret servitutem.

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

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

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

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

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

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

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

The fourth day, an unusual thing happened: The Pope himself preached in a Church of Lions: His Text was, Lam. 1.12. All ye that pass by, behold and see, if there be any sorrow like unto my sorrow, which is done unto me: Then he compared his Sorrows to the five Wounds of Christ; the first was, the inundation of the Tartars; the second, The Schism of the Grecians; the third, The Herefies of those that were called Paterins, Buggerars, Jouflians, and Vaudois; the fourth, The defolation of the holy Land; the fifth and the most smarring, The Emperour Frederick, the Churches Enemy and Persecutor, whose Herefies and Sacrileges he set out at large.

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

There a Sentence of Deposition against the Emperour Frederick was pronounced by the Pope, whereby he was declared faln from the Imperial power, and all the Subjects of the Empire, as well in Germany, as in Italy, Sicily, and Province, were...
were absolved from the Oath of Allegiance sworn unto the said Emperor, with a prohibition by Apostolical Authority, to yield any obedience unto him, or to lend him any assistance, upon pain of Excommunication. The Electors also were commanded to elect another Emperor; the Pope keeping the power to himself to provide for the Kingdoms of Naples and Sicily, pretending that the disposition of those Kingdoms did particularly belong to him.

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

Those that should go in person defrayed by others, if they died in that Voyage, that Order assured them they should not go into Purgatory, but they were to content themselves with Eternal Life, and might not pretend to a degree of Glory in Paradise above the common sort.

Many other Laws were made and published by the Pope siting in that Council. For since Gregory the VII., it was no more the Popes Custom to assemble Councils to deliberate with the Bishops, but only that the Bishops should receive Laws from the Pope, and approve them by their silence. Wherefore also Matthew Paris faith, that of the things decreed, (b) Some were decreed before the Council, some during the Council, some after the Council. Upon the dissolution of the Council, a Prelate made a Sermon for a farewell to the City of Lire, wherein he told the people that the Council had made a great Reformation in the City, for whereas there were many Brothel houses in the Town before the sitting of the Council, now (said he) we leave but one, teaching from one end of the Town to the other. (c) That the Popes Officers were appointed Collectors of the money to be raised for the Voyage of the Holy Land, was displeasing unto many, who knew that it was usual with the Popes Officers to put all such Contributions into the Popes Coffers, who converted them to another use, and indeed to his own. The Pope sent into England a Copy of the Letters Patent of King John, whereby he subjected the Crown of England to the Papal See, and presented it to all the Prelates of England to sign; which they did, all but the Archbishop of Canterbury, who refused it.
The same year King Lewis the IX. gave the Pope leave to come into France, as far as Clugny, but no farther. The King greatly desired a Reconciliation between the Pope and the Emperor, because himself was preparing for the Expedition into the Levant, and had need of the help of Frederick, a warlike, prudent, and meek Prince, as ever any was in the world, formidable to the Saracens, and one that might stop the passage of the French, because he held Corsica, Sardinia, and the Kingdom of Naples and Sicily: But the good King could obtain nothing of Pope Innocent. Matthew Paris faith, that Innocent laboured to induce Lewis to make War with Henry King of England, whom he called in contempt a petty King. And though there was a sworn Truce between the two Kings, yet the Pope would have King Lewis to break it. But Lewis would not never condescend to it, being a Prince that religiously kept his word.

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

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

(g) Cloth.
Papal Tyranny.

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

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

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

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

The Pope seeing this he could not pull down the Emperor, and that the Virtue and Power of Frederick turned the edge of his Spiritual Sword, sought to make him away by Treachery, and suborned four of Frederick's Servants, James de Morra, Theobald Francisco, Pandolph de Pfasunelles, and William of Saint Severin, to stab their Master. (m) Two of them, Theobald and William, being taken, confessed publicly when they were brought to the Execution, that they were set on by Pope Innocent to do that deed. The whole Story is related at large, in Letters written by the Emperor himself to Henry the III. of England his Brother in law, and by other Letters of Walter d'Oere the Emperours Clark, written to the same King.
Scarce was the last Extortion ended, when a new one began: (n) And the (a) P. 623. King gave way that six thousand marks should be raised upon England, because the Pope had need of it. "That money was sent to the Lantgrave, whom the Pope had named Emperor instead of Frederick: That Emperor admired the balance of the English, who suffered the Popes to strip them: whereas the Popes (said he) fugiant fugientes & fugiunt fugantes; The Popes oppress those that fear them, and tremble before them that refuse them.

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

In the end, after many denials about the Canonization of Edmund Archbishop of Canterbury, the Pope to mock the English, Canonized him, and made him a Saint seven years after his Death. The Bull of the Canonization is express in arrogant terms and are worthy to be represented for their extravagant pride. (o) We announce unto you the Joy of our Mother the Church by the Celebrity of a new Saint; and the Heavenly College keeps Holy day for the Society of a New Companion. The Church rejoiceth to be illustrated with such a clear Race, which ought to be exalted by all with common Praise, and must be served with a devout Veneration. And openly declareth, that those must be received to the participation of the Eternal Inheritance, that profess the Mother-Church by Word and Work, and that none can enter into the Glory that is above, but by her, as the Bearer of the Keys of the Kingdom of Heaven. By that Mother-Church, he understands the Church of Rome, to distinguish her from the other Churches that are subject unto her. And

(a) Westmon. ann. 146. Nvovum matris Ecclesiae gaudium novi sancti thelirj ad elevavit. cum simplicitate et saeculari virtute, recepisse ad sanctam victoriam eorum qui in Christo propitius fuit. Auctoritates etiam nominant Ecclesiam deae opera prostenentur, et nullum in supernam posse gloriam, nisi per eam sanctam regni caelorum clavigeram, introire.
Papal Tyranny.

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

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

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

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

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

nequis Prelatus regni subjuxa amissionis omnium honorum suorum taliter terram sua diaperesset. Et sic cum falsis & derisione omnium Papalis Legatus sophisticis inanes sacros & vacui a regno recesserunt.

But
But England, though twice more fleeced then other lands, drest not kick against the Pope, because the Pope pretended that England belonged to him, and that the King was his vassal. The Pope sent into England another Martin, his capellan, with authority of a legat, though he was not dignified with that name, to glean the remnant of the money of the kingdom, and one John le Roux into Ireland, who returned from it with six thousand marks. To the same end, one called Godfrey a Roman, was sent into Scotland.

In the mean while Lantgrave, whom the Pope had elected Emperor instead of Frederick, as he went with a mighty army to his coronation, was met with Conrad Son to Frederick, who defeated the said Lantgrave, who died few days after out of sorrow of that overthrow. Henry another Son of Frederick, having taken a nephew of the Pope in Italy hanged him, and was for it excommunicated by the Pope, with the most horrible and direful execrations that his holiness could devise. These rubs made the Pope send into England for new levies of money, with power (r) to the collectors to excommunicate all refusers without appeal and delay, and without excepting any. The abbot of St. Albans (of which monastery Matthew Paris was monk) refused to pay, and appealed to the Pope, and sent to Rome to plead his cause. But his deputies laid very long in the court of Rome before they could get a judgment, till in the end having bribed some officers they obtained a hearing, and were condemned to pay two hundred marks unto the Pope, besides other costs, amounting to an hundred marks more. That sum (faith of Matthew Paris) was swallowed up by the insatiable gulf of the Roman court.

In the same years, at the instance of the Popes ministers, a sum of eleven thousand marks was granted to the Pope by the parliament assembled at Oxford; and besides the aforesaid sum of 300 marks, the abbot of St. Albans was taxed in 800. Also Earl Richard the King's brother, and William Longespee, because they belonged to the croisade, obtained the Pope's license to raise a collection from the people.

To comfort the people of England in that oppression, in the year 1250, a crystal bottle full of the blood of Christ was sent from the holy land into England. The King received that present with great joy, and carried that bottle between his two eyes, barefoot, in a Beggars Habit from Paul's church to Westminster, with great pomp and sad apparel. It is not known in England now what became of that blood. Thus were the Christian nations amused and abused, and accustomed to bondage. To all that should visit the said bottle was given an indulgence of six years, and an hundred and forty days.

The same year (t) the Pope sent a legat into Normandy, the cardinal of St. Sabine, to celebrate the ceremony of the coronation of King Hub, who in thankfulness for the honour which the Pope did him, sent him fifteen thousand marks of silver. This legat returning made England his way: and as it had been to show that rapine is the indelible character of the Roman court, in three months that he sojourned in England, he got four thousand marks, with many gifts, then went on his journey laden with booty.

(u) It was in this time that King Lewis the IX. embark'd himself at Marseille, pag. 724.
illa with the flower of his Nobility, Gentry, and strength of his Kingdom to recover the Holy Land. The crowd was so great that many could get no room in the fleet, and came to the Pope to offer him their service. But the Pope contented himself to unload them of their money, and to empty their purses, and to send them home with dispersion and abolition. In the mean while Dominicans and Franciscans sent by the Pope were preaching the Crusade in England with great vehemency, and with such effect that (x) great number of English, yea the sick and the women crossed themselves for the voyage, and few days after, yea at the same time, the same Fryers dispensed them with their vow for a certain sum of money. So they got a great booty. (x) Then also by the Pope's authority Uffers were stablished in England.

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

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

King Lewis having yielded Damietta, and given the securities required for his (b) on Acre, ransom, returned to (b) Acre, whence he sent his Brothers into France, Adolph Count
Count of Poitiers, and Charles Count of Provence, and the Duke of Burgundy with them, with a command to expell the Pope out of Lions, as a man that took no care of Christian Faith, if he continued to hinder the Emperor Frederick to come to his help, because Frederick was he only that could remedy so many evils. (c)

In this general adversary of Christendom yet the Pope continued to tread England under his feet. Which made the King (though patient even to Stupidity) so bold as to write Letters full of Liberty to the Pope: Wherein he represented to him how the English being driven out by the Popes Authority, base and wicked men, that understood not the Language, and by consequent incapable of preaching and feeding the flock were installed in the best Churches and Benefices. That the Pope dispelled all the vacant Churches, and the Patrons were deprived of their right. Then having set forth all the extortions and violations which the Pope made the English to suffer, he added. (d) Thou Pope, Father of Fathers, why suffrest thou the clains of Christians to be so contaminated? Truly then art thou turned out of thy Town and See, and art thrust into exile like another Cain. Thine enemies Frederick follows profess, but thou first before them that pursue thee, and they that pursue thee are swift and mighty. Thy Bulls cast forth lightnings against those that submit themselves to thee; but lose their strength against rebels. Every where the Prelats being suspended from the Collation of Benefices, the provisions are made un to persons unworthy, barbarous, and unknown, who under pretence of fe'king the milk of the Ewes of the Lords fold, take the fleece, shear the fleece, sty, take off the skin, and pull out the guts, &c.

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

Then died that great and magnanimous Emperor Frederick the II, whose Sons and his Bones also remained excommunicate. Conrad Son to the said Frederick maintained himself by Arms in Italy against the Pope. The Pope, to inflict him, caused the Crossades to be preach against him, (f) giving to those that should take arms against Conrad remission of all their sins, and more Graces than to those that made the voyage of the Holy Land. For not only he that crossed himself, but his Father and Mother obtained the remission of all their sins. Many Frenchmen bewitched with Superstition crossed themselves for the Popes War against Conrad. But (g) Queen Blanch the Kings Mother and Regent in his absence,
by the Counsel of the Nobles seized upon the estates of those crossed men. For they said, This Pope to encrease his dominion raiseth war against the Christians, and forsaeth the King our Lord who undergoeth so many adversities for the Christian Faith. And the Queen said, Let them be paid by the Pope that fight for the Pope. Also the mendicant Fryers that preach that Croisada, and were the Popes Receivers and Collectors were roughly dealt with. The Pope not speeding that way, and Conrad strengthening himself daily, that young Prince beloved and honoured of all was soon after poisoned, yet by the speedy help of Physicians he recovered.

Then (h) lived in England a good Prelat Bishop of Lincoln, who among the darkness of that age had a glimmering sight of the errors of Popery; and maintained that for promoting unworthy persons to Ecclesiastical Charges, and for the horrible abuse of Excommunications and the ill use of the Keys, the Pope was an Heretic. He said that the Pope made no conscience to destroy Souls, and therefore that he was the Antichrift. That Bishop (saith (i) Matthew Paris) grieving for the loss of Souls by the covetousness of the Papal Court, would sigh and say, Christ came into the world to gain Souls; Then he that feareth not to destroy Souls, ought he not justly to be call'd the Antichrist? And he decried the Popes Bulls in which this clause was contained, asod in subsidium Terra sanitatem indigentem, tantamdem recipient indulgentiam, quantum pecunie largiuntur. That they that contribute for the relief of the Holy Land, shall receive so much indulgence, as they shall give money. He decried also that shameful traffic, whereby the Pope bestowed a Bishopsrick upon an ignorant man, and never made him Bishop, calling him elec only; (k) And in general the covetousness, the usury, the simony, the rapine, the luxury of all sorts, the impudicity, the gluttony, the magnificence in clothes that reigned in the Papal Court. Such were the discourses of that Prelat on his deathbed, and he foretold that the Church should not be delivered from the Egyptian bondage, but with the point of the sword. So died that Prelat.

But before he died, he wrote Letters full of admonitions unto the Pope; Which when the Pope had read, he said, with a ghastly fquint look, and in terrible anger (1) Who is that old doting deaf and absurd fellow, who thus boldly and rashly gives his judgment of our actions? By Peter and Paul, did not our natural ingenuity move us, I would cast down the man into such a confusion, that he should be a fable, an abomination, an example, and a prodigy unto all the world. Is not the King of England our vassal, or rather our Saviour? He may imprison him by our commandment, and bring him to the lowest ignominy. Some Cardinals there present laboured to appease his Holiness. But the death of that Prelat put him out of the Popes power. It was not put to the question at Rome whether he should be canonized after his death.

(1) Id. pag. 384. Quis est iste senex delirus, surdus, & absurds, qui falsa audax imo temerarum judicat? Per Petrum & Paulum, nisi moveris nos simata ingenia, ipsum in tantam confusionem praecipierem, in tanti mundo fabula facta, supor, exemplum, & prodigium. Nonne Rex Anglorum noster est Vassalus, & us plus dicam, mancipium?
But when the Pope had a mind to command the Dean and Chapter of Lincoln to cast the Bones of this Prelate out of the Church with shame, (m) Matth. Paris (m) p. 855; faith, that he appeared by night unto the Pope, and rebuked him with fearful words; At which the Pope became in a manner half dead: And they that waited on him in his Chamber had much ado to bring him to himself again. But he lived but a little while after this accident, and died of a pleurisy, sore pressed with a pain of his side in the same place where he said that the Bishop of Lincoln had hit him with the end of his staff.

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

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

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

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

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

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

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

This excellent Author truly observeth that the cruel Tyranny of the Popes over the Kings and People of England in the long Reigns of weak Kings was in great measure flope by the Sroumels of King Edward the first. The Pope tried his innle by crossing the Election which the Monks of Canterbury by his consent had made of Robert Burnell to be Archbishop of that See, electing John Peckam, who got and kept the possestion.

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

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

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

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

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

In the Statue of Provisions, after ascertaining the Kings Right to the Collation of Archbishopricks, and other Dignities, as granted by the Kings Progenitors, it is enacted,

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

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

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

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

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

Some perhaps will say, That those Statutes and Prelations before allledged, have so broken the Popes power, that if his Spiritual Authority were acknowledge
ledged again in England, they would not or could not run into those antient Excesses. That those Exorbitances were suitable to the fierceness and Stupidity of that Age; but that now that rust is rubbed off; and the Popes by so many defections (as they call them) from the Roman See, have learned Civility and Moderation.

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

The Book is extant of the complaint of his Catholic Majesty against him. That in 1400 the Pope imposed Penions upon Dignities and other Benefices Ecclesiastical, even to those that had care of Souls, in favour of Strangers, in an excessive proportion, to the third part of the full value. That although Benefices were decayed in many places of Spain two third parts of the former value, yet the Court kept up the Penions at the full height. That it was contriv'd so that the Penions did begin long before the Beneficiaries entered into their profits; inasmuch as they were indebted sometimes two years Penions, before they themselves could taste of the Fruits of their Benefices. And then the charge of Censures and other Proceedings in the Court of Rome, fell to heavy upon them, that they could never recover themselves. And further, that whereas all Trade was driven in current Silver, only the Court of Rome, which neither roils, nor sweats, nor hazards any thing, will be paid all in Ducats of Gold; and those not after the current rates, but according to the old value. That to seek for a Remedy of these Abuses at Rome, was such an unsustainable charge, by reason of three Instances and three Sentences necessary to be obtained, that it was in vaine to attempt any such thing. This they cried out upon as a most grievous Yoke.

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

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

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

They complained that the Pope being but the Churches Steward and Dispenser, chap. 7 took upon him as Lord and Master, to dispose of all the Rights of Ecclesiastical Persons. That he witheld from Bishops, the true Owners, the sole disposing of
of all Ecclesiastical Preferments for eight months in the year. That he ought not to provide for his own profits, and the Necesities of his Court, with so great pre-
judice to the right of Ordinaries, and confusion of the Ecclesiastical Order, while
left he suffered not Bishops to enjoy their own Patronages and Jurisdictions. They
cited S. Bernard telling Pope Eugenius, That the Roman Church (whereof he was
made Governor by God) was the Mother of other Churches, but not the Lady or Mis-
stress. And that himself was not the Lord or Master of other Bishops, but
one of them.

Chap. 8.

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

They complained that the Popes did usurp as their own all the Revenues of Bis-
hopricks during their vacancies, sometimes for divers years together; All which
time the Churches were unrepaird, the Poor unrelieved, not so much as one Alms
given; and the wealth of Spain exported into a foreign Land which was richer than
it self. They wished the Pope to take it as an argument of their respect to the See of
Rome, that they did not go about forthwith to correct these abuses by their own
Authority, in imitation of other Princes. So it was not the unwarrantablenesfs of
the act in itself, but merely their respect that did with-hold them.

Chap. 10.

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

Vivere qui sanete cupitis dicide Roma.
Omnia cum licet non licet esse bonum.

If the Catholick King and his Spanish Subjects, the great Worshippers of the
See of Rome, were so required by the Pope, what usage could England expect of
him, if he got once the Mastery over us, that have born so little respect to his Un-
holinesfs? Great promises are made to us in print, That the Catholicks of England
would not touch the least hair of a Protestants head (were they in power) for their Con-
science: But how can they make that good, seeing their Conscience is pinned upon
the will of a Master whom they must obey, when he commands them to destroy
Heresie, by cutting the Throat of Hereticks? Of which the Popes have given us su-
icient Caveats by the Butcheries of good Christianfs done by their order. But
But supposing that which (we trust in God) shall never be imposed upon England, that it should be subjected again unto the Court of Rome. Supposing also that England should enjoy under the Pope as great Liberties as the Gallican Church doth enjoy or challenge, England could not but pay to Rome in her proportion as much as France doth, and then the burden would lye most heavy upon the Nation; for one would hardly believe what miseries of money are exported out of France to Rome continually. And who but the Professors of the trade can say how many ways the Romish Alchymists have to extract Gold out of all things, from a people enslaved to their Superstition? Who can think without horror what debasing of our Kings Dignity would attend such a change? what atatement of his Revenue? what impoverishing of his Subjects? if then they might be called his Subjects.

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

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

This is the Oath.

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

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

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

By the same Oath also the Pastors of the Church oblige themselves, not to reduce but to persecute the stray'd sheep, and all whom they hold for Hereticks. Let
Let all that possess their common sense free from prejudices, judge what safety there may be in a State for the Rights of Kings and States, and for the Consciences of all men that are led by Pastors initiated in those principles, and sworn to them in their reception.

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

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

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

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

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[a] Bonifac. VIII. Extra. *Unam sanctam* [subejo Romano Pontifici omni humanae creature declaramus, dictius, definitus et pronuntiamus omnino esse debeat factum salutis.

[b] Baron, *An. 1076. S. 31*
Estates by the Pope for their Offences, that Objection is answered by the Bull of Paul the III. against Henry the VIII. for he not only deprived the King of his Kingdom, but all his Adherents also of whatsoever they possess. Let both Kings and Subjects learn how they must fare under the wrath of such a Master, who will not only be Lord Paramount, but Proprietary of all Estates.

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

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

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

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

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

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

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

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

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

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

...by the extremity of his choler, will sting me in revenge with a foul asper-

sion upon my Reverend Fathers memory, denying him to have bin a loyal Subject,

and calling all France to witness for it. But the famous Fiit Pen of France, that

of Monfeur Balzac a Roman Catholic, gives him a contrary Character, in a

Letter to a him which is extant among his works. For after he hath extol-

led his high parts, and yielded to him the Garland of Wit and Eloquence, he

exalts him more yet for his eminent Loyalty and Love to his King, shining in

all his Writings; For which also he had solemn thanks given him by his King and

the Council of State. But of nothing must we expect any thing beyond its na-

ture. And Mr. Cressy is much of the nature of Dogs, who will lift up their

leg against things that are higher than themselves.

Mr. Cressy concludes his invective against my Father with a worse against the

Confession of Faith of the French Reformed Churches; saying, that it obligeth them

to be Traitors and Rebels, whenever the Honour of God (that is the defence of their

execrable Religion) is concerned. I pass by that wicked abuse of their Religion,

and say only that King James of most precious memory did not hold their Re-

ligion for execrable, when he employed one of their prime Divines, my Re-

verend Father, to defend his Confession of Faith, and again to defend him against

Cardinal Du Pernon. But I forget that these Gentlemen make now an open

mock of King James, so far that one of their crew hath lately printed a Satyr,

where speaking of that great and good King he hath the impudence to say,

Since him some Stories sprung up, who (might it be)

Writ even more impertinently than he.

But I leave this digression, and return to my matter. How unfaithfully doth

Mr. Cressy alleg'd the Article of the French Confession about Obedience? It is

the XL Article, and runs thus. We hold that we ought to obey the Laws and

Statutes of Sovereigns, pay Tributes, Taxes, and other Duties, and bear the

yoke of subjection with a free good will, though they be Infidels; so that God's So-

verain Empire remain entire. So much good Christians and good Subjects

might say, not only to a persecuting Diocletian, but to a pious Constantine or

Theodosius. Sir we will obey your Commands as long as they interefce not with Gods

Commands. There is great difference between not obeying and rebelling. If

not obeying for Conscience sake be Rebellion and Treason, how many Roman

Catholicks in England have bin Rebels and Traitors these hundred years, for not

obeying the Laws of the Land, which command them to resort to the publick

Service of God in their Parish Churches? It were tolerable if they had bin such

upon no other account.

Mr. Cressy's Serenity is pleased to call me A wretched Serpent, disgorging my

Poison to the disturbance of this Island. I hope that God will require me Blessing for

his Reviling. The leaft of his infolencies is the traducing of me as an Alien

warmed with English Preferments. I have reason to praise God that my condition

of Alien made my Services to the King and the Church more opportune and

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

Quod satis est cui contingit nihil amplius optet.

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

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

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

I will match this passage with another upon mine own credit. Travelling in
I was accepted by a Traveller in my Inn, who asked whether I was a Catholic; I told him I was. Whereupon he made unto me a passionate Discourse of the Grievances of the Catholicks. I told him that there would have bin another world with them if the Powder had taken fire at Westminster. He with a deep sigh answered, It was not God’s pleasure. I knowing my self not good at long dissembling parted from him suddenly, and went on my Journey, full of abhorrence and compassion together of such a zealous villany, but more with thankfulness to God, for rescuing his Israel from the claws and fangs of those bloody Tigers.
Papal Tyranny:

TWO

SERMONS

UPON

Rev. XVIII. 4, 5.

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

PREACHED

In the Metropolitical Church of Canterbury.

The First,

Upon the Anniversary Day of Thanksgiving:

For ENGLAND's Deliverance from the

GUNPOWDER-TREASON.

The Other a little after.

London, Printed for H. Brome, at the Sign of the Gun at the West End of St. Pauls, 1674.
Papal Tyranny:

The First SERMON

Upon REV. XVIII. 4, 5.

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

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

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

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

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

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

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

Hierom also applieth to Rome that which is foretold in the Revelation of the Harlot in purple, and of the Name of Blasphemy written on her forehead, and of the destruction of Babylon.
To this St. Austin likewise agreeth, saying that Rome it self is as it were a second Babylon.

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

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

It is very observable, that in all Christian Ages all who had a just Quarrel to Bernard, Rome, would never fail to call her Babylon, or the Beast, or the Great Harlot in Epift. 1. 2. Be Purple, of the Revelation. Thus Bernard: That Beast of the Revelation, to which fiall de Apo was given a mouth speaking blasphemies, and power to make War against the Saints, is sitting in St. Peter's Chair.

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

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

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

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

Consl. de Habilienda Romana fede, p. 6. See this more at large in Dr. Stillings Fees Commentary, p. 232.

An Analyfis of the Idoltry practiced in the Church of Rome, p. 15.


Colerus, Præfat. Enchirid. Regula Leyis, a Note of Wax and a Leaden Ruler, which may be turned any way. No Authority they allow to it, but as much as it gets from the Pope. Without which, Hoftus saith, that it hath no more Authority then Fables. And it is one of Pope Nicholas his Canons, That if the Old and New Testament must be received, it is not because they are in the Canon of Scripture, but because of the Sentence of Pope Innocent, who hath decreed that they should be received. How could these men have taken a furer course to justifie that the Pope and his Champions are that Beast that hath a mouth speaking blasphemies? Rev. xiii. 5.

Another great and reigning Sin of that Babylon is, That it is neither Truth nor Right, but Interest that ruleth in it. The Pope bearing himself as infallible, and having all Truth and Right shrouded up in the Chest of his Brief, as Paul the III would...
would say of himself, one would think that he having no need of Scripture, (as being above it) would presently give a decision about emergent differences in points of Doctrine. But he commonly takes time to examine the several interests of Princes in such a quarrel, and which of the parties is more suitable to the Interest of his Court. These, not the Scripture, nor the Fathers, nor the Schoolmen, sway the balance of their judicial Sentence.

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

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

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

Ex notula diligent, quod iisdem gravis & dispensationes non concordantur, pauperibus, quia non sum, & ideo non possunt consolari.
Bugbear, and understanding neither Faith nor Repentance, have given their best Lands, yea their whole Estates, to Monks, who are singing for their Souls, while their disinherited Children are weeping and begging their Bread. In that soul commerce it is hard to say what is more to be admired, the Knavery of the Sellers, or the Brutality of the Buyers, or the deluding Power of Satan, or the Wrath of God upon the wilful Blindness and Disobedience of the wicked World.

What prodigious Gain is made by the Invocation of Saints, and the Multiplication of them! What concourse of people is there to the Indulgences affixed to the several places of their Worship! And how do they hit the peoples humour, lovers of variety and novelty! for the new Saints are more courted, and do more miracles than the old. Praying to others than God is set forth by St. Paul as a piece of nonsense, in this interrogation of amazement, 

_How shall they call on him in whom they have not believed?_ But if the truth were scanned it would be found, that the people of the Roman Church believe more in the Virgin Mary than in God; and therefore ten times more Prayers are directed to the Mother than to the Son.

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

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

And can we speak of Idolatry in this Church without remembering that which was most superlatively bestowed here upon the Body of a wicked man wickedly slain? What Prayers, what Vows were paid to him? What Pilgrimages from all Nations? What rich Gifts were poured upon his Shrine? And was not this whole City become (but for her deep Ignorance) like Athens, _acridior_, wholly given to Idolatry, the sole traffick upon which it lived? Blessed be our great and good Saviour.
Saviour, who hath drawn us out of that darknes unto his marvellous light. Be he pleased to perfect that mercy, giving us Grace to walk in his light as true Children of light.

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

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

To fulfil the Prophecy further, by exalting himself above all that is called God or that is worshipped; In the solemn Proceffion next after that Ceremony he doth exalt himself openly above it, making that which is called God to be carried before him upon a white Horse with a Bell hanging at his Neck, under a Canopy carried by four Roman Citizens. But himself is born upon the Shoulders of Men, and the greatest of Men; the Emperour himself, if he be present, lending his Shoulder to the Chair. And a Canopy is carried over him by great Princes or their Embassadors.
With the like modesty Pope Sixtus the fourth takes for himself that which we thought to belong unto Christ alone. All power is given me both in Heaven and Earth. Which is no more than the last Lateran Council alloweth to the Pope, even to have power over all the powers of Heaven and Earth. And let the Angels and Archangels look to themselves; though likely the Pope will spare them, and content himself with that the same Council alloweth him on Earth. Adorabunt eum omnes Reges terrae. All the Kings of the Earth shall worship him, making no doubt but that David meant him in that Prophecy of the 72 Psalm. And therefore he may not only use Kings as his Vassals, but make his Cardinals take place of them.

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

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

It might be held a hard curse if for the sins of a few Popes I called the Papal See the throne of iniquity, and the Pope, the man of sin. But a long series of monstrous wicked men in that See cannot but leave that brand to that place and Office. From the year of our Lord 870. to the year 1050. there was none sitting in that See, but Necromancers, Adulterers, Murderers and infamous persons; as Baronius and Genebrardus acknowledge, both furious enemies of the Protestants. Neither was Rome much mended in Mantuan time who calls the Papal Court the sink of wickedness: Romulae aerris & Pontificia teafa, Colloi-vim Telearum. And is it grown better since St. Bernard called the Pope the Beast of the Revelation, to whom was given a Mouth speaking Blasphemies, and to make war to the Saints, as a Lyon ready for the Prey?

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

I undertake not to dive into those depths of Satan, those profound mysteries of iniquity, by which that pretended Spiritual State stands. A State which hath no where any sight, and yet planteth its dominion in all States, and fetcheth from them the clearest money, and heareth inestimable Treasures. So much is
visible, that whereas in the Exercise of Civil Offices there is Imposture, the very Constitution of that Spiritual Power is their Imposture. In Civil Offices, Cheat is an Exorbitance; but in the Papal Jurisdiction, Cheat is the very Office. And who can wonder how between their Spiritual Juggling and the Stupidity of the People, a real Subjection of Nations, and a real Grandeur of the Papal Court is wrought upon false and imaginary Grounds?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is a fearful thing to be remembered of God in that notion, God hath remembered her
her iniquities. Lord grant us the Grace to forsake our iniquities, that thou mayest forget them. Remember not our manifold transgressions, but according to thy mercy remember them, for thy goodness sake, O Lord.

There is a main part of the text yet untouched: God's call from Heaven to his people to come out of Babylon, and the danger that God's people run into, of being partakers of her sins, and receiving of her plagues by staying within her. This is work for another exhortation.

Blessed be God who hath delivered our consciences from her tyranny, and our king, church, and state, from the utter desolation which she had plotted against us, and brought so near to the execution.

Lord, convert and forgive our enemies: Be the saving strength of thine anointed: Save thy people, and bless thine inheritance: Feed them also, and lift them up for ever.
Papal Tyranny:

The Second SERMON

Upon REV. XVIII. 4, 5.

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

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

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

To them I might reply, That of this great Audience some may be in Babylon still. And that for those that are come out of it indeed, this Call will call to their Mind the Heavenly Benefit of God to have called their Ancestors out of Babylon, and given them the grace to hear and to follow his Call, so that themselves their Posterity, were born out of it, and reckoned Citizens of Sin from their infancy: Also that there is neither Piety nor Reason on their side that would bring them to Babylon.
Babylon again; which is the great Work that Rome hath been labouring for, and is hammering full, ever since England hath shaken off her Yoke.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But what! The Pope was a Sufferer not an Actor in that Breach. Yet so much is proved, that the Protestants were not the doers of it. But see where the Pope was the immediate Actor of the Schism. They that took in hand the great and blessed Work of Reformation, took such a wise and pi-
ous care to leave no just reason of Schism that they kept in the publick Liturgy all that was ancient and orthodox; so agreeing with the Catholic Faith, that to this day the most zealous Romanists do not charge it with any Error. And so well did all the English Christians like to have the publick Service performed in a Language which they understood, that they bore easily with the want of the Litanies of Saints, and of the superstitious Rites, which were weeded out of the Roman Service. So that for some years of Queen Elizabeth Reign Papists and Protestants resorted to the Church together, and joined in the publick Devotions. Till there came a Bull from Rome prohibiting all Roman Catholics to join with the Protestants in publick Prayers; which Prohibition was obeyed and is to this day. By this true Relation it is justified that we have done our best so to avoid the Errors of the Roman Church, as to keep a Christian and Catholic Union with them, and that the lamentable Disunion and Reni in the Church is the Popes work.

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

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

But this is the case, not of England only, but of the Reformation in general, wherefoever God hath made his Light to shine in the darkness of Popery. For this we may set down as a true and safe maxim; Those that corrupt Religion in the Essentials, not they that reject the Corruptions are the Schismatics. Those that make new Creeds, not they that keep to the old only. Those that transgress the Commandments of God by their Tradition, nor they that reject all human Traditions contrary to the Commandments of God.

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

This will justify our third Proposition, That if the Roman Church hold any damnable Heresie, and require all her Members to own it, it is no Schism to depart from her, though it were granted that all Christians are subject unto her.
I will do to the Romanists that right, not to charge their whole Church with the hard sayings of particular Writers, unless they be authentically allowed. I will only object unto them the Roman Councils, the Popes' Decrees and publick Actions, and the common Practice.

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

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

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

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

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

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

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

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

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

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

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

But there is a word in this Call from Heaven which we must not pass by, My People: God hath a People in Babylon. True; but that People of his is commanded
to come out of her. Howsoever a people of God is there with whom we have not broken and must not break Communion. And this is my fourth Proposition. That we have not departed from the Church but from Ba'ylon, and hold still the sound Doctrine remaining in the Church captive in Bab'ylon, and keep still communion with that Church as far as the holds that sound Doctrine.

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

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

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

This use we must make of this Mediation.

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

2. Next, let us pray for Gods people that are in Bab'lon still, that they may come out of it; And for the people of Bab'lon that they may become Gods people, that by their conversion Bab'lon may fall, and Christ have his Kingdom where the Seat of Satan is.
3. Let not our charity make us look back to return to them or consider the differences between us and them as inconsiderable. As soon shall God agree with the Devil, as the Truth of God and the Purity of his Worship with bowing before Images, or praying to others than God, or expecting Salvation from other Merits than those of Jesus Christ, or styling the Pope the Divine Majesty, or subjecting our Faith to his determinations, the Holy Writ to his Bulls and Canons, and the Crown of our Kings to his Tripple Crown.

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

Blessed be God, our Church stands upon a better Succession from the Apostles than that of the lift of Popes, even the Succession of the same Truth which the Apostles taught and left in Writing. Stapleton very positively affirmeth, that there is no true Succession of Chairs without the true Doctrine. Whether by that Affertion be doth service or disservice to his Church, let the world judge. Τά διακαίωμα καὶ διαδοχον, faith Gregory Nazianzen: If we have the Succession of the Apostles Doctrine, we have also that of their Chairs. And comparing these two Successions, the one of the Persons, the other of the Doctrine, he addeth, υπὲρ τῆς προσωπικῆς ἐπὶ ἀναλογίας τῆς διαδοχῆς, that the first hath the name, the other hath the reality of the Succession. And so Epiphanius, We must not look for the Succession of the Persons, but for that of the Doctrine. And so Tertullian much in the same words. But so it is, that although we are taught by Christ, our great Master, that his Kingdom is not of this world, yet men in all ages have been prone to yte the Kingdom of Christ to things of this world, Places, and Persons, and Chairs, and to stand more upon the bark and outside than upon the sap and vital parts of Religion.

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

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

These allegations will not justify their stay in Babylon; for they were called to have the Faith of our Lord Jesus Christ the Lord of Glory without respect of persons. But these reproaches are so true that they will draw a just and fearful doom upon us, unless we remove by our conversion the bar which we have set against their coming out of Babylon by our open and crying sins. St. Paul having charged the Jews with grievous sins, brings this for the last and the great-
test exaggeration, that through them the name of God was blasphemed among the Gentiles. I am sorry that this needs no application; their case and ours are so like; I pray God it prove not liker yet, for at that time when St. Paul laid that reproach upon the Jews, most of them were cast away out of God's Covenant.

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

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

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